

EXPOSITION RECORD

MASONIC
HOSPITAL
ACTIVITIES
1922



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OFFICIAL
EXPOSITION RECORD

AND
HISTORY OF MASONRY
IN THE STATE OF NEW YORK

IN CONNECTION WITH
FIRST ANNUAL
Fashion Exposition

FOR THE BENEFIT OF
Masonic Hospital Activities



MADISON SQUARE GARDEN, NEW YORK CITY

MAY 8 TO 13, 1922

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The Germ of Masonry

Q If you are inquiring what is the germ and essence of Free Masonry, we herewith reveal to you the “secret.” You can find it in the twelfth chapter of Mark, thirtieth and thirty-first verses, and to make it even more convenient for you we herewith quote it:

Q “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself.”

Q You need not be afraid to let your wife know this, for the more she tells it the better for Masonry.

PRESIDENT HARDING'S
OPINION OF
MASONRY

"I have been a better citizen for
being a Mason. There is nothing
in Masonry that a free, religious
and just American could not be
found to subscribe to, and be a
better citizen for so doing."

Fraternally ^{and} Sincerely,

William H. Taft



MRS. WARREN G. HARDING
First Lady of the Land



Fraternally Yours

Wm. H. Hanning



ROBERT H. ROBINSON
Grand Master of Masons in the State of New York



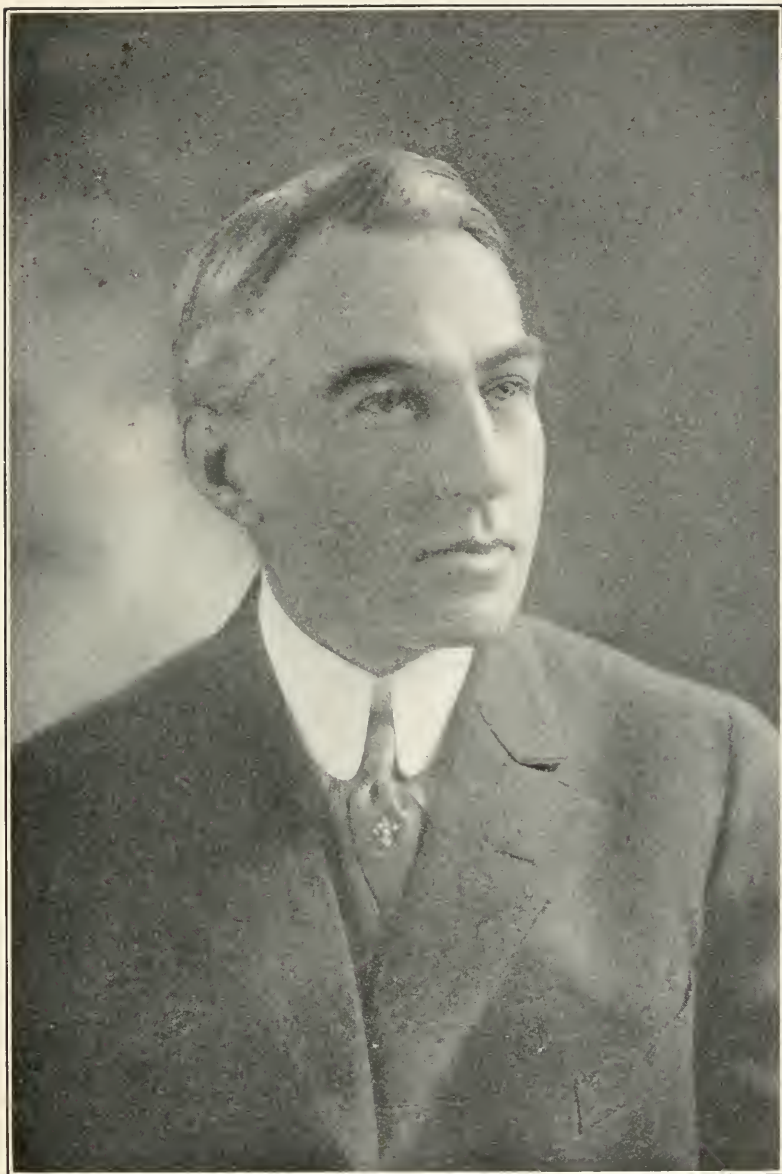
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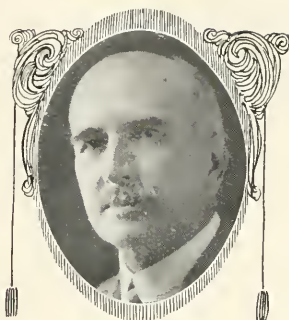


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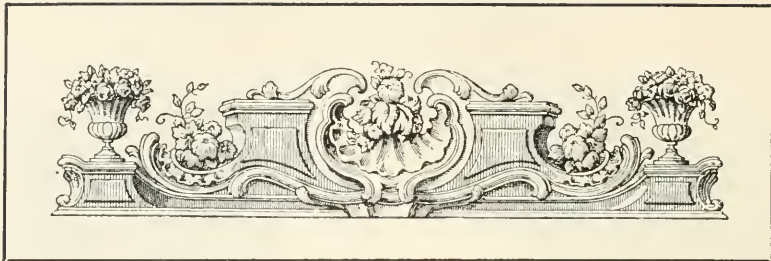
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Why the Masonic Fraternity Holds an Exposition

HAPPY in the light of war experiences, the Fraternity as a most honorable and influential institution has awakened to the opportunity to extend its efforts to aid the needy and suffering of humanity, and to become a more active agency for better things in national and civic life.

With a membership of over 270,000 in New York State, having no class distinction, no geographical divisions, no industrial or business discriminations, no partisan alignments, and, in particular, no religious distinctions or discriminations, who then, as a body of men, are better fitted to go to the whole people asking cooperation and support for this most worthy charitable purpose.

The Memorial Hospital at Utica, a million-dollar institution, is now completed and for a few years only will need funds for its maintenance, after which time the Endowment Fund will be ample to cover its operation. Then it will stand on its own footing, fulfilling the most noble of hospital requirements in the care of the Craft's incurables and those who are physically indigent.

In New York City a fund has been started with which to build the Masonic Free Hospital where the poor and needy of the greater city may be taken, regardless of who or what they may be,

there to receive the best of care and every possible attention, free from all charges.

The initial step in this great project has been taken and the Fraternity will be solicited to obligate itself for the upkeep of one floor in the new-Broad Street Hospital, to be known as the Masonic Floor, where the Fraternity will be ever ready to receive its charges, no matter what their physical ailments may be.

The Exposition has been instituted for the purpose of supporting these Hospital Activities and will make its appeal to the public along the same lines as other high-class Shows and Expositions.

Beyond the practical purposes outlined, we can foresee in the all too brief era of the Exposition, a joyous commingling of the men of the Craft and their families in a mighty reunion full of happiness and enthusiasm. The value of such a fellowship is incalculable.

The moral effect of the demonstration our Craft would make if the interest and cooperation of the thousands of Masons in New York can be mobilized, is beyond words to estimate.

It is to the attainment of this great asset in the life and energy of the Fraternity of our Greater City that we seek and fraternally urge the men of the Craft in New York, irrespective of lodge district or locality, to lend their cordial and generous support.

Who Is Behind the Exposition?

Over 270,000 Masons in New York are interested in the success of this tremendous charity. Masonry's affiliated bodies comprising a membership of over 300,000 men and women stand solidly behind the enterprise. They include The Scottish Rite Bodies, Knights Templar, Royal Arch Masons, The Mystic Shrine, The Grotto, Tall Cedars of Lebanon and our daughters of the Order of the Eastern Star.

With this tremendous Family of Masonic workers back of the Exposition, a hearty and enthusiastic public response is certain.

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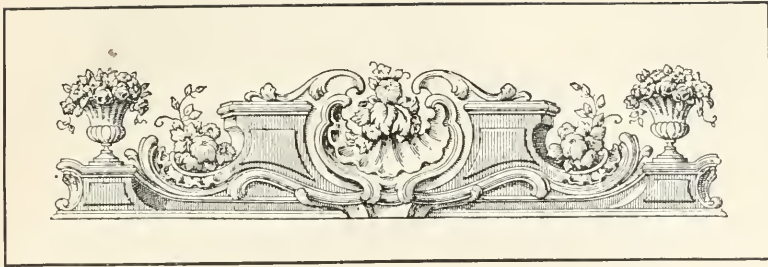
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The Masonic Free Hospital of New York

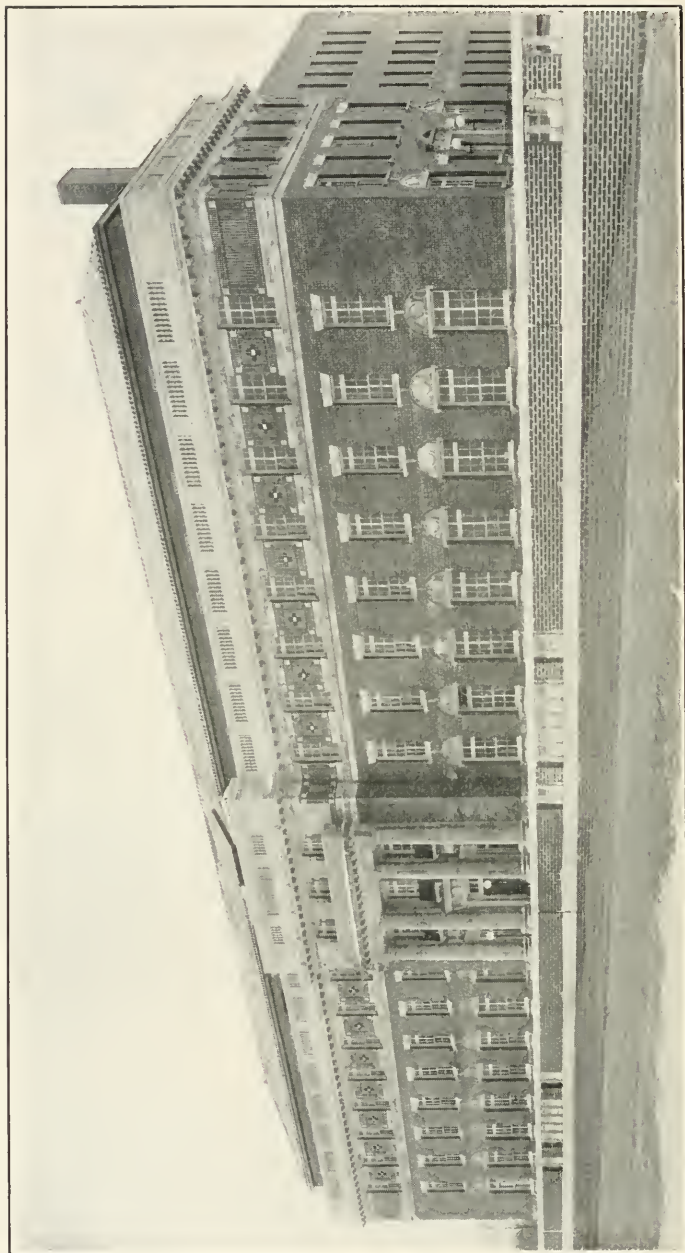
THE Masonic Fraternity has in the past confined its home and hospital activities to its members and their dependents, but has through its lodges and grand lodges been constant contributor to all forms of charitable work and a supporter of every humanitarian endeavor.

Masonry is now making its first move as an organization to expand its humanitarian principles by the establishment of a fund to erect a hospital in the city of New York, which will be maintained by the Order and will be free to the poor and needy regardless of who or what they may be.

In order to put this splendid thought into concrete form and immediate action, the Grand Master and the Grand Secretary, with other Grand Lodge officers, have taken advantage of a most unusual opportunity to secure from the Broad Street Hospital the entire seventh floor of its new building, comprising six rooms, a lounging room, baths and other conveniences, this floor to be ready for use on June first.

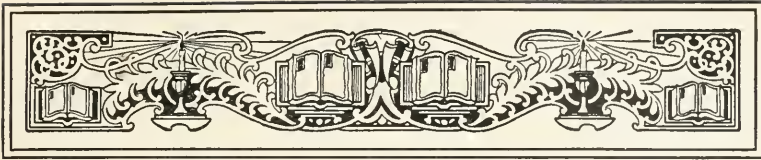
However, these limited facilities in the Broad Street Hospital cannot possibly meet the demands which will be made for free hospital accommodations, but will serve as the initial step in the greater hospital project.

Various lodges have from time to time in the past made contributions to public hospitals and dedicated beds therein, but are now diverting such funds to the Masonic Free Hospital of New York City. The annual Exposition, under Masonic auspices and conducted under the supervision of the Grand Lodge of the State of New York, will provide a large share of the revenue necessary to erect and maintain the splendid new edifice.



SOLDIERS AND SAILORS MEMORIAL HOSPITAL, UTICA, N. Y.

Dedicated Saturday, April 22, 1922



War Work and the Memorial Hospital

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

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

Grand Master Thomas Penney, recognizing the desirability of having the Masons in the United States act as a unit in the war emergency, issued a call to a conference of representatives of the several Grand Lodges. The conference was held in New York City, in May, 1918. It was followed by a conference, called by Grand Master Schoonover, of Iowa, and held at Cedar Rapids, in that State. The twenty-two Grand Lodges represented at the latter conference adopted New York's overseas program and appointed Townsend Scudder as their agent and commissioner.

The Mission proceeded to France. At Paris, a Trowel and Triangle Club was found in operation, composed of Masons identified with the A. E. F.—Y. M. C. A. personnel. The club was reorganized, its purposes expanded, and a comprehensive information and recreation service established. The Paris headquarters of the Mission became the center of Masonic activities. Clubs were established and practical relief work extended over a large part of the war

War Work and the Memorial Hospital

area. There were also four Masonic Lodges in full working order in France, constituted under the personal Warrant of Grand Master William S. Farmer. An astonishingly large amount of good was done in the short space of six months between February and September, 1919.

At New York, a well-equipped Soldiers and Sailors' Club was maintained, in Masonic Hall. The Masonic Board of Relief of New York City offered its commodious house for additional hospitality, where sleeping quarters were available for men in the service. Organized relief work was extended to sixteen U. S. Army and Navy Hospitals in various parts of the State, in cooperation with the American Red Cross. Voluntary representatives, fifty-six of them, visited the hospitals several times each week, bringing comfort to the wounded and sick and attending to such of their wants as they found possible. Communications were established with relatives of the suffering, and other services rendered to members of the Craft and sons of Masons from practically all States of the Union, Canada, England, Scotland, Panama, and the Philippine Islands.

Service was rendered also to the men debarked at New York City on their return from the war. A helpful information service was placed at their command, and every possible aid was extended to them.

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

THE MEMORIAL HOSPITAL

After the close of the war, the Grand Lodge decided to set aside the balance remaining in the War Relief Fund for the erection of a Masonic Soldiers and Sailors' Memorial Hospital at Utica. This much-needed addition to the relief agencies of the Craft was completed early in 1922 and dedicated on April 22, 1922. The beautiful structure reveals in all its perfect appointments the care and labor devoted to the task of supplying a hospital worthy to be known as a memorial to the self-sacrifice of the thousands of Masons who fought in the war service of their country.

An Endowment Fund has been created which is expected to be large enough, about ten years from now, to yield an income sufficient to maintain the Hospital. Meanwhile a special Maintenance Fund is being built up to take care of necessities meanwhile. Voluntary contributions have given this fund a fair start. It is hoped that the great good accomplished by the Hospital will inspire generous-hearted brethren to provide amply for the work. The object is worthy of every support that practical charity can supply.



Masonic Soldiers and Sailors Memorial Hospital

DEDICATED AT UTICA, N. Y., APRIL 22, 1922

H. P. KNOWLES, ARCHITECT

THE hospital building just completed on the grounds of the Masonic Home at Utica, N. Y., was started in the spring of 1919, at which time the contract for the foundation walls only was given out, and not until the early summer of 1920 was the general contract given out for the entire completion of the structure.

A great deal of study was given to the planning of this building, as it was the wish of the War and Relief Administration that this hospital should be the very latest and approved building of this type. Differing much from the emergency hospital with which we are so familiar in the larger cities, this hospital is intended primarily for the care of those Masons, or members of their families, who become incapacitated through sickness or accident, and require nursing or constant medical treatment. This great structure, therefore, was planned to be as bright and attractive as a hospital can be made.

The building is a fireproof structure with a frontage 220 feet long, with two wings extending to the rear, each 100 feet deep by 32 feet wide. The exterior of the building is of red brick trimmed with Indiana limestone and gray buff terra cotta; and the roof is covered with a fire flashed red Spanish tile. The building is so placed that sunlight streams into the various wards at all hours of the day.

On the first floor are the executive offices, reception rooms, parlors, the main dining room for convalescents, nurses' dining room, and three or four wards for patients.

On the second and third floors there are two large wards on both stories, each containing eighteen beds, and six smaller wards on each floor, containing from six to eight beds each. At the southwest end of each of the two large wards are located large glass solariums which may be thrown open on summer days or enclosed from the elements on cold or stormy days—admitting the sunlight, however, at all times when the weather is bright. In connection with the wards are the various auxiliary rooms usual in up-to-date hospitals, excepting that not only are the latest approved methods and fixtures used, but some improvements in signals, etc., have been introduced which are quite new. These auxiliary rooms include lavatories, bath rooms,



BRONZE STATUE MODELLED BY ANTONIO FERRARI,
*Donated by Masons of the 10th District to the Soldiers
and Sailors Memorial Hospital, Utica, N. Y.*

Masonic Soldiers and Sailors Memorial Hospital

toilet rooms, nurses' utility rooms, diet kitchens, nurses' stations, linen rooms, sink rooms, drug closets, quiet rooms, clothes rooms, laundry chute, blanket warmers, etc., etc. In the center of the building on each of these stories is a large main hall, well lighted, which will be used as a lounge.

On the fourth floor, in the center of the building, with north light, is a very fine, well equipped operating room, lighted with a sloping skylight, and large windows; and tiled from floor to ceiling with a blue-green tile. This room averages about 15 feet in height. In connection with this operating room, is the sterilizing room completely equipped with the most modern sterilizing apparatus, the instrument room, nurses' utility room, doctors' room, anesthesia room and recovery room. A dental operating room, dental laboratory, also a completely equipped diagnostic laboratory, are also located on this floor; as well as space for electro-therapeutics and hydro-therapeutics. There are also living quarters for the large staff of nurses, which include very attractive sleeping rooms with closets and running water, baths, etc., and a nurses' lounge. At the southerly end of this floor are provided quarters for the internes and other members of the medical staff.

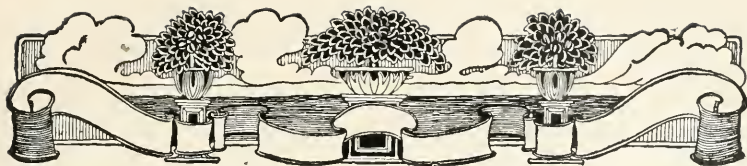
In the basement is located a very fine X-ray department, with machine room, dark room for developing pictures, and illumination room for displaying slides, etc.; the morgue, soiled linen and sterilized linen rooms, clean laundry room, main kitchen, help's dining room, provision storage, general storage, orderlies' quarters and a special ward in the northerly wing with the usual auxiliary rooms in connection.

The building is heated by direct steam taken from the main plant of the Home which was increased in size to take care of the extra pressure; lighted by electricity, furnished with the most up-to-date system of electric call signals and telephone system; the finest plumbing equipment and fixtures, and a special hospital elevator. The finish throughout is absolutely flush and sanitary with coved angles and rounded corners. The trim around the doors and windows is of steel, curved flush with the plaster surfaces.

A very beautiful terrace 75 feet wide extends the full length of the front of the building and 30 feet beyond on either end; raised 3 feet 6 inches above the surrounding grade, and surrounded with a low brick and stone railing. This is laid out with walks, paved with brick, and flower and plant beds, a large pool in the center, and a very beautiful fountain at the northerly end. The landscape work will give this building a very beautiful setting which will add greatly to the beauty of the Home grounds.



MASONIC HOME, UTICA, N. Y.



The Utica Home

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

The desire to provide a suitable home for aged brethren and the destitute widows and orphans of Masons made itself felt in the craft from the earliest years. In the days before towns and villages had begun to absorb to a large extent the rural population of the State, individual lodges managed to take care of dependents, and the need of general organization for the relief of distress did not make itself felt to any considerable degree. In New York City the wish to administer benevolence by cooperative efforts came to expression first. Private initiative took the lead. A memorial subscription list was opened in 1842, to be submitted to the Grand Lodge. Greenfield Pote, the Tiler of the Grand Lodge, started the list with a donation of one dollar. Other brethren added their contributions. When the memorial was submitted, in 1843, it bore the signatures of one hundred Masons, and with it was presented the sum of \$300.00 paid in by them. Outside of New York City the desirability of the proposed institution was not recognized with sufficient force to assure success as yet.

New enthusiasm in the project was kindled when the news got abroad that Ole Bull, the famous Norwegian violinist, had donated the proceeds of his American farewell concert toward the widows and orphans home. In 1850, the Grand Lodge voted that plans be put under way to provide for "the aged and infirm of the craft, under this jurisdiction, and a refuge for the destitute widows and orphans of deceased worthy brethren."

The up-State brethren held a convention in Albany, in 1851, and declared it to be "expedient to establish a Masonic asylum, in some

central location in this State." Despite laudable professions and commendable intentions, the matter dragged along, and very little practical progress was made. The building of the Masonic Hall in New York City absorbed the energies and resources of the craft for a number of years. Meanwhile funds accumulated and plans matured slowly but surely.

In November, 1887, a Grand Masonic Fair was held in the Masonic Hall. Approximately \$76,500 were realized in three weeks, and turned over to the Trustees toward the establishment of the Home.

In 1890 a tract of land, covering about 160 acres, adjacent to the city of Utica, was purchased. The central location, accessibility, and healthfulness of the place, overlooking the beautiful Mohawk Valley, decided the choice. The value of the land was \$75,000. The Grand Lodge paid \$21,750, the city of Utica contributed \$30,000, and the owner, Charles W. Hutchinson, a distinguished member of the craft, donated the balance.

Plans were adopted for the construction of a building in 1889. There were \$185,000 in the fund set aside for the purpose. Provisions were to be made for the housing of at least 100 residents, exclusive of officers and needed employees.

On May 21, 1891, the cornerstone was laid. On October 5, 1892, the completed building was dedicated. On February 13, 1893, Past Grand Master Jesse B. Anthony was installed as superintendent. The first aged couple to be received into the home arrived in May of the same year.

The Trustees were able to report to the Grand Lodge, in 1893, that the total cost of the Home and appurtenances had been \$230,685.18; that all obligations were liquidated, and there remained a balance on hand of \$155,575.55. A permanent fund was created to sustain the Home; the management and investment of it was left entirely to the Trustees.

The Home has grown until now it covers a number of magnificent buildings.

The structure dedicated in 1892 still stands, but it has been enlarged and improved from time to time. A children's building was added in 1896, as a memorial to Edwin Booth, the famous actor, who donated \$5,000 toward its construction. Subsequent gifts were made, with the understanding that the structure was to be known as the Edwin Booth Memorial.

Jesse B. Anthony served as superintendent until his death, in 1905. Dow Beekman, a Trustee, took over the work for one year. Then followed William J. Wiley, under whose judicious management the Home has grown steadily in usefulness.

THE HOME GROUNDS

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

For the aged inmates, every comfort is provided which fraternal solicitude can supply. The children's buildings reveal in all appointments the loving care for the little ones whom the craft has adopted to be its own. There are swings and merry-go-rounds and see-saws for the little ones, a fine baseball diamond for the boys, opportunities for football and basketball contests, and a play pavilion.

The cornerstone of the beautiful Daniel D. Tompkins Memorial Chapel was laid by Grand Master Samuel Nelson Sawyer on April 16, 1910. The completed building was dedicated on June 25, 1911, by Grand Master Robert Judson Kenworthy.

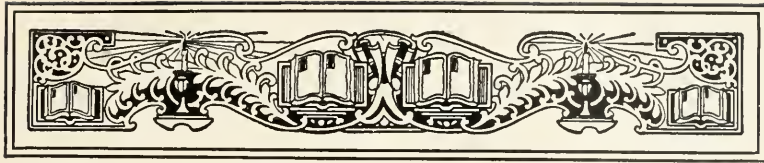
The separate housing of the boys and girls was made possible by the erection of the Knights Templar Education Building, the gift of the Grand Commandery of Knights Templar of the State of New York. This building was assigned to the girls. The boys were given the full run of the Booth Memorial Building,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

In 1920 was begun the erection of the magnificent Hospital which is to stand as a memorial to the soldiers and sailors of the Fraternity who offered up their lives for the winning of the war for righteousness and the freedom of the world.

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







Masonic Beginnings in Colonial New York

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

With the appointment of Colonel Coxe as the first Provincial Grand Master to be "nominated, ordained, constituted and appointed" for any part of America, begins the official history of duly constituted Freemasonry in the New World in general and the Provinces of New York, New Jersey and Pennsylvania in particular, however disappointing the extant information may be as regards results traceable to this deputation. And yet, while we cannot tell of lodges set at work and Masonic meetings held, we have abundant reason, as American freemen, to keep in grateful veneration the name of our first Grand Master. It was this same Daniel Coxe who first proposed, in 1727, a Union of the British Colonies on the Continent of North America. The plan he advocated was, a half century later, revived and adapted to new conditions by Benjamin Franklin, another Freemason, and became the groundwork of the Constitution of the United States of America. Thus, though he could not have foreseen the course of events, Daniel Coxe helped to blaze the trail for the establishment of the Union which was destined to achieve independence

and become one of the great Powers in the world. As his share in preparing the way for the building of our federal Constitution has been accorded little, if any, consideration by the historians of America, I may be pardoned for introducing the subject here somewhat more fully than otherwise would be justifiable.

The father of Colonel Coxe was Dr. Daniel Coxe, a native of London, who served as physician to Katherine of Portugal, wife of King Charles II, and later to Queen Anne. Some time between these royal appointments, he came to America and was Governor of West Jersey from 1687 to 1690. King James II granted him a patent making him proprietor of that vast territory then known as the Province of Carolana and described as "extending from 31 to 36 degrees of North Latitude inclusive, on the Continent of America and to several adjacent islands."

