


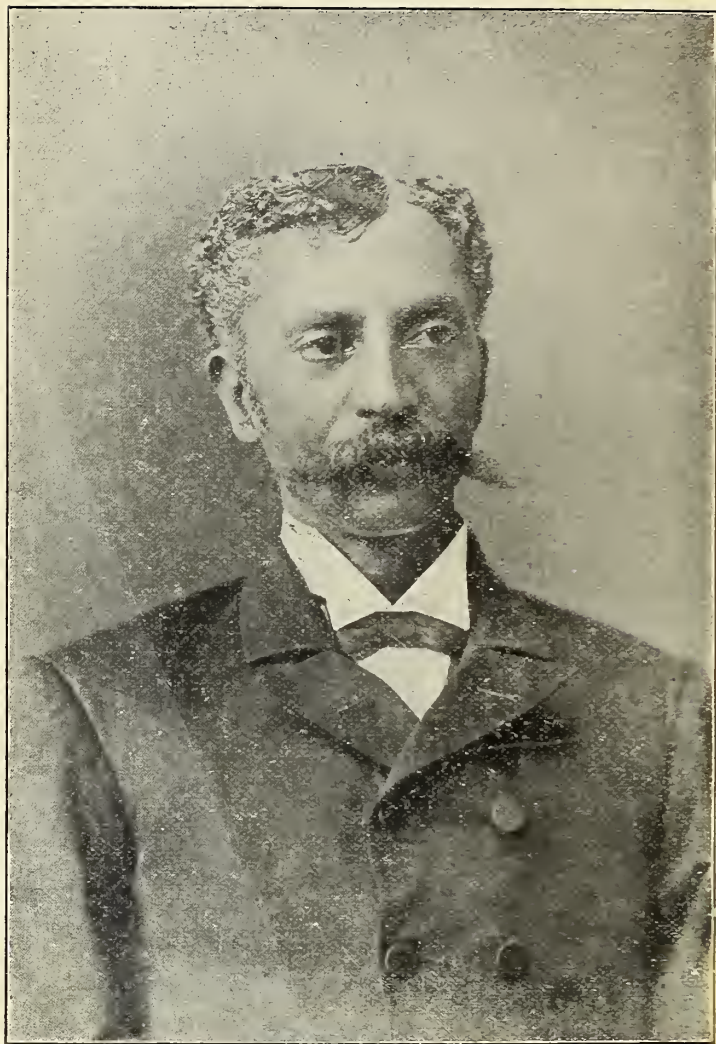
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WILLIAM H. GRIMSHAW.

OFFICIAL
HISTORY OF FREEMASONRY

AMONG THE COLORED PEOPLE IN NORTH AMERICA

Tracing the growth of Masonry from 1717 down to the present day, bringing to light many interesting facts unknown to the great body of the Craft. Also giving an account of the introduction of Freemasonry into America, its origin and practice among Negroes, the establishment of Subordinate and Grand Lodges, Royal Arch Chapters, Commanderies, the Scottish Rite, Nobles of the Mystic Shrine, and the Ancient Rite of Memphis, with its ninety-seven degrees, to which is appended much general information tending to show the progress of the race in citizenship, business, education, wealth, with the names of prominent Americans who have become famous in the Craft and other walks of life.

BY
WM. H. GRIMSHAW



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W. H. GRIMSHAW,
247 Tenth Street, N. E.,
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TO THE GRAND ARCHITECT OF THE UNIVERSE,

AND IN MEMORY OF THE

LONG LINE OF ILLUSTRIOUS BRETHREN

IN THE

GRAND LODGE ABOVE,

AND TO THE CAUSE OF TRUTH AND RIGHT

THIS VOLUME IS

FRATERNALLY AND AFFECTIONATELY DEDICATED BY,

THE AUTHOR.



FOREWORD.

MASONIC TEMPLE,

Washington, D. C., A. D. 1902. A. L. 5902.

To the Masonic Fraternity and Brethren of every degree,

We the undersigned, having been connected with Freemasonry for many years, served in every elective position known to the Craft, established Lodges, Chapters, Councils, and Encampments of the various orders of Freemasonry in America among colored men, under and by authority of the Grand Lodge of England, 1717, and other Grand Governing bodies of competent jurisdiction. In this capacity we have examined the manuscript of W. H. Grimshaw P. D. G. M., entitled "OFFICIAL HISTORY OF FREEMASONRY AMONG COLORED PEOPLE IN NORTH AMERICA," and cordially recommend it to the perusal of every Freemason, and especially to the race, as being a correct statement of facts. It begins with the Mother Grand Lodge, London, England, 1717, and traces the growth of Masonry (especially among the colored people), down to the present day, bringing out interesting facts unknown to many members of the Craft and gives the origin, dates of organization, and establishment, of Subordinate and Grand Lodges, Royal Arch Chapters, Commanderies, the Scottish Rite, Nobles of Mystic Shrine and the Rite of Memphis, etc., in the several States and Territories. The book is an official reference not only as to Freemasonry in North America, but as to the growth and progress of the race as well. It will be found to be a valuable work, since it is the only history published which deals with Freemasonry, together with the growth and wealth of the colored people in America.

We are confident that its reception by the Craft, will be equally sustained and its merits will place it among the

most valuable reference books of the Twentieth Century. Many of its chapters furnish suggestive reading for those who would like to know something of the great Brotherhood, prior to seeking admittance to its ranks.

We can, as Craftsmen, take our stand on actual minutes of Lodges, Chapters, Councils and Commanderies, beginning in the United States as early as 1775, and presenting an unbroken series of records to the present year, supported on one hand by copies of the "Old Charges" and laws dating from the Fourteenth Century, and, on the other, by special regulations of the Craft some three centuries later.

Fraternally yours,

R. H. Gleaves, P. G. M. 33d degree; 96 degree.

Thornton A. Jackson, 33d degree; 96 degree. M.

P. Sir Commander; U. S. Council, 33d degree A. A. S. R. Southern Jurisdiction, U. S.

John A. Gray, Sr., 33d degree

John W. Freeman, 33d degree.

PREFACE.

IN sending forth to the Masonic Fraternity and the public a volume of this description, it would be well to state that it was the original intention of the author and compiler, to only prepare a history of the Craft in the District of Columbia, but upon the earnest solicitation of many Masonic friends, he has consented to enlarge the work so that it will also include the history of the Craft in each State of the Union.

In the preparation of this work, two objects have been kept in mind. First that Masons and other readers might have a true official history of the Masonic Fraternity among colored men in the United States. Heretofore there has been no publication to which we could conveniently refer concerning the legitimacy of the order in America, consequently our detractors have taken advantage of this weakness and invariably tried to convince the world that negro Masonry in America did not emanate from the same source as white Masonry, hence it was of a spurious kind and could not be recognized.

Every fair minded reader will see at a glance that the origin and practice of Freemasonry among colored men in the United States, came direct from the Mother Grand Lodge of the world, London, England, in 1784. This is substantiated by the original charters, old records of lodges, and the manuscripts of old masons in the United States. This disposes, at once, of our detractors' bill of complaint for want of truth.

Second, the author believes it to be his duty to write this book, having in his possession many facts relative to the advancement of the colored people since the close of the Civil War, which might serve to enlighten the uninformed, and also inspire the younger generation to a higher development.

In presenting this work, the author is fully conscious of its literary defects, but dares not sacrifice the truth of history even for literary excellence.

If, in treating the events of the past, injustice has been done to the living or the dead, the author wishes it understood that it was not with evil intention.

INTRODUCTION.

No institution of ancient or modern times has done more for the uplifting of the human race and the upbuilding of what is known as society, than Freemasonry.

The secret order of Freemasonry is one of the most inspiring and elevating influences of civilization and its power for good is as limitless as its lessons are far reaching.

The search and the longing for merely material things is bound to bring distress and disaster. Recall the fate of Sodom and Gomorrah, whose sin caused its own destruction; consider the fate of egotistical Greece; learn the lesson taught by the life of the Great Alexander.

Where would modern civilization be to-day were it not for the uplifting and ennobling influence of the teachings of the Saviour? What would the United States be had it not been for the band of devoted men—those godly people, of undaunted courage, who braved every danger to found a nation where spirituality and brotherly love should prevail and rule.

Second only to the church has been the influence wielded by Freemasonry, whose noble precepts and incentives to higher purposes has made it a power for untold good. And many a deed of unsung heroism has been done in the cause of Freemasonry, that its teachings might live and its

secrecy be undefiled. Equally countless are the good deeds done in its name—done for no prospective reward, nor for selfish remuneration. Whatever Freemasonry has done was inspired by the spirit of fraternal helpfulness and love for fellowman.

Since the foundation of Solomon's Temple, when Freemasonry is supposed to have been founded, to the present day, this great body has kept its original forms and laws. Human thought has not been able to improve upon them, nor adverse criticism to change them; for they hold the fundamental truism of life, and shed from the radiant altar of their holy purpose, the light of divine truth.

The world's greatest men have been Masons; its most famous warriors; its most gentle scholars. Within the realms of Freemasonry these beings of diverse occupation, of one common mind, have met in the broad communion of brotherly love.

Could self-interest, greed, venality and kindred shortcomings of humanity be eliminated and the watchword of Freemasonry be emblazoned on every heart and in every home, this world would be within hail of the millennium.

In literature, as in other lines of progressive endeavor, there are many unexplored fields, which await the master hand and mind of the learned author to place them before the reading public. The pages of this book contain authoritative facts which are as interesting as they are valuable as records. They tell a hitherto unpublished chapter in the history of Freemasonry among the negro.

For centuries the negro has been, through circumstances and environment, degraded and oppressed. Generations passed, and until within the memory of living man, knowledge has been denied him. The last few years has seen a change and soon the negro will take his stand among the rest of mankind, his mental, physical and social equal. And Freemasonry has had much to do with the remarkably rapid advance the negro has made, hence the value of this book.

The author has done his work well and thoroughly, and having had access to various Masonic libraries and manuscripts, he has produced a volume which should be of use alike to the casual reader and to the student.

JOSEPH TYLER BUTTS.

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IMPORTANT MASONIC CHRONOLOGICAL EVENTS.

A. M. Anno Mundi.

- 1775 Tower of Babel destroyed.
- 2292 The Temple of Solomon commenced.
- 2299 Solomon's Temple dedicated to the service of God.
- 3029 Death of Solomon.
- 3033 Shiska, King of Egypt, pillaged the Temple of the Holy Vessels.
- 3380 Kilkeah discovers a copy of the book of law.
- 3416 The Temple destroyed by Nebuchadnezzar.
- 3466 Cyrus, King of Persia takes Babylon and gives the government thereof to Darius.
- 3468 Cyrus, coming into possession of the entire Persian Empire, issues his famous edict. Thus said Cyrus, King of Persia, etc.—Ezra 1, 2, 3 and 4th verses. This year in accordance with the edict of Cyrus, the Jews return to Jerusalem.
- 3469 The foundations of the second Temple laid on the ruins of the first.
- 3482 The work is interrupted by the influence of the Samaritans upon the King.
- 3484 Joshua and Zerubbabel incited by Haggai proceed with the work by order of Darius.
- 3489 The second Temple is completed.

A. D. Anno Domini.

- 70 Jerusalem destroyed by Titus.
- 287 St. Alban formed the first Lodge of operated Masons in Britain.
- 926 King Athelstan granted a charter to Freemasons.
- 926 Prince Edwin formed a Grand Lodge at York.
- 1118 Order of Knights Templars instituted.
- 1219 Knights of the Holy Sepulchre instituted.
- 1425 Masous' Assemblies prohibited by Parliament.
- 1450 Henry VI. initiated.
- 1500 Grand Masters of the Knights of Malta, Patrons of Masoury.
- 1607 Inigo Jones constituted several Lodges.
- 1637 Earl of St. Albans regulated the Lodges.

- 1675 St. Paul's begun by Freemasons.
 1690 William III. initiated.
 1710 St. Paul's completed by Freemasons.
 1717 Grand Lodge revived Anthony Sayer, Esq., G. M.
 1720 Valuable MSS. by scrupulous Brethren.
 1720 Office of Deputy Grand Master revived.
 1723 Book of Constitution published.
 1723 Grand Secretary first appointed.
 1724 Grand Treasurer first appointed.
 1726 Provincial Grand Masters first appointed.
 1728 Grand Stewarts appointed.
 1729 Lord Kingston gave valuable presents to the Grand Lodge.
 1735 Emperor of Germany initiated.
 1737 Frederick, Prince of Wales, initiated.
 1738 The Crown Prince of Prussia. Frederick the Great, initiated.
 1747 Public processions on Feast Days discontinued.
 1766 Their R. H. the Dukes of York and Gloucester initiated.
 1768 Registering regulations commenced.
 1773 Joseph Warren appointed Provincial G. M. by the G. M. of Scotland.
 1774 The King of Prussia sanctioned the Grand Lodge at Berlin.
 1775 Joseph Warren killed at Bunker Hill.
 1775 Prince Hall instituted the first Lodge of Negro Freemasons in North America.
 1775 Grand Chaplain elected.
 1776 Freemasons' Calendar published by the Grand Lodge.
 1777 Masons imprisoned at Naples.
 1781 H. R. H. Henry Fred. Duke of Cumberland, elected G. M.
 1787 H. R. H. the Prince of Wales, late King George IV., initiated.
 1790 H. R. H. Duke of Kent initiated.
 1791 Prince Hall appointed Provincial G. M.
 1790 The Prince of Wales, elected G. M. on the death of the Duke of Cumberland.
 1795 H. R. H. Prince William of Gloucester initiated.
 1796 H. R. H. Duke of Cumberland. King of Hanover, initiated.
 1808 H. R. H. Duke of Sussex initiated.
 1813 H. R. H. the Duke of Sussex elected Grand Master.
 1813 Reunion of all the Freemasons of England under H. R. H. the Duke of Sussex as G. M., the 27th of December.
 1815 Constitution of the United Grand Lodge published.
 1820 George IV., after his accession, signified his pleasure to continue patron.
 1820 H. R. H. the Duke of Sussex. G. M., gave fine superb carved and gilt chairs with velvet cushions to the Grand Lodge.

- 1822 H. R. H. the Duke of York as P. D. G. M. laid the foundation stone of Eton and Windsor Bridge.
- 1826 Anti-Masonry commenced its storms in New York.
- 1827 Foundation stone of London University laid by the Duke of Sussex, Grand Master. Suspension bridge Hammersmith by the Duke of Sussex.
- 1827 Caledonian Asylum by the Duke of Sussex.
- 1834 Death of Lafayette.
- 1838 A piece of plate, solid gold, weighing 1,800 ounces, presented to H. R. H. the Duke of Sussex on completing his twenty-five years as G. M., by the Lodges.
- 1842 G. L. gave five hundred pounds to establish the Freemasons' Female School.
- 1843 H. R. H. the Duke of Sussex died the 21st of April.
- 1844 The Earl of Zetland, Prov. G. M., installed as G. M. of England.
- 1845 Her Majesty Queen Victoria gave fifty pounds to the Royal Masonic fund.
- 1846 A marble statue of the Duke of Sussex, executed by Brother E. H. Bailey, R. A., by vote of the Grand Lodge was placed in Freemasons' Hall on the 29th of April.
- 1847 The Grand Chapter of England granted one hundred pounds per annum to the General Charity funds.
- 1849 Thirty-five pounds per annum to the Widows' fund.
- 1849 Widows' fund established, G. L. gives one hundred pounds per annum.
- 1852 Nov. 4th, Centenary Anniversary of Washington's initiation celebrated by the several Grand Lodges.
- 1852 Henry Clay died.

OFFICIAL
HISTORY OF FREEMASONRY
AMONG THE
COLORED PEOPLE IN NORTH AMERICA.

CHAPTER 1.

ORIGIN OF FREEMASONRY.

The origin of Freemasonry* was formerly vague and uncertain. At the present day, however, owing to the scientific researches of a few Masonic historians, who have entered this field of darkness with the determination to lay aside all the commonly received opinions and traditions upon the subject, this obscurity has disappeared.

The foundation of Masonry was laid when men commenced to inhabit the earth. "They associated themselves together in tribes or lodges for mutual support, thereby being better enabled to guard themselves against the at-

*Stienbrenner: Origin of Masonry.

A. Cassard: Masoneria.

Zoroaster: The author of the Zendavesta 1,100 years before Christ.

Hermippus: The Greek translator 500 years before the taking of Troy.

Strabo: Said "that this secret society surrounded the things that are holy with a mysterious obscurity, so as to make Divinity venerable."