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

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

The Preface is replete with interesting historical notes and keen observations on the welfare of the British Colonists in America. Coxe refers to his "about fourteen years residence on the Continent of America" and how he had visited a number of the Colonies, particularly the more important ones. He explains that there are "500,000

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

British subjects inhabiting the several Colonies on the East Side of the Continent of North America, along the Sea Shore, from the Gulf of St. Lawrence to that of Florida, all contiguous to each other", and proposes a Union of these Colonies under a plan of government, which in its essential features suggested the later organization of the United States. The "Expedient" is outlined by him, as follows:

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

It is further "humbly proposed" that

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

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

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

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

Coxe refers to his proposal as "being *general* and submitted with humility." Considering the time at which it was written, the measure

of freedom and self-determination accorded to the Colonies marks a considerable step forward toward final independence.

Daniel Coxe returned to America shortly after the publication of his book, as is clear from a letter written by him from Trenton, New Jersey, in 1728. In 1730 he was again in London looking after the settlement of his extensive property claims. He was fifty-seven years of age when he was appointed Provincial Grand Master by the Duke of Norfolk, then Grand Master of the Grand Lodge of England. The following year he attended a meeting of the Grand Lodge and was there toasted as "Provincial Grand Master of North America." He may have departed for America before the close of 1731. It is not at all improbable that he authorized the formation of Lodges in his Masonic jurisdiction, but there is no convincing testimony to show that he did. He became one of the Justices of the Supreme Court of the Province of New Jersey, in 1734, and continued in office until the day of his death, at Trenton, on April 25th, 1739. His body was interred in front of the chancel of St. Mary's Church (Anglican), at Burlington, New Jersey.

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

THE COXE DEPUTATION

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

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

Sendeth Greeting:

Whereas, application has been made unto us by our Rt. Worshipful and well beloved Brother, Daniel Coxe, of New Jersey, Esq'r., and by several other brethren, free and accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey and Pennsylvania, that we should be pleased to nominate and appoint a Provincial Grand Master of

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

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

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

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

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

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

NORFOLK, G. M.

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RICHARD RIGGS AND FRANCIS GOELET

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

Captain Riggs had returned to England in or before 1751. During this year, Lord Byron, Grand Master of England, appointed Thomas Goelet to succeed him. Nothing beyond this bare record can be told about the third Provincial Grand Master of New York.

NEWSPAPER ITEMS

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

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

Mr. Bradford: There being a new and unusual sect or Society of Persons of late appeared in our native Country, and from thence spread into some other Kingdoms and Common Wealths, and at last has extended to these parts of *America*, their Principle, Practices and Designis not being

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

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

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

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

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

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

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

Brethren of the Ancient and Honorable Society of Free and Accepted Masons are desired to take notice that the Lodge for the future will be

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held at the Montgomerie Arms Tavern on the first and third Wednesdays of every month. By order of the Grand Master.

CHARLES WOOD, *Secretary.*

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

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

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

CHARLES WOOD, *Secretary.*

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

ESTABLISHMENT OF DULY ORGANIZED MASONRY IN THE PROVINCE OF NEW YORK 1753 TO 1781

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

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

H. GAINÉ, *Secretary.*

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

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

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

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

Notices of individual Lodges now began to multiply. The *Mercury* of December 23d, 1758, announces a celebration of "the festival of St. John," to be held by Temple Lodge, at Fountain Tavern. Nine years later the same paper speaks of a like celebration planned by "the brethren composing St. John's, Trinity, Union and King Solomon's Lodges." On January 2d, 1768, we read that the festival was celebrated at Trinity Church by several other Lodges, among them

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Hiram Lodge, which on that occasion "contributed alone one hundred pounds" for poor relief.

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

SIR JOHN JOHNSON, LAST PROVINCIAL GRAND MASTER

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

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

EARLIEST DULY CONSTITUTED LODGES IN NEW YORK CITY

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

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

Nine years later, the same paper named St. John's, No. 2, Trinity, Union, King Solomon's and Hiram Lodges as having been represented

at the annual celebration. The only one of these Lodges surviving to this day is St. John's, No. 2, now No. 1 on the Grand Lodge register.

ST. JOHN'S LODGE, NO. 2

The original warrant of St. John's Lodge, No. 2, was surrendered to the Atholl Provincial Grand Lodge which was formed in 1781, and is no longer in existence. It was issued by George Harison and bore the date of December 7th, 1757. As the name of the Lodge was given as St. John's, No. 2, it is fair to assume that there was a No. 1 of an earlier date. The history of the Lodge is a most interesting one and might well form the subject of a separate chapter. As we are, however, concerned only with the general history of Masonry in the Province and State of New York, we must forego the temptation of entering upon a detailed account. Much that relates to St. John's, as, for example, its treasured Washington Bible on which the first President of the United States took his inaugural oath of office, will appear in succeeding chapters. The principal point to be fixed here is merely that No. 2 is really No. 1, the oldest surviving Lodge in the City and State of New York.

UNION LODGE

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

TEMPLE, TRINITY, AND HIRAM

Temple, Trinity, and Hiram Lodges of New York City have left no record behind them. It is more than likely that by amalgamations and changes of many sorts they lost their original identity, and the course of events which wrought the transmutations is not now discernible. The Lodges formed under the auspices of the premier Grand Lodge of England, as far as New York is concerned, were all of

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them composed of American patriots, and this may explain the disappearance of the City Lodges, after the British took possession in 1776. They helped to disseminate sound Masonic principles and practices and contributed liberally to the relief of the distressed. That much we can gather from the scant notices we have of them. Thus, for example, the *New York Gazette* and the *Weekly Mercury*, of January 2d, 1768, suggest somewhat of the spirit animating the Lodges, in this brief notice:

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

KING SOLOMON'S LODGE, NO. 7

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

"And the darkness comprehended it not."

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

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

HENRY VAN DE HAM, M.

E. J. PRYOR, S. W.

JOHN BESSONET, J. W.

JOHN KING, *Treas'r.*

JOHN LEDSAM, *Sec'y.*

(Seal)

INDEPENDENT ROYAL ARCH, NO. 8

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

KING DAVID'S LODGE

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

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

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

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

G^O WASHINGTON.

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

OTHER LODGES

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

EARLIEST DULY CONSTITUTED LODGES OUTSIDE OF NEW YORK CITY, 1758, TO THE BEGINNING OF THE REVOLUTION

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

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

The Oldest Lodge, outside of New York City, was organized at Albany, in 1759, under a copy of the charter of Lodge No. 74, issued by the Grand Lodge of Ireland, in 1737, to brethren of the Second Battalion 1st Royals (now Royal Scots), First Regiment of Foot Guards (Infantry). After leaving Great Britain and serving for a time in Nova Scotia, the Battalion had been sent to Albany and was located there during the years of 1758 and 1759. The officers, according to the "Albany Hand Book," were "scholars and gentlemen" and "brought with them, and kept up, a large and valuable library of rare books," which they left to the city when the battalion was ordered away in 1759. No. 74 initiated many prominent citizens of the town into its mysteries. When the command was ordered to a new field of duty, the officers of the Lodge, following a custom of the time, left behind them a copy of their Irish warrant to enable the local brethren to continue their Masonic meetings. The copy was endorsed as follows:

We, the Master, Wardens and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the second Battalion Royal,

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adorned with all the honors, and assembled in due form, Do hereby declare, certify and attest, that Whereas, our body is very numerous by the addition of many new members, merchants and inhabitants of the city of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them and we knowing them to be men of undoubted reputation and men of skill and ability in Masonry, and desirous to promote the welfare of the Craft: We have, therefore by unanimous consent and agreement, given them an exact true copy of our Warrant as above, and have properly installed Mr. Richard Cartright, Mr. Henry Bostwick and Mr. Wm. Ferguson, as Assistant Master and Wardens of our body, allowing them to set and act during our absence, or until they, by our assistance, can procure a separate WARRANT for themselves from the GRAND LODGE IN IRELAND.

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

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

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

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

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ST. PATRICK'S LODGE, NO. 8

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

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

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

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

The original charter and the old jewels, which are now in the possession of the lodge, were carried away by Sir John Johnson, when, loyal to the Royalist cause, he fled to Canada, during the Revolution. On June 3, 1831, Sir John returned to the Lodge the old Provincial Warrant, together with jewels, mostly of silver and presented to it by Sir William Johnson. The records of St. Patrick's Lodge are complete from its organization in 1766 to the present time. The Lodge is No. 4 in the present State list of Lodges.

MASTERS' LODGE, NO. 2

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

In 1768 George Harison constituted Masters' Lodge at Albany, which is at present No. 5 in the list of lodges under the jurisdiction of the Grand Lodge of the State. William Gamble was the first Master. The following year Dr. Samuel Stringer was elected to the

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East. Under a misapprehension as to Grand Master Harison's powers, Dr. Stringer addressed a petition to Sir John Johnson asking that a new warrant be issued and the lodge designated St. John the Evangelist's Lodge, No. 2, of Albany. No reason was given for the requested change, but the letter accompanying the petition stated, "The reasons for renewing our warrant are many and urgent." Sir John replied promptly, assuring the Master and the brethren of his good will, but stating plainly that he could not be regarded as Grand Master until after his installation. The Albany brethren made no further request for a change, and the lodge retained its original name.

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

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

SOLOMON'S LODGE, NO. 1

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

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

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

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

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

(L. Sigile.) To All and every our Right Worshipful, Worshipful and loving Brethren, We, George Harison, of the City of New York in the

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Province of New York in America, Provincial Grand Master of the Ancient and Honorable Society of Free and Accepted Masons.

Send Greeting:

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

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

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

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

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

ST. GEORGE'S, NO. 1

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

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

This record represents the first known instance in New York of the observance of a principle, which is at present generally enforced, that a recommendation by the geographically nearest Lodge must accompany the petition for a new Lodge.

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

MILITARY LODGES

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

New York had its share of the harvest sown by military Lodges within her confines. We have had occasion to refer to the rise of Union, No. 1, at Albany, from the Masonic remnant left behind when

a military Lodge warranted by the Grand Lodge of Ireland left for another field of operation, after a stay of about two years. Harison regularized the unit. A Lodge was formed at Lake George, in 1757, one in 1759 and another in 1762, at Crown Point, by James Gridley, Provincial Grand Master of North America. George Harison issued a warrant to Brethren of the 60th Regiment, Foot Guards, in 1764, "to hold a Lodge of Masons, No. 1, at Detroit, under whatever name the said Master and his officers should please to distinguish it." The name adopted was Zion Lodge, No. 1.

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

ST. JOHN'S REGIMENTAL LODGE

Sir John Johnson, Provincial Grand Master for New York, having left for Canada, at the beginning of hostilities in the War for American Independence, his prerogatives descended upon his Deputy, Dr. Peter Middleton, who exercised them with tact and a due regard for the feelings swaying the population of the Province. He issued the first warrant granted to any unit of the Continental Army, owing allegiance to George Washington as Commander-in-Chief; it authorized the formation of St. John's Regimental Lodge, composed of New York Brethren who had joined the ranks of the revolutionists. This warrant was dated July 24th, 1775. After the close of the war, it turned up at Clark's Town, Orange County, in the state of New York, where a Lodge continued to work under its authority, later transferring its headquarters to Warwick, in the same county. This Lodge, known later as St. John's Lodge, No. 18, succumbed finally, about 1825.

AMERICAN UNION LODGE, NO. 1

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

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JOHN ROWE, *Grand Master*.

To JOEL CLARK, ESQ.,—Greetings:

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

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

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

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

Less than two months later, American Union Lodge appeared again in New York, at Nelson's Point on the Hudson. General Samuel Holden Parsons, who had been the Master and was now the Senior Warden, had succeeded General Putnam in the command of the Connecticut Line, with headquarters at the Robinson House, opposite West Point. In this historic building were held many memorable meetings, chief among them a celebration of the Festival of St. John

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Evangelist, in the summer of 1779, which was attended by George Washington and his family and many distinguished military leaders.

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

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

American Union Lodge, ever on the alert for the advancement of Freemasonry among the patriots, conceived the plan of uniting all American Masons under one general Grand Master. The celebration of St. John Evangelist Day was chosen to win support for the project. A public procession was organized, headed by a band of music. The festal Lodge was attended by more than a hundred Masons, "Bro. Washington" heading the list of distinguished visitors. An address was read representing a petition to be sent to the several Provincial Grand Masters in the United States, in which, after expressing regret that "the misfortunes of war" had separated American Masons from the Grand Lodges of Europe, these reasons were set forth why a new organization should be effected:

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

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

The gathering greeted the proposition with enthusiasm and voted "that the petition be circulated through the different lines of the army, and that a committee be appointed from the different lodges in the army, from each line and from the staff, to convene on the first Monday of February to take the foregoing petition into consideration." The proposed convention was held on the appointed day. There were ten delegates representing American Union, St. John's Regimental, Washington, No. 10, and the Masons of seven States. General Mordecai Gist, who later became Grand Master of Masons in South Carolina, was chosen to preside. An address was formulated asking the Provincial Grand Masters in America to help promote the establishment of a supreme Grand Lodge for the United States under one Grand Master General "to preside over and govern all other lodges of whatsoever degree or denomination, licensed or to be licensed upon the continent." Much discussion and correspondence followed the issuance of the address, but the dream was never realized. Georgia, the Carolinas, Maryland, and other States revived the idea from time to time, but it failed to commend itself to the craft, which looked upon a centralization of power with suspicion.

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

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

CLOSE OF THE FIRST PROVINCIAL GRAND LODGE

THE FIRST PROVINCIAL GRAND LODGE of New York, derived from the premier Grand Lodge of England, did not survive the shock of the Revolution, chiefly because its last Grand Master saw fit to identify his fortunes with Great Britain in a manner which could not but make his very name odious to American patriots. Moreover, the headstrong Royalist, on leaving for Canada, had taken with him the deputation giving him authority to direct Masonic affairs in New York. If he had turned the warrant over to his Deputy, the likelihood is that this tactful leader could have held the Lodges together, and the

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history of the Grand Lodge of New York might now trace its beginning to the formation of the Provincial Grand Lodge by George Harison, if not to an earlier date. Sir John Johnson by his inexcusable proceedings gave an opening to the Antients who, as we shall presently see, took quick advantage of the situation and established themselves firmly in the State.

Nevertheless, we owe a great debt of gratitude to the official agents of the premier Grand Lodge of England. They succeeded in disseminating the pure principles of Freemasonry among the colonists and to inspire them with the lofty principles of our noble institution. In the Lodges founded upon a firm belief in the Fatherhood of God and the brotherhood of all men, our forebears learned the fundamental lessons of liberty under the law and equality before the law. There they were taught to keep their passions in due bounds, promote one another's welfare, respect the religious convictions of men, and work together as brothers for the common good. The Lodges raised the leaders in the struggle for the freedom and independence of the United States and developed the ideas which form the foundations of the Constitution of our country.

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

After General Howe had taken New York, in 1776, the city became invested with British troops. A large portion of the officers and members of old St. John's Lodge, loyal to the American cause, followed Washington on his northward retreat, taking the Lodge warrant with them. The Royalist and other members who stayed behind, continued to meet and were later on given a warrant as St. John's, No. 4, by the Provincial Grand Lodge of the Antients. Of the doings of Independent Royal, the only other surviving old Lodge, no record has been preserved, if there were any doings during the period of the city's occupation. It is more than likely that not one of the original lodges constituted under the auspices of the premier Grand Lodge of England remained in the invested city.

Up-State conditions were more favorable to the sons of liberty. Union (now Mt. Vernon, No. 3) and Masters Lodges at Albany,

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Solomon's at Poughkeepsie, and St. George's at Schenectady, met more or less regularly during the whole period of the Revolution. All of them were aflame with zeal for the cause of American freedom, and among their members were to be found many officers of the Continental Army. One-half the number of 150 members of St. George's, the Lodge constituted by Sir John Johnson, were in the military service of the United States, and the communications went on uninterruptedly. St. John's Military Lodge was in winter quarters at Morristown with Washington. Thus all that remained of the original Lodges were identified with the cause of the United States.

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

THE ATHOLL PROVINCIAL GRAND LODGE 1781 TO 1784

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

The question of "regularity" did not trouble the Colonial Brethren in America, if it did form a subject for acrimonious discussions in English Masonic circles. They saw no reason for avoiding Masonic intercourse with Antient Brethren who were acknowledged as regular by the Grand Lodges of Ireland and Scotland.

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In the Province of New York, the last impediment to a free mingling of Brethren, made under the older dispensation, with the members of the steadily increasing number of Antient Lodges, was removed when Sir John Johnson hied away to Canada and took his Provincial warrant with him. The up-State Brethren missed their opportunity for erecting a Grand Lodge at Albany or Poughkeepsie, and left the field open for New York City to make the move.

THE INCHOATE GRAND LODGE OF NEW YORK

The Lodges connected with the military units quartered in New York City were dominated by the Antients, and these now had the field practically to themselves. The leading Lodge was No. 169 of "Antient York Masons." It held a warrant as a British Field Lodge, under which it had been constituted, while located in Boston, on July 13th, 1771. The warrant emanated from the Antient Grand Lodge of England. On the evacuation of Boston, in 1776, No. 169 followed the British military forces to New York. Here it saw the opportunity of uniting the several military Lodges now located in the city into a Provincial Grand Lodge. Accordingly it called a convention of the Lodges, which opened, on January 23rd, 1781, under the warrant of No. 169. There were present twenty-nine representatives of seven Lodges. Past Master James McCuen, of No. 169, presided. A permanent formation was agreed upon, and officers were elected, as follows: the Rev. William Walter, M. A., of No. 169, Grand Master; John Studholme Brownrigg, of No. 441, Senior Grand Warden; the Rev. John Beardsley, of No. 210, Junior Grand Warden. Information of the proceedings was transmitted to the Antient Grand Lodge at London, with a request for authority to make the organization legal and permanent.

Nothing now stood in the way of a legal organization of the new Provincial Grand Lodge of New York. A warrant authorizing this consummation was forwarded from England in the fall of 1782. The document bore the date of September 5th, 1781. Its earlier transmission had been retarded no doubt by war conditions. It is to this warrant that the Grand Lodge of New York traces its lawful establishment.

The first meeting, under the authority of the Atholl warrant, was held in Roubalet's Assembly Hall, New York City, on December 5th, 1782. There were present the Rev. William Walter, Grand Master, and the other officers mentioned in the warrant, together with the representatives of nine Lodges, one of them under dispensation. Officers were chosen by election and duly installed.

Masonic Beginnings in Colonial New York

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

CLOSE OF THE ATHOLL ORGANIZATION

Political events began to reveal that the independence of the United States was assured. New York was, at this time, the only place of importance still remaining in the hands of the British. The shifting of army officers and troops showed its effects in the Grand Lodge, which, as already suggested, was largely controlled by sympathizers with the Royalist organization.

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

The Rev. Dr. Walter, who was chaplain of De Lancey's 3d Battalion, was compelled to leave for Nova Scotia. On his nomination, Junior Grand Warden Cock was elected and installed as Grand Master.

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

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

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

Union, No. 8, had been "healed" and admitted to Grand Lodge membership in 1783. This and, possibly, Hiram were the only Lodges, so far, which could trace their authority to a warrant from

the premier Grand Lodge of England. Nos. 169, 210, and 212 were Antient, as was the charter which created the Grand Lodge of New York.

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

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

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

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

The fact that Chancellor Livingston himself had been Master of a Lodge originally identified with the premier Grand Lodge, made it easier to overcome any existing scruples. After he had been duly installed, inducted in the chair and proclaimed Grand Master, St. John's, No. 2, and Royal Arch, No. 8, surrendered their warrants and joined the State Grand Lodge. At the Grand Lodge of Emergency, held on June 2d, 1784, other "Moderns" appeared. There were present also representatives of Union and Masters', at Albany; of Solomon, at Poughkeepsie, and of St. John's, at Clarke's Town, who "acknowledged the jurisdiction of the Grand Lodge and were accorded seats." Peter W. Yates, for thirty-seven years Master of Union Lodge, at Albany, was elected Senior Grand Warden, soon after. Only one "Modern" Lodge now remained unaffiliated, and that was St. George's, of Schenectady. The sole supreme authority of the Grand Lodge in the State of New York was established.

The next thing undertaken was the gathering of unattached brethren into Lodges. No fewer than eighty-three Lodges were added to the roll under the Grand Mastership of Chancellor Livingston. Many of these Lodges have survived to the present day.

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

Meanwhile, some irritation arose in the city over the order of precedence in public processions. A committee of influential members was appointed to handle the delicate subject. Before the committee could report, a meeting of the Grand Lodge adopted this ringing declaration: "No Lodge can exist in this state but under the jurisdiction of the Grand Lodge."

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

The Grand Lodge of this state is established according to the ancient and universal usages of Masonry, upon a constitution formed by the representatives of the regular Lodges, convened under a legal warrant from the Grand Lodge of England, dated the fifth day of September, in the year of Masonry 5781, the Most Noble Prince John, the Third Duke of Atholl, being the then Grand Master. . . . Nothing is necessary or essential in the future proceedings of the Grand Lodge but that a committee be appointed to prepare a draft of the style of warrants to be hereafter granted by the Grand Lodge, conformable to said constitution.

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

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

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



John W. Livingston

Past Grand Master of Masons in the State of New York



Chancellor Livingston and St. John's Washington Bible

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

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

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

At the inauguration of the first President of the Republic it was

Chancellor Livingston and Washington Bible

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

ST. JOHN'S WASHINGTON BIBLE

With the fact that Grand Master Livingston, by virtue of his office as Chancellor of the State, administered to George Washington



the inauguration oath on April 30th, 1789, there is connected an historical incident of keenest interest to the Fraternity.

The marshal of the day was General Jacob Morton, who was Master of St. John's Lodge, No. 1, at that time, and later became Grand Master of the State. The honor of escorting Washington was accorded to General Morgan Lewis, who also became a Grand Master in later years.

When Chancellor Livingston rose to perform the part of the program assigned to him it was found that no Bible had been provided. From the Federal Hall, on Wall Street, where the inauguration of the first President of the Republic took place, to the meeting rooms of St. John's Lodge was a distance of only a few steps. General

Morton went quickly and brought the altar Bible of the Lodge, resting on a cushion of crimson velvet. Upon this Masonic Bible the first President was sworn.

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

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

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

The Bible used on this occasion was returned to the Lodge, in whose possession it has remained to this day. The pages on which the hand of George Washington had rested and which received the imprint of his reverent kiss, have been skillfully mounted with transparent silk to preserve them from defacement.

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

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

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

On this Sacred Volume, on the 30th day of April, A. L. 5789, in the City of New York, was administered to GEORGE WASHINGTON, the first President

Chancellor Livingston and Washington Bible

of the United States of America, the oath to support the Constitution of the United States. This important ceremony was performed by the Most Worshipful Grand Master of Free and Accepted Masons of the State of New York, the Honorable Robert R. Livingston, Chancellor of the State.

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

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

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

PRESIDENT HARDING'S INAUGURAL OATH

It was on the Washington Bible of St. John's Lodge that President Harding, a Mason, took his inaugural oath of office on March 4th, 1921. The text which had been chosen was the eighth verse of the sixth chapter of the Prophet Micah:

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

President Harding's hand rested upon the page bearing these words, and he sealed his oath of office by touching the lines with his lips.



WHEN a man ain't got a
cent, and he's feeling
kind o' blue,
An' the clouds hang dark
and heavy, an' won't let
the sunshine through;

It's a great thing, O my brethren, for
a feller just to lay
His hand upon your shoulder in a
friendly sort o' way!

It makes a man feel queerish, it makes
the teardrops start.

An' you sort o' feel a flutter in the
region of the heart;

You can't look up and meet his eyes;
you don't know what to say,

When his hand is on your shoulder in
a friendly sort o' way!

O, the world's a curious compound,
with its honey and its gall,

With its care and bitter crosses, but a
good worl' after all;

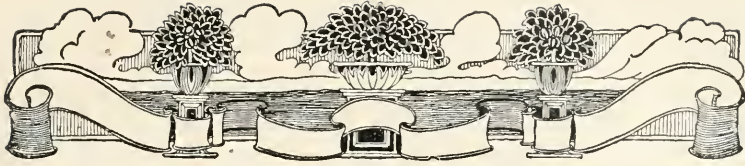
An' a good God must have made it—
leastways that is what I say

When a hand is on *my* shoulder in a
friendly sort o' way.

—James Whitcomb Riley



GEORGE WASHINGTON
as Master of his Lodge



Washington, the Man and the Mason

NOTHING can be told, at this late day, about George Washington which has not been told before. He had been portrayed as a military genius, as a statesman, as the builder of a nation, as a patriot, as General and as President. Masonic writers have emphasized his interest in our fraternity. Apologists have deemed it necessary to prove the Americanism of the silent, stately, modest, reverence-inspiring gentleman in knee-breeches, ruffled waistcoat, powdered wig and the rest. In late years we have been made acquainted with him even as a man in all his more intimate relationships. Those who care to study his life and character and achievements have an abundance of authentic material to draw upon. It is more than likely that he is known better at the present time, since his most private memoranda and correspondence have been published, than he could have been known in his own day. He certainly is more fully revealed than he was say thirty to sixty years ago, when he came near being removed altogether from the ranks of humanity and in danger of evaporating into a mythical hero walking in lonely aureole majesty amidst blossoming cherry orchards, lifted beyond human approach and human understanding.

There is practical agreement now that the political independence and final establishment of the United States of America were achieved principally by the leadership of Washington, not only in a military sense, not only in a constitutional sense, but in a higher, moral, patriotic, spiritual sense. Americanism, thanks to the continued working of his fructifying spirit, came to have more than a geographical meaning and to stand for more than a designation of nativity. Americanism is a principle, not a birthmark. The growth of the appreciation of this significance in the consciousness of men, not only on our own shores but throughout the world, had to follow as an inevitable effect of the spirit of Washington as lived by him and as embodied in the foundations of our country.

Not that Washington was the only leader in the establishment of

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American independence, not that he was the master builder of the new government, not that he alone was the fountainhead of the principles and ideals to which the Republic was pledged; no, it was because having been made by the suffrages of his countrymen the pilot that his spirit became the dominating factor in the launching of the ship of state and the guiding of its course over the first shoals and past the hidden rocks on which had been wrecked many a gallant vessel bound for the isles of democracy.

It was the patriot Washington who could win and hold the cooperation of such dissimilar geniuses as Hamilton and Jefferson and draw out of them the best that was in them for the strengthening of the Republic, it was the man Washington who was trusted by the common people through good and evil report—who taught the world what Americanism means. He taught this by his fearless stand for justice and right, his purity of purpose, his disinterested zeal for the honor of his country, his noble humility and dignified manliness welded into one substance, his reverence for the moral law, his implicit trust in God, his faith in mankind, and the breath of his sympathy for honest toilers in every walk of life. These and others are the qualities by which he has won the hearts of Americans of all time.

We are not concerned here with Washington as a military leader, else we should have to study him as the great strategist that he was, to speak of his dauntless courage, of his readiness to take all risks himself coupled with a firm unwillingness to sacrifice the lives of others recklessly, and of much else. Neither do we want to refer to the magnificent services rendered to his country as a citizen and a statesman. All we are trying to pick out are glimpses here and there which show us the man as a man, and reveal traits that often escape us when we read and hear about him in his public life and activities.

To be "first in the hearts of his countrymen," a man must be human. Eulogists of the pessimist type cannot grasp so simple a fact. Only the super-human, the ethereal, the Nirvanic—if there is such an adjective—is to them capable of stirring admiration. Even if they were right in this, they would still have to show that admiration and love are twin-sisters, which they are not. Alexander, called the Great because he reaped conquests for which the genius of his father had prepared the way and the means, was admired and feared in his time, and he is still admired by many, but he never won the love of any people, least of all his own Macedonians. Washington was *loved* by his people, and no hero of history is loved by his people as he is now and ever will be so long as America and freedom remain synonyms in the thoughts and hearts of patriots.

Washington is admired for what he did and loved for what he was.

“A Step from the Temple”

GARFIELD
NATIONAL BANK

Fifth Avenue and
Twenty-third Street



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*Offers its Service also
to the Trustees of
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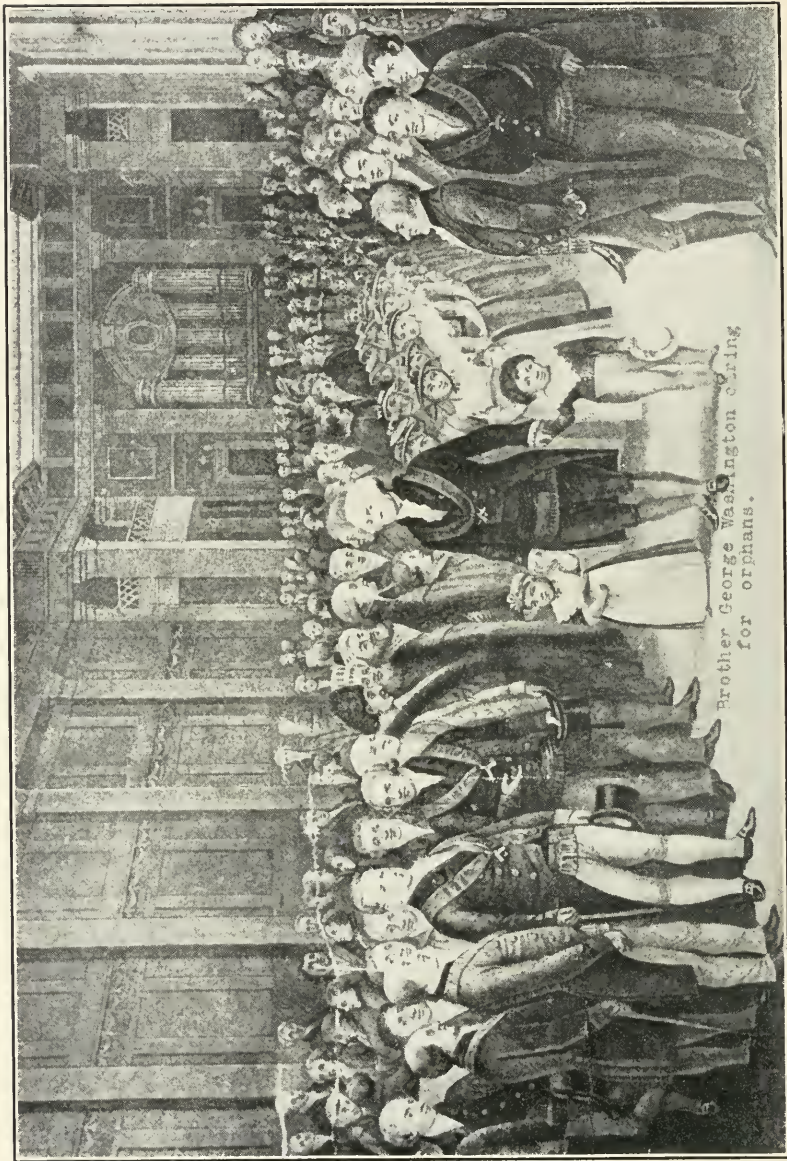
The outstanding trait of Washington's personality was his wonderful poise. He possessed this even at the age of twenty-one, and the Indians of the frontier were so impressed by it that they offered to elect him their chief. Through his whole life it was this quality which inspired the respect of all who came into his presence; it steadied the people of a continent in a time of tumult and upheaval.

Poise is a prize not easily won. It belongs to the strong, the disciplined, the men of purpose who are sure of their end and superior to current illusions and prejudices; it belongs to conquerors. And the conquest of which it is the prize, is the conquest of the passions, the conquest of a volcanic self. Washington was a man of great intensity of passion which in his earlier years and under unexpected stress, broke out now and then, if but for a moment, only to be leashed again and kept in leash as a general rule. Coupled with magnanimity and devoid of self-seeking, poise is the essence of leadership which draws sincere men to him who possesses it, confounds the envious and awes the weak who feel as in the presence of a god.

Washington's physical appearance no doubt helped considerably to form the impressions men carried with them of his personality. He was six feet three, in his prime, of gallant figure and dignified carriage. His athletic vigor, his rugged complexion, his blue, winning eyes and firm and steady look added their share. To be sure, his bony hands were those of a backwoodsman, they were large, very large—"the largest I ever saw on any man," observed La Fayette. When, in his latter years, Washington walked with the small boy he had adopted for his son, the little fellow held on to one finger only, that being all he could manage. The stateliness of the man caused people to call him an aristocrat, and an aristocrat he was: It takes an aristocrat to make a genuine democrat.

Washington, moreover, was punctilious in dress and the observation of the niceties of social etiquette, true to the traditions of cultured Southrons. While sincerely modest in heart and in demeanor, his military training and a fine sense of the psychology of public demonstration of a due respect for instituted official rank and station, made him inexorable in insistence upon the observance of proper decorum on occasions of state.

The latter trait is illustrated by numerous anecdotes. There is one which is particularly striking and may serve as an example. His attitude was known in Massachusetts. When he visited Boston, in 1789, he was kept waiting two hours outside the city limits, mounted on his white horse, while the authorities of state and town were debating how to receive him properly. And then something went wrong in the end. John Hancock was Governor at the time and had requested Washington, for old friendship's sake, to waive the courtesy of a



Brother George Washington caring
for orphans.

first call from him. Washington absolutely refused to be party to any such disrespect for the President of the United States. Hancock pleaded an attack of the gout. The President's eloquent silence brought him to his senses speedily. Bundled up in flannels, as one who has just left his sick-bed and to suggest an explanation of his belated appearance, he had himself carried into the presence of Washington. The dignity of the federal government was upheld. The official head of the Commonwealth of Massachusetts paid homage to the chief magistrate of the United States, in approved republican form. No precedent was established which gossips might interpret as signifying a recognition of State sovereignty by the founder of the nation.

Washington's military virtue of precision gave rise to many ludicrous situations. For example, an equestrian honor guard was to escort him from Massachusetts to Connecticut on a certain day at noon. At the last stroke of high twelve Washington swung into his saddle and started off, while the proud honor guard was still parading in the streets of Boston. When the men learned of his departure they set off in hot pursuit and barely caught up to him before he reached the Connecticut line.

Punctuality and conscientious attention to duty were indefeasible rules on the farm at Mount Vernon. The hired help as well as the slaves and everybody else about the place knew this well. Tradesmen, too, who wanted to do business with Washington had to learn that absolute honesty had to be observed in all dealings with him. A contract once signed was law and would be enforced to the letter. His success in business was due largely to these characteristics, coupled with farsightedness and minute attention to details. He kept an accurate account of all moneys received and paid out, not only in business but also in household and personal affairs. Nothing escaped his watchfulness.

There is a grim example of the manner in which note was taken in contracts, all drawn up with his own hand, with laborers and tradesmen and others, of the temperamental pathology and the anticipated lapses of these persons. It is a contract with Philip Barber, his gardener, which provided that this party of the second part should receive "four dollars at Christmas, with which to be drunk four days and four nights; two dollars at Easter, to effect the same purpose; two dollars at Whitsuntide, to be drunk for two days; a dram in the morning, and a drink of grog at dinner," the condition being that the party of the second part agreed to keep sober at all other times and serve his employer faithfully, said agreement being duly signed and witnessed in proper form.

Good-natured humor and strict discipline went hand in hand with



IT IS interesting to note that the corridors and restaurants of these great New York hotels present a daily panorama in the smartly gowned women and well-dressed men who are their guests.

WALDORF-ASTORIA

Fifth Avenue at 34th St., New York
 Roy Carruthers :: :: *Managing Director*

HOTEL McALPIN

Broadway at 34th St., New York
 Joseph Carney :: :: *Manager*

HOTEL CLARIDGE

Broadway at 44th St., New York
 Fred A. Reed :: :: *Managing Director*

HOTEL WOODSTOCK

43rd St., E. of B'way, New York
 A. E. Singleton :: :: *Resident Manager*

MARTINIQUE

Broadway at 32nd St., New York
 Frank E. Jago :: :: *Resident Manager*

Under the direction of L. M. Boomer

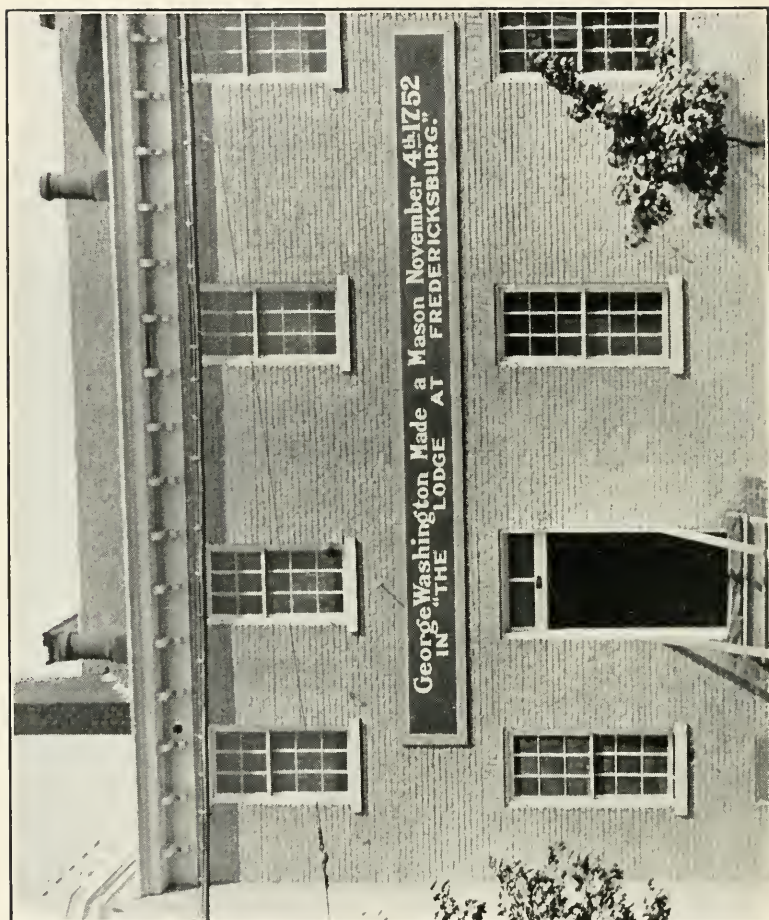
Washington. If he was exacting in the enforcement of agreements of every kind, he was also generous to a fault and ever ready to relieve distress and help the suffering. He had many black pensioners on his estate. "Nelson, the good sorrel who had borne him so bravely in the field till Yorktown," thereafter went "forever unsaddled, free in his own pasture." Perhaps we ought to add here, too, that Washington in his testament, which, as might be expected, was written in his own hand, cancelled debts amounting to thousands of dollars loaned by him from time to time to all sorts of people duly named to have no mistake about it. Legacies are made to many obscure persons who for one reason or other were remembered as worthy of special tokens of appreciation. He also ordered that all his slaves should be set free.

Washington, while himself an example of moral rectitude and manly purity, had no illusions about human nature. Perhaps the very passions which he felt surging within but would not permit to gain the mastery, had taught him to devise sternly reasonable measures of discipline for the weak-willed and the vicious among the persons placed under his authority and general care. One of his "general orders" to the army contained these directions:

"Let vice and immorality of every kind be discouraged. Gaming of all sorts is expressly forbidden, as being the foundation of evil and the cause of many, many a brave and gallant officer's ruin."

Yet he was not at all pedantic or austere; on the contrary, he encouraged indulgence in pleasures which made for real sociability. As for himself, he was fond of fox-hunting and deer-stalking, would travel miles to see a horse-race, entered with zest into vigorous outdoor sports, was fond of music and stately dances, enjoyed his after-dinner glass of Madeira, played a good rubber, and was as susceptible to the charms of the gentle sex as any Virginian and any military man. Vulgarities and vile language he loathed and would not permit in his presence. On the other hand, he liked to hear and relate a good story, and though "he could not tell a lie" he did say, when speaking of his campaign experiences, that Jersey mosquitoes can "bite through the thickest boot."

Morgan Lewis, one of the signers of the Declaration of Independence, distinguished for military leadership in the Revolutionary War and the War of 1812, and later for many years Grand Master of Masons in New York, shared the sleeping apartment of the Commander-in-Chief, for three weeks, about the time of Burgoyne's surrender, which gave him an exceptional opportunity for observing Washington's personal habits, and he relates that he never saw the General resting or idle, and, whether he sat up late or rose early, he never saw Washington otherwise than at work. Despite all this



and an abundance of similar testimony, H. G. Wells goes out of his way, in his "Outline of History," to deliver himself of the remark that G. W. was "a conspicuously indolent man."

Somehow European writers are, as a rule, quite unable to understand the modest, awe-inspiring, genial, stern, courteous, democratic country gentleman who could organize a disunited lot of colonies into a fighting unit, lead them to victory and then weld them into a nation. The conflicting qualities which go to make up a genuine American are the despair of men who do not come in daily contact with unity in variety. One who does not live Americanism can never understand America. The British realized this to their consternation, in 1776, and Germany had to experience a similar shock, in 1917. And without a knowledge of America no mortal living will ever understand George Washington.

WASHINGTON AS A FREEMASON

There is no doubt that Washington's debt to Masonry has been overrated by many well meaning orators and writers of our fraternity. On the other hand, Freemasonry owes much to him for having evinced, to the end of his noble life, a sincere regard for its beneficent principles and inspiring design, never hesitating on occasion to acknowledge publicly his affiliation with the Craft and to endorse its professed objects, thereby establishing it in the favor of American patriots and lovers of justice and freedom everywhere, and adding to its former glories the lustre of his fame. We have spoken of him as a man. The qualities of his personality mark him as an exemplar of Freemasonry at its best: his religiousness, the purity of his moral conduct, the unselfishness of his motives, his honorable dealings with all men, his patriotism, his untiring zeal in promoting the happiness of mankind, his love of freedom, his tolerant spirit, and his unswerving loyalty to truth and justice.

Washington was made a Mason in Fredericksburg Lodge, No. 4, in Virginia, on November 4th, 1752, when he was twenty years of age. He was "passed a Fellow Craft" on March 3d, 1753, and five months later, on August 4th, was "raised Master Mason." On December 28th, 1778, while in Philadelphia, he marched in the St. John's Day procession of the Grand Lodge of Pennsylvania, and attended the Masonic service held in Christ Church.

During the Revolutionary War he visited lodges, as occasion offered, and attended Masonic celebrations of the festivals of St. John Baptist and St. John Evangelist with American Union Lodge, in 1779, at the Robinson House, opposite West Point on the Hudson, in our own State, and at Morristown, in New Jersey. His name appears in the list of visitors who honored Solomon's Lodge, at Poughkeepsie, by



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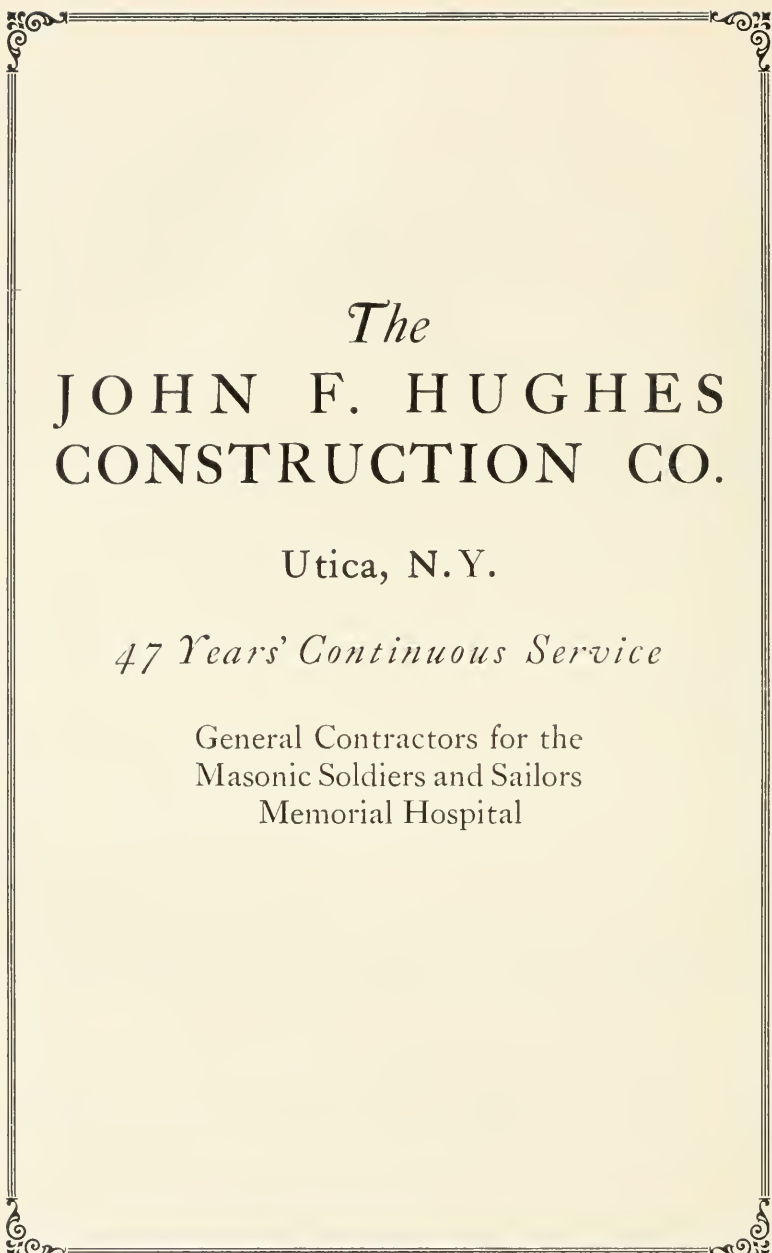
their presence, on December 27th, 1782. In the summer of 1785, he celebrated St. John Baptist Day with the brethren of the Lodge at Alexandria, Virginia. Three years later he became Master of this lodge and continued to preside over its activities until he was inaugurated President of United States. The story of how he took his inaugural oath on the Bible of St. John's Lodge, No. 1, of New York City, has been told so often that the mere record of the fact would seem to be sufficient for our present purpose. (It was on this same priceless treasure of No. 1 that President Harding was sworn in as President in 1920.)

The cornerstone of the United States Capitol at Washington, D. C., was laid in Masonic ceremonial form by President Washington on September 18th, 1793, wearing on this occasion the apron made for him by the Marquise de La Fayette, the precious gift to which reference is made on page 97. The privilege of conducting the exercises had been according to the Grand Lodge of Maryland. Alexandria Lodge, of Virginia, attended by invitation and took pride in having its former Master perform the work assigned to him. The trowel used by Washington on this memorable occasion is one of the many treasures of the lodge, now called Alexandria Washington. The gavel wielded by the Grand Master of Maryland was presented to Washington and bequeathed by him to the lodge now known as Potomac, No. 5, District of Columbia.

The story of Washington's interest in Masonry and his love for his own lodge, Alexandria, might be extended considerably. Enough has been told to make clear that he was an active member of the fraternity and glad to serve it in any way within his power. How greatly he appreciated the possibilities of its power for good in the life of the new-born Republic is set forth most eloquently in the many letters written by his hand in which this subject is touched upon. Brother Julius F. Sachse, the distinguished Librarian of the Grand Lodge of Pennsylvania, has published a collection of duly authenticated letters of this sort, in a noteworthy volume entitled "Masonic Correspondence of Washington," from which the following excerpts are taken.

To an address of welcome to Rhode Island, presented to him by a lodge composed of Jewish brethren, King David, No. 1, which originally had been located in the city of New York and later made its home at Newport, he wrote, in August, 1790:

"Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them a deserving brother."



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To the Grand Lodge of South Carolina, A. G. M., in May, 1791:

"Your sentiments, on the establishment and exercise of our equal government, are worthy of an association whose principles lead to purity of morals and are beneficial in action.

"The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it. I shall be happy, on every occasion, to evince my regard for the Fraternity."

To the Grand Lodge of Massachusetts, in 1792:

"Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society whose liberal principles must be founded in the immutable laws of truth and justice.

"To enlarge the sphere of social happiness is worthy the benevolent design of a Masonic institution; and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

To the Brothers of Ancient York Masons, No. 22:

"While my heart acknowledges with brotherly love your affectionate congratulations on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness. If it has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow-men, my exertions have been abundantly recompensed by the kind partiality with which they have been received. And the assurances you give me of your belief that I have acted on the Square in my public capacity, will be among my principal enjoyments in this Terrestrial Lodge."

To the Grand Lodge of Pennsylvania, in 1796:

"To have been, in any degree, an instrument in the hands of Providence to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared with many others in a labor the results of which, let us hope, will prove through all ages a sanctuary for brothers and a lodge for the virtues."

Extract from a letter to the Grand Lodge of Maryland, in 1798:

"So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive it to be founded in benevolence and to be exercised only for the good of mankind."

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WASHINGTON THE BELOVED

The deeper source of Washington's greatness as a man, the source from which flowed all the qualities for which the common people trusted and loved him, through good and evil report, was his sincere religiousness. Never called by just this name, it was felt as the essence of his life. Never obtruding and yet never hidden, seldom expressed in canonical phrase and yet often revealed in the overtones of what he said and did even in momentary wrath, always sustaining him in trial and ever drawing right-minded men to him and renewing their courage and their hope in the triumph of justice—his religiousness made him the invincible leader in a righteous cause, a tower of strength in a time of turmoil, an instrument of the Almighty, as he himself acknowledges with humility, to promote the welfare and happiness of his fellowmen.

We are on holy ground and must not essay to lift the veil of the sanctuary of the soul. His letters to a lodge of "Ancient York Masons" and to the Grand Lodge of Pennsylvania reveal the thought. Another glimpse of his faith in God's guidance of the just affairs of men is afforded in a letter to General Schuyler, in which he says:

"That invisible hand which has so often interposed to save our country from impending destruction seems in no instance to have been more remarkably exerted than in that of disposing the people of this extensive continent to adopt, in a peaceful manner, the constitution, which, if well administered, bids fair to make America a happy nation."

We know that Washington was a churchman and a constant attendant at divine service throughout his life. He served as vestryman in two neighboring parishes, had his pew in Christ Church at Alexandria, at St. Paul's while in New York, and at Christ Church in Philadelphia.

He had no patience with bigotry. Exhibitions of ill feeling between Protestants and Catholics distressed him, as did the jarring quarrels between contending sects. In a letter to a friend he gave vent to his feelings in these words:

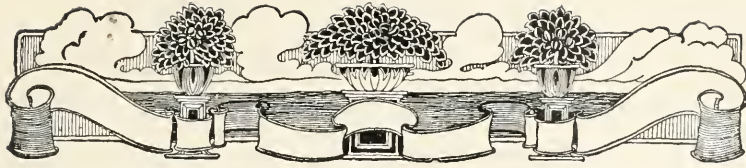
"Of all the animosities which have existed among mankind, those which are caused by difference of sentiments in religion appear to be the most inveterate and distressing, and ought most to be deprecated. I was in hopes that the lightened and liberal policy which has marked the present age would have at least reconciled Christians of every denomination so far that we should never again see these religious disputes carried to such a pitch as to endanger the peace of society."

How profoundly he respected the religious convictions of sincere men is evidenced by numerous utterances.



BENJAMIN FRANKLIN

*Past Grand Master of the Grand Lodge of Pennsylvania. Born at Boston,
January 17, 1706; died at Philadelphia, April 17, 1790.*



Benjamin Franklin

FRANKLIN was the most all-round, useful patriot of his day and generation and is the foremost exemplar of rugged, clear-sighted, practical Americanism of all time. Scientist, inventor, business-man, writer of homely phrase, diplomat, statesman, patriot — the printer-philosopher combined, in his versatility of talent and his astonishing range of achievement, all that we are wont to attach to the names of Newton, Edison, Elbert Hubbard, Dickens, Lloyd George, Thomas Jefferson and Abraham Lincoln. Posterity will ever be his debtor of his helpful, kindly, enduring moral leadership which interpreted American character to the world and won for it the admiration of the lovers of freedom wheresoever dispersed.

As Masons we take peculiar pride in Franklin's unflinching active interest in the affairs of the Fraternity. The evidences of this interest are incontestable. Aside from the records of Lodges and Grand Lodges, we have entries by his own hand in his records of accounts, minutes of meetings, letters, etc.

He was initiated in St. John's Lodge, at the Tun Tavern, Philadelphia, in 1731, which met both as a Lodge and as a Grand Lodge, being of "immemorial" origin. The following year, he was appointed Junior Grand Warden, and he became Grand Master in 1734.

The Anderson Constitutions, reprinted by Franklin, proved most helpful to the dissemination of Freemasonry in the American colonies. The publication was known as the "Mason Book" and bore this explanation, under the title:

LONDON Printed; Anno 5723

Re-printed in *Philadelphia* by special Order, for the Use of the Brethren in *North-America*.

In the Year of Masonry 5734, Anno Domini 1734

Franklin served as Secretary of his Lodge from 1735 to 1738. In a letter to his father, trying to set at rest "some uneasiness," felt by his mother, with regard to his Masonic activities, he wrote:

"I must entreat her to suspend her judgment until she is better informed, unless she will believe me when I assure her that they [the Freemasons]

Benjamin Franklin

are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

On May 25, 1743, we find him recorded as a visitor in First Lodge (St. John's) at Boston, presided over by "Rt. Worship'l Bro: H: Price M. pro:"

In 1749, he was appointed Provincial Grand Master for Pennsylvania, by Thomas Oxnard, of Boston, who had been accredited as Provincial Grand Master for North America, by the Grand Master of England. It was during his term as Provincial Grand Master that Franklin published his "Proposals relating to the Education of Youth in Pennsylvania," which led to the later development of the University of Pennsylvania.