Philostratus: Said "these secret societies surrounded themselves with clouds."

tacks of the wild beasts of the forest. They held their assemblies often on the highest hills, or in the lowest vales, to prevent being taken by surprise."

Our ancient brethren continued these convocations until the year 715 B. C. Brother Numa Pompilius, a Mason of high standing and integrity, discovered the art of cementing rocks together by the use of clay. He was acknowledged at once to be a master builder. He built and dedicated public buildings to the sun, moon and stars. He was also the founder of the College of Roman Constructors, embracing all the arts and trades. In this year also, the mysteries of the Egyptians passed through Moses to the Jewish people and were disseminated among the Greeks and Romans. Among the latter they were introduced in part into the College of Builders or Masons, instituted by Numa Pompilius.

The colleges were, at their organization, religious societies as well as fraternities of artisans. They had their own laws determined with precision. In Persia and in India many were to be found anterior to this period.

They had the exclusive privilege of constructing temples and monuments, and, usually after the labors of the day, convened in their respective lodges, where they determined the distribution and execution of the work. Here also were initiated the new members into the secrets and particular mysteries of the art.

These initiates were divided into three classes, Apprentices, Fellows and Masters. They bound themselves by oath to afford each other succor and assistance. They elected a master builder. Before opening their lodges, they entered into religious ceremonies, and each apprentice was carefully instructed in the use of the level, square, mallet and chisel, and certain signs and symbols. Emperor Tiberius Claudius organized in the year 43, A. D., in the British Isles, a lodge of builders or Masons. Here the feeling of common brotherhood spread and was developed among them and gave to the Masonic Lodges the peculiar character which distinguished them at this period. Carausius landed on the Britain Island, and in 287, A. D., declared his independence of Rome and took the title of Emperor.

The two cities, St. Albans and York, became, in 295, the most influential in Britain, and here were founded the oldest Lodges of the Masonic corporation, and this latter city, from that time, became the center of all the Lodges of Freemasons in Britain.

In those days it was customary to dedicate and consecrate to some saint every structure intended for the worship of God, and with the like idea all the corporations of artists, artisans, and trades chose patron saints. The Free-



THE ROMAN FORUM.

masons chose St. John the Baptist for theirs, because his feast fell on the 24th of June, the date of the Summer solstice. This day had always been celebrated by the people of antiquity, and by Masons, since the foundation of their fraternity, as the period of the year when the sun has attained its greatest height. Nature is clothed and deports herself in the greatest abundance of her richest products. As successors of the ancient colleges of the Ro-

mans, the Freemasons of England preserved these cherished feasts.

THE ROMAN FORUM.—If there is classic ground anywhere in Rome, it is at the spot shown in the preceding picture.

Mr. George S. Hillard said: "Who that has the least sense of what the present owes to the past, can approach such a spot without reverence and enthusiasm? Especially, what member of the legal profession, unless his heart be dry as parchment, and worn as the steps of a court house, can fail to do homage to the genius of a place where jurisprudence was reared into a perfect system, while Druids were yet cutting the mistletoe on the site of Westminster Hall?"

Here in the vicinity of the few standing columns, we ponder over Rome's ancient glory. The relics are reminders of famous names and deeds which long ago passed into eternity.

FREEMASONRY TRANSMITTED.—The institution of Freemasonry reaches back until it loses itself among the mythological shadows of the past. Its grand rituals and eloquent language of signs and symbols originating in those distant ages, afford a field for exploration which can never be thoroughly traversed.

Transmitted to us by remote generations, it is plain that before we can, in any degree, appreciate Freemasonry, or understand the significance of its mysteries, we must go back to the past, and question the founders of the order. We must learn in what necessities of human nature, and for what purpose it was created. We must discover the true genesis of our rites, and become familiar with the ideas which the fathers intended to shadow forth through them, and impress upon the mind. From age to age, through countless generations, these rites have conveyed their sublime lessons of wisdom, hope, peace and warning.

To the Sons of Light the same lessons are taught to-day. But do we see in them what they did? Do they impress us as they impressed them? Or do they pass before our eyes like a panorama of some unknown land, which has no delineator to tell us what or where it is, or give us any

intelligible notion regarding it? It is our duty to make Freemasonry the object of a profound study. We must consult the past, we must stand by Osiris in Egypt, enter the caverns of Phrygia and hold communion with the Cabiri, penetrate the Collegia Fabrorum of Ancient Rome, and work in the mystic circle of Sidon.

We must pursue our researches until we find the thought that lay in the minds of those who created the institution and founded our mysteries. Then we shall know precisely what they mean; we shall see in them a grand series of moral and philosophical dramas, most eloquent and instructive, gleaming with sublime ideas, as the heavens glow with stars.

OBJECT OF FREEMASONRY.—The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is therefore symbolized by the world from the first entrance of the apprentice into the Lodge and until his reception of the highest degree, this search is continued. It is not always found; yet whatever may be the labor he may perform, whatever the ceremonies through which he may pass, whatever the symbols in which he may obtain, the true end of all is the attainment of truth.

This idea of truth is not the same as that expressed in the lectures of the first degree when brotherly love, relief and truth are there said to be the “three great tenets of the Mason’s profession.” In that connection, truth which is called a divine attribute, the foundation of every virtue, is synonymous with sincerity, honesty of expression and plain dealing.

The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the world, is that which is properly expressed in a knowledge of God.

Independent of God, there is no knowledge, no wisdom and no truth; and without Him they cannot exist. It is impossible for man to discover a truth which has not always existed; therefore we say, the truths of Masonry are co-equal and co-external with the Supreme Ruler of the universe.

The principles of Freemasonry have survived the fall of man, the destruction of the flood and the con-

fusion of tongues; yea, they have survived the rise and fall of empires and the decay of republic; these principles were matured at the cradle of new-born nations, and have hallowed the graves of sleeping heroes; were triumphant as the mighty flood and everlasting as the mountains; have spanned the vast oceans and planted the banner of Masonry in every clime and nation under the sun.

Masonry has tamed the savages, helped to civilize nations, establish law and order, upheld personal liberty and human rights, patronized the liberal arts and sciences, disseminated knowledge and wisdom, proclaimed the universal brotherhood of man and the great central truth—one eternal and immutable Grand Master of Heaven and earth, to whom every Mason owes his unswerving and undying allegiance.

Like all truths, the principles of Masonry are founded on the everlasting granite rock, and nothing can shake them.

"Truth crushed to earth shall rise again,
Th' eternal years of God are hers,
But error, wounded, writhes in pain,
And dies among her worshipers."

The study of Masonry leads man to the correct knowledge of God; the correct knowledge of God leads to the true worship of Him, and the true worship of Him places man in harmony with all that is true and good, enlarging his powers for usefulness in every vocation, station, position, or condition in life, thereby fitting him for citizenship, in whom we find a true neighbor, a generous friend, and a clear-cut and well defined power of circumscribing his desires and keeping his passions in due bounds. (Principles of Masonry.)

Every emblem, principle, and tenet of Masonry, has been baptized with truth, robed in the purest garments, freed of errors, and crowned with the most beautiful wreath of undying wisdom. This is true to him only, who, by industry, diligence and perseverance will have it so. He who is satisfied with a knowledge of esoteric Masonry alone, knows but little of the many sublime truths contained within her sacred precincts, which stands in the pathway of in-

dustry and diligence that they may not only adorn and beautify, but become "as living stones for that spiritual building—that house not made by hands, eternal in the heavens." We touch not an emblem or a principle or a tenet in Masonry, but that it vibrates not towards God.

Since the fall of man the world has been reeling, rocking and swaying by dynamic forces. An incessant and an irrepressible conflict is raging within each individual, between good and evil, right and wrong, truth and error, heaven and hell, God and the devil.

The great truths of Masonry heeded, constitute a security within and an impregnable fortress surrounding the human soul against which the weapons of evil will fall broken at our feet, and we are as little harmed as the atoms which dance in the sunbeams and nestle against our window panes.

Masonry is a great highway leading from wrong to right, from error to truth, from evil to good, and from earth to heaven. It is the champion of wisdom, strength, beauty, virtue and purity, and the eternal enemy of ignorance, weakness, ugliness, libertinism, vice and corruption.

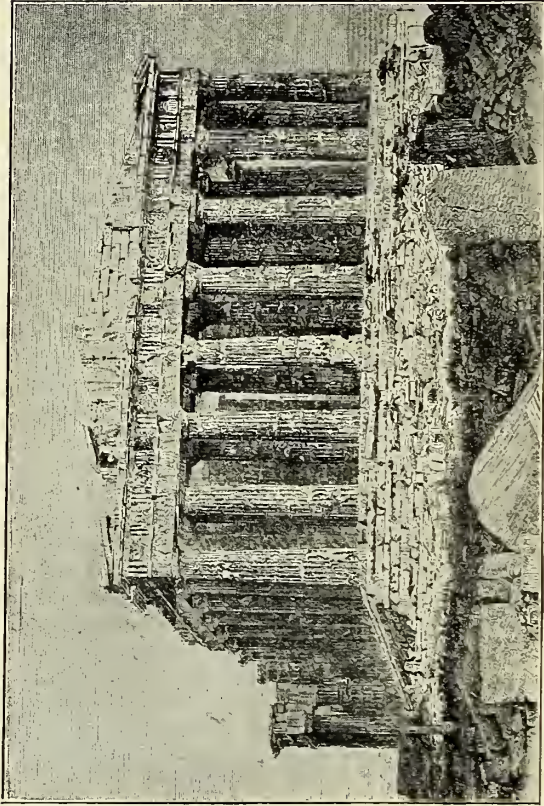
"Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof, than fine gold."

"She is more precious than rubies and all the things that thou canst desire are not to be compared unto her."

"The fear (love) of the Lord is wisdom and to depart from evil is understanding."

The Mason has God's own material with which to construct his spiritual building; material evolved from his own omnific mind, washed and made pure in the water of the river of life and burnished by the exquisite touch of the seraphic host of heaven.

Why then should a Mason use this heaven-born material for any other than grand and glorious purposes? If he is true to the teachings of the order and true to himself, his whole being is dominated and ruled by the Grand Master of all worlds, and wherever you find him, at all times under all circumstances, he is a valiant soldier in the front ranks, battling for home, for family, for good



THE PARTHENON OF ATHENS

society, for education, for all the noble and useful institutions, for law and order, for human rights and good government.

We are told that the foundation of King Solomon's temple was laid at a profound depth and consisted of stones of immense size and great durability. They were closely mortised into the rock so as to form a secure basis for the substantial erection of the sacred edifice. So it is with the true Mason: he reaches the almost unfathomable depths of his own soul and there he places the living stones of brotherly love, relief, truth, fortitude, prudence, temperance and justice, whose exact weight God alone knows, and by them his soul is joined in that of the great God of the Universe, and upon this foundation he builds for time and eternity, for God and heaven.

THE PARTHENON OF ATHENS.—This world renowned structure is now shorn of its ancient glory, yet in its ruined and dilapidated condition it testifies to the wealth and skill which were devoted to its construction. The designer of this masterpiece of sculpture was Ictinus, and the date of its completion was 438 B. C.

It stood upon the highest platform of the Acropolis. The temple was built entirely of white marble from the quarries of Mount Pentelicus. It was used as a storehouse of sacred objects. The celebrated sculptor, Phidias, wrought many of the figures, and originated the designs that were produced by other artists. Its graceful proportions cannot fail to impress the beholder, for even in its ruin the structure speaks of the architect's skill, the builder's strength, and the artist's labor.

JACOB'S WELL.—In the vicinity of Shechem, not far away from Jerusalem, one will see in the broad valley, surrounded by hills and distant mountains, the well which tradition ascribes to the labor of the Patriarch, Jacob. Often thirsty craftsmen wended their way to this place of refreshment. The scriptural account is as follows:

“And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan Aram, and he pitched his tent before the city.” “There Jacob dwelt and dug a well. It was by the side of this well that

Jesus, being wearied, reclined, and held conversation with a woman of Samaria." Mandrell says, in "his time, it was one hundred and five feet in depth." There are fragments of granite columns to be found in the shapeless mass of ruin that lie strewn about, near the old historic well.

CHAPTER II.

SOLOMON'S TEMPLE.—MASONRY AN ORGANIZED SOCIETY.

SOLOMON'S TEMPLE.—The Temple of Solomon stood on Mount Moriah, and occupied the site of the present Mosque of Omar, beneath the dome of which is a remarkable rock, fifteen feet above the level of the surrounding platform, evidently left by design for a peculiar purpose, and well answering to the account in I Kings, 6, where it is stated that “the door for the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third,” thus establishing the fact that the Holy of Holies was on an elevated spot, to which, and to nothing else, can this remarkable rock be referred.

There were employed in its erection as follows:

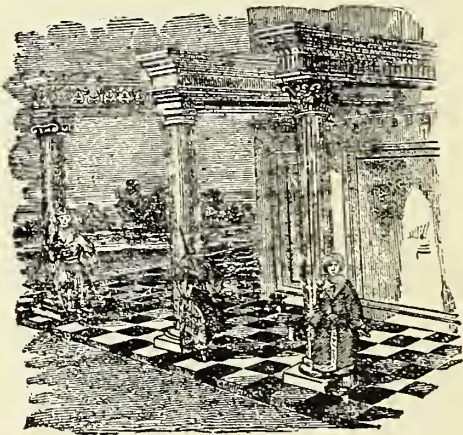
Monthly pay roll.			Shekels Eq.	Dollars.
30,000	Entered Apprentices,	wages paid,	30,000	15,000
10,000	Fellowcrafts,	“ “	442,400	221,000
2,000	Markmen,	“ “	18,000	9,000
1,000	Mark Masters,	“ “	16,000	8,000
3,564	Master Masons,	“ “	89,100	44,550
24	Architects,	“ “	588	294
72	Excellent Masons,	“ “	4,600	2,394
9	Super Excellent Masons,	“ “	729	364

The cost of Solomon's Temple was 800,000,000 shekels, or in round numbers about four hundred million dollars. Now the daily pay estimated in the roll, which is 276.944 shekels, would amount in one year, deducting Sabbaths, to \$86,583,472, or in the seven years occupied in building the temple the amount would be for labor alone 604,845,-686 shekels. Josephus says that “Solomon made all these

things for the honor of God, with great variety and magnificence, sparing no cost but using all possible liberality in adorning the temple." On completing the temple King Solomon gave the workmen as a free gift a sum equal to about thirty-two millions of dollars.

THE SANCTUARY AND OTHER DEPARTMENTS OF THE TEMPLE.

The sanctuary of King Solomon's temple at Jerusalem was a most magnificent room. On whichever side the eyes were turned, no wood, stone, iron, copper, or brass work

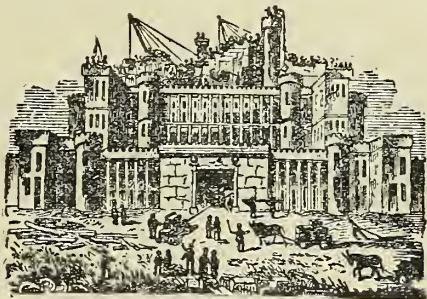


PILLARS OF THE PORCH.

were to be seen; it was all pure and shining gold. The floor, ceiling and walls were of cedar, carved with "knops and flowers," and overlaid with pure gold. The chambers, of which there were three tiers of thirty each, were built in the walls of the temple around the sanctuary and the oracle. At the extremity of the sanctuary was a strong wall with a door in the centre, before which was hung a curtain upon a chain of gold. This opened into the oracle or most holy place, where was deposited the Ark

of God. The room was thirty feet in length, breadth and height. The work of the walls and floor was similar to that of the sanctuary, though probably more costly and highly finished. The altar was made of cedar, and covered with gold. In this room were erected two cherubims of olive wood, fifteen feet high. The wings of these beautiful and sacred ornaments, reached across the temple and were overlaid with pure gold.

The extreme minuteness of holy writ in the detail of the erection of the temple, the many singularities of its construction, and the glorious manifestation at its dedication, prove it to have been not merely a sanctuary sacred for the purposes to which it was devoted, but a mystery per-



SOLOMON'S TEMPLE.

taining to the Most High, and a bond between Him and His chosen people. To no other cause can the reflecting mind assign the peculiar favor with which it was regarded or the continued miracle that attested it the chosen dwelling-place of the Deity. What were the treasures employed upon its decoration to Him, whose breath created them, and whose storehouse is the universe? What the wisdom necessary for its plans, or the cunning of the workmen in their execution, to Him from whom all wisdom emanates, and whose mercy hath clothed the flower of the field with a splendor more gorgeous than the apparel of kings—more wonderful than the proudest records of their power? Happy is the Mason to whom the secret key hath

been confided, but more happy is the virtuous Brother who hath applied the sacred symbol to his soul, and erected within his own breast a temple of the Great Architect of the world, more acceptable than that which the wealth of Israel reared, a temple that will endure after earth's crimes and greatness are no more—blessed through the long period of eternity.

In the earlier ages of the world, the wisdom given to the patriarchs, and bequeathed by them to the human family, was the reward of their virtue and obedience. Humble as are the talents which have been brought to the execution of this our great Masonic task, we should yet be more unworthy of our office did we fail to notice the beautiful moral to which sacred and profane history alike bear witness, that religion is the foundation of knowledge, though too often, alas! perverted, when attained, to the gratification of passions degrading to our nature, and insulting to His majesty who framed us. Corrupt as the mysteries of Egypt became through the superstition of her priesthood, their vast science was originally based upon truth. The lives of the great lawgivers and prophets bear honorable evidence of this important union. The sages of Greece and Rome, although imperfect, the light which even at this remote period of time still sheds a halo round their systems, were remarkable for the austerity of their lives and the rectitude of their principles; thus deducing, by incontrovertible testimony, that ere the human mind can be tempted to that subtle quality which refines the phenomena of nature and science in its mental alembic, conferring with each fresh discovery, a benefit upon mankind, it must be chastened by reflection, and strengthened by the exercise of virtue. Thus, from intense contemplation of the beauties of creation, man began to comprehend the divine laws by which they were regulated. The lonely shepherds were the first to perceive the various changes of the heavenly bodies, and to form a faint outline of their system: the tiller of the earth, the inheritor alike of Adam's curse and Adam's promise, in time discovered the mineral treasures of her bosom, and applied them to lessen the toil of his occupation and advance the useful arts. More gifted minds, from apparent trifling causes, drew

abstract principles, and thus Geometry had birth. But how many ages of patient discovery were necessary ere man, merged from ignorance to civilization, was enable to erect a temple to his God, in the construction of which the wonders of creation were typified, and the moral code necessary for his happiness inculcated—such being the intention of the sacred edifice.

Its situation from east to west pointed out the course of the sun, the glorious center of the universe, the beneficent minister of light and life; the stately pillars at the porch, adorned with pomegranates and net-work, the fecundity of the earth and the planetary spheres which surmounted them, the system of the heavens. The court of the Levites alluded to God's chosen people; that of the Gentiles, to the many nations of the earth to whom the promise should at last extend, and who eventually were to be summoned to minister in His presence, and share the inheritance of Abraham. The carved work of palm trees, of flowers and animals represented the vegetable and animal kingdoms mercifully given to man for his sustenance; and the ark of the covenant o'erlaid with gold, the purity of the laws intended for his guidance. In the parti-colored veil of the sanctuary, the grateful Israelites were reminded of the mercy and the promises vouchsafed to Noah, and the bow placed in the heavens in token of its inviolability. Even man, the glorious masterpiece of the Creator's hands, was typically represented; the veins and arteries of his frame, in the many cloisters and passages which gave unity to the construction of the temple; the heart, the seat of life, in the sanctum sanctorum, impenetrable to all things but the light of God's sacred presence; the voice of thanksgiving due from the creature to the Creator, in the altar, in incense erected to his praise. That such was the designs of this mysterious pile, the evidence of Scripture, the opinions of the most learned of the rabbinical writers, and the ancient traditions of our Order, alike confirm an interpretation which reconciles us to the awful veneration in which it was held not only by the Jews, who regarded it as the palladium of their faith, but by the surrounding nations; by the prophets, who held

it as a thing sacred from its hidden signification—a mystery, and the fulfilment of a mystery.

The uninformed world have ever been divided in their opinions of the rites and origin of our Order: philosophers have beheld in it, an anomaly in the history of the earth. Without territorial possessions, its moral domination is almost universal; with no other aims than those of prudence and fortitude, it hath conquered the persecutions of the superstitious, and survived the mighty fall of Israel, the vast empires of Egypt, Babylon, Assyria, Medea, Rome, and Greece, where alternately it was honored by the protection of kings and rulers, or exposed to the most cruel hostility. In all the liberal states of Europe it is publicly honored and encouraged; monarchs are at its head; its ranks are adorned by men, eminent for their station and worth—by names illustrious in the annals of science, benevolence and virtue. In Italy, where formerly, to have been known as a member of the Craft, was to have been exposed to the terrors of the stake, Masonry exists with scarcely more than the usual precautions of secrecy: active hostility has ceased, the thunders of Rome are silent; opinion is making a sure, though silent impression in its favor; even where so many Brothers have sealed their devotion to the pure principles of the Order in their blood.

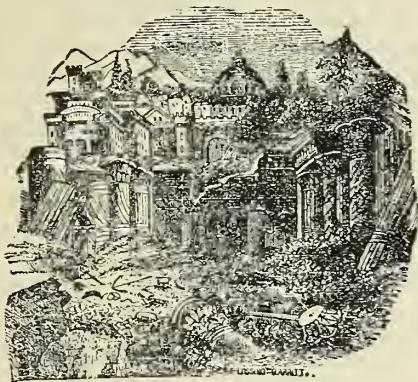
TYRE.

Tyre is celebrated for the pre-eminent position it once held in arts and letters. It attained great prosperity through its favorable location and surroundings and the integrity and enterprise of its people.

Solomon was very friendly to Hiram, King of Tyre, and for this reason he succeeded in procuring aid from Hiram for the building of the temple. The King sent to Solomon the finest timber wrought into suitable forms for the great structure. He also encouraged the skilled artists and artisans of Tyre to help in the work. One of these, Hiram, the son of a widow, did some very efficient work in designing the ornamental portions of the temple. Great credit is due him for the designs of the two pillars in the porch of the temple, “the molten sea, the symbolic

figures, the furniture and the holy vessels, together with many other ornaments.”

The contributions of Hiram, King of Tyre, inculcate a lesson of mutual dependence between man and man; a duty which in its more extended operation binds nation to nation, strengthens the bonds of civilization, and promotes the industrious and useful arts. The employment of the principal architect, teaches us to avail ourselves of the laudable skill of others—to court their communion in all good works, and, moreover, was a sign to the Gentile nations of the earth that finally they should not be excluded



HOME OF HIRAM, KING OF TYRE.

from the mystical temple, of which Solomon's was but the type. The vast labor necessary for the construction of so stupendous an edifice, points out the necessity of fortitude—of never being weary of well-doing; and the regularity with which that toil was recompensed bids us remember justice in all our dealings. The decorations and beautiful porchway represent the graceful arts, by the proper exercise of which life is adorned, and which are pleasing in the sight of the Great Architect of the world. The windows are the senses through which the mind receives its impressions of good and evil. The sanctum sanctorum, favored by the presence of the deity, was built

without them, and represents the human heart, which hath an internal presence in the force of conscience, rendering all external evidence of its actions vain. The world hath not now to be informed that the tools of the laborers, such as were necessary for the erection of a work of architecture, have from time immemorial been the badges of Freemasonry. To the uninitiated their symbolic signification is sealed forever—inviolable as pertaining to the mysteries of the order; to the Mason, by whom it is known, we can only say, lay it to your soul and it shall prosper.

Scarcely had the temple been erected, scarcely had the awful presence of the Deity manifested His favor and protection at its dedication, ere Israel began to fall from that state of faith and obedience which could alone ensure their continuance. Even the illustrious Solomon became the victim of the besetting sin of the earth and worshipped the strange gods of the heathen. What a lesson does this melancholy history of human weakness convey; what a warning against fancied security and overweening confidence in our own strength; what a picture of mental degradation! That an unenlightened savage, whose ear hath never heard the voice of truth, to whose eye the divine law is a sealed mystery, should become an idolator, worshipping the device of human craft and superstition,

“And think, admitted to that equal sky,
His faithful dog shall bear him company,”

does not so much surprise or revolt the mind, but that the king of so enlightened a nation, a man so favored of his God, should fall, will make the most steadfast tremble in their faith.

In reflecting upon the history of this singular people, we are at a loss which most to wonder at, their repeated obstinacy and blindness, or His continued mercy whose covenant they had broken, whose purity they had insulted. Vain were the missions of the holy Elijah, translated to heaven after his long life of usefulness, and the prophets who succeeded him. His mercies but hardened their hearts, and in His wrath sentence was pronounced against them. Two hundred and eighty-four years after the erec-

tion of the temple it was despoiled by the descendants of Ham, Jerusalem given a prey to the enemy, and the Israelites justly doomed to experience the horrors of captivity. Again did the iron enter their souls. Their Babylonian taskmaster insulted them in their misery, triumphed in the fall of their gorgeous temple, profaned its horror of that idolatry for which they had neglected the service of their God. Well has it been observed by one whose knowledge of the human heart was unrivalled as his skill in exciting its emotions,

“Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Bears yet a precious jewel in its head.”

So it was with the Jews: in grief they remembered who had been their comforter; in captivity who had been their spear and shield; in degradation and misery who had raised them in honor and filled their store to overflowing.

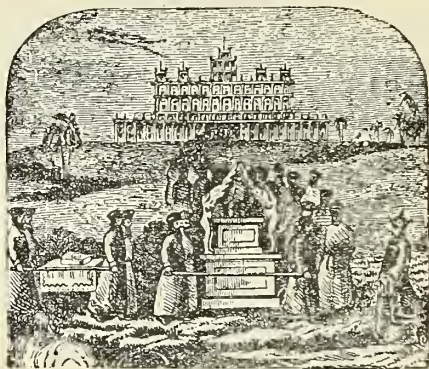
“Hail, glorious triumph of the Masons’ art,
Temple of faith—fit emblem of the heart,
Where else shall man thy mystic import find?
Or reconcile thy moral to his mind!
They secret lesson gave to quarried stone,
A brighter splendour than Judea’s throne,
A purer lustre than the sparkling gem,
Set by ambition in her diadem.

SOLOMON’S TEMPLE COMPLETED.—From sacred history we learn that there was not the sound of ax, hammer or any tool of iron. heard in the house while it was building. It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

If Freemasonry has ceased to erect temples, if it has ceased to engage in material architecture, if it no longer exhibits itself in the elevation of spires and turrets as points from which eyes may be directed and hopes ascend towards a better and a happier world, it has not less con-

tinued its work of moral and intellectual culture, and its success in this respect is far more than satisfactory. In all ages it has exercised a powerful and happy influence upon social progress. It is the result of that excellent spirit which its earliest teachings have engendered and its subsequent culture has fostered, and which has always been exhibited in a fraternal regard for each other when the brethren meet in their popular assemblies, and there lay aside all distinctions, save that noble distinction, or rather emulation of who can best work and best agree.

MASONRY AN ORGANIZED SOCIETY.—Masonry, as an organized society, is governed by laws and regulations



SOLOMON'S TEMPLE COMPLETED.

peculiar to itself. In many respects its counterpart cannot be found in any other society or organization in the world. Many of them have existed from the first formation of the order up to the present time, and must forever remain unchanged; and it is in this regard that we find one of the peculiarities of which we speak. It was evidently the purpose of the founders of Masonry to incorporate in it and throw around it such restrictions as would prevent a subversion of the main object they had in view by its organization. Unalterable laws were enacted, to the faithful observance of which they bound themselves by the most solemn covenants. Since their time, all who

have been made Masons have taken upon themselves like obligations to support and maintain these laws as they received them. Every Master Mason is strictly charged to carefully preserve the ancient landmarks of the order entrusted to his care and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity. Before being installed into office, every Worshipful Master-elect must declare that it is not in the power of any man or body of men to make innovations in the body of Masonry; and thus the institution has passed down through succeeding generations without any material changes from its original plan. While other institutions have sprung up and flourished for a short season and then passed away into oblivion, Masonry has pursued a steady course, growing in numbers, in strength and influence, until it has spread over the entire civilized portion of the habitable world, and is to-day a marvel to those who know not the secret of its talismanic power. Hundreds and thousands of good men, united in one common purpose, as members of the grand symbolic Lodge which extends from east to west and between north and south, attest the wisdom of the original plan of Masonry, and of following it to the letter as has been done in the past.

To every well-informed Mason it is evident that the future prosperity of Masonry depends very much upon a strict observance of the same policy in the government of the Craft. All innovation must be met at the threshold and driven back. It must be done or Masonry cannot long maintain that superiority over all other orders which has been so often claimed for it, and generally admitted.

It would seem that there could be but one sentiment among Masons upon this subject, for all have been instructed alike upon it, having taken the same obligations, and what is the duty of one is the duty of all. We find, however, in these latter days, a disposition among a certain class of the membership of our lodges to introduce some new features into Masonry, not in harmony with ancient usage and the long-established principles of the order. They seem to think that something ought to be done to make Masonry more popular in public opinion, and to ac-

compish this end they seek to ally it with all the great reform movements of the day.

Masonic lodges are organized for an entirely different purpose. They have their own legitimate business to transact, and work to perform, and all matters not pertaining strictly to the order are prohibited. In their individual capacity as citizens, or as members of any other society, organization or party, Masons, outside of the lodge room, are at liberty to act as best pleases themselves, so that they keep within the bounds of the law and the requirements of good morals. But when they come inside of the lodge room they must leave these matters outside of the tiler's door, for nothing can be permitted there that will disturb the peace and harmony of the Lodge.

Masons must not lose sight of the fact that among their number are men from every nation on the face of the globe, representing nearly every church, sect or social organization in existence. They should remember, too, that they are all citizens of but one country, which is the great globe itself; members of only one family, which is the whole human race; children of only one Father, who is God; and it is in this relation that they must "Meet upon the level, and part upon the square." This feature of Masonry is one of its grandest characteristics, and it can only be maintained by holding fast to the landmarks and ancient regulations of the order, as handed down to us through the generations of the past. Let us continue to say: "Behold how good and how pleasant it is for brethren to dwell together in unity."

CHAPTER III.

FREEMASONRY A STUPENDOUS FACTOR FOR GOOD.

FOR more than forty-two centuries Masonry was operative in its work, when there came a time for its fuller and wider development to meet the growing needs of the progressive people. The principles and symbols of ancient Masonry served as the basis for the modern structure of Freemasonry. Whatever was crude or objectionable in the older system was eliminated. The door of the Lodge was opened to proper men of all professions, and Masonry became speculative in form and spirit.

This is modern Freemasonry, and is of universal application. It teaches reverence for the Master Builder of the Universe and for His revealed will; loyalty to the government under whose protection it exists. It nourishes no bigotry, harbors no schisms, asks no man at the threshold of the order what is his creed, color or politics, whether he be prince or peasant; but rather if he be a true man, moral in action, loyal in purpose, one who seeks the good of others, and will ever be ready to do his part to honor the order into which he seeks to enter.

Governed by these principles, the order has flourished and planted its Lodges in all lands where civilization and Christianity rule. But its path has not always been strewn with flowers. It has had to meet opposition, and sometimes persecution, because it had been misunderstood and misrepresented by its enemies. But to-day it is honored and patronized by hosts of men who occupy the highest positions of church and state, who have found its principles a grand factor for the benefit of mankind.

And yet our order does not proselyte. It does not seek to enlarge its numbers by urging men to come into its fold. All who come must do so of their own accord, incited by the influence which its members sustain in the community.

It has no written creed, but the essence of its principles is embodied in the sublime idea of the Fatherhood of God and the brotherhood of man. True to this noble sentiment, its deeds of charity are not blazoned before the world, but find a grateful echo in the hearts of needy Brothers, with often no other record save that written by angel pen.

The mysteries of the ancient people have faded from the minds of men, and Freemasonry, molded and fitted to meet the needs of modern thought, has come to bless the world. It has served to unite diverse orders of men, to break down barriers which have long divided and caused men to meet on the level where all other measures have failed. May it ever continue in the future, as in the past, a mighty factor for good!

GOD IN MASONRY.—Masonry has always taught that there is but one God, who is omnific, omnipotent and omniscient; without beginning or ending of days, from everlasting unto everlasting, eternal and immutable.

It has maintained this great truth with undying fidelity and unequalled courage through all the dark ages, the vice, ignorance and superstition of the world.

We, of this day, are unable to fully realize the great struggle Masonry had, in order to successfully uphold and transmit the great truth. The world was flooded with gods and goddesses innumerable, so much so until men and whole nations had lost the true God. Fanaticism, intolerance, ignorance and superstition rolled back and forth over the world, mounted by imps of the infernal regions under whose merciless sway millions succumbed and the world was made red with the blood of the innocent. In order to appease the wrath, or gain the love of the gods, made of wood, stone, iron, brass, silver and gold, or of some uncouth, unclean or slimy monster which could neither love nor hate, the most heartrending, diabolical and fiendish crimes were committed.