The following year, William Allen, Recorder of the City of Philadelphia, and, later, Chief Justice of the Province, was commissioned as Provincial Grand Master by the Grand Master of England. Franklin became Deputy Grand Master, and continued in this office for several years.

In 1754, Franklin presented, at a Conference on Indian Affairs, in Albany, a widely discussed plan for the union of all colonies under one government. This plan was in substance a development of the remarkable propositions outlined by Daniel Coxe, the first Provincial Grand Master appointed for New York, New Jersey and Pennsylvania, which are described in another part of this volume.

The story of Franklin's connection with the famous Lodge *Les Neuf Soeurs*, (Nine Sisters; *i. e.*, The Nine Muses), at Paris, would make an interesting chapter by itself. He became a member, in 1777, and, in 1782, was elected Master. He was present at the initiation of Voltaire. This Lodge was composed of scientists, artists and writers and counted among its members many famous men.

Franklin left France for the United States, in September, 1785, after eight and a half years of the most valuable diplomatic service ever rendered by any man to his native country. Six months later, as token of its homage, the Lodge offered two gold medals as prizes to be competed for by members; one for a prose eulogy, the other for an allegoric design symbolizing "the service rendered by Benjamin Franklin to science and to the freedom of America."

While the world at large pays deserved reverence to the memory of Franklin, the incorruptible and plain spoken apostle of virtue and freedom, and honors him for his labors for the greater happiness of mankind Masons owe him additional gratitude for the lustre which his active connection with it has shed upon their time-honored fraternity of which he is a chief exemplar.



TO-DAY

IVE shut the door on yesterday—
Its sorrows and mistakes;
I've locked within its gloomy walls
Past failures and heartaches.
And now I throw the key away
To seek another room.
And furnish it with hope and smiles
And every Springtime bloom.

No thought shall enter this abode
That has a hint of pain,
And Envy, Malice and Distrust
Shall never entrance gain.
I've shut the door of yesterday
And thrown the key away—
To-morrow holds no fears for me,
Since I have found to-day.

Vivian Yeiser Laramore.



and have the honor
to be with much regard
Yours
J. Lapoyette



The Marquis de La Fayette

LA FAYETTE was made a Mason in an American Army Lodge, about 1778. Later he was exalted in Jerusalem Chapter No. 8, Royal Arch Masons, and knighted in Columbian Commandery, No. 1, Knights Templar; both in New York City. How profoundly he had been impressed with the basic principles of the Fraternity and how thoroughly he had made these his own, is illustrated throughout his noble life, and more especially by his heroic defense of the constitutional freedom of France against both despotic royalism and terrorist demagogism. His fortitude could not be broken by material deprivations and personal sufferings.

La Fayette, or Lafayette,* was born in the Auvergne, in France, on September 6th, 1757. While in Germany, he heard the Duke of Gloucester, brother to the King of England, tell of the Declaration of Independence and the rebellion of the American Colonies. The thought of a people fighting from lofty motives for freedom and independence stirred his youthful heart, and he decided then and there to follow his impulse and join the American military forces as a volunteer. He returned to Paris, won his young wife for his plans and obtained the consent of the court for his departure. His enthusiasm was such that the Count Maurepas exclaimed (as quoted by Lossing), "It is fortunate that La Fayette does not take it into his head to strip Versailles of its furniture to send to his beloved Americans, as His Majesty would be unable to refuse it."

La Fayette crossed the Atlantic, landed at Charleston, South Carolina, and spent the first night in the home of the patriot Huger, whose son was to render him a signal service in later years. He then proceeded to Philadelphia and offered his services to Washington. This was in 1777, and La Fayette was about twenty years old. Washington, with his keen intuition, recognized at once the exceptional worth of the noble youth whom he took to his bosom and cherished as friend to the end of his life.

La Fayette was given the rank of Major-General. His thoughtfulness of the needs of the soldiers manifested itself in many ways. Thus, for example, he presented swords to the cavalry corps and,

* Marie Jean Paul Roch Yves Gilbert Motier, Marquis de La Fayette.

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when he heard that, owing to the complete failure of Congress to provide an efficient commissary department, the brave volunteers at Valley Forge were left barefoot in the midst of a rigorous winter, he furnished the sufferers with shoes. His strategic skill and inspiring leadership quickly won him the confidence of the American patriots. He participated in several important engagements, notably at Brandywine, Monmouth and Yorktown. In 1779, he was sent on a diplomatic mission to France. He was present at the surrender of Cornwallis, in 1781. The object of the Revolution having been accomplished, he returned to his home, there to be of further important service to the young American republic.

On August 4th, 1784, La Fayette arrived again in America, landing at New York, where grateful citizens gave him a hearty welcome. His intention was to proceed at once to Washington's home at Mount Vernon, but Philadelphia, Baltimore and other places on his route detained him to give testimony of their affection for him. He spent twelve days at Mount Vernon.

There is connected with La Fayette's visit to George Washington a pleasing incident which throws a significant sidelight on the intimate relationships of the two men as friends and Freemasons. La Fayette brought with him a gift which he knew his revered Commander would value both for what it represented in itself and for the thoughtfulness and love of the donor. It was a beautiful Masonic apron of white satin. The story of it has been told so delightfully by Benson John Lossing, who is an excellent authority in everything touching the personal side of the life of Washington, that I shall quote it exactly as it stands:

"There was a bond of union, of peculiar strength, between Washington and La Fayette other than that of mere personal friendship. They were members of the fraternity of Free and Accepted Masons, and both loved the mystic brotherhood sincerely. Madame La Fayette was deeply interested in everything that engaged the attention of her husband; and she had learned to reverence Washington with a feeling closely allied to that of devotion. She had corresponded with him, and received from him cordial invitations to the simple delights of rural life at Mount Vernon. She had, no doubt, earnestly desired to present some visible testimonial of her regard to the great patriot of the New World; and when her husband resolved to visit him in his retirement at Mount Vernon, she prepared, with her own hands, an apron of white satin, upon which she wrought, in needlework, the various emblems of the Masonic order. This apron La Fayette brought with him, and presented to his distinguished brother at Mount Vernon."

After the death of Washington, the legatees presented the apron to the Washington Benevolent Society, which, in turn, passed it on

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Fifth Avenue Branch Fifth Avenue and 20th Street	Sheridan Square Branch Grove and West Fourth Streets
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Flatbush Avenue Branch 19 and 21 Flatbush Avenue, Brooklyn	Staten Island Branch New Brighton, Staten Island
Flushing Branch 116 Main Street, Flushing, Borough of Queens	Steinway Avenue Branch 252 Steinway Avenue, Astoria, Borough of Queens
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Grand Central Branch 7 East 42d Street	Washington Branch Washington and Murray Street
Greenpoint Branch Greenpoint and Manhattan Ave- nues, Brooklyn	Washington Heights Branch Amsterdam Ave. and 143d St.
Harlem Branch 125th Street and Lenox Avenue	

to the Grand Lodge of Pennsylvania, in whose possession it has remained ever since.

After Washington had been inaugurated as the first President of the United States, the Marchioness de Brienne painted on a copper medallion the profiles of Washington and La Fayette. Both profiles are considered lifelike and the original painting was valued highly by Washington, to whom it was presented.

La Fayette had returned to his native country and soon became identified with the struggle for freedom from the despotism of the French court. He became a member of the States General, in 1789, and was elected commander-in-chief of the National Guard by the National Assembly. The key of the demolished Bastille was handed to him and he sent it as a gift to his friend and brother, George Washington, who received it at Philadelphia in 1790, and took it with him to Mount Vernon. The key was accompanied by a drawing of the hated prison fortress and a letter in which La Fayette wrote:

"Give me leave, my dear general, to present you with a picture of the Bastille, just as it looked a few days after I ordered its demolition, with the main key of the fortress of despotism. It is a tribute which I owe as a son to my adopted father—as an aide-de-camp to my general—as a missionary of liberty to its patriarch."

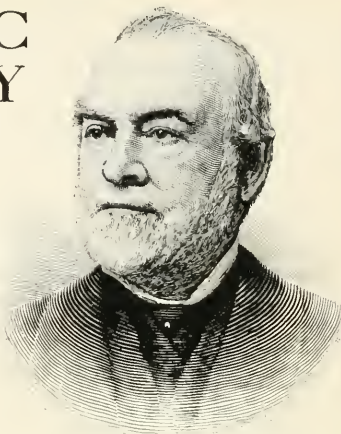
True to his Masonic teachings, La Fayette set himself resolutely against the spread of anarchism and inhumanity, and sought to place the new government on a sound constitutional basis of liberty and justice. He opposed the terrorist Jacobins as firmly as he had opposed the despotism of the former government, and, as a result, he was compelled to leave France, in 1792. He intended to sail for America, but was captured by Austrians. At the instigation of Prussia, which feared his influence as a "missionary of liberty," he was sent to the dungeon at Olmutz, where he was kept in close confinement. Great as were his sufferings, his noble soul did not lose its passion for the liberty of men. When "by a miracle" he got possession of a single sheet of paper he wrote to a friend, with a toothpick, a letter closing with these words:

"I know not what disposition has been made of my plantation at Cayenne, but I hope Madame La Fayette will take care that the negroes who cultivate it shall preserve their liberty."

Madame La Fayette, meanwhile, was imprisoned in Paris by the Terrorists. As soon as she was released, after the downfall of Robespierre, she sent her son, George Washington La Fayette, to the United States, with a tutor, and with her three daughters went to Vienna and obtained permission from the Austrian Emperor to share the prison with her husband.

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A few years before Madame La Fayette's arrival at Olmutz, Colonel Francis E. Huger, of South Carolina, had made a bold attempt to rescue La Fayette from his prison, aided by a Dr. Bollmon, of Vienna, who was a Mason. La Fayette was recaptured and subjected to more rigorous privations to prevent future chances for escape. The English government, as well as George Washington, asked the Austrian Emperor for his release, but without avail. In 1797, Napoleon Bonaparte, who was then in command of the victorious French army in Italy, and had inflicted crushing defeats upon the Austrians, demanded preemptorily the release of La Fayette, and this demand was finally complied with on the 25th of August in that year.

After sojourning two years in Holstein, La Fayette returned to his château near Paris with his devoted wife and daughters. In 1803 President Jefferson invited him to become the governor of the newly purchased territory of Louisiana, but he declined the flattering offer, preferring to stay in France and guard to the best of his abilities the constitutional liberty of the young republic.

As the years passed on the wish ripened to revisit the United States and to see once more the country he had helped to make free. At last, in 1824, he embarked on the *Cadmus* and landed on Staten Island, in New York Bay, on the 15th of August, after an absence of thirty-nine years, accompanied by his son and secretary. He passed the first night at the home of Daniel D. Tompkins, Vice-President of the United States and a Past Grand Master of the Grand Lodge of New York. On the next day he was conveyed to the Battery to receive the greetings of the city of New York.

La Fayette knew that the great Washington had passed away and that only few of his old friends-in-arms were yet alive. Little did he know that every American patriot loved him and followed with intense interest his valiant battles for the spread of freedom and democracy in Europe, and that a welcome awaited him such as had never been accorded to any living man. As he entered the harbor of New York and saw hundreds of ships covered with bunting and flying the flags of France and the United States, with cannons booming and the cheers of thousands filling the air, and realized that this was done to do him honor as the beloved guest of a grateful free people, he wept with joy.

ThurLOW Weed, who was an eye-witness and twenty-six years old, has left us in his autobiography a vivid description of La Fayette's arrival:

"The general's landing on the Battery, his reception by the military under General Martin,* his triumphant progress through Broadway, his first visit to the City Hall, awakened emotions which cannot be described.

* This is obviously a misprint. The commander was Major-General Jacob Morton, Past Grand Master of the Grand Lodge of New York.

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The Marquis de La Fayette

I have witnessed the celebration of the completion of the Erie Canal and the mingling of the waters of Lake Erie with the Atlantic Ocean, the completion of the Croton Water Works celebration, the reception of the Prince of Wales, and other brilliant and beautiful pageants, but they all lacked the heart and soul which marked and signaled the welcome of Lafayette."

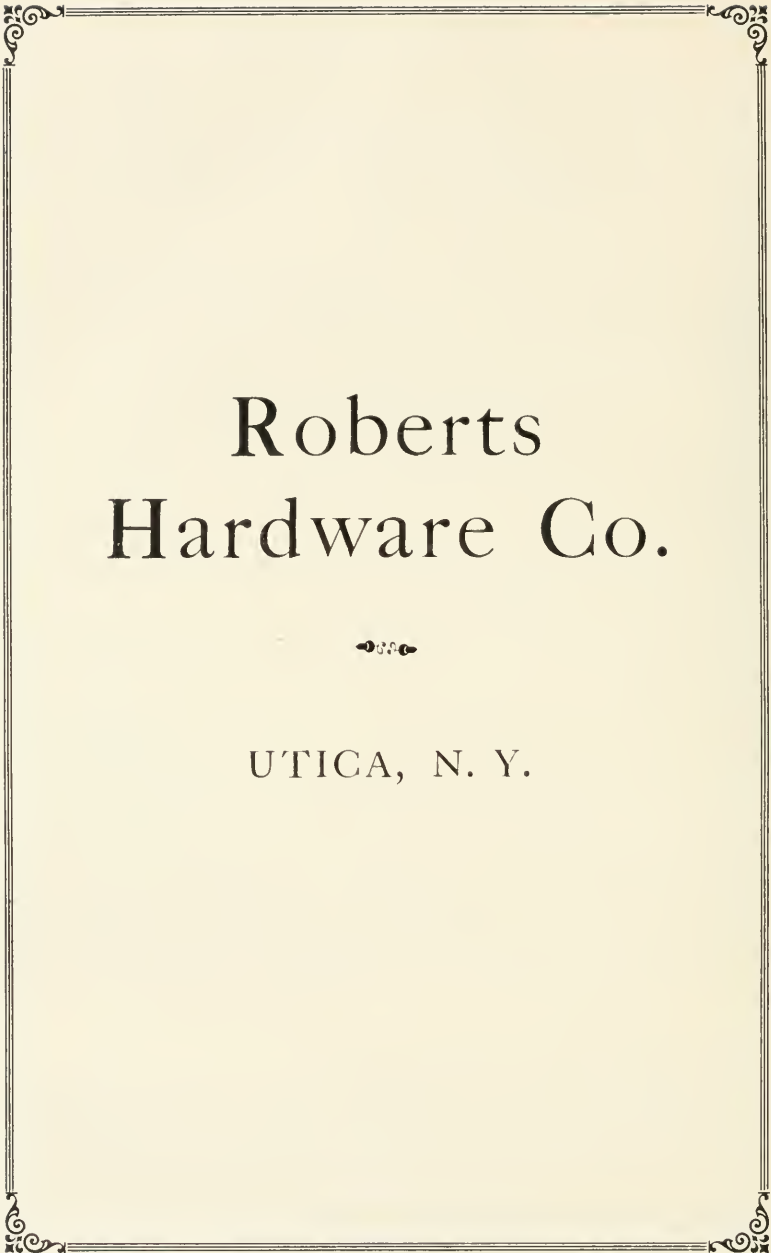
From New York La Fayette went to Boston, and therewith is connected a pleasant anecdote. On crossing the ocean he had made the acquaintance of a merchant from Boston and had inquired of him the expense of a year's sojourn in the United States, including living at hotels for three people and traveling by land and water. His at one time large fortune had been reduced by confiscations to modest proportions, and he was somewhat disturbed at hearing how much higher the cost of living was than in France. He was glad to accept the merchant's invitation to dinner, whenever he should be in Boston. La Fayette remembered the invitation, and perfect knight that he was, he managed to slip away, between grand receptions which followed one upon another, to look up the Boston merchant and dined with him as he had promised to do.

On September 1st, 1824, the City Grand Lodge met to consider the advisability of tendering a public dinner to La Fayette, after his return from Boston. A committee was appointed to consult his wishes in the matter. He accepted the invitation and fixed upon September 20th for the entertainment. Four Past Masters, of St. John's, No. 1, Washington, No. 84, Adelphis, No. 91, and Mount Moriah, No. 132, were appointed a committee to escort him into the Grand Lodge. He responded to the address of welcome with these words:

"Most Worshipful Grand Master and beloved Brethren:—I am happy in your affectionate welcome; I am proud of the high confidential honors you have conferred upon and purpose further to confer upon me. Our Masonic institution owes a double lustre, to those who have cherished, and to those who have persecuted it. Let both glories, equal in my opinion, be the pride of every member of our Fraternity, until universal freedom insures us universal justice."

The reception was followed by a banquet attended by more than five hundred members of the Fraternity.

La Fayette did not fail to visit the tomb of him whom he delighted to call "father." While tears dimmed his eyes, as he thought of him who had died twenty-five years before, there was presented to him a massive gold ring enclosing in a compartment a lock of the great Washington's hair. The scene which followed is too sacred to describe. La Fayette treasured the gift as the most precious which could possibly have been bestowed. He visited every State and most, if not



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The Marquis de La Fayette

all, the cities of the Union, and was received everywhere with the enthusiastic acclaims of a thankful people.

Congress voted him \$200,000 and a township of land, "in part payment," as was said, for his eminent services as a general in the army of the United States. The frigate *Brandywine* was placed at his service, and on this he returned to France, in September, 1825.

One of the last of the historic occasions in which La Fayette took part, while in America, was the laying of the cornerstone of the Bunker Hill monument by the Grand Lodge of Massachusetts, on June 17th, 1825, the fiftieth anniversary of the famous battle which was to be memorialized. He was present in Grand Lodge at the special communication preceding the cornerstone laying. The apron he wore on this occasion is still in the possession of the Grand Lodge of Massachusetts. The day was made memorable by a great American oration, for Daniel Webster, himself a member of the Masonic fraternity, was the orator.

La Fayette's interest in the reconstruction of the French government continued to the day of his death. He took a prominent part in the revolution of 1830, and it was at his instance that Louis Philippe was made King, *Roi Citoyen*, the Citizen King.

La Fayette died at Paris, on May 20th, 1834, while in his seventy-seventh year.

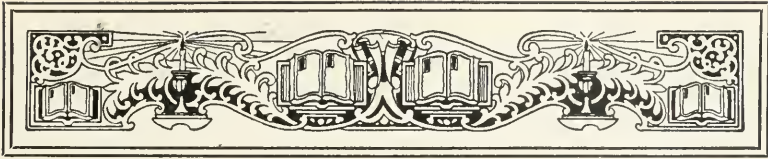
His whole life was consecrated to the cause of human freedom, the preservation of law and order, and the relief of distress. With no thought of self, he placed all he possessed and all he could give in the service of the ideals he had set himself, a true Knight and a true exemplar of Freemasonry.





De Witt Clinton

Grand Master of Masons in the State of New York, 1806 to 1820.



De Witt Clinton

AMONG the truly illustrious sons of the State of New York none has contributed more effectively to her greatness than DeWitt Clinton. Born at Little Britain, N. Y., on March 2d, 1769, son of General James Clinton, he was given the best education which a home of refinement and the solicitude of his parents could supply. After graduation from Columbia College, he entered upon the study of law and then served successively as secretary to Governor George Clinton (his uncle, and a Mason), secretary to the Board of Regents of the University of the State of New York, Assemblyman and State Senator, was chosen a Senator of the United States (as the colleague of Gouverneur Morris), became Mayor of the City of New York, and, in 1817, was elected Governor of the State. Yielding to public clamor he became again a candidate for the governorship and was returned to office in 1826, by the largest majority of votes ever known before in a contested election. He served as Governor until the day of his sudden death, at Albany, on February 11th, 1828.

The two achievements for which DeWitt Clinton is best remembered by posterity are the establishment of the foundations of the common school system of the State and the opening of the Erie Canal which he carried through almost single-handed to a successful consummation.

The Masonic fraternity owes much to the long-continued and zealous interest which DeWitt Clinton took in its affairs. He was Master of Holland Lodge in 1794, served the Grand Lodge as Junior Grand Warden for three years and as Senior Grand Warden for one year, and became Grand Master on June 4th, 1806. After fourteen years of continuous service as Grand Master he declined re-election in 1820, and was succeeded by Daniel Tompkins, then Vice-President of the United States. How active DeWitt Clinton was in all branches of Masonry is evident from the fact that he was also Grand High Priest of the Grand Chapter of Royal Arch Masons, Grand Master of the Grand Encampment of the State of New York, Grand Master of Knights Templar of the United States, and held the highest office in the Cernean Scottish Rite body.



Daniel L. Tompkins

Grand Master of Masons in the State of New York, 1820-1821



Daniel D. Tompkins

DANIEL D. TOMPKINS was Governor of the State of New York when the war of 1812 was fought. The whole of his ample private fortune was devoted to the defense of the country; equipping 40,000 militia, maintaining the Military Academy at West Point, and financing many war activities. When the banks refused to loan money to the federal Government, his personal endorsement of the proffered Treasury notes sustained the credit of the United States.

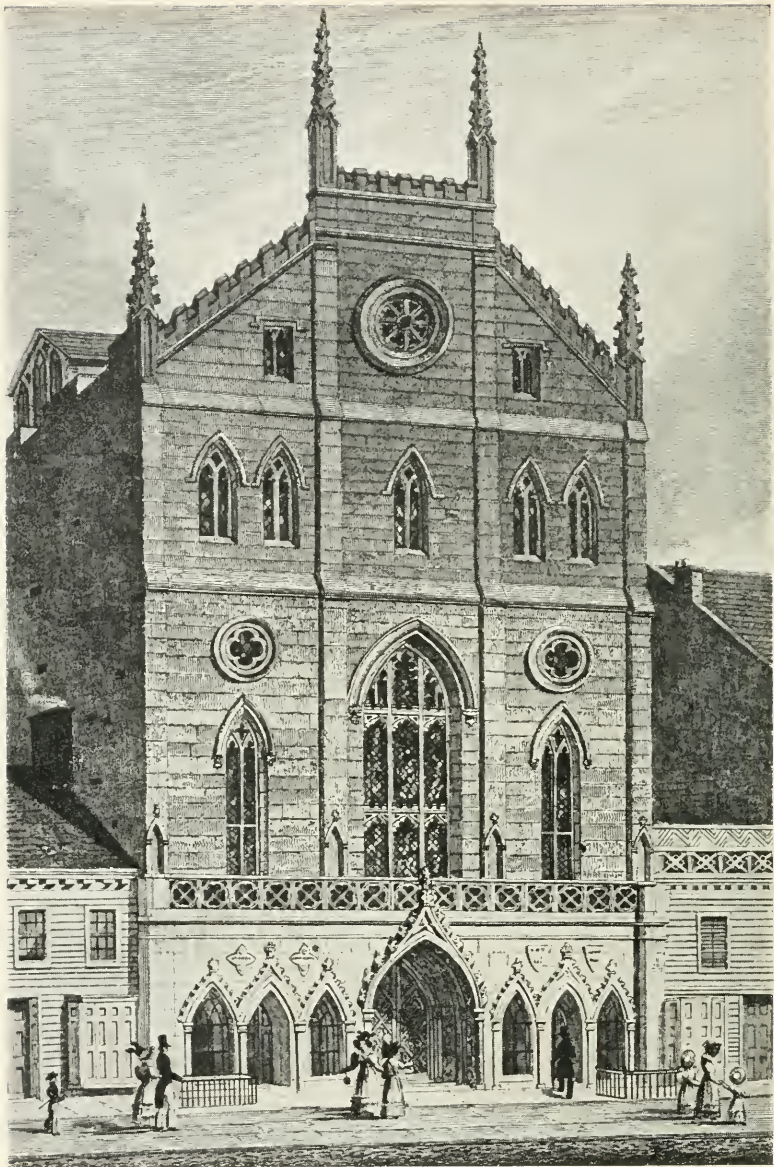
After graduation from Columbia College, Tompkins studied law, was admitted to the bar and became interested in politics. He was a delegate to the State Constitutional Convention, member of the Legislature, Congressman, Justice of the Supreme Court, before he was elected Governor, in 1807, which latter office he held for ten successive years. He was Vice-President of the United States, under President Monroe.

Devotion to the welfare of the people expressed itself in many ways other than those already indicated, more particularly in the development of public education. As Chancellor of the University of the State of New York he aided every movement looking toward the betterment of the schools.

His active interest in the Masonic fraternity continued throughout his life. He became Grand Secretary of the Grand Lodge, at the age of twenty-seven, and continued in this office for four years. He was Grand Master in 1820 and 1821.

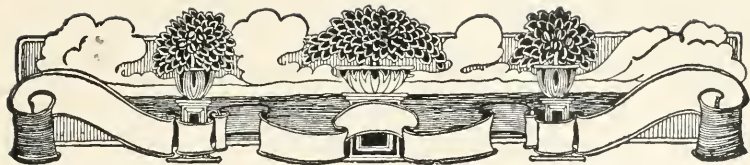
The Grand Lodge of New York, recognizing the sterling worth of the man and his self-sacrificing services to the people of his State and the Government of his country, erected the beautiful Daniel D. Tompkins Memorial Chapel in his honor, on the grounds of the Masonic Home, at Utica.

Daniel D. Tompkins was born on June 21, 1774, at Scarsdale, in Westchester County, N. Y. He died at the age of fifty-one, on June 11, 1825, at his home on Staten Island, where General La Fayette had been his guest, the year before. His last days were darkened by the vicious attacks of political opponents who sought to destroy his popularity. His former vast financial resources, spent in aiding the Government to win the war with England, had dwindled to a degree reducing him to almost poverty. A simple, weatherbeaten stone-slab in the historic St. Mark's Churchyard, in New York City marks his burial place.



FREEMASONS HALL

Broadway, between Duane and Pearl Streets



Historic Masonic Halls of New York City

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

In 1818, an order was recorded "that the application be made to the legislature of the State, at its ensuing session, for permission to raise, under the authority of the Grand Lodge, by lottery, a sufficient sum for the election of a Masonic Hall in the City of New York." A committee was instructed to select a suitable site. This committee reported, in 1820, that four lots in Grand Street, at the intersection of Elizabeth Street, might be purchased for \$4,600, half the amount remaining on mortgage; that several lots might be had at the corner of Beekman and Nassau Streets, with 48½ feet on the former and 104 feet on the latter, for \$20,000, about one-half of this amount to remain on mortgage for a period of ten years or more; and that several lots at the corner of Broadway and Grand Street, with 107 feet on Broadway and 107 feet deep toward Mercer Street, could be bought for \$18,000 cash." The committee was requested to "continue their researches," but reported at the next Quarterly Communication that the sites recommended in the previous report were no longer on the market and there was nothing further to be communicated.