Masonry, by the help of that One to whom she clung,

came forth triumphant with her robes unspotted by crime or unstained by the blood of the innocent.

Nature has always taught the true worship of God; that He is a spirit, while the human body is the temple in which the real and only man dwells. It is the imperative duty of all to shield and protect it from intemperance, corruption and the vices of the world. Yet God does not hang the destinies of the soul upon the outward appearance of the body, but goes to the center of the soul and weighs each motive from the years of accountability until the temple shall have fallen and from these the true history of life is written.

It was the true spirit of worship which moved God to accept the offerings of Abel, while the spurious or untrue spirit caused the rejection of Cain, yet to all appearances, from a human standpoint, Cain may have made greater preparations for his offering than Abel. Hence, two distinct lines of worship are traceable in the history of the world. The spirit manifested by Abel has, at all times, remained with the good and the true, and has been and is, the defender of truth, right, law and order, civilization, progress, virtue, knowledge, wisdom and all that is good, while that manifested by Cain has been, and is, the leader of error, wrong, vice, crime, ignorance, superstition and of all that is evil.

The former Masonry has always espoused with unsurpassed devotedness, and the Mason knows that formalities are foolishness and an abomination in the sight of the Lord: "That whosoever shall exalt himself, shall be abased." Masonry has always taught the universal brotherhood of man. The Romans were slow to accord protection to any but Romans; and Israel, the blessed of the Lord, believed that the life of one Israelite was worth more in the sight of the Lord than a whole nation of Gentiles.

The great truth, "no man liveth unto himself," seems to have been misinterpreted or was entirely unknown to them. Segregated, haughty and intolerant, the nations of the world held each other at arm's length, as if they had been made by a distinct Creator, and the world had been made for them alone. We find a great many of these people to-day. Masonry recognizes but one Creator and one

Master of all men, to whom every man owes his individual allegiance, and each one may, if he chooses, partake of His infinite knowledge, wisdom, goodness, mercy and love.

Masonry has ever taught harmony with God. To this end she enjoins upon her devotees the study of the seven arts and sciences: grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. Last, but not least, the Holy Bible, which is the rule and guide of our faith and practice. A careful study of the liberal arts and sciences will throw a halo of divine light upon every page of the Holy Bible, which will, as we study it, help us to clear life of all its vices and superfluities and light up our pathway from earth to heaven.

The more wisdom we obtain the closer are our relations to God and the more are we assimilated to Him, until we find within us a world of harmony, more life-giving than the spring and the summer rains or the dews of Hermon.

Masonry has ever taught silence and secrecy, because they are among the grandest virtues. "Keep thy tongue from evil and thy lips from speaking guile." The cultivation of these virtues tends to bridle the foul tongue of slander and suppress evil reports; thus it is the promoter of peace and good will among men.

The earth, the sun, moon, stars, planets and the whole universe were created in silence. They made their stupendous revolutions in silence. God rules the universe in silence, and in silence He showers His manifold blessings upon men and nations. Secrecy produces a family feeling among Masons, and creates a unity, harmony and strength which could not be obtained in any other way.

Masonry, with peace and love in one hand, wisdom, strength and beauty in the other, through the power of its secret ministry hath diffused order, beauty, virtue and civilization over all lands.

The Mason has always been taught to have faith in God. Faith is the foundation of justice, the bond of amity and the chief support of society.

God has so created the human family that they are compelled to exercise faith. The child has faith in its parents, that they will protect him from harm and alleviate his wants.

The husband has faith in the wife and the wife in the husband; both have faith in their children. Men respect government because of their faith in its power and ability to protect them. The commerce of the world is founded on faith, from the least to the greatest transaction.

We all have faith in God that He will preserve our lives, send His sunshine, rain, and the seasons in due time. With these great truths Masons should bind themselves to God with such a strong chain of faith that neither friend or foe, life or death, or the combined powers of the infernal regions could move or shake it.

Masonry has always taught charity, which is one of its first as well as one of its greatest lessons. It kills envy and listeneth not to the tale reported by slander. Revenge and malice have no place in its sacred domains; it forgives the injuries of men and strives to blot them out. It lives, moves and acts far above sectarianism. It is arrayed in celestial armor wrought in the unerring forges of heaven, with a shield of faith, a helmet of salvation, a sword of the spirit, a breastplate of righteousness, the loins girt about with truth and the feet shod with the preparation of the gospel of peace. Thus clad, charity mounts its heaven-born steed, and with the speed of an eagle it flies to the relief of the distressed, the widows and the orphans, leaving sunshine and untold joy in its wake.

“Who carve the stone, or bear the hod,
Who bear upon their honest brows
The royal stamp and seal of God.”

IMMORTALITY.

The Mason is taught to believe in the immortality of the soul and the resurrection of the body—in fact, this is the end of Masonry and the hope of the world.

Measured, polished, tried, squared and proven by all the great truths of Masonry, we reverently, calmly and trustingly await the good will and pleasure of the Grand Master of the Universe to do with us as it may please Him.

It is said that the pyramids of Egypt employed one hundred thousand men for many years, but it was only to

build monumental piles beneath whose shadows kings might rest. The pyramids are only temples for the dead; Masons are building one for the living. The pyramids were only mausoleums in which the bones of the mighty dead might repose in imperial magnificence; Masons are erecting a structure in which the God of Israel shall dwell forever.

Among the workmen are found men of all nationalities working without prejudice to his fellow-man; all working for that moral structure, grander than any yet raised by human hands.

“The pyramids shall crumble away until not one stone be left upon another,” but who shall count the years of immortality, the lifetime of a soul which is fitted for its place in the heavens? Who can define its outlines, or fathom its depths, or measure its journey?

It is a stream which grows broader and deeper as it flows onward; an angel’s eye cannot measure its length nor an angel’s wing travel its farthest boundaries.

When earth’s proudest monumental piles have crumbled away, its sands scattered to the desert winds, and the glory of earth shall be forgotten, then will the immortal soul be soaring to loftier heights.

CHAPTER IV.

ANCIENT LANDMARKS.

IN ancient times it was the custom to mark the boundaries of lands or the pathway for the traveler by means of stones and pillars, and the removal of such by any person was considered a high crime. These pillars distinguished the limits of their property. "Thou shalt not," says the Jewish law, "remove thy neighbor's landmark, which they of old time have set in thine inheritance." Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the "Sons of Light," are called the landmarks of the order. The universal language and the universal laws of Masonry are landmarks, but not so are the local ceremonies, laws and usages which vary in different countries. To attempt to alter or remove these sacred landmarks, by which we examine and prove a brother's claim to share in our privileges is one of the most heinous offences that a Mason can commit. It must be borne in mind, therefore, that the landmarks are of a higher antiquity than memory or history can reach. The landmarks of Masonry, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago they still remain and must so continue in force until Masonry itself shall cease to exist.

"The Landmarks are twenty-five in number," says Mackey, "and are as follows:

"(1) The modes of recognition are, of all the landmarks, the most legitimate and unquestioned. They admit of no variation whatever. It is not in the power of Grand Masters, Grand Lodges, or any man to change them.

"(2) The division of symbolic Masonry into three de-

grees is a landmark which has been so acknowledged the world over.

“(3) The legend of the third degree is an important landmark.

“(4) The government of the Fraternity by a presiding officer, called a Grand Master, who must be elected from the body of the Craft, is the fourth landmark of the order. Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a landmark of the order. Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the institution long before Grand Lodges were established. If the present system of legislative government by Grand Lodges was to be abolished, a Grand Master would still be necessary.

“(5) The prerogative of the Grand Master to preside over every assembly of the craft, whensoever or wheresoever held, is a fifth landmark. It is in consequence of this law, derived from ancient usages, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, the ‘throne,’ at every communication of the Grand Lodge, and that he is also entitled to preside at the communication of every subordinate Lodge where he may happen to be present.

“(6) The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, is another and very important landmark. The statutory law of Masonry requires a month or other determinate period to elapse between the presentation of a petition and the election of a candidate; but the Grand Master has the power to set aside or dispense with this probation and to allow a candidate to be initiated at once. This prerogative he possessed before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power.

“(7) The Grand Master may grant dispensations for opening and holding lodges is another landmark. The lodges thus established are called ‘Lodges under dispensation.’

“(8) Grand Master to make Masons at sight is a landmark which is closely connected with the preceding one.

“(9) The necessity for Masons to congregate in Lodges is another landmark. The congregating together for the purpose of either operative or speculative labor, and that these congregations shall be called Lodges. Formerly there were extemporary meetings called together for special purposes and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But warrants of constitution, by-laws, permanent officers, and annual arrears, are modern innovations wholly outside the landmarks and dependent entirely on the special enactments of a comparatively recent period.

“(10) The government of the Craft, when so congregated in a Lodge, by a Master and two Wardens is also a landmark. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a warrant of constitution is at the present day. The names, of course, vary in different languages, but the officers, their number, prerogatives and duties are identical the world over.

“(11) The necessity that every Lodge, when congregated, should be duly tiled is an important landmark of the institution which is never neglected. The necessity of this law arises from the esoteric character of Masonry. The duty of guarding the door and keeping off cowans and eavesdroppers, is an ancient one which, therefore, constitutes a landmark.

“(12) The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives is the twelfth landmark. Formerly these general meetings, which were held once a year, were called ‘General Assemblies,’ and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called Grand Lodges, and only the Masters, Past Masters and Wardens of the subordinate Lodges are summoned, but this is simply as the representatives of their members. Originally each Mason represented himself; now he is represented by his officers.

“(13) The right of every Mason to appeal from the

decision of his brethren, in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a landmark highly essential to the preservation of justice and the prevention of oppression.

“(14) The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark. This is called the right of visitation. This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world. This is why Lodges are justly considered as only divisions, for convenience, of the universal Masonic family.

“(15) It is a landmark of the order that no visitor unknown to the brethren present, or to some of them, as a Mason, can enter a Lodge without first passing an examination according to ancient usages, ‘After strict trial, due examination or lawful Masonic information.’

“(16) No Lodge can interfere with the business of another Lodge, nor give degrees to brethren who are members of other Lodges, except upon the request of the Master of the Lodge to which said member belongs. This is undoubtedly an ancient landmark, founded on the great principles of courtesy and fraternal kindness which are at the very foundation of our institution.

“(17) It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, although he may not be a member of any Lodge. Non-affiliation does not exempt a Mason from Masonic jurisdiction.

“(18) Certain qualifications of candidates for initiation are derived from a landmark of the order. These qualifications are that he shall be a man un mutilated, free and of mature age, and under the tongue of good report.

“(19) A belief in the existence of God as the Grand Architect of the universe is one of the most important landmarks of the order.

“(20) The belief in a resurrection to a future life is a landmark and runs through the whole symbolism of the order. To believe in Masonry and not to believe in the resurrection would be an absurd anomaly.

“(21) It is a landmark that the Book of the Law shall constitute an indispensable part of the furniture of every

Lodge, which contains the revealed will of the Grand Architect of the universe. Hence, in all Lodges in Christian countries the Book of the Law is composed of the Old and the New Testament.

“(22) The equality of all Masons is another landmark of the order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is on one common level—that on that level we are all traveling to one predestined goal—that in the Lodge genuine merit shall receive more respect than position or great wealth; and that virtue and knowledge alone shall be the basis of all Masonic honors.

“(23) The secrecy of the institution is another and most important landmark.* The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity and would cease to be Freemasonry. This landmark has remained unchanged for centuries.

“(24) The foundation of a speculative science upon an operative art and the symbolic use and the explanations of the terms of that art for the purpose of religious or moral teaching, constitute another landmark of the order. The Temple of Solomon was the symbolic cradle of the institution.

“(25) The last and crowning landmark of all, is that these landmarks can never be changed. Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Hence, fellow-workmen, let us continue to hold fast to the ancient landmarks of our order and transmit them to the coming generation, without the loss of one point. Push forward the good work of mercy and blessing to the sick and suffering. Shelter the feeble and the

*Landmarks of Masonry: Geo. Oliver's Masonic Jurisprudence, 1859.

Mackey's Jurisprudence.

friendless, care for the orphans and carry to the weary God's golden messengers of grace and love."

Let us continue in our lodge room to study its working tools, its pillars, its mosaic pavement, its altars and ark, its robes and jewels and build with faith the temple of the soul.

CHAPTER V.

FREEMASONRY IN ENGLAND.

IN 1649 the following resolution was passed:

“Resolved, That the privilege of Masonry shall no longer be confined to operative Masons, but be free to men of all professions, provided that they are regularly approved and initiated into the fraternity by the Master of St. Paul’s Lodge, York, England.”

At this meeting R. W. Bro. Anthony Sayre was elected M. W. Grand Master. This important decision changed entirely the face of the society and transformed it into what we find it to-day.

In the assembly, after electing the Master of St. Paul’s Lodge, Anthony Sayre, to the office of Grand Master, there were gathered up the constitution and charges of Freemasons, which subsequently, by a History of Freemasonry, prepared by R. W. Bro. Anderson, was accepted, sanctioned and printed in 1723, under the title of the “Constitution and Charges of the Ancient and Respectable Fraternity of Freemasons.” And it is the date of this publication that may be properly considered the commencement of exclusively speculative or modern Freemasonry.

The principle of civilization dwelling in the doctrines and pursuits of Masonry, after having burst the bonds which kept it grasped in the stiff embrace of a mechanical association, immediately penetrated the heart of the social system, and animated it with a new life. In the space of twenty-seven years it spread itself in a manner but little

less than miraculous, into nearly every portion of the civilized world.

WHAT CONSTITUTES A GRAND LODGE.—The General Regulations of the Free and Accepted Masons, compiled by James Anderson, approved and ordered to be published by the Grand Lodge of England, 25th of March, 1722, together with amendments, as approved by said Grand Lodge, June 27th, 1754, recites as follows :

Art. 1. The Grand Lodge consisted of and was formed by the Masters and Wardens of all the partiular Lodges upon record with the Grand Master at their head, the Deputy on his left hand, and the S. G. W. in the West and the J. G. W. in the South.

There being no absolute law regulating the manner of constituting a Grand Lodge, and yet there being an absolute necessity for it, we are forced to rely upon the oldest usages as the highest authority. The oldest authority is the organization of the present Grand Lodge of England in 1717, which was effected as follows :

The four oldest Lodges in London, together with some old Masons, met at Apple Tree Tavern, in February, 1717, and having voted the oldest Master Mason then present in the chair, constituted themselves a Grand Lodge pro tem., and thereupon passed resolutions, one of which provided for the annual assembly and feast, at which time they were to elect a Grand Master.

1717-1722.—The old charges of the Free and Accepted Masons. Published in England in the year 1738 by authority of the Grand Lodge. Collected from the Book of Constitution for the use of Lodges by our worthy brother James Anderson, D. D.

FIRST CHARGE.—Concerning God and Religion.—A Mason is obliged by his tenure to observe the moral laws as a true Noachida, and if he rightly understands the Craft, he will never be a stupid atheist, nor an irreligious libertine, nor act against conscience. In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they traveled or worked ; but Masonry being found among all nations, even of divers religions, they are now, as then, generally charged to adhere to that religion in which all men agree,

(leaving each brother to his own particular opinion), that is, to be good men and true men of honor and honesty, by whatever name, religion or persuasion they may be distinguished, for they all agree in the three Articles of Noah, enough to preserve the cement of the Lodge. Thus Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.

SECOND CHARGE.—A Mason must be a peaceable subject, never to be concerned in plots against the State, nor disrespectful to inferior magistrates. Old kings, princes and states flourished most in time of peace. But though a brother is not to be countenanced in his rebellion against the State, yet if convicted of no other crime, his relation to the Lodge remains indefeasible.

THIRD CHARGE, CONCERNING LODGES.—A Lodge is a place where Masons meet to work; hence the assembly or organized body of Masons is called a Lodge, just as the word church is expressive both of the congregation and of the place of worship. Every brother should belong to some particular Lodge, and cannot be absent without incurring censure, if not necessarily detained. The men made Masons must be free born (or no bondmen), of mature age, and of good report, hail and sound, not deformed or dismembered at the time of their making, but no woman, no eunuch. When men of quality, eminence, wealth and learning apply to be made, they are to be respected, fully accepted, after due examination, for such often prove good lords (or founders) of work, and will not employ cowans when true Masons can be had. They also make the best officers of Lodges, and the best designers to the honor and strength of the Lodge. Nay, from among them the Fraternity can have a noble Grand Master, but those brethren are equally subject to the charges and regulations, except in what more immediately concerns operative Masons.

FOURTH CHARGE, OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.—All preferments among Masons are grounded upon real worth and personal merit only, not upon seniority. No Master should take an apprentice that is not the son of an honest parent, a perfect youth without maim or defects in his body, and capable of learning the

mysteries of the art; that so the lords (or founders) may be well served and the Craft not despised, and that when of age and an expert, he may become an Entered Apprentice, or a Freemason of the lowest degree, and upon his improvement a Fellow Craft and a Master Mason, capable to undertake a Lord's work. The Wardens are chosen from among the Master Masons, and no brother can be a Master of a Lodge until he has acted as Warden somewhere, except in extraordinary cases, or when a Lodge is to be formed and none such to be had, for then three Masons, though never Masters nor Wardens of Lodges before, may be constituted Masters and Wardens of that new Lodge. But no number, without three Master Masons can form a Lodge, and none can be the Grand Master or a Grand Warden who has not acted as the Master of a particular Lodge.

FIFTH CHARGE. MANAGEMENT OF THE CRAFT IN WORKING.—All Masons should work hard and honestly on working days, that they may live reputably on holidays. The working hours appointed by law or confirmed by custom shall be observed. A Master Mason only must be the surveyor or master of work, who shall undertake the Lord's work reasonably; shall truly dispense his goods as if they were his own, and shall not give more wages than just to any fellow or apprentice. The Wardens shall be true both to Master and Fellows, taking care of all things both within and without the Lodge, especially in the Master's absence, and their brethren shall obey them. The Master and the Masons shall fully finish the Lord's work, whether talk or journey, nor shall take the work at talk which has been accustomed to journey. None shall show envy at a brother's prosperity, nor supplant him or put him out of his work, if capable to finish it.

All Masons shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the Lord's work is finished. They must avoid ill language, calling each other Brother or Fellow with much courtesy, both in and out of the Lodge. They shall instruct a younger brother to become bright and expert, that the Lord's materials may not be spoiled. But Free and Accepted Masons shall not allow cowans to work with them, nor shall they be employed by cowans without an urgent

necessity, and even in that case they must not teach cowans, but must have a separate communication. No laborer shall be employed in the proper work of Freemasons.

SIXTH CHARGE. BEHAVIOR IN LODGE BEFORE CLOSING.—You must not hold private committees or separate conversation without leave from the Master, nor talk of anything impertinent, nor interrupt the Master or Wardens or any Brother speaking to the dais, nor act ludicrously while the Lodge is engaged in what is serious and solemn, but you are to pay due reverence to the Master, Wardens and Fellows and put them to worship. Every Brother found guilty of a fault shall stand to the award of the Lodge unless he appeals to the Grand Lodge, or unless a Lord's work is retarded, for then a particular reference may be made. No private piques, no quarrels about nations, religions, or politics must be brought within the doors of the Lodge. As Masons, we are of the oldest Catholic religion above hinted, and of all nations upon the square, level and plumb, and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the order.

1. **BEHAVIOR AFTER THE LODGE IS CLOSED AND THE BRETHREN YET ABOUT THE TEMPLE.**—You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, not forcing any brother to eat or drink beyond his own inclination (according to the old regulation of King Ahasuerus), nor hindering him from going home when he pleases, for though after Lodge hours you are like other men, yet the blame of your excess may be thrown upon the Fraternity, though unjustly.

2. **BEHAVIOR AT MEETINGS WITHOUT STRANGERS, BUT NOT IN A FORMED LODGE.**—You are to salute one another as you have been or shall be instructed, freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honor, and without derogating from the respect due to any Brother were he not a Mason. For though all Brothers and Fellows are upon the level, yet Masonry divests no man of the honor that was due to him before he was made a Mason, nor that shall become his due

afterwards, nay, rather, it adds to his respect, teaching us to give honor to whom it is due, especially to a noble or eminent Brother, whom we should distinguish from all of his rank and station, and serve him readily according to our ability.

3. BEHAVIOR IN THE PRESENCE OF STRANGERS NOT MASONS.—You must be cautious in your words, carriage and motions, so that the most penetrating stranger may not be able to discover what is not proper to be intimated, and the most impertinent or ensnaring questions or ignorant discourse of strangers must be prudently managed by Freemasons.

4. BEHAVIOR AT HOME AND IN YOUR NEIGHBORHOOD.—Masons ought to be moral men as above charged, consequently good husbands, good parents, good sons, and good neighbors, not staying too long from home and avoiding all excess.

5. BEHAVIOR TOWARDS A FOREIGN BROTHER OR A STRANGER.—You are cautiously to examine him as prudence shall direct, that you may not be imposed upon by a pretender, whom you are to reject with derision, and beware of giving him any hints, but if you discover him to be true and faithful, you are to respect him as a Brother, and if in want you are to relieve him if you can or else direct him how he may be relieved. You must employ him if you can, or else recommend him to be employed, but you are not charged to do beyond your ability.

6. BEHAVIOR BEHIND A BROTHER'S BACK AS WELL AS BEFORE HIS FACE.—Free and Accepted Masons have been ever charged to avoid all slandering and backbiting of a true and faithful Brother, or talking disrespectfully of his person or performances, and all malice or unjust resentment, and you must not suffer any others to reproach an honest Brother, but defend his character as far as is consistent with honor, safety and prudence, though no farther.

7. CHARGE CONCERNING LAWSUITS.—If a Brother do you injury, apply first to your own or his Lodge, and if you are not satisfied, you may appeal to the Grand Lodge, but you must never take a legal course till the cause cannot be otherwise decided. If the affair is only between Masons

and about Masonry, lawsuits should be prevented by the good advice of Prudent Brethren, who are the best referees of such differences, but if that reference is either impracticable or unsuccessful, and the affair must be brought into the courts of law or equity, you must avoid all wrath, malice and rancor in carrying on the suit, not saying or doing anything that may hinder the continuance or the renewal of brotherly love and friendship, which is the glory and cement of this ancient Fraternity; that we may show to all the world the benign influence of Masonry, as all wise, true and faithful Brothers have done from the beginning of time, and will do till architecture shall be dissolved in the general conflagration. Amen. So mote it be!

All these charges you are to observe, and also those that shall be communicated unto you in a way that cannot be written.

QUALIFICATION OF CANDIDATES.—According to the customs and regulations of our Ancient Brethren, every candidate was required to be a “Freeman born of a Free-woman.” This formula was originally considered to be an unchangeable landmark. But on the extinction of negro slavery in the West Indies by the British Parliament, the following arguments were used at a Grand Lodge meeting September 1, 1847, in favor of its alteration. The Grand Master requested the Brethren to consider the propriety of remodeling the form by which a candidate for initiation declared himself to be free born. “There are,” he said, “at the present moment, many men in Jamaica and other places who are free by the law of emancipation, and yet, their mothers having been slaves, they cannot conscientiously sign such a declaration, knowing it to be untrue, and, in the absence of that preliminary act, we cannot initiate them. I should be glad to see it altered and therefore move that in future we substitute the words ‘Free agent’ for ‘Free born,’ and that the declaration be thus revised.” After a friendly conversation which lasted some time, it was unanimously resolved that the phrase in future should be “Free-man,” and that the words “free born” should be canceled.*

* Earliest manuscript, Halliwell, or Regius, poem, designates the qualification as free, not freeborn. Ancient MSS. 1721.

Thus the Grand Lodge of England changed the words "free born" in their constitution to "freeman." The Lodges in Canada, Australia and other continental Grand Lodges followed. The colored Lodges and Grand Lodge of America, believing that all men are born free and equal, created by one Almighty Parent, and that no man has a right to rob him of that which God gave him, however, strictly adhered to the ancient usages and customs of the Craft. Never, at any time, have they changed the qualification for candidates for Masonry. Previous to 1865 none but freemen were made Masons. Brother Robbin comments on this question, to wit: "The lapse of the full periods of a lifetime of a generation has substantially removed the only fundamental difficulty, and what a third of a century ago was a burning question, viz.: whether in substituting the word 'free' for 'born,' fifty years ago, the Grand Lodge of England has violated a landmark, now excites the languid interest which ever attaches to an abstraction that can never assume the concrete form."

For more than a century there have always been white Masons whose interpretation of their Masonic obligations has led them to recognize and fraternize with all Masons, notwithstanding official disapproval. Innumerable instances might be cited where individual Brethren and even Lodges let their appreciation of the obligations of the Masonic institution led them to ignore the stern edicts of their Grand Lodges in America, and more or less openly extend the hand of fellowship to Brethren from colored Lodges. This is as it should be.

MASONIC WORK.—Whenever there was any Masonic work, either operative or speculative, to be done, that was sufficient warrant for the proper number of Masons to form themselves into a Lodge and do the work. This was often done in America among both white and colored Masons until 1721, when the Grand Lodge of England required that those Lodges upon her roll should have the Grand Master's warrant. This new rule was intended to apply only to the members of its own Lodges. However, this new rule caused much dissatisfaction among the Craft. Masonry, which, from time immemorial, had been one universal fraternity, became divided into two distinct, inde-

pendent and hostile societies, each denying the legitimacy of the other, and so far as they could control their constituents, held that its members were not to be considered Masons, but were spurious and clandestine. After long separation these bodies were reunited and became one family.

SYMBOLIC DEGREES.—Freemasonry, under the Grand Lodge of 1717, consisted of three symbolic degrees, including the Holy Royal Arch. Grand Lodges conferred not only the Royal Arch degree, but that of Knight Templar, as well as detached ceremonials.

Many of the Masons coming to America in the early days received these degrees in England and France. The degrees were not squared off as is now the case. Masonry was more universal in America, and without doubt neither race nor color test was applied to a candidate for Masonry. The Grand Lodge of Free and Accepted Masons was organized in London, England, in 1717. This grand body held supreme power as to Masonry over the civilized world. Harmony prevailed in the Craft everywhere. In 1751 nine subordinate Lodges were expelled in England for disobedience. These expelled Masons organized a Grand Lodge under the title of Ancient Grand Lodge of F. A. A. M's. Laurence Dermott, the author of the Ahiman Rezon Ritual, who was made a Mason in Dublin, in 1740, was its Grand Secretary. He at once began issuing warrants to Lodges in many parts of the world, especially in North America. Here he found a ready sale for his book. From this Grand Lodge may be traced nearly all the subordinate and Grand Lodges (white) in the United States. This Grand Lodge not only conferred the Entered Apprentice, Fellow Craft, Master and Royal Arch degrees, but those leading to and including the Knight Templar also.

In 1779 another grand body was formed in London under the title "Grand Lodge of England South of the Trent." In 1789 the expelled members of the Lodge of Antiquity apologized to the old Grand Lodge of England, and upon petition were restored to good standing. In 1813 a reunion of all the Grand Lodges in England was effected, since which time the old mother Grand Lodge has reigned supreme in the United Kingdom undisturbed, and her individual members were commonly received as

visitors throughout the world. Even in the United States, Prince Hall tells us that his Lodge of colored Masons was often visited by white Masons.

The Grand Lodge of England has on its register two thousand subordinate Lodges, with a membership of five hundred thousand. The Grand Lodge meets four times a year for the despatch of business and holds Masonic festivals annually in April, and every Mason, of whatever degree, is entitled to attend.

Masonry passed from England to France as early as 1725, thence to Belgium, Holland, Germany, America, Portugal, Spain, Italy, Switzerland, Sweden and Poland. As early as 1740 were to be found Lodges in Denmark, Bohemia, Russia, the Antilles, Africa and in the British possessions in Hindostan.

Within a few years after the formation of a Masonic Grand Lodge in London, in 1717, many of the nobility and other learned men became members of the Craft. The growth of the Fraternity was along the lines of universal brotherhood. This doctrine was taught from the commencement by all civilized men. Its membership included distinguished men in various stations of life. In European countries the Craft to this day continues to enjoy the patronage and co-operation of the reigning families of nobility. Among its Grand Masters were such men as King Edward, King Oscar, Emperor Frederick, Emperor William, Frederick Duke of Cumberland, Duke of Sussex, the Duke of Connaught, King Kalakua of the Hawaiian Islands, Sir Richard Steel, Lord Byron, Robert Burns, Voltaire, Montesquieu, Garibaldi, Victor Emmanuel, Wellington, Blucher, Napoleon, and hundreds of other prominent characters.

Duke of Sussex, the most popular of the sons of George III., was a steady and persevering advocate of the liberal side in politics. In his votes and speeches at various times, he supported the abolition of the slave trade and of slavery. He advocated the removal of all distinction founded on difference in religious creeds. He believed that all men were created equal by one Almighty Parent. He was connected with many public and benevolent institutions. On his elder brother becoming Prince Regent in 1810, the Duke

of Sussex became Grand Master of the Freemasons in 1813. He was free from all ostentation and all pride of rank. He was a great lover of books and possessed the most magnificent private library in Great Britain. His library consisted of 50,000 volumes, 12,000 of which were theological works. He was, for upwards of forty years, the persevering and unwearied patron and advocate of every charitable institution, of every benevolent project, for the support of which his purse was open at all times. Lip service found no favor with him; it was the genuine sentiment of a kindly heart. He demanded from others what he displayed himself—an ungrudging and practical generosity. He was often called, by way of eminence, the popular member of the royal family. He was loved by the great body of the people. He died in April, 1843, the whole English nation mourning his loss with deep sorrow. Here is the nation's epitaph:

“When dies the prince, or when the peasant dies,
 How seldom truth the epitaph supplies:
 But if of Sussex all that's true be told,
 Few were his faults, his virtues manifold.”

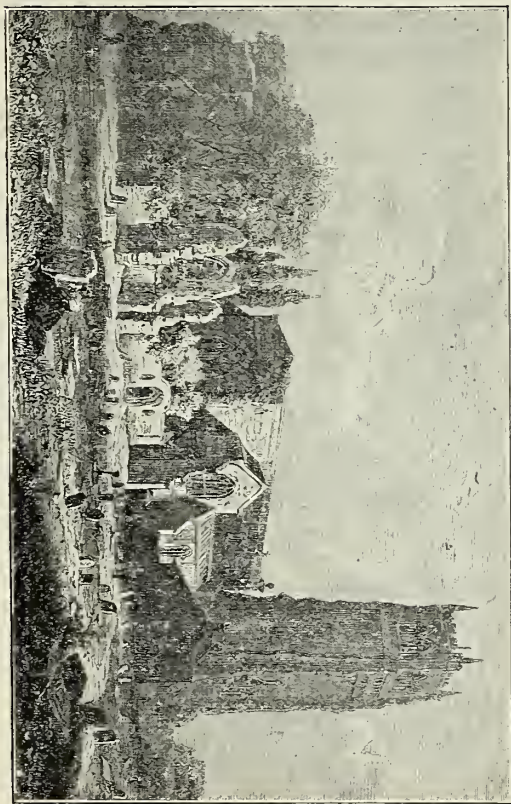
Masonic history informs us that for thirty successive years the Duke of Sussex received the unanimous votes of the Grand Lodge at each nomination for Grand Master. It is well known that his election was never influenced by canvassers, rings or cliques. His exalted position, his disinterested love of Freemasonry, his fitness for the high office, and above all, the manifold virtues universally accorded to him, were sufficient reasons to induce his English Brethren to keep the Duke in office as long as he wished to remain.

In Freemasons' Hall, No. 62 Great Queen Street, London, may be seen in one of the end recesses a marble statue of the Duke of Sussex, seven feet six inches high, on a pedestal six feet high. It was executed for the Grand Lodge by E. H. Bailey.

PROVINCIAL GRAND LODGE'S ORIGIN, 1726.—A Provincial Grand Lodge is, as its name implies, an epitome of the General Grand Lodge in the metropolis, but its jurisdiction is strictly limited to the boundaries of the country or district where it is held. A warrant is not necessary to

give a sanction to its meetings, for it is summoned by the sole authority of the Provincial Grand Master, conveyed to him by his patent of appointment, for which he pays three guineas and twenty guineas to the fund of general purposes. The appointment of this officer is vested in the Grand Master; he may be removed by the same authority at any time. He is the representative of the Grand Master within the country or province of his jurisdiction, with powers second only to himself—his decisions being subject to no other authority. It is his duty to report to the Grand Secretary an account of the state of Masonry in his country or province, together with a list of his Lodges, marking any new ones that may have been established by him and transmitting the fees therefor; and to investigate and report upon all matters that may be referred to him by the Grand Master or the Grand Secretary. He is empowered to summon and suspend, in case of contumacy, Lodges or Brothers. He may take the chair and preside over any Lodge in his province, observing that the ancient landmarks, usages and customs are duly respected and obeyed.