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

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Historic Masonic Halls

THE TWENTY-THIRD STREET PROPERTY

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

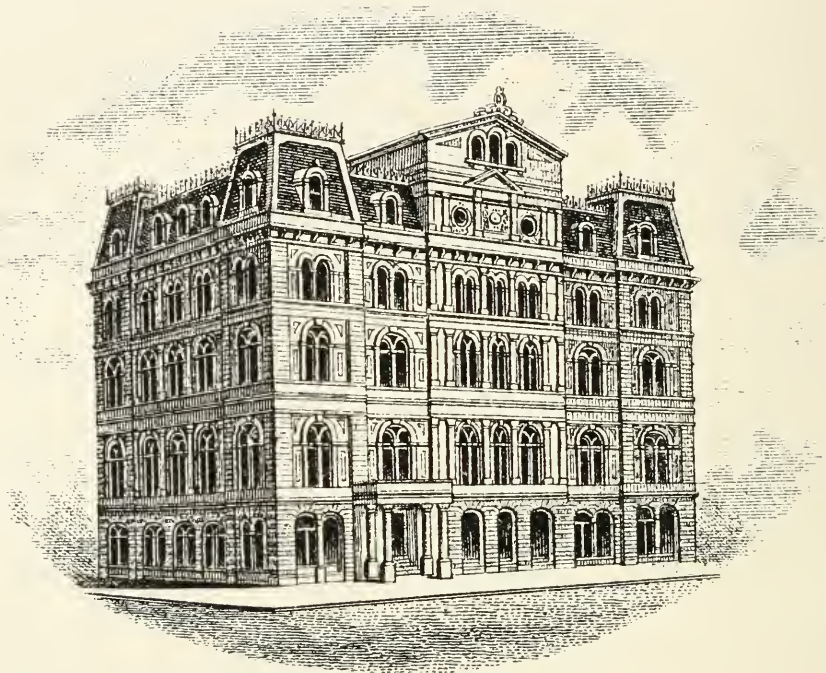
A subscription list was opened by Grand Secretary James Herring. Brother Greenfield Pote, then Grand Tyler, paid the first dollar. On June 8, 1843, the list bore the names of one hundred brethren, who had subscribed and paid nearly \$300 in sums ranging from fifty cents upward. The fund was increased, from time to time, by donations from individual Masons, from balls, concerts, exhibitions and dinners, and the creation by a number of Lodges of what was termed Widows' and Orphans' Funds, augmented by donations and part of the initiation fees.

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

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

Then followed the Civil War.

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



OLD TWENTY-THIRD STREET HALL

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

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

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

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

In 1869, the Trustees purchased six lots on corner of Twenty-Third Street and Sixth Avenue, with 141 feet frontage on Twenty-Third Street and 94 $\frac{3}{4}$ feet on Sixth Avenue, at a cost of \$340,000. The following year in May, they were able to report that the property had been paid for in full and that they had on hand \$54,000, with which to begin the building of the Hall. The action of the Trustees was endorsed with hearty unanimity.

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

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

On June 3d of the same year, the Grand Lodge met for the first time in its own (partially completed) new Hall. Grand Master Christopher G. Fox brought home to the assembled Brethren the duty

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of carrying forward the undertaking in order that the way might be cleared for the establishment of an Asylum for the aged and indigent and the widows and orphans dependent upon the craft for protection and support.

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

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

In an effort to organize the continuing discontent, outside of the City of New York, a meeting of Past Masters, Masters and Wardens of Lodges located in Rochester, held in March, 1877, issued a circular calling upon all Lodges in the State to send delegates to a convention to take place in that city, on April 25th, to formulate a plan for united action on the temporary extension of the fifty cents per capita tax, adopted in 1872. Grand Master James W. Husted, "the eagle of Westchester County," at once called upon the Lodges to discountenance the "ill-advised" circular, explaining fully the question raised to an issue by the illegal action of the Rochester malcontents. Finding the promoters of the movement "persistent and pertinacious," he forbade the organization of the proposed convention. Despite all this, "a convention of individuals" was held, in violation of the spirit of the order, which addressed a letter to the Lodges in the State setting forth "the necessity of financial reform" in the Grand Lodge. Subsequent Grand Lodge meetings showed clearly that the malcontents were in the minority. By far the larger number of Brethren were unwilling to abandon the Hall and Asylum undertaking and resolved to reduce the accumulated indebtedness.

The struggle to make ends meet continued for a number of years. The payments of interest on the debt amounted to more than \$50,000 a year. In three years, 1876 to 1879, the number of affiliated Masons

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had become reduced by close on to six thousand, largely because of unwillingness of the discontented to meet their obligations in the support of the Hall and Asylum Fund.

There followed a long period of struggle with the debt resting upon the Temple. When Frank R. Lawrence became Grand Master, in 1885, the indebtedness amounted to about \$500,000, four-fifths of which represented twenty-year bonds drawing seven per cent. interest. He resolved that the debt must be paid in full and paid as speedily as possible. The first thing he did was to ascertain if the bonds were redeemable before their maturity. He found it could be done. Inviting the co-operation of the Grand Chapter and the Grand Commandery, he collected \$25,000 and made a tender to one of the bondholders, with interest to date. The tender being refused, a civil suit was instituted and won. The redemption of bonds was now pushed with increased energy. On June 3, 1886, \$118,113.20 were collected. By the end of 1887, the receipts had risen to \$232,206.12. On March 14, 1889, Grand Master Frank Lawrence issued the joyous proclamation: "The great task is done. The last dollar is paid. We are free." By his order, Wednesday the 24th day of April, 1889, was set apart "as a day of Thanksgiving and rejoicing," which was celebrated with enthusiasm by all the Lodges in the State.

THE GREATER HALL

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

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

The following year, an amendment to the constitution was adopted



THE TWENTY-FOURTH STREET HALL

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

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

The success of the Herculean undertaking was due to the tireless disinterested labors of forceful leaders. They had faith in the Craft and were persuaded that the ultimate outcome would amply justify the wisdom of the project. Moreover they deemed it necessary that the honor of the Fraternity should be protected by making good the claim that the New York City properties were maintained "for charitable purposes" and not as an end in themselves.

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

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

Historic Masonic Halls

maturity. By 1921, the first mortgage was reduced to \$700,000, and there remained in the Sinking Fund approximately \$60,000 to be applied to a further reduction of the indebtedness.

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

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

Smoldering criticism lingered on for a short while. In 1911 and again the following year, Grand Master Robert Judson Kenworthy urged the need of giving wholehearted support to the Trustees in their exceedingly difficult undertaking. The temper of the Grand Lodge showed unmistakably that cavaliers would find no umbrage. That ended the matter.

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

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

The chief factor in the development of the rental productivity of the buildings, has been the splendid business ability of George T. Montgomery, who has been a member of the Board of Trustees since 1914. "One hundred per cent. rented," the Trustees were able to report in 1920 and again in 1921. The net income from the property, during the year 1920, amounted to \$158,518.38, marking an increase of \$29,120.24, or 22½%, over the net income for the preceding year.

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

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

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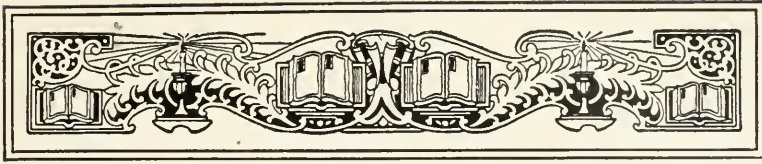
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Masonry During the Civil War

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

“But recently occupying a position of proud pre-eminence among the nations of the earth, the hope of the lovers of civil and religious freedom, we our country now apparently upon the verge of a conflict of arms, that, unless speedily arrested, will form a dark and bloody epoch in the history of the human race. From the contemplation of the horrible spectacle of State arrayed against State, friend against friend, and even brother against brother, we shudderingly look around for some means to escape from the dire calamity that seems so certainly impending over us as a people. With deep mortification, and sorrow, and dread, we look into the dark gulf of human passion; we see its billows heaving with fearful excitement, and, horrified by the sight, we instinctively raise our feeble arms, and, in hopelessness of spirit, exclaim, *Great God, is there no help in this time of need? Who may stay the wrath of the whirlwind?*”

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

“If all efforts fail, if every appeal for peace shall be thrust aside, if the sword must still be the last resort and accepted as the final arbiter, we beseech the brethren engaged in the awful contest to remember that a fallen foe is still a brother, and as such is entitled to warmest sympathies and

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kindest attentions. If war cannot be averted or turned aside, let every brother use his utmost endeavors, and, as far as lies in his power, rob it of some of its horrors. While each is true to his sense of public and patriotic duty, on whichever side he may be arrayed, we earnestly urge that he shall also be true to those high and holy teachings inculcated by our Order."

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

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

Out of 518 Lodges on the Grand Lodge register, 410 were represented at the Annual Communication, in 1861, under the Grand Mastership of John W. Simons. It was the largest assemblage of Masons ever brought together in Grand Lodge. The prevailing harmony was inspiring. At a time when civil society was "convulsed to its utmost depths," Grand Master Simons could point with pride to Masonry, "calm and dispassionate, pursuing, with measured and unflinching step, the mission set apart unto her, and closing the avenues of her temples from the very echo of discord and strife."

MILITARY LODGES

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

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

Scott, in Excelsior Brigade.

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

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



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Robert Anderson, in Anderson Zouaves Regt.
Niagara Military, in 28th Regt., N. Y. Volunteers.

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

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

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

WAR INCIDENTS

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

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



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kindness had been shown to him and his brethren, and a resolution of grateful acknowledgment was ordered sent to Brother Fellows for his fraternal action.

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

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

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

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

PEACE RESTORED

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

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

"I call attention urgently to the fact that, although much has been done to relieve the fearful distress of our brethren and those dependent on them, in that section of our country, yet much remains to be done by our hands.

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

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



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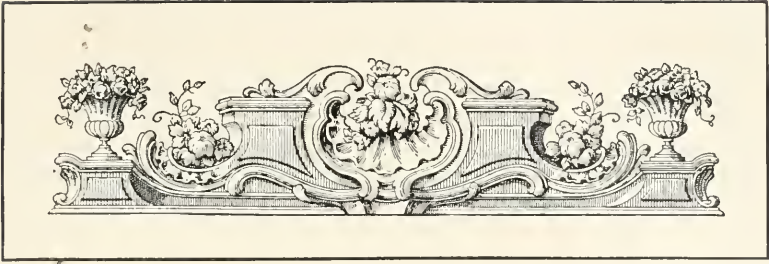
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Cornerstone Laying of Public Buildings and Monuments

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

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

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

On August 5, 1884, in response to an invitation from the American Committee of the Statue of Liberty, Grand Master William A. Brodie,

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assisted by his associate Grand Lodge officers, laid the cornerstone of the pedestal of the Bartholdi Statue of Liberty Enlightening the World, on Bedloe's Island, in New York Harbor. The box placed under the stone contained many rare memorials, among them nineteen bronze medals from the United States Mint, representing as many Presidents of the Federal Government.

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

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



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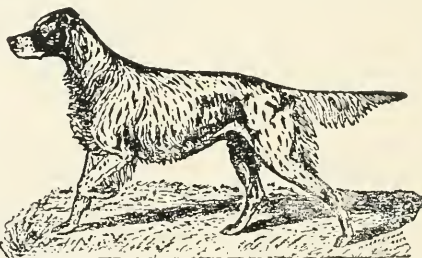
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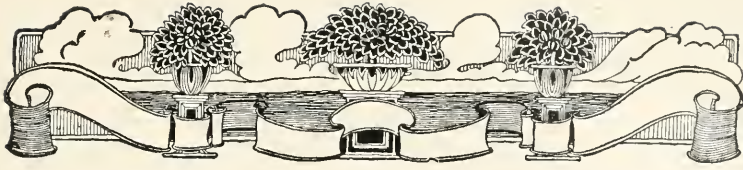
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The War Relief Administration

THE Great War into which America entered on the 6th day of April, 1917, involved the participation, it is believed of not less than 10 per cent. of the total armed forces of the United States of America who were Free Masons, and this proportion, applying to the entire country, was not less for the State of New York. Not all this number served Overseas, but were fairly equally distributed between Overseas and Home service.

Grand Lodge sat on the first Tuesday of May, 1917, and with appreciation of the duties and opportunities which the situation would present to Free Masonry, pledged its funds and unlimited patriotism and support, but took no constructive action respecting the War and participation therein.

During the summer of 1917 this received careful consideration by Grand Master Penney and his associates, and resulted in the reconvening of the 136th Annual Communication of Grand Lodge, which sat again on September 10, 1917, and legislated for the purposes of the War. The matter of the proposed legislation had been committed to a Committee Plan and Scope of Masonic Service during the War, which recommended among other things ministering to all men in the service and the accumulation of a fund of not less than a million dollars for the purpose of defraying the expense thereof and affording such relief as might become necessary to men in the service, and their families and dependents. Promptly thereafter the accumulation of the War Relief Fund was undertaken.

At the 137th Annual Communication of Grand Lodge the organization of the War Relief Administration was authorized, to comprise in its membership (1) the elected Grand Lodge Officers, (2) the active Past Grand Masters who are members of the Committee on Hall and Asylum, (3) the Judge Advocate, (4) the Chief Commissioner of Appeals, (5) two Past Masters of up-State Lodges, (6) two Past Masters of Metropolitan District Lodges, (7) one Brother selected at large, a total of nineteen, and its incorporation was authorized.

Grand Master Farmer added two to this number for reasons which seemed good to him, and his action, reported at the 138th Annual Communication, was approved, thus making a Board of twenty-one.

On the 3d of February, 1919, the War Relief Administration thus composed, was incorporated under the Membership Corporation Law of the State of New York, and its first officers were, President, M. W. William Sherer; Vice-President, M. W. Charles Smith; Sec-

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Of course, it was expected that the occasion for financial relief to distressed, disabled brethren and their dependents would be prompt and insistent, and to some extent this expectation was realized; but fortunately the brief duration of the War and the comparatively light casualties suffered by the Fraternity greatly reduced the calls upon the Administration and the demands upon its resources.

In a number of instances loans were made in 1918 and 1919 to service men or their dependents, all of which have been repaid. The fund to finance the Mission to Free Masons Overseas was supplied by the Administration and a part thereof expended.

The War having ended November 11, 1918, Grand Master Farmer suggested that out of the unexpended balance of the fund there be constructed at Utica a "Soldiers and Sailors Memorial Hospital" as a memorial to our men who served in the War and to supply the crying need of ministering to the physically indigent for whom we had never found room or wherewithal. Grand Lodge approved the plan, and the cornerstone of the building was laid with appropriate ceremony September 20, 1919, by Grand Master Farmer.

Among the various activities of the Administration were the maintenance during the War of Sea and Field Club in Masonic Hall, New York City, for service men, allied with the War Camp Community service, which furnished recreation and comfort to many thousands of members of the fraternity coming from every Grand Lodge jurisdiction in the United States, and their friends. The activities of the Masonic Mission in France are well known and involved the services therein of six representative members of the Fraternity dispatched from America, who devoted themselves to that activity. After the Armistice our boys who had been Overseas were gradually returning to this country, many of them sick and disabled, and in great physical and mental distress. For months they were established in various debarkation hospitals in and about the City of New York, where the Administration, through Committees organized for the purpose, ministered to them unremittingly. The Administration also rendered useful service in tracing missing Brethren and in establishing communication between men and their friends.

Soon the occasion for the existence of the War Relief Administration will have passed, and it, too, will have passed into history, having during its approximately four years of life received and disbursed considerably more than a million dollars and engaged in the various activities of ministering to the service men during their mobilization and before embarkation, and again thereafter on their return home; ministering also to them while engaged in the service Overseas; relieving their dependents financially distressed, and finally in erecting, equipping and turning over complete a magnificent building intended for kind and loving accommodation and service to the sick and distressed.

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The Grand Master's Message to the Craft

EXTRACTS FROM THE ADDRESS OF M. W. ROBERT HUGH
ROBINSON TO THE GRAND LODGE, MAY, 1921

WITH grateful acknowledgment of all the many blessings that have been showered upon us, with profound thanksgiving to our Heavenly Father for His abounding goodness to us, with constant and enduring faith in His Almighty power to guide us, with steadfast unwavering hope in the usefulness the future has in store for us, with sincere and unfeigned love to all the brethren that is born of a, though humanly limited, yet earnest appreciation and apprehension of the illimitable love of our Father, God, to each of us, with a keen sense of the responsibility that rests upon us and encouraged by a firm belief in your wisdom and fidelity, I greet you in the spirit of true fraternity and welcome you most heartily to this our Annual Communication.

A reference to preceding annual addresses of Grand Masters reveals very singular prophecies and hopes as to the influence of Free Masonry on World Conditions as they exist today. Predictions made as to the potential strength of the Craft as an influential force for righteousness have come and are coming true, hopes expressed that our great institution in pointing to lofty ideals in civic and social life might become a mighty factor in the moral betterment of the World have been and are being realized.

In the midst of all the world changes, the general unrest, the violent adjustment and readjustment of the level of values and all the other apparently uncontrollable changes that have taken place, in face of the threatened invasion of the peaceful, regular and sane order of things by forces that make for disorder, degradation and destruction, Free Masonry, imbued with and holding forth the invincible spirit of Americanism, inculcating lofty citizenship and the principles of righteous and honorable living, looms forth more popular than ever before in its history in its appeal to thousands of young men as a desirable and enviable haven of membership.

No institution builded on the sure foundation of fraternal right and sending forth the unmistakable light of truth and rectitude, is more approved and accepted today in the minds of just and honest thinking men than is this institution of ours. It is evidenced in the veritable clamor of the many thousands of men who are earnestly

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seeking admission, it is manifest in the attention attracted to it on the part of some of the leading men of the nation, it is visible in the greatly increased interest displayed on the part of its votaries and in the improved attendance at our Lodge meetings, and its demonstrated in the general acceptance of its unequivocal loyalty to our Country, to our Flag and to all the high and exalted principles upon which American citizenship is founded.

This is the era of Masonry's popularity, this is the epoch of Masonry's opportunity, this is the day of Masonry's responsibility. Shall it not be the time of our reconsecration and rededication? * * *

I am sure every Mason in the land and particularly every New York Mason felt the thrill of pride and joy consequent on the prominent part that Free Masonry had in the inauguration as President of the United States of our Brother Warren G. Harding.

The Bible on which Brother George Washington took the oath of office as first President of the United States on April 30th, 1789, on the steps of the Federal Building in Wall Street, New York City, was and still is the Bible of our own St. John's Lodge No. 1. Agreeably to the request of Brother Harding that he be granted the privilege of taking the oath of office on the same Bible, the Grand Master had the great pleasure of accompanying the Committee of St. John's Lodge appointed to escort and guard the Bible and witnessing from a prominent place on the inaugural stand the consummation of Brother Harding's desire.

On that famous Bible, that priceless treasure of St. John's Lodge, Brother Harding promised and swore to defend the Constitution and fulfill the great office of President, pressing his lips on that verse in the Prophecy of Micah which asks, "What Doth God require of thee but to do justice, to love mercy and to walk humbly before thy God?" to which he referred at the close of his powerful address with these inspiring words of dedication and consecration:

"This I Plight To God and Country."

Shall we not rejoice in the knowledge that the Masonic spirit of Brother George Washington still lives in the heart and dominates the will and purpose of the Brother Mason whom his fellow-countrymen have elevated to the highest office in the land? * * *

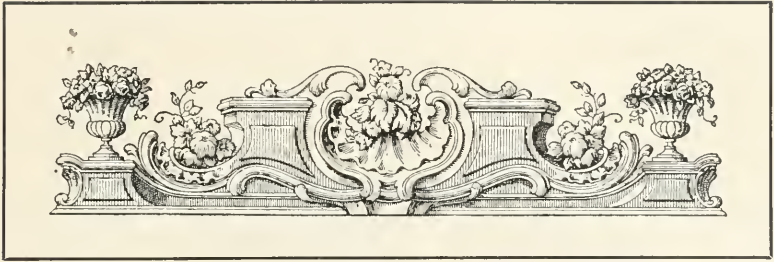
If there is any virtue in retrospect at all, may we not with pride and honor harken to the simple principles of life and practice which marked the work and service of the pioneers in Masonry nearly a century and a half ago.

Brethren, the association of the past with the present should awaken in us the fervor of a newer and livelier patriotism, that our work today may be akin to the service rendered by our forefathers of the Craft.

This is no time for pessimism, timidity or hesitation. The world is under a strain, it has gone through an ordeal the greatest in history, the need today is for men and more men imbued with the true spirit of Masonry, inspired by its precepts and ennobled by the principles it inculcates, to step forward and visualize by their acts and words the infallible truth of God's Fatherhood and Man's Brotherhood.



WILLIAM SIDNEY FARMER
Grand Master of Masons in the State of New York, 1918-1919



Dedication of the Soldiers and Sailors Memorial Hospital

THE magnificent Soldiers' and Sailors' Hospital, erected on the grounds of the Masonic Home at Utica, was dedicated on April 22, 1922. Many thousands of Masons gathered from all parts of the Empire State to give expression to their loyalty to the Grand Lodge and to share in the joy of seeing the work completed and dedicated, as a fitting and useful memorial to the heroism of the soldiers and sailors who served in the battle ranks of the war for the freedom of the world.

The dedication was preceded by an inspiring parade participated in by hundreds of former service men in uniform, and thousands of other Masons, with bands playing and flags waving.

The dedication was simple and impressive, following the traditional usages of the ancient craft. M. W. ROBERT HUGH ROBINSON, Grand Master, officiated. He was assisted by:

R. W. ARTHUR S. TOMPKINS, Deputy Grand Master.

R. W. HAROLD J. RICHARDSON, Senior Grand Warden.

R. W. WILLIAM A. ROWAN, Acting Junior Grand Warden.

R. W. CHRISTOPHER C. MOLLENHAUER, Grand Treasurer.

M. W. ROBERT JUDSON KENWORTHY, Grand Secretary.

R. W. JOHN J. MACCRUM, Grand Marshal.

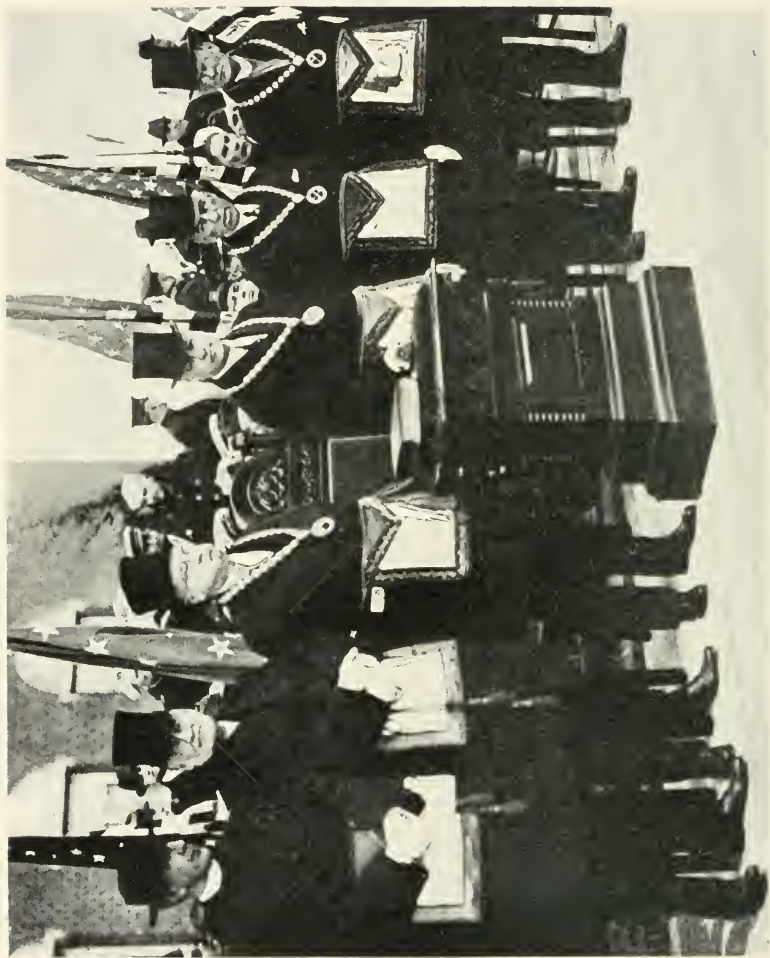
R. W. WILLIAM D. MANSON, Grand Standard Bearer.

R. W. ASHER MAYER, Senior Grand Deacon.

R. W. LOUIS E. EATON, Junior Grand Deacon.

R. W. HARRY P. KNOWLES, the Master Architect of the Memorial Hospital.

M. W. WILLIAM SIDNEY FARMER, Past Grand Master, under whose administration the work of the Hospital was inaugurated and all



THE EAST

From Left to Right—R. W. and Very Rev. Oscar F. R. Treloar, D. D., M. W.; William S. Farmer, R. W.; Arthur S. Tompkins, M. W.; Robert H. Robinson, Grand Master, R. W.; Christopher C. Mollenhauer, M. W.; Robert Judson Kennworthy

Dedication of Soldiers' and Sailors' Memorial Hospital

plans worked out, presented to the Grand Master the Golden Key to the building.

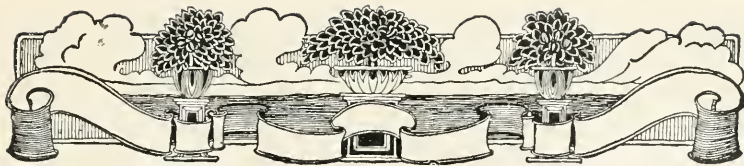
R. W. the Very Rev. OSCAR F. R. TREDER, D.D., Dean of Garden City Cathedral and Grand Chaplain of the Grand Lodge, invoked the blessing of God upon the beneficent purposes to which the Hospital was dedicated.

The beautiful Hospital, perfect in all its appointments and equipped with every latest convenience which science and thoughtful solicitude for the care and comfort of the afflicted could suggest, was made possible by the voluntary contributions of the Masons in the State of New York. The need of such an institution had been felt for many years. Its establishment will enable the craft to take care of the indigent incurably sick in their ranks for whom heretofore no provision had been made. A conservative estimate places the cost of maintenance at more than a quarter million dollars per year. Three hundred and seventy thousand dollars are available for this purpose now. An equal amount has been pledged, payable within the next three years. These amounts have come from about 26,000 Masons. As the membership of the fraternity in this State is approximately 273,000 at the present time, the support of the new undertaking will no doubt be ample, once the resulting benefits are fully appreciated. The generosity of the craft in the past is guarantee for the future.





SUPREME COURT JUSTICE ARTHUR S. TOMPKINS BEGINS HIS ORATION



Dedication Speech

ARTHUR S. TOMPKINS, DEPUTY GRAND MASTER

THIS vast throng of Masons—these dedicatory services—the great interest manifested in this occasion throughout our grand jurisdiction—this splendid consummation of our hopes and our united and consecrated labors, combine to make this day one that will ever be memorable in the history of Free Masonry in the State of New York.

This memorial hospital symbolizes the soul and exemplifies the spirit of our fraternity, and will serve two great purposes—it will stand for many generations as a memorial to the patriotism and valor of the Masons of our State who gave their lives in the World War, and as an expression of our appreciation of, and gratitude for, their heroic services and sublime sacrifices in the cause of democracy, humanity, justice and right.

Approximately 1,000 young men of our New York State lodges were among those who did not come back when, about three years ago, with glad acclaim and joyous hearts, we hailed our victorious troops returning from the battlefields of Europe.

But these honored dead of ours have not been forgotten, and will not be. Their names and the memory of their services and sacrifices are enshrined in our hearts, and will abide there forever, and this structure will stand as a permanent tribute by the living Masons of our State to their heroic and honored brethren who, on land and sea, upheld the best traditions of the American soldier and maintained the highest ideals of American citizenship, and exhibited that superb valor, indomitable courage and sublime heroism that have always characterized the American soldier and sailor.

“Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die.”

For those of our brethren who came home, bearing the scars of battle, maimed, crippled and mutilated, with broken bodies, blind eyes and shattered nerves, this hospital has been provided by the free will offerings of the members of our craft. How splendidly and generously our lodges and their members responded to the appeal—no,



THE SENIOR GRAND WARDEN PRESENTS THE WINE OF REFRESHMENT

not appeal, an appeal was not necessary, but to the suggestions of Grand Masters Farmer and Robinson, for the erection, equipment and maintenance of this institution.

The promptness, generosity and gladness of your response has never been surpassed or equaled in any other similar enterprise in the history of the State—a splendid tribute to the spirit and character of our membership, and the virtue and value of Free Masonry.

This hospital is not only for our sick, wounded and disabled soldiers and sailors, but for all Masons and their wives, widows and children who may need its ministrations and care. We shall have here where all men may see and know, a concrete and practical demonstration of the heart of masonry and the spirit of Masonic service—a tangible and practical expression of its noblest ideals and highest aspirations.

This wonderful event in the history of our fraternity should have its lesson for us. We should not go back to our homes and our lodges without some good and wholesome blessing to cheer our hearts and inspire our lives and stimulate our activities. Let this be the answer to the challenge of this occasion—that as an expression of our gratitude to the wise founders of our ancient and honorable institution, and as a token of our appreciation of all that has been done and given for the completion of this great project, and as a manifestation of our joy in the success that this day gloriously crowns, we renew our vows as Masons and rededicate and reconsecrate ourselves, and all we are and have, to the service of God and the cause of Masonry, and the useful, practical and unselfish service of others, realizing that the highest worship of God is the service of man.

We were thrilled by the story of the American captain in the great war, who called for five volunteers to step forward for very hazardous service, so dangerous that death was almost certain to be the result. After making his appeal, the captain's attention was diverted from his company for a moment, and when he turned back and observed no change in the alignment of his men, he thought there had been no response to his appeal, and was about to rebuke them for their cowardice, when a subordinate officer called his attention to the fact that every man of the company had moved forward one step—every man had volunteered, and was ready for service and death. That was the spirit of the American soldier and has been through all our country's history; that was the spirit of the men in whose honor this hospital has been erected and dedicated.

Let that be the spirit of all of us, militant, Americans and Masons, let us be ready to respond to the call of our country and our craft—ready for every duty—ready to march in solid column for God, our country and our fellow men.



THE GRAND MASTER RECEIVES THE CORN OF NOURISHMENT FROM THE
JUNIOR GRAND WARDEN, R. W. WILLIAM A. ROWAN

At Set of Sun

IF we sit down at set of sun
And count the things that we have
done,
And, counting, find
One self-denying act, one word
That eased the heart of him that heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've nothing done that we can trace
That brought the sunshine to a face,
No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

— *Ella Wheeler Wilcox*

FIRST SIX OFFICERS OF GRAND LODGE FROM DATE OF ORGANIZATION

Year	Grand Master.	Dep. Grand Master.	Sen. Grand Warden.	Jun. Grand Warden.	Grand Treasurer.	Grand Secretary.
1781	William Welter.		J. Studholme Brownrigg.	John Beardsley.	Joshua Watson.	William Cook.
1782	William Welter.	James McCuen.	*J. Studholme Brownrigg.	John Beardsley.	*Joshua Watson.	William Cook.
1783	William Walter.	*James McCuen.	*J. Studholme Brownrigg.	William Cook.	Samuel Kerr.	James Clark.
	William Cook.	Archibald Cunningham.	*Patrick McDavitt.	†Patrick McDavitt.		
1784	*William Cook.	Samuel Kerr.	*Patrick McDavitt.	James Sailer.	Daniel McCormick.	Jno. Lawrence & Jas. Giles.
1785	Robert R. Livingston.		Peter W. Yates.	James Sailer.	Daniel McCormick.	Jno. Lawrence & Jas. Giles.
1786	Robert R. Livingston.	Samuel Kerr.	Peter W. Yates.	Peter McDougall.	John Shaw.	James Scott.
1787	Robert R. Livingston.	Richard Harrison.	Peter W. Yates.	Peter McDougall.	William Maxwell.	James Scott.
1788	Robert R. Livingston.	Richard Harrison.	Peter W. Yates.	Peter McDougall.	William Maxwell.	Jacob Morton.
1789	Robert R. Livingston.	William Malcolm.	Peter McDougall.	John Meyer.	White Mathack.	Jacob Morton.
1790	Robert R. Livingston.	William Malcolm.	Peter McDougall.	John Meyer.	John Pintard.	Jacob Morton.
1791	Robert R. Livingston.	Peter McDougall.	John Meyer.	John Pintard.	Francis Childs.	Jacob Morton.
1792	Robert R. Livingston.	Peter McDougall.	Jacob Morton.	James Scott.	William Wright.	John Abrams.
1793	Robert R. Livingston.	Peter McDougall.	Jacob Morton.	James Scott.	William Wright.	John Abrams.
1794	Robert R. Livingston.	Peter McDougall.	Jacob Morton.	James Scott.	William Wright.	John Abrams.
1795	Robert R. Livingston.	Jacob Morton.	James Scott.	De Witt Clinton.	Martin Hoffman.	John Abrams.
1796	Robert R. Livingston.	Jacob Morton.	James Scott.	De Witt Clinton.	Martin Hoffman.	John Abrams.
1797	Robert R. Livingston.	Jacob Morton.	James Scott.	De Witt Clinton.	Martin Hoffman.	John Abrams.
1798	Robert R. Livingston.	Jacob Morton.	James Scott.	De Witt Clinton.	Martin Hoffman.	John Abrams.
1799	Robert R. Livingston.	Jacob Morton.	De Witt Clinton.	Martin Hoffman.	Martin Hoffman.	John Abrams.
1800	Robert R. Livingston.	Jacob Morton.	Martin Hoffman.	Abraham Skinner.	John Jacob Astor.	John Abrams.
1801	Jacob Morton.	Jacob Morton.	Martin Hoffman.	Abraham Skinner.	John Jacob Astor.	John Abrams.
1802	Jacob Morton.	Edward Livingston.	Cadwallader D. Colden.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1803	Jacob Morton.	Edward Livingston.	Cadwallader D. Colden.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1804	Jacob Morton.	Edward Livingston.	Cadwallader D. Colden.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1805	Jacob Morton.	Martin Hoffman.	Cadwallader D. Colden.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1806	De Witt Clinton.	Martin Hoffman.	Cadwallader D. Colden.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1807	De Witt Clinton.	Martin Hoffman.	James Woods.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1808	De Witt Clinton.	Martin Hoffman.	James Woods.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1809	De Witt Clinton.	Martin Hoffman.	James Woods.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1810	De Witt Clinton.	Martin Hoffman.	James Woods.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.
1811	De Witt Clinton.	Martin Hoffman.	Cadwallader D. Colden.	Ph. S. Van Rensselaer.	Robert Cocks.	John Wells.

* Resigned.

† Advanced.

Year	Grand Master.	Dep. Grand Master.	Sen. Grand Warden.	Jun. Grand Warden.	Grand Treasurer.	Grand Secretary.
1812	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Ph. S. Van Rensselaer	Sampson Simson	John Wells
1813	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Elisha Gilbert, Jr.	Sampson Simson	John Wells
1814	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Elisha Gilbert, Jr.	John W. Mulligan	John Wells
1815	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Elisha Gilbert, Jr.	Sampson Simson	John Wells
1816	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Elisha Gilbert, Jr.	Cornelius Bogert	John Wells
1817	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Elisha Gilbert, Jr.	Cornelius Bogert	Elias Hicks
1818	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Elisha Gilbert, Jr.	Cornelius Bogert	Elias Hicks
1819	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Elisha Gilbert, Jr.	Cornelius Bogert	Elias Hicks
1820	Daniel D. Tompkins	John W. Mulligan	William Irving	Elisha Gilbert, Jr.	Cornelius Bogert	Elias Hicks
1821	Daniel D. Tompkins	John Brush	John Greig	Richard Hatfield	Cornelius Bogert	Elias Hicks
1822	Joseph Enos	John Brush	John Greig	Richard Hatfield	Welcome Esleeck	Charles G. Haines
1823	Joseph Enos	John Brush	Nathaniel Allen	Thomas Barker	Welcome Esleeck	John W. Oakley
1824	Joseph Enos	John Brush	Nathaniel Allen	Thomas Barker	Welcome Esleeck	John W. Oakley
1825	Stephen Van Rensselaer	John Brush	Ezra S. Cozier	Elial T. Foote	Welcome Esleeck	Ebenezer Wadsworth
1826	Stephen Van Rensselaer	John Brush	Ezra S. Cozier	Elial T. Foote	Welcome Esleeck	Ebenezer Wadsworth
1827	Stephen Van Rensselaer	Richard Hatfield	Ezra S. Cozier	Welcome Esleeck	George W. Hyer	Oliver M. Lownds
1828	Stephen Van Rensselaer	Henry J. Feltus	Ezra S. Cozier	Welcome Esleeck	George W. Hyer	Oliver M. Lownds
1829	Stephen Van Rensselaer	Mordecai Myers	Ezra S. Cozier	Welcome Esleeck	James Van Benschoten	James Herring
1830	Morgan Lewis	Mordecai Myers	Ezra S. Cozier	Welcome Esleeck	James Van Benschoten	James Herring
1831	Morgan Lewis	Mordecai Myers	Ezra S. Cozier	John Van Buren	James Van Benschoten	James Herring
1832	Morgan Lewis	Mordecai Myers	Ezra S. Cozier	John Van Buren	James Van Benschoten	James Herring
1833	Morgan Lewis	Mordecai Myers	Ezra S. Cozier	John Van Buren	James Van Benschoten	James Herring
1834	Morgan Lewis	Mordecai Myers	Ezra S. Cozier	John Van Buren	James Van Benschoten	James Herring
1835	Morgan Lewis	Mordecai Myers	Ezra S. Cozier	John Van Buren	James Van Benschoten	James Herring
1836	Morgan Lewis	James Van Benschoten	Joseph Cuyler	Joseph Cuyler	James Van Benschoten	James Herring
1837	Morgan Lewis	James Van Benschoten	Joseph Cuyler	John D. Willard	James Van Benschoten	James Herring
1838	Morgan Lewis	James Van Benschoten	Joseph Cuyler	John D. Willard	James Van Benschoten	James Herring
1839	Morgan Lewis	William Willis	Joseph Cuyler	John D. Willard	Richard Ellis	James Herring
1840	Morgan Lewis	William Willis	Joseph Cuyler	John D. Willard	Richard Ellis	James Herring
1841	Morgan Lewis	William Willis	Joseph Cuyler	John D. Willard	Richard Ellis	James Herring
1842	Morgan Lewis	William Willis	Joseph Cuyler	John D. Willard	Richard Ellis	James Herring
1843	Morgan Lewis	William Willis	Joseph Cuyler	John D. Willard	Richard Ellis	James Herring
1844	Alexander H. Robertson	Alexander H. Robertson	John D. Willard	Richard Carrique	Richard Ellis	James Herring
1845	Alexander H. Robertson	John D. Willard	Richard Carrique	Ezra S. Barnum	John Horspool	James Herring
1846	John D. Willard	John D. Willard	Richard Carrique	Ezra S. Barnum	John Horspool	James Herring
1847	John D. Willard	Isaac Phillips	Richard Carrique	Ezra S. Barnum	John Horspool	Robert R. Boyd
1848	John D. Willard	Isaac Phillips	Richard Carrique	Ezra S. Barnum	John Horspool	Robert R. Boyd
1849	John D. Willard	Isaac Phillips	Richard Carrique	Ezra S. Barnum	John Horspool	Robert R. Boyd
1850	William H. Minor	William H. Minor	Ezra S. Barnum	Nelson Randall	Gerardus Boyce	Robert R. Boyd
	William H. Minor	Nelson Randall	Dan. S. Wright	William Holmes	Gerardus Boyce	James W. Powell

* Died January 2, 1844. R. W. JOSEPH SPAQUZ appointed to fill the vacancy.

Year	Grand Master.	Dep. Grand Master.	Sen. Grand Warden.	Jun. Grand Warden.	Grand Treasurer.	Grand Secretary.
1851	Oscar Coles.	Nelson Randall.	Dan. S. Wright.	William Holmes.	Gerardus Boyce.	James W. Powell.
1852	Nelson Randall.	Joseph D. Evans.	Dan. S. Wright.	Jarvis M. Hatch.	Thomas Dugan, Sr.	James W. Powell.
1853	Reuben H. Walworth.	Joseph D. Evans.	Jarvis M. Hatch.	Finlay M. King.	Charles L. Church.	James M. Austin.
1854	Joseph D. Evans.	John L. Lewis, Jr.	Finlay M. King.	James Hyde.	Charles L. Church.	James M. Austin.
1855	Joseph D. Evans.	John L. Lewis, Jr.	Finlay M. King.	James Hyde.	Charles L. Church.	James M. Austin.
1856	John L. Lewis, Jr.	Robert Macoy.	Finlay M. King.	Benjamin H. Austin.	Charles L. Church.	James M. Austin.
1857	John L. Lewis, Jr.	John W. Simons.	Finlay M. King.	Clinton F. Paige.	Charles L. Church.	James M. Austin.
1858	John L. Lewis, Jr.	John W. Simons.	Finlay M. King.	Clinton F. Paige.	Charles L. Church.	James M. Austin.
1859	John L. Lewis, Jr.	John W. Simons.	Finlay M. King.	Clinton F. Paige.	Charles L. Church.	James M. Austin.
1860	John W. Simons.	Finlay M. King.	Clinton F. Paige.	Stephen H. Johnson.	Charles L. Church.	James M. Austin.
1861	Finlay M. King.	John J. Crane.	Clinton F. Paige.	Stephen H. Johnson.	Charles L. Church.	James M. Austin.
1862	John J. Crane.	John W. Simons.	Stephen H. Johnson.	Peter P. Murphy.	Charles L. Church.	James M. Austin.
1863	Clinton F. Paige.	R. B. Yates Simmers.	Stephen H. Johnson.	James Gibson.	Charles L. Church.	James M. Austin.
1864	Robert D. Holmes.	Robert D. Holmes.	Stephen H. Johnson.	John R. Anderson.	Charles L. Church.	James M. Austin.
1865	Robert D. Holmes.	Stephen H. Johnson.	Stephen H. Johnson.	John R. Anderson.	Charles L. Church.	James M. Austin.
1866	Robert D. Holmes.	Stephen H. Johnson.	Stephen H. Johnson.	John R. Anderson.	Charles L. Church.	James M. Austin.
1867	Stephen H. Johnson.	John H. Anthon.	James Gibson.	John R. Anderson.	*Charles L. Church.	James M. Austin.
1868	James Gibson.	John H. Anthon.	James Gibson.	John R. Anderson.	John W. Simons.	James M. Austin.
1869	James Gibson.	John H. Anthon.	James Gibson.	John R. Anderson.	John W. Simons.	James M. Austin.
1870	John H. Anthon.	John H. Anthon.	Christopher G. Fox.	Christopher G. Fox.	John W. Simons.	James M. Austin.
1871	John H. Anthon.	John H. Anthon.	Christopher G. Fox.	Edmund L. Judson.	John W. Simons.	James M. Austin.
1872	Christopher G. Fox.	Christopher G. Fox.	Edmund L. Judson.	James W. Husted.	John W. Simons.	James M. Austin.
1873	Christopher G. Fox.	Edmund L. Judson.	Edmund L. Judson.	James W. Husted.	John W. Simons.	James M. Austin.
1874	Ellwood E. Thorne.	Edmund L. Judson.	Edmund L. Judson.	James W. Husted.	John W. Simons.	James M. Austin.
1875	Ellwood E. Thorne.	James W. Husted.	Jesse B. Anthony.	Levi M. Gano.	John W. Simons.	James M. Austin.
1876	James W. Husted.	Joseph J. Couch.	Jesse B. Anthony.	Levi M. Gano.	John W. Simons.	James M. Austin.
1877	Joseph J. Couch.	Edmund L. Judson.	Jesse B. Anthony.	John D. Williams.	Gregory Satterlee.	James M. Austin.
1878	Edmund L. Judson.	Charles Roome.	Jesse B. Anthony.	Benjamin Flagler.	Gregory Satterlee.	James M. Austin.
1879	Charles Roome.	Jesse B. Anthony.	Jesse B. Anthony.	Benjamin Flagler.	Gregory Satterlee.	James M. Austin.
1880	Jesse B. Anthony.	Horace S. Taylor.	Benjamin Flagler.	William A. Brodie.	Charles S. Arthur.	James M. Austin.
1881	Horace S. Taylor.	Benjamin Flagler.	Benjamin Flagler.	William A. Brodie.	John Boyd.	James M. Austin.
1882	Benjamin Flagler.	J. Edward Simmons.	William A. Brodie.	John W. Vrooman.	John Boyd.	James M. Austin.
1883	J. Edward Simmons.	William A. Brodie.	John W. Vrooman.	James Ten Eyck.	John Boyd.	Edward M. L. Ehlers.
1884	William A. Brodie.	John W. Vrooman.	John W. Vrooman.	James Ten Eyck.	John Boyd.	Edward M. L. Ehlers.
1885	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	John Boyd.	Edward M. L. Ehlers.
1886	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	John Boyd.	Edward M. L. Ehlers.
1887	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	Washington E. Connor.	Edward M. L. Ehlers.
1888	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	Washington E. Connor.	Edward M. L. Ehlers.

* Died June 22, 1865. M. W. ; JOHN W. SIMONS appointed to fill the vacancy.
† Died December 2, 1881. R. W. ; EDWARD M. L. EHLERS appointed to fill the vacancy.

Year	Grand Master.	Dep. Grand Master.	Sen. Grand Warden.	Jun. Grand Warden.	Grand Treasurer.	Grand Secretary
1889	John W. Vrooman.	William Sherer.	James Ten Eyck.	John Hodge.	John J. Gorman.	Edward M. L. Ehlers.
1890	John W. Vrooman.	William Sherer.	James Ten Eyck.	John Hodge.	John J. Gorman.	Edward M. L. Ehlers.
1891	William Sherer.	James Ten Eyck.	John Hodge.	William A. Sutherland.	John J. Gorman.	Edward M. L. Ehlers.
1892	Frederick A. Burnham.	John Hodge.	William A. Sutherland.	Charles E. Ide.	John J. Gorman.	Edward M. L. Ehlers.
1893	John Hodge.	John Hodge.	William A. Sutherland.	Charles E. Ide.	Jerome E. Morse.	Edward M. L. Ehlers.
1894	John Stewart.	William A. Sutherland.	Charles E. Ide.	Charles W. Cushman.	William J. McDonald.	Edward M. L. Ehlers.
1895	John Stewart.	William A. Sutherland.	Charles E. Ide.	Charles W. Cushman.	George Hayes.	Edward M. L. Ehlers.
1896	John Stewart.	William A. Sutherland.	Charles E. Ide.	Charles W. Cushman.	George W. White.	Edward M. L. Ehlers.
1897	William A. Sutherland.	Wright D. Pownall.	Charles E. Ide.	Charles W. Cushman.	George W. White.	Edward M. L. Ehlers.
1898	William A. Sutherland.	Wright D. Pownall.	Charles E. Ide.	Charles W. Cushman.	George W. White.	Edward M. L. Ehlers.
1899	Charles W. Mead.	Charles W. Mead.	Charles W. Cushman.	Frank H. Robinson.	Theodore A. Taylor.	Edward M. L. Ehlers.
1900	Charles W. Mead.	Elbert Crandall.	*Charles W. Cushman.	Frank H. Robinson.	Theodore A. Taylor.	Edward M. L. Ehlers.
1901	Elbert Crandall.	Elbert Crandall.	Frank H. Robinson.	S. Nelson Sawyer.	Theodore A. Taylor.	Edward M. L. Ehlers.
1902	Elbert Crandall.	Frank H. Robinson.	S. Nelson Sawyer.	Charles Smith.	Theodore A. Taylor.	Edward M. L. Ehlers.
1903	Elbert Crandall.	Frank H. Robinson.	S. Nelson Sawyer.	Charles Smith.	John R. Gardner.	Edward M. L. Ehlers.
1904	Frank H. Robinson.	Frank H. Robinson.	S. Nelson Sawyer.	Charles Smith.	Frederick P. Morris.	Edward M. L. Ehlers.
1905	Frank H. Robinson.	Townsend Scudder.	S. Nelson Sawyer.	Charles Smith.	Frederick P. Morris.	Edward M. L. Ehlers.
1906	Frank H. Robinson.	Townsend Scudder.	S. Nelson Sawyer.	Charles Smith.	William H. Miller.	Edward M. L. Ehlers.
1907	Townsend Scudder.	S. Nelson Sawyer.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1908	S. Nelson Sawyer.	S. Nelson Sawyer.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1909	S. Nelson Sawyer.	R. Judson Kenworthy.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1910	R. Judson Kenworthy.	Charles Smith.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1911	R. Judson Kenworthy.	Charles Smith.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1912	Charles Smith.	George Freifeld.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1913	Charles Smith.	George Freifeld.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1914	George Freifeld.	Thomas Penney.	William S. Farmer.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1915	George Freifeld.	Thomas Penney.	William S. Farmer.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1916	Thomas Penney.	George J. Jackson.	William S. Farmer.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1917	Thomas Penney.	George J. Jackson.	William S. Farmer.	Arthur S. Tompkins.	Chris. C. Mollenhauer.	R. Judson Kenworthy.
1918	William S. Farmer.	Robert H. Robinson.	Arthur S. Tompkins.	Harold J. Richardson.	Chris. C. Mollenhauer.	R. Judson Kenworthy.
1919	William S. Farmer.	Robert H. Robinson.	Arthur S. Tompkins.	Harold J. Richardson.	Chris. C. Mollenhauer.	R. Judson Kenworthy.
1920	Robert H. Robinson.	Arthur S. Tompkins.	Harold J. Richardson.	Charles H. Johnson.	Chris. C. Mollenhauer.	R. Judson Kenworthy.
1921	Robert H. Robinson.	Arthur S. Tompkins.	Harold J. Richardson.	Charles H. Johnson.	Chris. C. Mollenhauer.	R. Judson Kenworthy.

* Honorary Past Grand Master.

† Died April 8, 1918. R. W. W. ROBERT H. ROBINSON appointed to fill the vacancy.

‡ Died May 28, 1917. M. W. W. ROBERT HUDSON KENWORTHY appointed to fill the vacancy.

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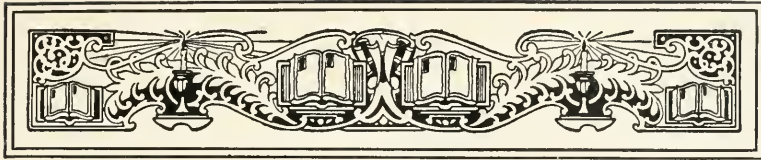
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The Craftsman's Judgment

WE ARE indebted to St. John's Lodge No. 1, Wilmington, N. C., for the following excellent article which appeared in their Notice of March 11, 1920:

In the Jerusalem Targum it is recorded, that during the building of the Temple, the illustrious Solomon, King of Israel, had frequent occasion to exercise his judgment in deciding cases of dispute, which occasionally arose between the workmen, and from the satisfaction which his decisions invariably gave, acquired the surname of the Wise, a title of which he became at last so vain, that the Great Architect of the world, by whom, doubtless, he had been inspired, thought fit, in his mercy and wisdom, to reprove him; for as the Rabinal writer, Tarasi, justly observes, "Vanity is a serpent that devoureth the core of wisdom."

One of the Overseers, or men entrusted with the direction of the works and the payment of the men, being summoned to attend a meeting of his class, called to him two of the Craftsmen, and placed in their hands a sum of gold, directing them, if he did not return by the appointed time, to pay the hire of their fellows in the usual *peculiar* and Masonic manner, a duty which they both promised faithfully to execute.

As several hours were wanting to the time of payment, the two Craftsmen agreed to bury the treasure which they had received, and proceed to their different occupations. They, accordingly, sought a secure place, and committed the gold to the guardianship of its native earth. About an hour before the hour of paying the people arrived, the overseer returned and demanded of the Craftsmen the treasure which he had confided to them. They told him what they had done with it, and conducted him to the place where it had been deposited. On their arrival they began to dig, and, after removing the soil, found that the treasure had vanished. The overseer immediately charged the two men with the robbery; the men each accused the other, and finally were carried by the soldiers whom the officer summoned, before the judgment-seat of the King.

It chanced that on that day Solomon presided in royal state, in the midst of his counsellors, to receive the ambassadors of the different



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monarchs who, hearing of his fame, were solicitous of his alliance. He naturally wished, therefore, to distinguish himself before them; but it pleased the Architect of All that his pride should be rebuked. The two Craftsmen, on being questioned by the King, each declared his innocence, and answered every question with the uttermost ingenuousness; they were examined with the most subtle skill, but nothing could be elicited. "They must have been watched," exclaimed their Judge, half vexed at the difficulties which presented themselves, "and the treasure stolen by some robber. I see no other solution." This, however, the men both declared to be impossible. "Not a tree or shrub was in sight," said Joel, the first of the Craftsmen. "Not shelter for a sparrow," said Iran, the second; and then they each began to accuse the other of the theft. Finding it impossible to come to a decision, the mortified Solomon hastily dismissed his Council, after first remanding the men to prison, and then sauntered forth alone to enjoy an hour's reflection in the Royal Gardens.