ORIGIN OF PROVINCIAL GRAND MASTER.—In the year A. D. 1782, Bro. Dagge proposed in Grand Lodge at the election of His Royal Highness the Duke of Cambridge to the office of Grand Master, "That whenever a prince of the blood did the society the honor to accept the office of Grand Master he should be at liberty to nominate any peer of the realm to be the Acting Grand Master," which passed unanimously in the affirmative. Accordingly, in 1790, the Grand Master, deeply sensible of the great honor conferred on the society by the initiation of the Dukes of York, Gloucester, Cumberland and Sussex, unanimously resolved that each of them should be invested with and have the privilege of wearing the clothing of a grand officer, and that they should be placed in all public meetings of the society on the right hand of the Grand Master, and rank in all processions as Past Grand Masters. His collar and jewel is precisely the same as that of the Grand Master, and in case of a vacancy he actually assumes the office until the next election. Thus it appears that a Provincial Grand Master can only be appointed when the Masonic throne is accompanied by a prince of blood royal.



ST. JOHN'S CHURCH, CHESTER, ENGLAND.

THE EARLY BRETHREN WORSHIPED AT ST. JOHN'S CHURCH, CHESTER, ENGLAND.—The Church of St. John the Baptist, in Chester, built in the tenth century, and still in use for the purpose of Christian worship, has, lying between the chancel, the ruins of the Lady chapel, which was crushed by the fall of the tower several centuries ago, and the tower, that was erected in the place of the one that fell, has long since been a ruin.

St. John's was once a collegiate church, having a dean, seven prebendaries, and four vicars. As an ecclesiastical institution it held high rank and contributed much to the celebrity of the locality where it was established. The church, as already stated, is now in a decayed condition, while the buildings that once surrounded it, are in ruins or have been removed; but the old church remains with the adjoining burial place, a good view of which is here presented. No cultured person visiting Chester will go away without taking a look at this crumbling edifice, so suggestive a memorial of the past, a reminder of priests and worshippers, and also of the skilful Masons who laid its foundation walls, many centuries ago. Standing before such an ancient token, mindful of the fact that it has witnessed the passing away of generations, and is itself doomed to decay, we are reminded of man's spiritual nature, which outlasts all material forms and forces, which alone endures through the ages. In its yard may be seen the tombs of many of the early Craftsmen.

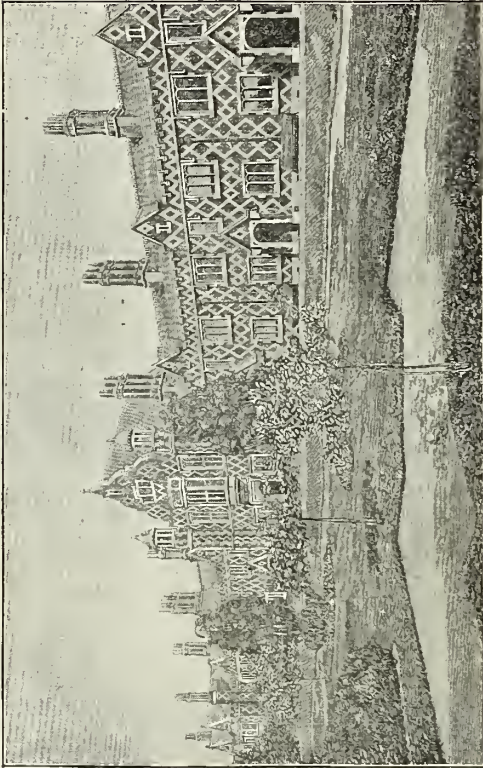
CHAPTER VI.

MASONIC MONUMENTS.

THE spirit and true character of Freemasonry have been so well expressed by our English Brethren as to entitle them to the approving judgment of the Craft everywhere. They have made a good representation of the Masonic system; by ritual and ceremony have traced its historic unfoldings from the beginning until now, made clear showing of its scientific side and social adaptation, while they have likewise illustrated the right order of its practice by applying its principles in ways of generous beneficence. Thus they have established and nobly sustained three institutions, whose efficient service in the way of help and blessing makes bright and enduring record of Masonic zeal and faithfulness. One of these institutions is the Home for Aged and Indigent Brethren, the second is the Girls' School and the third the School for Boys.

The Masonic Institution for Boys was founded in 1798 by a branch of the Ancient, or Atholl, Grand Lodge of England. In 1798 a contribution was set on foot to raise funds for "educating and clothing the sons of indigent Freemasons." The Duke of Atholl, Grand Master of that section of the Craft designated by his title, gave liberally for the object, as did many of the grand officers and other members of the Fraternity.

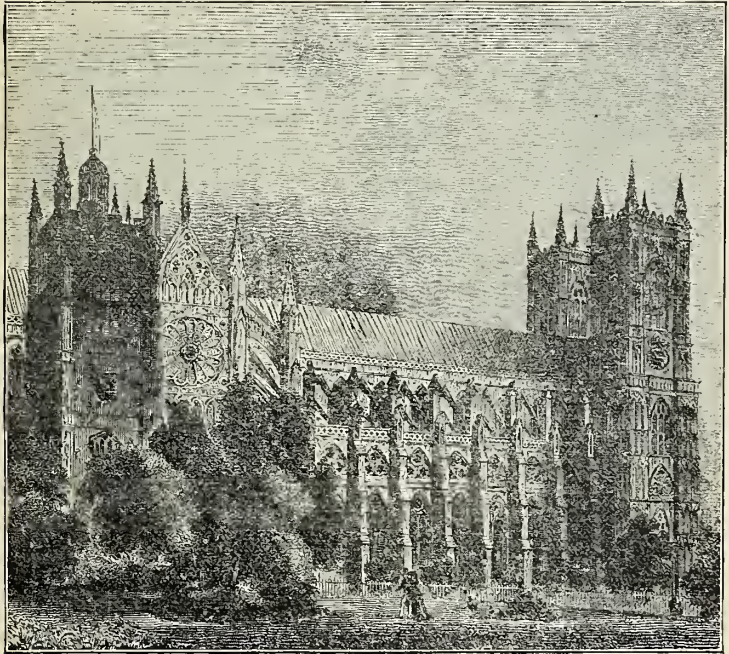
A liberal support has been given to the schools during these later years of its history. There has been a steady upward trend in giving and doing for the institutions. Thirty-five years ago, at the annual festival, the Secretary announced a total of subscriptions for the benefit of the schools amounting to about \$360, and this was regarded as satisfactory; but now more than \$10,000 is expected to be



MASONIC HOME.

Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons at Croydon (London, England).

realized at a similar occasion. In 1869 the total sum obtained for the institutions was \$12,200; in 1883, when a special effort was made to provide for a preparatory school, over \$23,000 was obtained. In other years there have been collections reaching large amounts, so that the grand total presents figures that at first would hardly be expected. The *London Freeman*, in a recent issue, called attention to the



WESTMINSTER ABBEY.

faithful services of Brother F. Binckes, chief executive officer of the institutions for the last quarter of a century, and noted the sums collected during the twenty-four festivals at which he has assisted, aggregating \$222,657, or an average of \$9,277 for each annual collection. Surely these are the figures that have eloquence beyond words.

The Royal Masonic Institution has now a grand equipment for its work. It cares for and educates at the present time some two hundred and fifty pupils. Its education status is excellent, and its home culture and ministries of the best character. It has rendered a blessed service. Its usefulness was never more pronounced than now. Such institutions deserve the fostering care and generous support that have been accorded them. We rejoice, with all the Craft, in their growth and prosperity.

WESTMINSTER ABBEY.—All things considered, this structure may be said to outrank in interest all other notable buildings in London. It has the prestige of age, historical association, and a varied ecclesiasticalism which invests it with pre-eminent attractions. Its architectural pretensions are of more than a common order, so that the building itself, with its rich ornamentation, is alike impressive and beautiful. Westminster Abbey, however, possesses another charm in being the burial place of kings, statesmen, warriors, ecclesiasties, men of letters and honored and illustrious Masons whose memorials constitute extraordinary features of interest.

The following tabulation shows the spread of Freemasonry, under the Grand Lodge system, since 1717, starting from the mother Grand Lodge, Free and Accepted Masons, located in London, England, all recognizing colored Masons everywhere:

(The "*" indicates where colored Masons are received.)

Lodges.	Locations.	Chartered from.
* 1717 First Masonic G. L.	London	England.
* 1725 France	Paris	England.
* 1726 Ireland	Cork	England.
* 1727 Scotland	Edinburgh	England.
* 1728 Spain	Madrid	England.
* 1730 Germany	Hamburg	England.
1730 Massachusetts	Boston	England.
* 1731 India	Calcutta	England.
* 1731 Netherland	Hague	England.
* 1731 Russia	St. Petersburg	England.
1733 Pennsylvania	Philadelphia	Massachusetts.
1735 New Hampshire	Portsmouth	Massachusetts.
* 1736 Portugal	Lisbon	England.

	Lodges.	Locations.	Chartered from.
*	1736 Norway and Sweden	Stockholm	France.
*	1736 Italy	Rome	England.
	1736 Georgia	Savannah	England.
	1736 South Carolina	Charleston	England.
*	1736 Switzerland	Geneva	England.
*	1736 Poland	Warsaw	England.
*	1737 Monserrat		England.
*	1738 Martinique		France.
*	1739 Jamaica	Kingston	England.
*	1739 Antigua		England.
*	1739 St. Christopher		England.
*	1740 Prussia	Charlottenburg	Germany.
*	1740 Africa	Beira	
*	1740 Malta	Valetta	England.
*	1740 West Indies	Barbados	England.
*	1742 Austria	Vienna	England.
*	1743 Denmark	Copenhagen	Germany.
*	1747 St. Euslatius		France.
*	1747 Transvaal	Pretoria	England.
*	1748 Turkey	Constantinople	England.
*	1749 Hayti	San Domingo	France.
	1749 Rhode Island	Newport	Massachusetts.
	1750 Connecticut	New Haven	Massachusetts.
	1750 Maryland	Baltimore	Massachusetts.
	1754 New York	New York City	England.
	1754 Virginia	Yorktown	Massachusetts.
	1754 North Carolina	Wilmington	England.
*	1755 French Guiana	Cayenne	France.
*	1757 Curacao		Holland.
*	1760 Virgin Islands		England.
*	1760 Hungary	Presburg	Germany.
*	1761 Bermudas		England.
*	1761 New Jersey	Newark	New York.
*	1762 Dominion of Canada	Quebec	Massachusetts.
	1762 Maine	Portland	Massachusetts.
*	1763 Nicaragua	Mosquito Shore	England.
*	1763 Honduras	St. George's Quay	England.
*	1764 Granada	Fort Royal	England.
*	1765 Sumatra	Bencoolen	England.
	1765 Delaware	Cantwell's Bridge	Pennsylvania.
*	1766 Guadeloupe		France.
*	1767 China	Canton, Hongkong	England.
*	1768 China	Cochin	France.
*	1768 Siam	Bangkok	England.
*	1768 Prince Edward Isl.	Alberton	England.
	1768 Florida	St. Augustine	Scotland.
*	1769 Java	Batavia	Holland.
*	1769 Dutch Guiana	Paramaribo	Holland.

	Lodges.	Locations.	Chartered from.	
*	1771	Ceylon	Colombo	Holland.
*	1771	British Guiana	Georgetown	England.
*	1772	South Africa	Cape Town	England.
*	1773	Dominica	Roseau	England.
	1781	Vermont	Springfield	Massachusetts.
	1783	Ohio	Marietta	A. N. Y. Army Ldg.
*	1784	Massachusetts	Boston	Afr. Lodge, Eng.
	1783	Dist. of Columbia	Alexandria	Pennsylvania.
*	1784	St. Lucia		France.
*	1785	Bahamas		England.
	1788	Kentucky	Lexington	Virginia.
*	1792	St. Thomas		Pennsylvania.
	1793	Louisiana	New Orleans	France.
	1794	Michigan	Detroit	Canada.
	1796	Tennessee	Nashville	North Carolina.
*	1797	St. Bartholomew		Sweden.
*	1798	Trinidad	Port d'Espagne	Pennsylvania.
*	1800	St. Martin		France.
	1801	Mississippi	Natchez	Kentucky.
*	1801	Venezuela	Caracas	Spain.
*	1802	Egypt	Alexandria	France.
*	1804	Cuba	Havana	Pennsylvania.
	1805	Illinois	Kaskaskia	Pennsylvania.
*	1806	St. Vincent		Ireland.
	1807	Missouri	St. Genevieve	Pennsylvania.
*	1807	India	Vincennes	Kentucky.
*	1807	Peru	Lima	France.
*	1809	Greece	Corfu	England.
*	1809	Straits	Penang	England.
*	1810	Mexico	City of Mexico	Spain.
	1811	Alabama	Huntsville	Kentucky
*	1815	Brazil	Rio de Janeiro	France.
*	1816	New South Wales	Sydney	Island.
	1816	Arkansas	Past of Arkansas	Pennsylvania.
*	1823	Tasmania	Hobart Town	Island.
*	1824	Mexico, revival	City of Mexico	Pennsylvania.
	1824	Wisconsin	Green Bay	New York.
*	1825	Argentine	Rep. Buenos Ayres	Pennsylvania.
*	1832	Uruguay	Montevideo	Pennsylvania
*	1832	Algeria	Algiers	France.
*	1833	U. S. Colombia	Carthagenia	Spain.
*	1834	South Australia	Adelaide	England.
*	1834	Society Islands	Tahiti	France.
	1835	Texas	Brazoria	Louisiana.
*	1840	Chili	Valparaiso	France.
*	1841	Victoria	Melbourne	England.
*	1843	West Australia	Perth	England.
	1842	Iowa	Montrose	Illinois.

Lodges.	Locations.	Chartered from.
* 1843 New Zealand	Akaroa	France.
1848 California	Sacramento	Ohio.
1849 Minnesota	St. Paul	Dist. Columbia.
1850 Oregon	Oregon City	California.
* 1850 Sandwich Islands	Honolulu	France.
* 1850 Marquesas	Nukahia	France.
1851 New Mexico	Santa Fe	Missouri.
* 1852 Washington.	Olympia	Oregon.
1854 Kansas	Wyandotte	Missouri.
1855 Nebraska		Illinois.
1855 Indian Territory	Muskogee	Arkansas
* 1857 Ecuador	Guayaquil	Peru.
* 1859 Roumania	Bucharest	France.
* 1859 Queensland	Brisbane	England.
* 1860 Porto Rico	Mayaguez	Cuba.
* 1860 Tunis	Tunis	France.
1861 Colorado	Golden City	Nebraska.
1862 Nevada	Carson City	California.
1862 Dakota	Yankton	Iowa.
1863 Montana	Bannock	Nebraska.
1863 Idaho	Idaho City	Oregon.
1863 West Virginia	Nonmea	
* 1864 New Caledonia	Yeddo	France.
* 1866 Japura		England.
1866 Utah	Salt Lake City	Nevada.
1866 Arizona	Prescott	California.
* 1867 Liberia	Monrovia	England.
* 1867 Costa Rica	San Jose	Spain.
1868 Wyoming	Cheyenne	Colorado.
* 1875 Fiji Islands	Leconka	Scotland.
* 1875 Bolivia		Peru.
1875 Servia	Belgrade	Italy.
* 1880 Philippine Islands	Manila	Spain.
* 1881 Paraguay	Asuncion	Brazil.
* 1881 Guatemala	Carthagena	U. S. Colombia.
* 1882 San Salvador		Costa Rica.
* 1883 Celebes Islands	Maeassar	Holland.
* 1885 Borneo	Elopuro	England.

GRAND MASTERS, GRAND LODGE OF ENGLAND,
1717—1902.

1717—Anthony Sayer.

1718—George Payne.

1719—J. T. Desaguliers.

1720—George Payne.