It chanced that two old Craftsmen, who had been present at the examination, were seated under a cedar tree discussing the affair, and not perceiving the approach of the monarch, heedlessly continued their conversation. "The judgment of the Ruler seems at fault," observed the first, "the wisdom of the King hath failed." "It is the Divine will, doubtless," replied his companion, "to reprove the vanity of Solomon, to teach him that his power and wisdom are but the gift of the Most High, or else he could scarcely have erred in so simple a matter."

The King, who had overheard the last speech, was highly incensed at their presumption, and commanded his guards to seize them. To their entreaties for mercy, he replied, "If thou canst decide this matter, not only will I give thee life and freedom, but a chain of gold, and a ring from the treasury of Israel will I add, and make thee ruler over thy fellows. If not, by my royal word, thou diest."

"I accept the conditions cheerfully," answered the old man, "my trust is in Him who never failed his servants who sought Him in fear and humility. Call together, O King, thy Council, and in an hour I will appear before thee and make known the guilty to thy justice."

Again was Solomon seated upon the throne of Israel, his brow sparkling with the diadem, his counsellors and wise men around him, and the ambassadors of his allies before his face. The old Craftsman entered, bearing in his hands a vessel covered with linen; bowing reverently before the throne, he said, "Behold, O King, I am prepared. Let the criminals stand before thy presence." They were led on by the guards, when the Monarch, by the direction of his aged coadjutor,



thus addressed them: "In the vase before you, which is half filled with sand, lies buried a serpent sent me from Egypt; it hath the peculiar property of discovering the guilt or innocence of the parties accused, who make trial of its virtue. Let each of you plunge in his hand and search for the reptile; to the innocent, it is harmless as a child; but to the guilty, its sting is death." Joel advanced; and his hand being first oiled, placed it under the cloth, and searched, but without effect; he declared that the creature either eluded his search, or was not there. Iran now approached, and after a few moments' examination of the vessel, declared the same.

"Hold forth your hands," exclaimed the King. They did so; that of Joel was black, that of Iran unsullied. Solomon looked doubtfully on the old Craftsman for advice; who, advancing before him, thus addressed him, "Behold, O Monarch, the test of truth—the conscience of the accused has decided between them. Joel, knowing his innocence, freely examined the vase; hence the ashes upon his hand; but Iran, made a coward by guilt, merely placed his under the linen veil, and pretended to do so, or his hand, which was oiled like his companion's, would have been black also; for the urn, in truth, contains nothing but ashes." As he spoke, he removed the veil, and exposed its contents to their gaze.

The guilty Iran, finding himself detected, fell on his knees, and cried for mercy; but was removed by the guards for execution.

Solomon descended from his throne, and taking the chain from his neck, and the ring from his finger, gave them to the aged Craftsman, and raised him to the rank of overseer among his fellows. The old man would have declined the costly gifts. "Keep them, father," said the reprovèd King, "thou hast indeed taught me the lesson, so galling to human pride, that all our wisdom is from God, and that man's best virtue is humility."



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The Legends of Hiram Abiff

(From the Christian Science Monitor)

MORE legend than fact has been woven around the character of Hiram, the widow's son, of Tyre, or, as he is more generally known, Hiram Abiff. This last name, however, does not occur in the English Bible. It is first met with in the German translation, which was the work of Martin Luther. He translated the words, "Huram, his father" in II Chronicles ii, 13, and iv, 16, as "Hurum Abiff," and the same reading is now to be found in the Swedish version. Calmet, in his "Dictionary of the Bible," has pointed out that the word "Hurum" signifies "high intelligence" and says that Hiram was called "father" by Solomon and the King of Tyre because he was the chief director of the work on the temple. It is clear that Hiram could not have been the father either of David or of the King of Tyre. It is of interest to recall that Khurum or Hurum is identical with the Egyptian Her-ra, Hermes, or Hercules. The word Abi or Abiff, regarded by some writers as a surname, was a title bestowed by the Hebrews as an honor upon their chief advisers and the intimate friends of the reigning monarch.

THE STORY OF HIRAM

The story of Hiram is given in the Old Testament, I Kings vii, 13-45 and II Chronicles, ii, 11-14. In the first place Hiram is described as the son of a widow of the tribe of Naphtali, and in the second as the son of a woman of the daughters of Dan, an obvious impossibility, as a woman could not belong to two tribes. The Rev. Morris Rosenblum, a well-known Hebrew and Masonic scholar, maintains that two Hiram's are spoken of, and points out that they were engaged upon different work in connection with the building of the temple. One was a brass-smith only, but the other was an all-round workman, skillful in every kind of metal work, also in stone and timber—consequently a builder and a master of device, an architect.

One Masonic tradition runs that about four years before the building of the temple, Hiram Abiff, as the agent of Hiram, King of Tyre, purchased some curious stones from an Arabian merchant, and upon inquiry where he met with them, he was told that they had been found upon an island in the Red Sea. King Hiram at once sent his agent to investigate, and he had the good fortune to discover many precious stones and, amongst the rest, an abundance of topaz, with which the King of Tyre adorned his palaces and temples, as we read in Ezekiel

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xxviii, 13. Subsequently, according to Pliny, the island was called Topaz, from the abundance of this stone found there.

MASONIC LEGEND

The story familiar to Freemasons is that Hiram Abiff was slain before the temple was completed, but if only one Hiram was referred to in the Old Testament, this story lacks corroboration either there or in Josephus. Masonic tradition asserts that he met his fate within the precincts of the temple before the work was completed, which is at variance with I Kings vii, 40 and II Chronicles iv, 11. The tradition runs that it was the duty of Hiram Abiff to superintend the workmen, always examining the reports of his officers with the most scrupulous exactness. At the opening of the day when the sun was rising in the east, it was his custom, before the commencement of labor, to go into the temple and offer up his prayers for a blessing on the work. In like manner, when the sun was setting and the labors of the day were completed, he returned thanks. Not content with these devout expressions, he always went into the temple at mid-day, when the men were called from labor to refreshment, to inspect the work, to draw fresh designs upon the tracing board, and to perform other labors, never forgetting to consecrate his duties by solemn prayer. These practices are said to have occurred for the first six years in the secret recesses of the "Lodge," but, for the last year, in the precincts of the "Most Holy Place." At length, on the very day appointed for celebrating the copestone of the building, he retired as usual at the meridian hour, and did not return.

According to the Rev. Morris Rosenbaum, the legend of Hiram Abiff's murder can be substantiated by the Scripture narrative, although there is no mention of it in the Old Testament. "Hurum, his father," he contends, refers to the father of Hiram, the second, who is said in the verses immediately preceding to have carried out the casting of the huge brass articles, and that the proper interpretation of the passage in Chronicles is: "And Hurum (the father) made the pots and the shovels, but Hiram (the son) finished all the work which he made for King Solomon," viz., the two pillars, the sea and the lavers.

In the history of the Masonic degree of architect we are told that on the stoppage of the work in consequence of the passing of the chief architect of the temple, King Solomon assembled all the masters who were distinguished for their talents and formed them into a lodge or council to supply the place of Hiram Abiff and conferred on them the privilege of entering the Sanctum Sanctorum, on the portal of which had been engraved the letter "G" inclosed within a blazing star. From this period the plans and designs of the temple were placed at



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the disposal of the Lodge of Architects. King Solomon is said to have founded the degree of grand architect with the view of forming a school of architecture for the instruction of the brethren employed in the temple and of animating them with the desire of arriving at perfection in the royal art.

BUILDERS OF OTHER TEMPLES

The Ghiblim, or stone-squarers, polishers, and sculptors, says Dr. Oliver, a high Masonic authority, were the Dionysiacs, a society of architects, who built the temple of Hercules at Tyre, and many magnificent edifices in Asia Minor, before the temple of Solomon was projected. They were the masters and wardens of the lodges of Masons during the erection of this famous edifice; to them was intrusted the execution of those works of art and genius which were projected by the chief architect, Hiram Abiff; they maintained order and regularity throughout the vast number of inferior workmen and laborers.

There was in Egypt a body of builders known as the Hiero Latomi, or sacred builders, and the tradition runs that they migrated along the shores of the Mediterranean, eventually settling in Tyre, and they would naturally bring with them much of the wisdom of the Egyptians, particularly the arts of building and architecture. Tyre thus became a center of learning and civilization and a most likely place for Solomon to turn when in need of skillful workmen and artificers for the building of the temple.

HIRAM ABIFF'S HISTORY

Hiram Abiff lived toward the end of the tenth century B.C., at which time, and many centuries later, in the time of Tutmes III (about 1600 B.C.) Hiram's countrymen were renowned for the production of works of art. Dr. Anderson, in his "Book of Constitutions," issued in 1738, says: "Solomon had the laborers of his own; but was much obliged to Hiram, King of Tyre, for many of the Ghiblim and Bonai, who lent him his best artists and sent him the firs and cedars of Lebanon; but, above all, he sent his namesake, Hiram Abiff, who, in Solomon's absence, filled the chair as deputy grand master and in his presence was the senior grand warden, or principal surveyor and master of work."

Some continental brethren hold that the art and mystery of the Masonic Order was first introduced at the building of the Tower of Babel; thence handed down by Euclid, who communicated it to Hiram Abiff, under whom, at the building of the temple of Solomon, was an expert architect named Mannon Græcus, who, according to legendary lore, introduced it into England.

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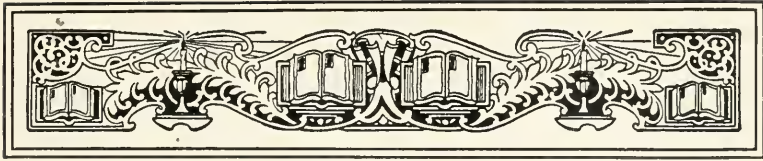
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The Glory of Solomon's Temple

(From The Christian Science Monitor)

WHEN one considers the vastness and magnificence of the Temple of Solomon, it seems almost incredible, even when the enormous number of workmen engaged in its construction and furnishing are taken into account, that it should have been completed in all its parts in little more than seven years. There is equal cause to marvel at the statement made that all the noise of axe, hammer and saw was confined to Lebanon, the quarries, and the plains of Zeradatha; that nothing might be heard in Zion save harmony and peace.

Jews have always held trades and handicraft in high esteem, and the Talmud has many references and respectful allusions to such industries. Yet, although it is a Jewish custom for all males, however wealthy they may be, to be educated and trained for some profession or occupation, outside Masonry, handicrafts find little favor. Presumably it was so in Solomon's time, for beyond the 113,690 Masons of various grades who, according to tradition, were employed on the construction of the temple, the majority of the workmen were Phœnicians, Tyrians, Sidonians and Canaanites.

A STUPENDOUS WORK

The stones for the temple were hewn in the quarry, and there carved, marked and numbered. The timber was felled and prepared in the forests of Lebanon, and conveyed by floats from Tyre to Joppa. The metals were fused and cast in the clay ground between Succoth and Zeradatha. The whole was then conveyed to Jerusalem, and when put together on Mount Moriah, each part fitted with such perfect exactness as to make it appear something beyond the power of human skill unaided to accomplish; fitted with such perfect accuracy that the joints could not be discovered.

There is a Jewish tradition that the stones were not so framed and polished by human art and industry, but by a worm, called samir, specially created for the purpose. It is also said that the stones

The Glory of Solomon's Temple

came to the temple of their own accord, and were put together by angels.

THE SAMIR LEGEND

The legend of the discovery of the worm is thus related:

“Solomon, the most wise, was sitting in his grove, near his rural palace, observing a raven feeding her young. Whilst she was off in search of food, telling a servant to bring him a glass bowl, he placed it over her nest, so as to cover the young birds. When she returned to the nest, the young ravens opened their mouths to receive the supplies which the mother was accustomed to bring them; and she, meeting with the transparent obstruction, fluttered about for some time in vain attempts to reach her imprisoned children. Vexed, she made repeated, but ineffectual, efforts to break the glass with her beak. Despairing of success in this mode of attack, she lighted upon a limb near by, and sat for some time seeming to meditate. Then, leaping into the air, and spreading her black wings, she moved off with rapid flight in the direction of an island in the Mediterranean Sea. Solomon, who had watched with interest all her movements, sat waiting for her return. Eventually she came, bearing in her beak a large white worm, and placing it on the rim of the nest, near the edge of the bowl, it crawled over the vessel, and along its track the glass instantly cracked, as if cut by a diamond, parted and fell to the ground. The idea flashed upon the mind of Solomon that Providence had placed in his hands a wonderful instrument. Taking the worm to the quarries, he placed it upon a great stone, which the laborers had heaved out from the mountain; it crawled across it, and, to the amazement of the wise man, the stone opened along its path, and tumbled apart. Thousands of stones were thus separated into suitable rough ashkars, to be finished by the chisels and mallets of the craftsmen.”

PROCESS OF ERECTION

The magnificent work of the erection of the temple was begun on Monday, the second day of the month “Zif,” corresponding approximately to the 21st of April, this being the second month of the sacred year. It was carried on with such speed that it was finished in all its parts in rather more than seven years, the completion falling on the eighth day of the month “Bul,” the seventh month of the sacred year.

The footsteps of the temple, according to tradition, inclosed an agate of cubical form, on which certain characters were engraven on a plate of gold, the meaning of which was known only to Solomon himself; and it was deposited before the rising of the sun, as an

example to the workmen that they ought to begin the day early, and work with assiduity and zeal.

But if the masonic or structural work or the temple gave cause for wonderment, the work of the smiths of all description was equally, if not more marvelous. Tubal Cain is said to have been the first of the great family of Smiths throughout the world. Not only does the handicraft claim the largest number of workers throughout the world, but the name itself is most frequent in every language. The word "Cain" means "smith" and "Tubal" means "iron chips." The art of working in brass and copper and iron was regarded as of primeval antiquity and was largely practiced by the Canaanites, who were especially famed for their war chariots (Judges iv, 3). Copper was known to the Israelites before the Exodus, but Biblical scholars are generally agreed that brass and copper, when mentioned in the Old Testament, are identical substances, and that the compound of copper and zinc now known as brass was not known to the ancients.

Tradition states that the movable jewels used in the construction of the temple, consisting of gold and silver vessels, amounted in value to £6,904,822,500, and that of the stones, timber, ivory, brass, iron and other materials, classed under the head of fixtures and immovable jewels, was £150,000,000. The contribution of Solomon himself was princely, and that of the princes and his people, together with the magnificent presents of Hiram, King of Tyre, the Queen of Sheba, and other nobles, amounted to no less than £400,000,000,000.

"Its inner walls, beams, posts, doors, floors, and ceilings were made of cedar and olive wood and planks of various beautiful engravings, and adorned with precious jewels of many splendid colors. The nails which fastened these plates were also of gold, with heads of curious workmanship. The roof was of olive wood, covered with gold; and when the sun shone thereon the reflection from it was of such a refulgent splendor that it dazzled the eyes of all who beheld it."

Tradition records that the temple of Solomon was supported by 1,435 columns and 2,906 pilasters, all composed of the finest Parian marble. The table of gold, mentioned in I Kings, vii, 48, as being made by Solomon and given to the temple, is believed by some to be still in existence. According to legendary lore, it was carried to Spain after the destruction of Jerusalem, and remained there until the conquest of that country by the Moors, who are said to have sent it to Damascus, whence it was removed to Mecca.



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WHEN dad was dressin' to join the
Masons,

It was one night last week,
I know all the things he done,
'Cause I stood by the key hole to peek.

He washed an' shaved hisself up slick,
An' put on a new pair of socks,
He felt his muscle an' kept mutterin' some
words,

I wonder if they give 'em hard knocks.

I sneaked down stairs to the pantry,
An' put two lumps of sugar in my coat,
An' I slid 'em in dad's pocket
So he'd have 'em to feed the goat.

I hope that goat don't hurt my dad,
I hope they don't make him walk on live
coals,

'Cause Ma'll be mad as the dickens,
If he burns them silk socks full of holes.

Next mornin' I asked dad if they treated him
rough,

And he just shook me by the han'
An' said, "My son, you must be a Mason
When you become a man."

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Name and No.	Location.	Name and No.	Location.
ACACIA, 327	New York	ANTIQUITY, 11	New York
ACACIAN, 705	Ogdensburgh	ANTWERP, 226	Antwerp
ACANTHUS, 719	Brooklyn	APAWAMIS, 800	Mamaroneck
ADDISON UNION, 118	Addison	APOLLO, 13	Troy
ADELPHI, 23	New York	AQUEENONGA, 906	Stapleton
ADELPHIC, 348	New York	AQUILA, 700	Hudson
ADIRONDACK, 602	Elizabethtown	ARCADE, 419	Arcade
ADONAI, 718	Highland	ARCANA, 246	New York
ADONIRAM, 833	Allegany	ARCHIMEDE, 935	New York
ADVANCE, 635	Long Island City	ARCHITECT, 519	New York
ADYTUM, 640	Brooklyn	ARCTURUS, 274	New York
AEONIAN, 679	Oswego	ARGYLE, 567	Argyle
AFTON, 360	Afton	ARION, 812	Little Valley
AGAWAMUCK, 841	Philmont	ARK, 33	Geneva
AHWAGA, 587	Owego	ARK, 48	Coxsackie
AKRON, 527	Akron	ARTISAN, 84	Amsterdam
ALBA, 891	New York	ASHLAR, 584	Greenwich
ALBION, 26	New York	ASTOR, 603	New York
ALCYONE, 695	Northport	ASTORIA, 963	Long Island City
ALDEN, 594	Alden	ATHELSTANE, 839	Spring Valley
ALEXANDRIA, 297	Alexandria Bay	ATLANTIC, 178	New York
ALLEGANY, 225	Friendship	ATLAS, 316	New York
ALLEMANIA, 740	Brooklyn	ATTICA, 462	Attica
ALMA, 728	New York	AUBURN, 431	Auburn
ALTAIR, 601	Brooklyn	AUDUBON, 930	New York
AMBER, 395	Parishville	AURORA, 383	Ft. Covington
AMBOY, 650	Williamstown	AURORA GRATA, 756	Brooklyn
AMENIA, 672	Amenia	AU SABLE RIVER, 149	Keeseville
AMERICUS, 535	New York	AVOCA, 673	Avoca
AMHERST, 981	Williamsville	AVON SPRINGS, 570	Avon
AMICABLE, 664	Washington Mills	AZURE, 868	New York
AMITY, 323	New York	BABYLON, 793	Babylon
AMITYVILLE, 977	Amityville	BALTIC, 284	Brooklyn
AMOS, 938	Brooklyn	BARON STEUBEN, 264	Lee Center
ANCHOR, 729	College Point	BATAVIA, 475	Batavia
ANCIENT, 724	New York	BAY RIDGE, 856	Brooklyn
ANCIENT CITY, 452	Albany	BAY VIEW, 905	Henderson
ANCIENT CRAFT, 943	Rochester	BEACON, 283	Beacon
ANCIENT LANDMARKS, 441	Buffalo	BEACON LIGHT, 701	New Brighton
ANDOVER, 558	Andover	BEDFORD, 574	Brooklyn
ANGLO-SAXON, 137	Brooklyn	BEETHOVEN, 661	New York
ANTHON, 769	Brooklyn	BELMONT, 474	Belmont

Name and No.	Location.	Name and No.	Location.
BENEVOLENT, 28	New York	CENTENNIAL, 763	New York
BEREAN, 811	Cattaraugus	CENTRAL, 361	Brooklyn
BERNE, 684	Berne	CENTRAL CITY, 305	Syracuse
BETHANY, 821	Black River	CENTRAL SQUARE, 622,	Central Square
BETHIEL, 733	New York	CENTREVILLE, 648	North Syracuse
BETHPAGE, 975	Farmingdale	CHAMPLAIN, 237	Champlain
BEUKENDAAL, 915	Scotia	CHANCELLOR KENT, 870	New York
BIG FLATS, 378	Big Flats	CHANCELLOR WALWORTH, 271,	New York
BINGHAMTON, 177	Binghamton	CHARITY, 727	East Aurora
BINGHAMTON, 177	Binghamton	CHARLES W. CUSHMAN, 879,	Buffalo
BLACK LAKE, 319	Morristown	CHARLES W. MEAD, 862,	Schenectady
BLAZING STAR, 694	East Aurora	CHARTER OAK, 249	New York
BLUE MOUNTAIN, 874,	St. Regis Falls	CHAUMONT, 172	Chaumont
BOONVILLE, 165	Boonville	CHEMUNG VALLEY, 350	Chemung
BRASHER, 541	Brasher Falls	CHEMUNG VALLEY, 350	Chemung
BREDABLICK, 880	New York	CHERRY CREEK, 384	Cherry Creek
BRONX, 860	New York	CHERRY VALLEY, 334,	Cherry Valley
BROOKLYN, 288	Brooklyn	CHURCHVILLE, 667	Churchville
BROOKLYN, 288	Brooklyn	CHRISTOPHER YATES, 971,	Schenectady
BROWNVILLE, 53	Brownville	CINCINNATUS, 706	Cineinnatus
BRYN MAWR, 882	Yonkers	CITIZENS, 628	New York
BUFFALO, 846	Buffalo	CITY, 408	New York
BUNTING, 655	New York	CIVIC, 853	New York
BUTTERNUTS, 515	Gilbertsville	CLAYTON, 296	Clayton
CALLICOON, 521	Jeffersonville	CLEVELAND, 613	Cleveland
CALLIMACHUS, 369	Phoenix	CLINTON, 140	Waterford
CAMBRIDGE, 662	Brooklyn	CLINTON, 155	Plattsburgh
CAMBRIDGE VALLEY, 481,	Cambridge	CLINTON, 169	Clinton
CAMERON MILLS, 547,	Cameron Mills	CLINTON, 453	Brooklyn
CANANDAIGUA, 294	Canandaigua	CLINTON F. PAIGE, 620	Otto
CANASERAGA, 781	Canaseraga	CLIO, 779	Hilton
CANASTOTA, 231	Canastota	CLYDE, 341	Clyde
CANDOR, 411	Candor	COBLESKILL, 394	Cobleskill
CANEADEA, 357	Caneadea	COEUR DE LION, 571	Roxbury
CAPE VINCENT, 293	Cape Vincent	COHOES, 116	Cohoes
CAPE VINCENT, 293	Cape Vincent	COLLABERGH, 859,	Croton on Hudson
CARDUCCI, 924	Utica	COLUMBIA, 98	Chatham
CAROLINE, 681	Slaterville Springs	COLUMBIAN, 484	New York
CARTHAGE, 158	Carthage	COMMONWEALTH, 409	Brooklyn
CASCADE, 427	Oak Hill	COMPOSITE, 819	New York
CASSIA, 445	Brooklyn	CONCORD, 50	New York
CATARACT, 295	Middleport	CONCORDIA, 143	Buffalo
CATO, 141	Cato	CONNETQUOT, 838	Sayville
CATSKILL, 468	Catskill	CONSTELLATION, 404	Perry
CATTARAUGUS, 239	Salamanca		
CAUTIOUS, 726	Georgetown		
CAVOUR, 872	New York		
CAXTON, 960	New York		
CAYUGA, 221	Scipio		
CAZENOVIA, 616	Cazenovia		

Name and No.	Location.
CONSTITUTION, 241	...New York
CONTINENTAL, 287	...New York
COPERNICUS, 545	...Brooklyn
COPESTONE, 641	...New York
CORINTHIAN, 488	...New York
CORINTHIAN TEMPLE, 805,	Rochester
CORLAER, 932	...Schenectady
CORNER STONE, 367	...Brooklyn
CORNUCOPIA, 563	...Flushing
CORTLANDVILLE, 470	...Cortland
COSMOPOLITAN, 585	...Brooklyn
COUNCIL, 979	...Richmond Hill
COURLAND, 885	...New York
COURTLANDT, 34	...Peekskill
COVENANT, 758	...Brooklyn
CRAFTSMAN, 969	...Rochester
CRESCENT, 402	...New York
CROTON, 368	...Brewster
CRITERION, 907	...New York
CRYSTAL WAVE, 638	...Brooklyn
CUBA, 306	...Cuba
CYRUS, 208	...New York
DAMASCUS, 867	...Brooklyn
DANFORTH, 957	...Syracuse
DANIEL CARPENTER, 643,	...New York
DANSVILLE, 478	...South Dansville
DANTE, 919	...New York
DARCY, 187	...New York
DAY STAR, 798	...Brooklyn
DEER RIVER, 499	...North Lawrence
DELAWARE, 561	...Callicoon Depot
DELHI, 439	...Delhi
DELTA, 451	...Brooklyn
DE MOLAY, 498	...Buffalo
DEPAUVILLE, 688	...Depauville
DEPEW, 823	...Depew
DEPEYSTER, 573	...Depeyster
DEPOSIT, 396	...Deposit
DE RUYTER, 692	...De Ruyter
DIAMOND, 555	...Dobbs Ferry
DIANA, 928	...Harrisville
DIRIGO, 30	...New York
DOLGEVILLE, 796	...Dolgeville
DORIC, 280	...New York
DOVER, 666	...Dover Plains
DOWNSVILLE, 464	...Downsville
DRYDEN, 472	...Dryden
DUNDEE, 123	...Dundee
DUNKIRK, 767	...Dunkirk

Name and No.	Location.
DUNWOODIE, 863	...Yonkers
EAGLE, 619	...Honeoye
EASTERN LIGHT, 126	...Greene
EASTERN STAR, 227	...New York
EAST GATE, 980	...Buffalo
EHLERS, 953	...New York
ELBE, 893	...New York
ELK, 577	...Nicholville
ELLCOTTVILLE, 307	...Ellicottville
ELMER, 909	...New York
EMANUEL, 654	...New York
EMPIRE CITY, 206	...New York
EQUALITY, 940	...New York
ERIE, 161	...Buffalo
ETOLIAN, 479	...Spencerport
EUCLID, 656	...Brooklyn
EUNICE, 830	...Caledonia
EUREKA, 243	...New York
EVANGELIST, 600	...New York
EVANS, 261	...Angola
EVENING STAR, 44	...Hornell
EVENING STAR, 75	...Watervliet
EVERGREEN, 363,	Springfield Centre
EXCELSIOR, 195	...New York
EZEL, 732	...Brooklyn
FAIRPORT, 476	...Fairport
FAME, 945	...Irondequoit
FARMERS, 553	...Edmeston
FARMSVILLE, 183	...Farmer
FARRAGUT, 976	...New York
FAXTON, 697	...Utica
FAYETTE, 539	...Fayette
FAYETTEVILLE, 577	...Fayetteville
FEDERAL, 888	...New York
FELLOWSHIP, 749	...Rensselaer Falls
FERNBROOK, 898	...Yonkers
FESSLER, 576	...New York
FIDELITY, 51	...Ithaca
FISH HOUSE, 298	...Northville
FLOWER CITY, 910	...Rochester
FOREST, 166	...Fredonia
FOREST HILLS, 946	...Forest Hills
FORT BREWERTON, 256	...Brewerton
FORT EDWARD, 267	...Fort Edward
FORT GREENE, 922	...Brooklyn
FORTITUDE, 19	...Brooklyn
FORT PLAIN, 433	...Fort Plain
FORTUNE, 788	...North Collins
FRANKLIN, 90	...Ballston Spa
FRANKLIN, 216	...New York

Name and No.	Location.	Name and No.	Location.
FRANKLIN, 447	New York	GREENBUSH, 337	Rensselaer
FRANKLIN, 562	Franklin	GREENPOINT, 403	Brooklyn
FRANKLINVILLE, 626	Franklinville	GREENWICH, 467	New York
FRANK R. LAWRENCE, 797,	Rochester	GREENWOOD, 569	Brooklyn
FRATERNAL, 625	Hamburg	GROTON, 496	Groton
FRATERNITY, 942	Ossining	GUTTENBERG, 737	Albany
FREDERIK, 857	New York	HALCYON, 832	Millbrook
FREEDOM, 324	Unadilla	HAMILTON, 79	Canajoharie
FRIENDSHIP, 153	Owego	HAMILTON, 120	Hamilton
FRONTIER, 517	Chateaugay	HAMMOND, 861	Hammond
FRONTIER CITY, 422	Oswego	HAMPTON, 347	Westmoreland
FULTONVILLE, 531	Fultonville	HANCOCK, 552	Hancock
GANSEVOORT, 845	Gansevoort	HANNIBAL, 550	Hannibal
GARFIELD, 889	New York	HANOVER, 152	Forestville
GARIBALDI, 542	New York	HARLEM, 457	New York
GAROGA, 300	Clifton Springs	HARLEM VALLEY, 827	Pawling
GASPORT, 787	Gasport	HARMONIE, 699	Buffalo
GAVEL, 703	New York	HARMONY, 199	New York
GEBA, 954	Elmhurst	HARTLAND, 218	Johnsons Creek
GENESEE FALLS, 507	Rochester	HATHEWAY, 869	Rome
GENESEO, 214	Geneseo	HEBRON, 813	New York
GENEVA, 965	Geneva	HEIGHTS, 913	Elmira Heights
GENOA, 421	Kings Ferry	HENDRICK HUDSON, 875	Red Hook
GEORGE WASHINGTON, 285,	New York	HENRIETTA, 526	West Henrietta
GERMANIA, 182	New York	HENRY CLAY, 277	New York
GERMANIA, 722	Rochester	HENRY RENNER, 780	Limestone
GERMAN PILGRIM, 179	New York	HERDER, 698	Brooklyn
GERMAN UNION, 54	New York	HERKIMER, 423	Herkimer
GILBOA, 630	Gilboa	HERMANN, 268	New York
GIRARD, 631	New York	HERMON, 500	Hermon
GLEN COVE, 580	Glen Cove	HERSCHEL, 508	Hartford
GLENDALE, 497	Pottersville	HESPERUS, 837	Bergen
GLENS FALLS, 121	Glens Falls	HIAWATHA, 434	Mt. Vernon
GLOBE, 588	New York	HIGH FALLS, 428	Colton
GLOVERSVILLE, 429	Gloversville	HIGHLAND, 835	Buffalo
GOELET, 918	New York	HILL GROVE, 540	Brooklyn
GOETHE, 629	New York	HILLSDALE, 612	Hillsdale
GOLDEN RULE, 770	New York	HILLSIDE, 894	Woodhaven
GOSHEN, 365	Goshen	HIRAM, 105	Buffalo
GOTHAM, 901	New York	HIRAM, 144	Fulton
GOTHIC, 934	New York	HIRAM, 449	New York
GOVERNEUR, 217	Gouverneur	HOBASCO, 716	Ithaca
GUARDIAN, 921	New York	HOFFMAN, 412	Middletown
GUIDING STAR, 565	New York	HOLLAND, 8	New York
GRAMATAN, 927	Bronxville	HOME, 398	Northumberland
GRAMERCY, 537	New York	HOMER, 352	Homer
GRANVILLE, 55	Granville	HOPE, 244	New York
GRATITUDE, 674	Nassau	HOPEWELL, 596	New York
GREAT KILLS, 912	Great Kills	HORNELLSVILLE, 331	Hornell
		HORSEHEADS, 364	Horseheads

Name and No.	Location.
HOWARD, 35	New York
HUDSON, 7	Hudson
HUDSON RIVER, 607	Newburgh
HUGUENOT, 46	New Rochelle
HUGUENOT, 381	Tottenville
HUMANITY, 406	Lyons
HUMBOLDT, 512	New York
HYATT, 205	Brooklyn
ILION, 591	Ilion
INDEPENDENT, 185	New York
INDEPENDENT ROYAL ARCH, 2,	New York
INTEGRITY, 917	New York
IONIC, 486	New York
IRONDEQUOIT, 301	Dunkirk
IROQUOIS, 715	Essex
ISLAND CITY, 586,	Long Island City
ITALIA, 786	New York
IVANHOE, 610	New York
IVY, 397	Elmira
JAMAICA, 546	Jamaica
JAMES M. AUSTIN, 557	Greenville
JAMES TEN EYCK, 831	Albany
JEFFERSON, 332	Watkins
JEPHTHA, 494	Huntington
JERUSALEM, 355	Lansingburgh
JERUSALEM TEMPLE, 721,	Cornwall on Hudson
JESSE L. COOLEY, 966	Elmira
JOHN D. WILLARD, 250	New York
JOHN HANCOCK, 70	New York
JOHN HODGE, 815	Naples
JOHNSON CITY, 970	Johnson City
JOHN STEWART, 871	Mt. Vernon
JONKHEER, 865	Yonkers
JOPPA, 201	Brooklyn
JORDAN, 386	Jordan
JOSEPH ENOS, 318	Rushford
JOSEPH WARREN, 933	New York
JUSTICE, 753	New York
KANE, 454	New York
KEDEMAH, 693	Cairo
KEDRON, 803	Brooklyn
KENNYETTO, 599	Broadalbin
KESHEQUA, 299	Nunda
KEYSTONE, 235	New York
KILWINNING, 825	Brooklyn
KING HIRAM, 784	Newfield
KINGS COUNTY, 511	Brooklyn
KINGSTON, 10	Kingston

Name and No.	Location.
KING SOLOMON'S, 279	New York
KING SOLOMON'S PRIMITIVE, 91,	Troy
KISCO, 708	Mt. Kisco
KLOPSTOCK, 760	Stapleton
KNICKERBOCKER, 642	New York
KONOSIONI, 950	Syracuse
LACKAWANNA, 887	Lackawanna
LA CLÉMENTE AMITIÉ COSMO-	
POLITE, 410	New York
LA FARGEVILLE, 171	La Fargeville
LA FAYETTE, 64	New York
LA FRATERNIDAD, 387	New York
LAKE LAND, 952	Buffalo
LAKE PLACID, 834	Lake Placid
LAKE SHORE, 851	Brocton
LAMOKA, 463	Tyrone
LANSING, 774	North Lansing
LA SINCÉRITÉ, 373	New York
LA UNIVERSAL, 751	Brooklyn
LAUREL, 972	Brooklyn
LAURENS, 548	Laurens
LEBANON, 191	New York
LEONARDO, 937	Brooklyn
LESSING, 608	Brooklyn
LEVANT, 967	Buffalo
LEVEL, 914	New York
LEWIS, 104	Howard
LEXINGTON, 310	Brooklyn
LIBERTY, 510	Cohocton
LIBERTY, 959	Utica
LILY, 342	New York
LINCOLN, 748	New York
LINDENWALD, 509	Stuyvesant Falls
LITTLE FALLS, 181	Little Falls
LIVERPOOL, 525	Liverpool
LIVINGSTON, 657	New York
LIVINGSTON MANOR, 791,	Livingston Manor
LIVING STONE, 255	Colden
LIVONIA, 778	Livonia
LOCKPORT, 73	New York
LODI, 345	Lodi
LONG ISLAND, 382	Brooklyn
LORILLARD, 857	Tuxedo
LOTUS, 31	New York
LOWVILLE, 134	Lowville
LOYALTY, 876	New York
L'UNION FRANÇAISE, 17	New York
MACEDON, 665	Macedon
MACEDONIA, 258	Bolivar

Name and No.	Location.	Name and No.	Location.
MAIMONIDES, 743	.....New York	MONUMENTAL, 374	.....Tivoli
MAINE, 399	.....Maine	MORIAH, 958	.....Utica
MAMARO, 653	.....Port Chester	MORNING STAR, 65	.....Canisteo
MANAHATTA, 489	.....New York	MORNING STAR, 524	.....Marcellus
MANHATTAN, 62	.....New York	MORNING SUN, 142	.....Port Henry
MANITOU, 106	.....New York	MORRISVILLE, 658	.....Morrisville
MANUAL, 636	.....Brooklyn	MORTON, 63	.....Hempstead
MAPLE GROVE, 761	.....Short Tract	MOZAIC, 418	.....New York
MARATHON, 438	.....Marathon	MOUNTAIN, 529	.....Windham
MARBLE, 702	.....Tuckahoe	MT. ARAB, 847	.....Tupper Lake
MARGARETVILLE, 389	.....Margaretville	MT. DEFIANCE, 794	.....Ticonderoga
MARINERS, 67	.....New York	MT. HERMON, 572	.....Ellenburgh
MARION, 278	.....New York	MT. HOPE, 260	.....Fort Ann
MARION, 926	.....Marion	MT. HOREB, 708	.....Mooers
MARSH, 188	.....Brooklyn	MT. LEBANON, 775	.....Van Ettenville
MARSHALL, 848	.....New York	MT. MASADA, 902	.....Mt. Vernon
MASONVILLE, 606	.....Masonville	MT. MORIAH, 27	.....New York
MASSAPEQUA, 822	.....Rockville Centre	MT. MORIAH, 145	.....Jamestown
MASSENA, 513	.....Massena	MT. MORRIS, 122	.....Mt. Morris
MASTER BUILDER, 911	.....Kenmore	MT. NEBOH, 257	.....New York
MASTERS, 5	.....Albany	MT. SINAI, 864	.....Syracuse
MATINECOCK, 806	.....Oyster Bay	MT. TABOR, 807	.....Hunter
MAYFLOWER, 961	.....Brooklyn	MOUNT VERNON, 3	.....Albany
MAZZINI, 824	.....New York	MT. VERNON, 263	.....North Java
MCCLELLAN, 649	.....Troupsburgh	MT. ZION, 311	.....Troy
MEDINA, 336	.....Medina	MUNN, 190	.....New York
MELROSE, 818	.....Angelica	MURRAY, 380	.....Holley
MENORA, 903	.....Brooklyn	MYRTLE, 131	.....Montour Falls
MERCHANTS, 709	.....Brooklyn	MYSTIC ART, 899	.....Buffalo
MERIDIAN, 691	.....Islip	MYSTIC TIE, 272	.....New York
METROPOLITAN, 273	.....New York	NAPHTHALI, 752	.....New York
MEXICO, 136	.....Mexico	NASSAU, 536	.....Brooklyn
MIDDLEBURGH, 663	.....Middleburgh	NATIONAL, 209	.....New York
MIDIAN, 897	.....New York	NAURASHANK, 939	.....Pearl River
MILITARY, 93	.....Manlius	NAVAL, 69	.....New York
MILNOR, 139	.....Victor	NAVIGATOR, 232	.....New York
MILO, 108	.....Penn Yan	NEPPERHAN, 736	.....Yonkers
MINERVA, 792	.....Brooklyn	NEPTUNE, 317	.....New York
MISTLETOE, 647	.....Brooklyn	NETHERLAND, 904	.....New York
MIZPAH, 738	.....Elmhurst	NEWARK, 83	.....Newark
MODESTIA, 340	.....Buffalo	NEWARK VALLEY, 614,	
MOHAWK VALLEY, 276	.....Mohawk		.....Newark Valley
MONGAUP, 816	.....Liberty	NEWBURGH, 309	.....Newburgh
MONITOR, 528	.....New York	NEWFANE, 947	.....Newfane
MONROE, 173	.....Brockport	NEW HOPE, 730	.....Schenectady
MONTAUK, 286	.....Brooklyn	NEW LONDON, 420	.....New London
MONTEZUMA, 176	.....Montezuma	NEWPORT, 455	.....Newport
MONTGOMERY, 68	.....New York	NEW YORK, 330	.....New York
MONTGOMERY, 504	.....Stillwater	NIAGARA, 375	.....Lockport
MONTICELLO, 532	.....Monticello	NIAGARA FRONTIER, 132,	
MONTOUR, 168	.....Painted Post		.....Niagara Falls

Name and No.	Location.
NIAGARA RIVER, 785.	Niagara Falls
NOAH, 754	Altamont
NORMAL, 523	New York
NORSEMAN, 878	Brooklyn
NORTH BANGOR, 556.	North Bangor
NORTHERN CONSTELLATION, 291,	Malone
NORTHERN LIGHT, 505.	West Chazy
NORTHFIELD, 426	Pittsford
NORTH STAR, 107	Brushton
NORTH WOODS, 849.	Old Forge
NORWICH, 302	Norwich
NUNDA STATION, 682.	Dalton
OAKLAND, 379	Castile
OASIS, 119	Prattsville
OATKA, 759	Scottsville
OCCIDENTAL, 766	Buffalo
OCEAN, 156	New York
OGDENSBURGH, 128.	Ogdensburg
OLD OAK, 253	Millport
OLD TOWN, 908	Southampton
OLEAN, 252	Olean
OLIVE, 575	Sherman
OLIVE BRANCH, 39.	Le Roy
OLIVE BRANCH, 40	Frankfort
OLTMANS, 446	Brooklyn
OLYMPIA, 808.	Far Rockaway
ON DA WA, 820.	Mechanicville
ONEIDA, 270	Oneida
ONEONTA, 466	Oneonta
ONESQUETHAU, 804	Coeymans
ONONDAGA, 802	East Syracuse
ONTARIO, 376	Wilson
ORIENT, 238	Copenhagen
ORIENTAL, 224	Utica
ORION, 717	Brooklyn
ORIONA, 229	Fillmore
ORISKANY, 799	Oriskany
OSWEGATCHIE, 687	Fine
OSWEGO, 127	Oswego
OTEGO UNION, 282	Otego
OTEGO, 138	Cooperstown
OTSENINGO, 435.	Binghamton
OXFORD, 175	Oxford
PACIFIC, 233	New York
PAINTED POST, 117.	Corning
PALESTINE, 204	New York
PALMYRA, 248	Palmyra
PARISH, 292	Buffalo
PARK, 516	New York
PAUL REVERE, 929	New York

Name and No.	Location
PAUMANOK, 855	Great Neck
PEACOCK, 696	Mayville
PECONIC, 349	Greenport
PELHAM, 712	New York
PENFIELD UNION, 154.	Penfield
PENTALPHA, 744	New York
PERFECT ASHLAR, 604.	New York
PERSEVERANCE, 942	Buffalo
PHILADELPHIA, 916.	Philadelphia
PHILANTHROPIC, 164.	Camden
PHILIPSTOWN, 236.	Cold Spring
PHILO, 968.	Syracuse
PHOEBUS, 82	New Berlin
PHOENIX, 58	Lansingburgh
PHOENIX, 96	Whitehall
PHOENIX, 115	Dansville
PHOENIX, 262	Gowanda
PLATT, 194	New York
PILGRIM, 890	New York
PIONEER, 20	New York
PISGAH, 720	Evans Mills
PLATTSBURGH, 828	Plattsburgh
PLEASANTVILLE, 886.	Pleasantville
POCAHONTAS, 211.	Seneca Falls
POLAR STAR, 245.	New York
PORT BYRON, 130.	Port Byron
PORT JERVIS, 328.	Port Jervis
PORT LEYDEN, 669.	Port Leyden
PORTVILLE, 579	Portville
POUGHKEEPSIE, 266.	Poughkeepsie
PRATTSBURGH, 583.	Prattsburgh
PRINCE OF ORANGE, 16.	New York
PROGRESSIVE, 354	Brooklyn
PROSPECT, 978.	Brooklyn
PROSPERITY, 962	Woodhaven
PULASKI, 415	Pulaski
PULTNEYVILLE, 159.	Williamson
PURITAN, 339	New York
PUTNAM, 338	New York
PYRAMID, 490	New York
PYTHAGORAS, 86	New York
QUEEN CITY, 358	Buffalo
RACKET RIVER, 213	Potsdam
RADIANT, 739	New York
RADIUM, 844	Ossining
RAMAPO, 589	Suffern
RANDOLPH, 359	Randolph
RANSOMVILLE, 551.	Ransomville
RED JACKET, 646	Lockport
RELIANCE, 776	Brooklyn
REMSEN, 677	Trenton

Name and No.	Location.	Name and No.	Location.
RENOVATION, 97	Albion	SCHODACK UNION, 87,	
REPUBLIC, 690	New York		East Schodack
REPUBLICAN, 325	Parish	SCHOHARIE VALLEY, 491.	Schoharie
RESCUE, 772	Crown Point	SCHUYLER, 676	Schuylerville
RESTORATION, 777	Woodhull	SCHUYLERS LAKE, 162,	
RHINEBECK, 432	Rhinebeck		Schuyler Lake
RICHFIELD SPRINGS, 482,		SCIPIO, 110	Aurora
	Richfield Springs	SCONONDOA, 814	Vernon
RICHMOND, 66	Port Richmond	SCOTIA, 634	New York
RICHMOND HILL, 892,		SCRIBA, 414	Constantia
	Richmond Hill	SEA AND FIELD, No. 1.	New York
RICHVILLE, 633	Richville	SEA AND FIELD, No. 2.	Syracuse
RIDGEWOOD, 710	Brooklyn	SEA AND FIELD, No. 3	Auburn
RISING LIGHT, 637	Belleville	SEAWANIAKA, 678	Brooklyn
RISING STAR, 450	Yonkers	SENATE, 456	Glens Falls
RISING SUN, 103,		SENECA, 113	Waterloo
	Saratoga Springs	SENECA, 920	Rochester
RISING SUN, 234	Adams	SENECA LAKE, 308	Dresden
RIVERHEAD, 645	Riverhead	SENECA RIVER, 160	Baldwinsville
ROBINSON, 895	Jasper	SENTINEL, 151	Greenwood
ROCHESTER, 660	Rochester	SHAKESPEARE, 750	New York
ROCKLAND, 723	Nyack	SHARON SPRINGS, 624,	
RODMAN, 506	Rodman		Sharon Springs
ROMA, 854	Brooklyn	SHIHKOMEKO, 458,	
ROMAN, 223	Rome		Washington Hollow
RONDOUT, 343	Rondout	SHERBURNE, 444	Sherburne
ROOME, 746	New York	SIDNEY, 801	Sidney
ROSE, 590	Rose	SILENTIA, 198	New York
ROUND HILL, 533	Union	SILVER, 757	Silver Creek
RUSHVILLE, 377	Rushville	SINCERITY, 200	Phelps
RUSSELL, 566	Russell	SISCO, 259	Westport
RUSSELL, 850	Ravena	SKANEATELES, 522	Skaneateles
SACKETS HARBOR, 135,		SOCIAL, 713	Kendall
	Sackets Harbor	SOCIAL FRIENDSHIP, 741,	
SAGAMORE, 371	New York		New Baltimore
SALEM, 391	Salem	SOCRATES, 595	New York
SALEM TOWN, 326	Cayuga	SODUS, 392	Sodus
SALINA, 955	Syracuse	SOLOMON'S, 196	Tarrytown
SALT SPRINGS, 520	Syracuse	SOLON, 771	New York
SANCTORUM, 747	Brooklyn	SOMERSET, 639	Somerset
SANDOLPHON, 836	Brooklyn	SOUTHERN LIGHT, 725	Breesport
SANDY CREEK, 564	Sandy Creek	SOUTH OTSELIC, 659.	South Otselic
SANDY HILL, 372	Hudson Falls	SOUTH SIDE, 493	Patchogue
SANGER, 129	Waterville	SPARTAN, 956	Freeport
SAPPHIRE, 768	Camillus	SPEEDSVILLE, 265	Berkshire
SAUQUOIT, 150	Sauquoit	SPENCER, 290	Spencer
SAVANNAH, 764	Savannah	SPRINGVILLE, 351	Springville
SAVONA, 755	Savona	ST. ALBANS, 56	Brooklyn
SCHENEVUS VALLEY, 592,		STANDARD, 711	Monroe
	Schenevus	ST. ANDREW'S, 289	Hobart
SCHILLER, 304	Brooklyn	STAR, 670	Petersburgh

Name and No.	Location.
STAR OF BETHLEHEM, 322,	Brooklyn
STAR OF CUBA, 742....	New York
STAR OF HOPE, 430.....	Brooklyn
STAR OF THE EAST, 843,	East Hampton
ST. CECILE, 568.....	New York
STELLA, 485	Brooklyn
STERLING, 817	Brooklyn
STEBEN, 112	Bath
ST. GEORGE'S, 6.....	Schenectady
STISSING, 615	Pine Plains
ST. JOHN'S, 1	New York
ST. JOHN'S, 22..	Greenfield Centre
ST. JOHN'SVILLE, 611.	St. Johnsville
ST. LAWRENCE, 111	Canton
ST. NICHOLAS, 321.....	New York
ST. STONY POINT, 313....	Haverstraw
ST. PATRICK'S, 4.....	Johnstown
ST. PAUL'S, 124.....	Auburn
STRICT OBSERVANCE, 94.	New York
STUYVESANT, 745	New York
SUFFOLK, 60.....	Port Jefferson
SULLIVAN, 148	Chittenango
SUMMIT, 219	Westfield
SUNNYSIDE, 731	Castleton
SUNSET, 936	Brooklyn
SUSQUEHANNA, 167....	Bainbridge
SUTHERLAND, 826,	North Tonawanda
SYLVAN, 41	Moravia
SYLVAN, 303	Sinclairville
SYLVAN GROVE, 275....	New York
SYRACUSE, 501	Syracuse
TABERNACLE, 598	New York
TADMOR, 923	Ridgewood
TAHAWUS, 790 ...	Au Sable Forks
TECUMSEH, 487	New York
TEMPLAR, 203	New York
TEMPLE, 14	Albany
TEUTONIA, 617	New York
THERESA, 174	Theresa
THISTLE, 900	Yonkers
TIENUDERRAH, 605	Morris
TIOGA, 534	Smithboro
TOMPKINS, 471	Stapleton
TONAWANDA, 247	Tonawanda
TRANSPORTATION, 842....	Buffalo
TRILUMINAR, 543	Pike
TRINITY, 12	New York

Name and No.	Location.
TRUNE, 782	Poughkeepsie
TROWEL, 873	New York
TRUE CRAFTSMAN'S, 651.	New York
TRUMANSBURGH, 157,	Trumansburg
TRUTH, 881	New York
TULLY, 896	Tully
TURIN, 184	Turin
TUSCAN, 704	Brooklyn
TYRIAN, 618	Brooklyn
TYRIAN, 925	Buffalo
UHLAND, 735	New York
ULSTER, 193	Saugerties
UNCAS, 949	Syracuse
UNION, 45	Lima
UNION, 95	Elmira
UNION, 114	Ovid
UNION STAR, 320..	Honeoye Falls
UNITED BROTHERS, 356.	New York
UNITED CRAFT, 931.....	Buffalo
UNITED STATES, 207...	New York
UNITY, 9.....	Lebanon Springs
UNIVERSITY, 944	Alfred
UPPER LISLE, 388....	Upper Lisle
URANIA, 810	Machias
URBANA, 459	Hammondsport
URIEL, 809	Forestport
UTICA, 47	Utica
VALATIE, 362	Valatie
VALLEY, 109	Rochester
VAN HEUVEL, 941	Heuvelton
VAN RENSSELAER, 400,	Hoosick Falls
VERITAS, 734	New York
VICTOR, 680.....	Schaghticoke
VIENNA, 440	Vienna
VON MENSCH, 765	Brooklyn
WADDINGTON, 393....	Waddington
WADSWORTH, 417	Albany
WALKKILL, 627	Walden
WALTON, 559	Walton
WALWORTH, 254	Walworth
WAMPONAMON, 437...	Sag Harbor
WANDERER, 884.	Long Island City
WAPPINGERS, 671,	Wappingers Falls
WARREN, 32	Schultzville
WARREN, 147.....	Union Springs
WARREN C. HUBBARD, 964,	Rochester

Name and No.	Location.	Name and No.	Location.
WARREN PATCHIN, 883	Wayland	WHITE FACE MOUNTAIN, 789,	Saranac Lake
WARRENSBURGH, 425	Warrensburgh	WHITE PLAINS, 473	White Plains
WARSAW, 549	Warsaw	WHITESTONE, 973	Whitestone
WARWICK, 544	Warwick	WHITNEYS POINT, 795,	Whitneys Point
WASHINGTON, 21	New York	WIDOW'S SON, 335	Livingston
WASHINGTON, 85	Albany	WIELAND, 714	New York
WASHINGTON, 240	Buffalo	WILDWOOD, 477	Edwards
WATERTOWN, 49	Watertown	WILLIAM MCKINLEY, 840,	New York
WAVERLY, 407	Waverly	WINDSOR, 442	Windsor
WAWARSING, 582	Ellenville	WINFIELD, 581	West Winfield
WAWAYANDA, 315	Piermont	WINYAH, 866	Pelham
WAYNE, 416	Ontario	WOLCOTT, 560	Wolcott
WELCOME, 829	Amsterdam	WOODHULL, 982	Jamaica
WEBSTER, 538	Webster	WORKING, 554	Jefferson
WEEDSPORT, 385	WeedSPORT	WORTH, 210	New York
WEBOTUCK, 480	Millerton	WYOMING, 492	New York
WELLSVILLE, 230	Wellsville	YATES, 675	Lyndonville
WESTBROOK, 333	Nichols	YEW TREE, 461	Brooklyn
WESTCHESTER, 180	Ossining	YONNONDIO, 163	Rochester
WESTERN LIGHT, 597	Lisle	YORK, 197	New York
WESTERN STAR, 15	Bridgewater	ZEREDATHA, 483	Brooklyn
WESTERN UNION, 146	Belfast	ZETLAND, 951	Rochester
WEST POINT, 877	Highland Falls	ZION, 514	Orchard Park
WEST STAR, 413	Varysburgh	ZSCHOKKE, 202	New York
WHAT CHEER, 689	Norwood		

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