- 1721—John, Duke of Montague.
 1722—Philip, Duke of Wharton.
 1723—Francis, Earl of Dalkeith.
 1724—Charles, Duke of Richmond.
 1725—James, Lord Praisley.
 1726—William, Earl of Inchiquin.
 1727—Henry, Lord Colerane.
 1728—James, Lord Kingston of Ireland, 1730.
 1729-30—Thomas, Duke of Norfolk.
 1731—Thomas, Lord Lovel.
 1732—Anthony, Viscount Montague.
 1733—James, Earl of Strathmore.
 1734—John, Earl of Crawford.
 1735—Thomas, Viscount Weymouth.
 1736—John, Earl of Loudoun.
 1737—Edward, Earl of Darnley.
 1738—Henry, Marquess of Carnavon.
 1739—Robert, Lord Raymond.
 1740—John, Earl of Kintore, Scotland, 1738.
 1741—James, Earl of Morton, Scotland, 1739.
 1742-43—John, Viscount Dudley and Ward.
 1744—Thomas, Earl of Strathmore, Scotland, 1740.
 1745-46—James, Lord Cranston.
 1747-51—William, Lord Byron.
 1752-53—John, Lord Carysfort.
 1754-56—James, Marquess Carnavon.
 1757-61—Sholto, Lord Aberdour, afterwards sixteenth Earl of Morton, G. M. Scotland, 1755-56.
 1762-63—Washington, Earl Ferrers.
 1764-66—Caldwallader, Lord Blaney.
 1767-71—Henry, Duke of Beauford.
 1772-76—Robert, Lord Petre.
 1777-82—George, Duke of Manchester.
 1782-90—H. R. H., the Duke of Cumberland.
 1790-1813—H. R. H., the Prince of Wales.
 1813-43—H. R. H., the Duke of Sussex.
 1844-70—Earl of Zetland.
 1870-74—Earl of De Gray and Ripon.
 1874-1901—H. R. H., the Prince of Wales.
 1901—H. R. H., the Duke of Connaught and Strathearn.

ACTING OR PROVINCIAL GRAND MASTERS,
1782—1902.*

The office was established in 1782, Thomas, third Earl of Effingham, 1782-89; Francis, Earl of Moira, 1789-1813, or Lord Rawdon.

Revived as Provincial Grand Masters:

Lawrence, Lord Dundas, 1834-39.

John George, 1839-40.

Thomas, second Earl of Zetland, 1840-43.

Henry Howard Moyjneux, 1874-1890.

Edward, Earl Lathorn, 1890-98.

William Archer, Earl Amherst, 1898-99.

*This appointment is only authorized in the case of the Grand Master being a Prince of the Blood Royal.

CHAPTER VII.

FREEMASONRY IN AMERICA.

ST. JOHN'S Lodge of Boston, Massachusetts, was the first Lodge of Masons in the American Colonies. This Lodge was organized July 30th, 1733, by Henry Price, an Englishman (born in 1697, and died May 20th, 1780), who claimed to have authority from the Grand Master of England, Lord Viscount Montague. Bro. Henry Price was never called upon by the Grand Lodge of London, England, to report upon the condition of the Craft in America. There is no record anywhere to show that he ever was appointed Provincial Grand Master. Prior to 1770-74, at which time Bro. John T. Heard appealed to the Grand Secretary of the Grand Lodge of England to find out something as to Bro. Price's authority, and there was no record to be found. He said to Bro. John Heard: "It was the prerogative of the Grand Master to appoint the Provincial Grand Masters. Such appointments were not reported to the Grand Lodge, and therefore do not appear in the record of that body."

Brother Rowe received his deputation in 1768. The Rowe charter was burned in Winthrop House fire. A copy of the charter was furnished by the grand officers in 1864, and bears date of 1783. As to the accuracy of this copy we have been unable to determine. This Lodge must have worked without a warrant or authority for thirty-five years. St. John's Lodge, 126, was changed in its number five times, its last number being 39, in 1792.

Reports of Grand Lodge of England from 1721 to 1783 give no account of warranting this Lodge in 1733.

Brother Gardner's defence of Henry Price before the

Grand Lodge of Boston, December 27th, 1872, may be found in *Freemasons' Magazine*, June 1st, 1872.

From this Lodge comes principally all the Masonic Lodges among our white brethren. On June 24th, 1734, it granted a dispensation for the first Lodge in Pennsylvania, to Benjamin Franklin of Philadelphia, who was its first Master.

Franklin wrote of the Fraternity as follows:*

"It has secrets peculiar to itself, but of what do those principally consist? They consist of signs and tokens, which serve as testimonials of character and qualifications, which are only conferred after a due course of instruction and examination. These are of no small value. They speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned, let him be stripped of everything he has got in the world, still these credentials remain and are available for use as circumstances require. The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer, they have softened the asperities of the tyrant, they have investigated the horrors of captivity; they have subdued the rancor of malevolence, and broken down the barriers of political animosity and sectarian alienation. On the field of battle, in the solitude of uncultivated forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, the most distant religion and the most diversified conditions, rush to the aid of each other and feel social joy and satisfaction that they have been able to afford relief to a brother Mason."

Numerous military Lodges were warranted by both the "Ancient and Modern" Grand Lodges of England, and by the Grand Lodges of Scotland and Ireland. These Lodges also had connected with them, under the same warrant, Chapters of Royal Arch Masons, holding under the authority of the Grand Lodges of England and Scotland. In 1766 there were two military Lodges stationed at Boston, No. 58 on the register of England, connected with the Fourteenth Regiment, and No. 322, register of Ireland, attached to the Twenty-ninth Regiment. As early as 1762, St. Andrew's Lodge of Boston, applied to the Grand Lodge of Scotland, from which it had received its warrant, for

*(*Cyclopædia of Fraternities*, by A. C. Stevens, p. 17. (Vol. 1.) (Franklin's Works.)

leave to confer the Royal Arch degree. and subsequently, under this warrant, it conferred both the degrees of Royal Arch and Knight Templar.

SPREAD OF FREEMASONRY IN THE COLONIES.—On June 24th, 1734, dispensation was also issued by Henry Prince, of St. John's Lodge, Boston, Mass., for the "Holy Lodge of St. John," at Portsmouth, New Hampshire, which Lodge is still in existence and is one of the most flourishing in the State. The next charter issued was for the "First Lodge in South Carolina," located at Charleston, and dated December 27th, 1735. On December 27th, 1749, authority for "St. John's Lodge, No. 1, at Newport, Rhode Island," was granted, and this Lodge is still in existence. Authority was also subsequently granted for other Lodges in the State. August 12th, 1750, "Maryland Lodge" was established at Annapolis, in Maryland, but we believe it is not now in existence. August 12th, 1752, a warrant was granted for "Hiram Lodge," at New Haven, Connecticut, which is still in existence. Warrants were also afterwards granted for other Lodges in the State. In 1756 a warrant was granted for an army Lodge at Crown Point, in the State of New York, and in 1759 for another at Lake George, and in 1762 for still another at Crown Point; and in September, 1782, a dispensation was granted by the then Grand Master to John Copp and others for a Lodge in the State of New York. Neither the name nor the location is given in the record. In 1762 "Temple Lodge, No. 1." was authorized at Elizabethtown, New Jersey, being the first Lodge in that province. In 1764 another Lodge was authorized to be held at Princeton, in the same colony, by the name of "St. John's Lodge." In 1765 a dispensation was issued for "Pitts County Lodge," in North Carolina, and in 1767 another for a Lodge in Virginia. In November, 1781, a warrant was issued for "Vermont Lodge," at Cornish, Vermont, being the first Lodge in that State, and in 1785 another for "North Star Lodge," at Manchester, Vermont. In 1796 "American Union Lodge" was authorized at Marietta, Ohio. The above comprise all the old colonies except Delaware and Georgia, the last of which received its first Masonic authority from England in 1735. The Lodges whose names are given all derived their author-

ity from Massachusetts, and were the first in their respective districts.

MASONIC ARCHIVES CAPTURED.—The Masonic chest of the Forty-sixth English Regiment in America, by chance of war, fell into the hands of the Americans. General Washington, on learning that fact, directed that a guard of honor, under the command of a distinguished officer, should take charge of the chest and return it to that regiment. The chest was accordingly borne aloft like another Ark of the Covenant, and safely restored to the old Forty-sixth, who received it with great rejoicing.

Among the archives of this Lodge are many interesting records of high value on account of their Masonic character. Fredericksburg Lodge, No. 4, of Virginia, claims that George Washington was made a Mason in said Lodge in 1752.* This Lodge was also without a warrant at this time, and did not receive one until 1758. Before receiving the warrant it granted authority for a Lodge at Falmouth, and organized Botetourt Lodge at Gloucester Court House, both located in Virginia. Mount Vernon Lodge, No. 3, of New York, worked from 1759 to 1800 under a copy of a warrant given it by an ancient Irish Army Lodge.†

CHARTERS IN AMERICA.—The first charter issued from England to America was in 1729, establishing a Provincial Grand Lodge in New Jersey, and located at Trenton. The warrant was addressed to Peter Holt, Trenton, New Jersey, signed by the Duke of Norfolk, G. M. (Anderson's History of Freemasonry.)

The second warrant issued was July 30th, 1730, establishing St. John's Lodge, located in Boston, Mass. The Lodge was organized April 30th, 1733. The warrant was said to be signed by "Lord Viscount Montague, G. M." The officers of this Lodge were installed by Bro. Henry Price. However the records of the Grand Lodge of England do not show that Henry Price was working under the authority of that body in 1733.

*George Washington, in Army Lodge, Freemasons' Quarterly Review, pp. 138, 1833. Records of Lodge No. 227, of the Registry of the Grand Lodge of London, Freemasons' Quarterly Review, July, 1834.

†Records English Army Lodges, 1759 to 1800.

The third warrant was issued September 29th, 1784, establishing African Lodge, No. 459, located in Boston, Mass., signed by Henry Frederick, Duke of Cumberland, G. M. (Seal G. M.)

Attest, Wm. White, G. S. (Seal of the Grand Lodge.)

The Lodge officers were duly installed under warrant of 1787. W. M., Prince Hall; S. W., Boston Smith; J. W., Thomas Sanderson.

The fourth warrant, issued November 30th, 1755, from the Grand Lodge of Scotland, signed by Lord Aberdour, Sholto, Charles Douglass, G. M., establishing St. Andrew's Lodge, No. 82, located in Boston, Mass.

It will be seen that the Lodge at Trenton was not opened, as the warrant mentioned by Brother Anderson never reached America. This makes St. John's Lodge, No. 1; African Lodge No. 459 No. 2* (coming direct from England to America), and St. Andrew's No. 3 (coming from Scotland).

There were two white Grand Lodges in Massachusetts for forty years, each claiming supreme jurisdiction. St. John's, organized by Henry Price, hailing from England, and St. Andrew's, with Joseph Warren as Provincial G. M., commissioned March 3d, 1772, and signed by Patrick Earl, G. M. of Scotland. (Warren fell in the battle of Bunker Hill, June 17th, 1775.) On March 8th, 1777, Thomas S. Webb, a friend of Prince Hall, was elected in his place, and succeeded in uniting the two bodies June 19th, 1792, electing John Cutler of Boston, Mass., G. M., W. Andrew Beleher, D. G. M., Thomas Kennelly, S. G. W., John Quann, J. G. W., and fixing the title of the Grand Lodge to that of Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts, since which time the Craft has pursued their labor without interruption, especially since the new Grand Lodge laid the corner-stone of the State House, November

* Previous to 1792 all the white Lodges that had received charters from England were erased. See printed proceedings of the Mother Grand Lodge, dated April, A. D., 1792, which shows that African Lodge No. 459 was the only Lodge in the United States recognized by that Grand Body.

25th, 1795, His Excellency, Samuel Adams, doing the work.

The first Lodge of Masons (white) in Philadelphia, Pa., assumed the prerogative of a Grand Lodge for Pennsylvania in 1734, and Benjamin Franklin was elected Provincial Grand Master. In 1764 the Ancient Grand Lodge of England chartered a Lodge in Philadelphia, Pa. It at once styled itself a Grand Lodge of Ancient Masons. They contended and fought for supremacy until 1793, when the first Lodge was discontinued. The irregular Lodge had full control and was very active in establishing Lodges in the Colonies. This is the governing body of the Craft to-day in Pennsylvania, with its offspring in every State of the Union.

In speaking of first warrants, we mean under Grand Lodge system, all honor to Massachusetts and St. John and African Lodge as the far-seeing and prudent mothers of Masonry in this country. Although tempest tossed and threatened with shipwreck, they have weathered every storm, standing in America a pillar of cloud by day and a pillar of fire by night, that the Craft might continue laying corner stones and erecting temples of Masonry upon the American Continent. Not only for Masonry is Massachusetts honored within its grand old Commonwealth, where first rocked the cradle of liberty in this Republic, but her sons and daughters believe that man walks with stalwart strides beneath the noonday's sun only when there is freedom of thought, body and mind. Her banners are widest unfurled where every citizen is a freeman. In Masonry Massachusetts will always shine as a star of the first magnitude. In American history it is a beacon light among the States, and generations yet unborn will testify anew their love for the grand old Commonwealth.

THE PROVINCIAL GRAND LODGES IN AMERICA.—(1) The Massachusetts Provincial Grand Lodge was established on the 27th of December, 1769, and descended from the Grand Master of Scotland, Ancient Masons.

(2) Provincial Grand Lodge was organized on the 30th of July, 1783, under the title of St. John's. It descended from Modern Masons in England.

(3) Provincial Grand Lodge was organized June 24th,

—1791, under the title of African Grand Lodge, and descended from the Grand Lodge of Moderns, England, by the authority of H. R. H., the Prince of Wales, G. M.

On the 19th of June, 1792, Masonic union was formed by the two white Provincial Grand Lodges and all the distinction between Ancient and Modern was abolished.

In the formation of the union, African Grand Lodge was not invited, although it was a well known fact that African Grand Lodge had been regularly established and hailing from the Grand Lodge of Moderns, England. There is positive proof that Masons from two Provincial Grand Lodges (white), often visited African Lodge when in session. Had African Lodge been composed of any other race except the negro, there would have been no question. However, it must be borne in mind that at that time the Grand Lodges of England, Ireland and Scotland granted charters to individual Lodges and appointed over them Provincial Grand Masters and they held concurrent jurisdiction as in Canada, Nova Scotia, etc. These Lodges were known as Provincial Grand Lodges in order to be distinguished from Lodges acting immediately subordinate to the mother Grand Lodge. Over their meetings Provincial Grand Masters presided.

DISSENSIONS IN THE CRAFT.—In 1754 a Lodge was organized in New York city, receiving its warrant from an English Army Lodge. Shortly afterwards several Provincial Grand Lodges were organized, and in 1781 Seybothen Lodge was organized by an Army Lodge in New York city, and afterwards set up a Provincial Grand Lodge.

Here dissensions arose and lasted until 1856, when a union of the grand bodies was effected. These dissensions were not confined to the State mentioned, but found their way into almost all the States. In 1818 the same started among colored Masons in Pennsylvania and continued until the National Grand Lodge was established in 1847. This body was formed to hold in check ambitious Masons. It passed stringent laws relative to the same, which kept the work regular until 1868, when the States commenced to assume the American doctrine of States' rights, and here the National Lodges and the States' rights made war on each other which lasted until 1877, when the difference

was healed in each State, and the National Grand Lodge of Ancient York Masons died. (See National Grand Lodge, 000.)

It is of interest to American Freemasons to note that the expression "York Rite Masons" has little or no basis; that it is in fact, a misnomer. There was, and is, no York Masonic rite, and the symbolic Freemasonry which the world knows did not come from the Grand Lodge of all England, founded at York in 1725, but from the Grand Lodge of England, formed at London in 1717. The York Grand Lodge died twenty years before the union in 1813.

The ancient City of York on the Ouse, is a place of marked individuality and attractiveness. It is notable by reason of its great age and rich historic associations. Founded nearly a thousand years before the Christian Era, it has had an eventful experience of progress and change. Constantine the Great is believed to have been born here some sixteen hundred years ago. Christianity was early established at York. It is claimed that there was a general assembly of the Craft at this place in the year of 926. However, this must be understood to refer to operative Masons.

ANCIENT YORK MASONS.—The expression "Ancient York Masons" came from Laurence Dermott's Ahiman Rezon Ritual. Pure English Freemasonry consisted of the three symbolic degrees including the Holy Royal Arch. The expelled and seceders were composed of the rival grand bodies in England, such as the Ancient and York Rite, that conferred not only the Royal Arch degree, but that of Knights Templar as well as detached ceremonials. The white Lodges working under authority of the Ancient York Rite in America conferred all the degrees including that of Knight Templar.

GEORGE WASHINGTON A MASON.—George Washington became a member of Fredericksburg Lodge before he reached his majority, and that membership continued until it was severed by death. He was initiated November 4th, 1752; passed to a Fellow-Craft March 3d, 1753, and raised a Master Mason August 4th, 1753. He was an active, zealous and true Mason, and never failed to honor his brethren with his presence when in reach of their assem-

blies, and to participate with them in their privileges and labors. He was tendered the highest and most responsible office in the gift of the Craft in the State of Virginia, in 1777, that of Grand Master, which he was compelled to decline in consequence of his active duties in the field. Yet, eleven years after, when peace had crowned his military labors, and his name and fame were known and sung in every land, he became the Charter Master of Alexandria-Washington Lodge, No. 22, Alexandria, Va., and proved an active worker.

His whole adult life, covering a period of forty-seven years, was devoted to Masonry, whether as a private citizen in his own home at Mount Vernon, General-in-Chief of the American Armies in the field, or as President of the new Republic, in his official chair, he was always the friend and advocate of Masonry.

He was honored at home and abroad and was deeply enthroned in the affections of his people. During his last illness he was surrounded by friends and loved ones, and the recipient of every kindness and comfort that human hands could administer or love could suggest or bestow. Among the last requests he made was that his Masonic Brethren should inter his remains with the beautiful burial service of the Fraternity. On the 18th day of December, 1799, the request was complied with by Alexandria-Washington Lodge, No. 22, assisted by many visitors from neighboring Lodges and representatives from Fredericksburg Lodge, No. 4. The inscription on their banner was: "Washington in Glory! America in tears!"

CHAPTER VIII.

FIRST LODGE OF FREEMASONS AMONG COLORED MEN IN AMERICA.—1775.

AFRICAN LODGE, No. 459, was the first Lodge of Negro Freemasons established in North America. Its first Master was Prince Hall.

Prince Hall's life has never been written, except in the most condensed form, and then many of those who have undertaken to set forth his history have omitted or glossed over the most important things connected with his life. If he had been connected with any other race save that of the negro, history would have told the story fearlessly and met all honest criticisms with truth. A human life is in itself a divine miracle, filling the thoughtful student with awe and compelling him to bow in reverence before that mysterious power which, though inscrutable, must nevertheless be distinctly recognized. Prince Hall's is a continued service of remarkable events. His parentage, his birth-place, his country, his relation to his time and his achievements were marvelous, when we take in consideration the period in which he lived and the condition of his race in America. Under most adverse circumstances, he was successful in business affairs, in church and in State. Every life has its romance, its mysterious impulses and strange events; such was Prince Hall's. Prince Hall, a Mason and a preacher in the seventeenth century, made so by causes unusually strange, was lifted to a lofty position by events for which there is no reasonable accounting in accordance with anything that is allied to the law of nature. In any biography, we need to take into account the effects of hereditary traits, of the moulding character, the influence, the association and climate, but therein the life of Hall

does not account for all the mysterious results which we find in his life's work. He was unusually endowed by the power of God. Why not tell the story now, after the lapse of a hundred years? "God still moves in a mysterious way His wonders to perform." We behold him preaching to



PRINCE HALL,
First Grand Master of Masons in America.

crowded audiences composed for the most part of slaves and their owners; there he would let fly the arrows of freedom, and in this way carry truth to the hearts of the masses. Armed with the spirit of Almighty God, Hall seems like a giant of intellect and almost superhuman.

We will begin with his life at his humble home and trace it through the varying scenes where it was touched with the modifying circumstances of his surroundings, and then be better able to ascend to the position which he held when he died. It is a record which is as inspiring as it is wonderful, not that we believe him to be a saint or angel, for he had his human faults as other men. Thousands of our brethren have heard of Prince Hall, but who know but little about the facts of his inner life. Could his story be told with the pen of a Bancroft or a Roosevelt, it would necessarily take its place in the standard literature of the present. But whether told in eloquent terms and with vivid description or in a crude and blundering manner, it certainly ought to be told, and especially to every Mason.

Prince Hall was born September 12th, 1748, at Bridgetown, Barbados, British West Indies. His father, Thomas Prince Hall, was an Englishman, and his mother a free woman of French descent. His father was engaged in the leather business, the pursuit of which does not seem to have been very lucrative. His parents were in humble circumstances, however, and were known among their neighbors as pious persons of excellent character, but were never considered by their contemporaries as possessing any remarkable claim for the niche in which the world placed its great men. When twelve years old young Hall was placed as an apprentice to a leather worker. He made rapid progress in the trade. His greatest desire, however, was to visit America. When he confided this wish to his parents they gave him no encouragement, but he was determined to seize the first opportunity offered to accomplish his desire. With eager eyes he watched every sail that entered the harbor in the hope that he might hear the words "bound for America." This anxiety continued for a long time before his heart's desire was realized. At last the opportunity came. One morning in February of 1765, young Prince heard the glad tidings that there was a vessel in port bound for America. He at once saw the captain and offered to work his way for the passage. The captain hesitated, but seeing that the lad meant what he said, he finally agreed to take him. The vessel arrived at Boston, Mass., in March, 1765. When he stepped upon the shores of

New England he was seventeen years of age, small in stature, but his slight frame was surmounted with a shapely head, adorned with refined features, bright and piercing eyes, aquiline nose, mouth and chin firm and spiritual. He was in a strange land without friends or education, but being determined to fight his own way, by industry and economy, he worked steadily during the day and took private lessons at night. At the age of twenty-five he had saved a small sum from his earnings, which he invested in real estate and became a taxpayer and voter. When twenty-seven years old he had a fair understanding of English and arithmetic. He heard Richard Boardman and Joseph Gilmore, Methodist missionaries, preach to large crowds on the Common of Boston and other places in New England, until the very air was filled with Jesus. Their preachings attracted Hall and he became a regular attendant at the service, and finally became a member of the Methodist Church. He seized every opportunity to extend his knowledge of the Bible and prepare himself for the great work of his life, an ambassador for the Lord Jesus. He was widely known as a genuine Christian and a faithful friend.

He joined the ministry and became an eloquent preacher. With the grace and dignity of a gentleman, he stood armed in the sanctuary of God to animate and encourage the Sons of Liberty. He was much displeased with the British brethren for killing his friends, Crispus Attucks, Samuel Gray, James Cadwell, Patrick Carr and Samuel Maverick, in the riot at Boston, on March 5th, 1770. The torrents of his invective have never been surpassed. But, unlike most men, Prince Hall delivered his sermons and rebuked in their presence those whose business it was to fight. It is said that this incident carried him over to the Patriot Army. As a minister and citizen he had the confidence of all, and this placed him in the front rank.

On the 8th of March, 1770, the bells of Boston were rung in honor of the heroes, Crispus Attucks, Gray and Caldwell. Maverick's body rested in his brother's home, Royal Exchange Lane, and the others in Faneuil Hall. The four hearses formed a junction in King Street, the place where they fell March 5th. The procession marched in columns

six deep, composed of the most distinguished citizens of Boston. They were buried in Middle Burying Ground, over which a stone was placed with this inscription:

“Long as in Freedom’s cause the Wise contend,
Dear to your country, shall your fame extend;
While to the world the lettered stone shall tell,
Where Caldwell, Attucks, Gray and Maverick fell.”

Rev. Prince Hall’s first church was located in Cambridge, Mass. He soon built up a prosperous congregation. Here he often preached and lectured his Lodge of Freemasons. The sight of his frilled shirt, long vest and dress always brought contentment and respect from all. Prince Hall knew that the founders of his church had paid for their opinion with their life’s blood. He knew they were brave men who feared not the stake or torch. This knowledge, and his great faith in God, enabled him to be a fearless and progressive preacher. He was always engaged in the useful work of charity and benevolent enterprises.

One of his favorite hymns was—

“O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal Home.

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.”

The indwelling of the spirit of God can only account for the continued success of this good man.

LAYING THE FOUNDATION OF AFRICAN LODGE OF FREEMASONS.—In the year 1775, under the yoke of British oppression, when men, women and even children were preparing for open resistance to the British forces, Prince Hall, then twenty-seven years of age, wended his way to the quarters of General Gage, on Copp’s Hill, Boston Harbor, Mass. The purpose of his visit was the insatiable desire to become a Mason.

He feared nothing, not even in the enemy's camp, but with a firm trust in God, knocked and the door of Masonry was opened unto him—thus his eyes beheld for the first time the form and beauty of a military Lodge.

In that traveling British Lodge, No. 58, before the first blood had flowed upon the green grass at Lexington, he received the light of Masonry, and was raised to the sublime degree of Master Mason—the first one of African descent who had been initiated into the order in the American Colonies. On March 6th of the same year Cyrus Jonbus, Bensten Slinger, Thomas Sanderson, Prince Taylor, Cato Spear, Boston Smith, Peter Best, Fortin Howard, Prince Rees, John Cantin, Peter Freeman, Benjamin Tiber, Buff Buform and Richard Lilly, having paid the required amount, were initiated, passed and raised to the sublime degree of Master Masons in the same Lodge, R. W. Bro. J. B. Batt, W. M., conferring the appointment. These fifteen brethren were authorized by the Lodge that made them, to work under dispensation until they were authorized by charter. Prince Hall had a lodge room prepared in "Golden Fleece," Water Street, Boston, Mass. On July 3d, 1775, Washington unfurled for the first time the national flag over the camp at Cambridge, and Prince Hall on the same day organized and dedicated to God and to the memory of the holy St. John the first Lodge of Colored Masons in North America.* Here they met for several years, and then removed to Kirby Street Temple. Their number was increased from time to time by additions from New York, Pennsylvania and foreign countries. The Lodge was often visited by white Masons from the Army Lodge that made them, also from the Lodges around Boston and from Europe and the West Indies. Prince Hall was not content with the limited powers contained in the dispensation from the Army Lodge. He became ambitious and wanted his Lodge to enjoy the fullest Masonic rights and powers of other Masonic bodies in the country. The welfare of the Craft, its expansion and its pepe-

*Prince Hall's Lodge is as regular as any Lodge—Albert Pike. The Negro can make as good a showing as the Whites can. T. S. Parvin, G. S., G. L. Iowa. Printed proceeding, 1885.

tuity, were his constant care, and upon this he lavished all his energies, and with his associates petitioned Joseph Warren for a charter. His request was entertained, but before action could be taken Joseph Warren fell at Bunker Hill. He then applied to the Provincial Grand Master of Modern Masons of Massachusetts for a charter. This petition, though in proper form, was rejected on account of color, but the refusal did not dishearten this little band in its laudable purpose, but served as a stimulus to make further trial.

True is the saying of the philosopher, the oracle of ancient wisdom, that if the minds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse. By blows and stripes the flesh is made to quiver; and in the like manner, cruelty and inordinate passions, malice and evil deeds, become internal executioners, and with increasing torture goad and lacerate the heart.

Prince Hall and his followers decided to make application to foreigners for that which had been refused them at home, but just at this time came the terrible war between England and the Colonies. Prince Hall at once turned his attention to matters of war and bent all his energies to serve his country in the hour of its peril.

PRINCE HALL AS A STATESMAN.—In 1775 Prince Hall made application to Hancock and Warren, of the Committee of Safety, to enlist the slaves then in the Colonies, in the Revolutionary War, thinking it would pave the way for their freedom. This was refused. The committee framed a formal resolution, which is truly one of the most significant documents of the period, especially when compared with the Declaration of Independence. It reads as follows:

Resolved, That it is the opinion of this Committee, as the contest now between Great Britain and the Colonies, respects the liberties and privileges of the latter, which the Colonies are determined to maintain, that the admission of persons as soldiers into the army now raising, except such as are freemen, will not be consistent with the principles that are to be supported, and will reflect dishonor on

the Colony. And that no slaves be admitted into the army upon any consideration whatever."

This resolution was communicated to Congress June 6th, 1775, read and ordered to lie on the table. (See Secret Congressional Journal of June 6th, 1775.)

Prince Hall, finding that he could not get recognition of the slaves from that body, headed a committee of freemen, consisting of Cyrus Jonbus, Bensten Slinger, Thomas Sanderson, Prince Taylor, Boston Smith, Peter Best and others, and waited on General Washington, who had just taken command of the army around Boston, July 3d, 1775, informing him that the colored freemen desired to do their own fighting, and wanted to enlist in the army. On December 30th, 1775, General Washington issued a general order as follows:

"As the general is informed that numbers of free negroes are desirous of enlisting, he gives leave to the recruiting officers to enlist them. I shall lay the matter before Congress, who, I doubt not, will approve of it."

Washington communicated his action to Congress, and his letter was referred to a committee of three—Mr. Wythe, Mr. Adams and Mr. Wilson—on the 15th of January, 1776, and this committee reported on the following day. The "Congress determined that the free negroes who had served faithfully in the army at Cambridge might be re-enlisted therein, but no others." However, at this time hundreds of colored men had joined the army, and remained there, notwithstanding this action of Congress.*

Prince Hall was much interested in the uplifting of the people with whom he was associated. Intellectually he was far superior to most men of his day. He saw the end of the struggle from the beginning, and therefore worked

* (Colonial History: Graydon's Memoirs.) (Washington's Writing, 3rd Vol., p. 162). (Return of Negroes in Washington's immediate command Aug. 24, 1778. See Alex. Scammell, Adjt. General's Report. There were a large number of colored soldiers, according to War Department Records.) (See New York Historical Society, 1862, pp. 18, 19, 20, 21.) (Acknowledgment of services rendered may be found among the records of nearly all the States, Bancroft's History of Revolutionary Army.) (Thatcher's regt. 1778. Massachusetts Soldiers and Sailors of the Revolutionary War, p. 105, Vol. 7.)

with a confident spirit, and this foresight and God's providence, developed all his plans day by day.

He entered the Revolutionary Army in February, 1776, joining Captain Benjamin Dillingham's company, and also served in Captain Joshua Welbore's company, which was attached to Ebenezer Francis' regiment. In 1778 he was in Thacker's regiment. When thirty years old his name appears three times on the Continental muster rolls.

January 13th, 1777,* while still in the army, he wrote as follows concerning slaves whose freedom he sought:

"But they were unjustly dragged by the hand of cruel power from their dearest friends, and some of them even torn from the embrace of their tender parents." Speaking of the slaves he endeavored to aid, he said: "They cannot but express their astonishment that it has never been considered that every principle from which America has acted, in the course of their unhappy difficulties with Great Britain, pleads stronger than a thousand arguments in favor of the slaves."

Prince Hall's name is mentioned a dozen times in the newspapers, and frequent reference is made to him in the council records, 1775-1788. January 25th, 1788, Dr. Belknap writes: "Prince Hall votes constantly for governor and representatives." In letters addressed to Mr. Ebenezer Hazard of New York, Dr. Belknap wrote on March 9th, 1788: "I now enclose you the negroes' petition. It is Prince Hall's own composition and handwriting, given me by himself."

This is one of the many petitions sent to the General Court by Prince Hall, against slavery and slave trade, 1773-1778.

"To the Honorable Council & House of Representatives for the State of Massachusetts Bay, in General Court assembled January 13th, 1777.

"The Petition of a great number of Negroes, who are detained in a state of Slavery, in the Bowels of a free and Christian Country—Humbly Shewing:—

*Massachusetts Archives vol. 212, p. 132. 1777.

(Indorsed) March 18, Judge Sergeant, Mr. Dalton, Mr. Appleton, Coll Brooks, Mr. Story, Mr. Lowell, & Mr. Davis to consider ye matter at large.

“That your Petitioners apprehend that they have, in common with all other Men, a natural & unalienable right to that freedom, which the great Parent of the Universe hath bestowed equally on all mankind, & which they have never forfeited by any compact or agreement whatever. But they were unjustly dragged, by the cruel hand of Power, from their dearest friends, & some of them even torn from the embraces of their tender parents—From a populous, pleasant, & plentiful Country—& in Violation of the Laws of nature & of nations & in defiance of all the tender feelings of humanity, brought hither to be sold like Beasts of Burden, & like them condemned to slavery for life. Among a People professing the mild Religion of Jesus, A People not insensible of the sweets of rational freedom—nor without Spirit to resent the unjust endeavours of others, to reduce them to a State of Bondage and subjection. Your Honors need not to be informed that a life of Slavery, like that of your petitioners, deprived of every social privilege, of everything requisite to render Life even tolerable, is far worse than Non-Existence. In imitation of the laudable example of the good people of these States, your Petitioners have long and patiently waited the event of Petition after Petition, by them presented to the Legislative Body of this State, & cannot but with grief reflect that their success has been but too similar. They cannot but express their astonishment, that it has never been considered, that every principle from which America has acted in the course of her unhappy difficulties with Great Britain, pleads stronger than a thousand arguments in favor of your petitioners. They therefore humbly beseech your Honors, to give this Petition its due weight & consideration, & cause an Act of the Legislature to be passed, whereby they may be restored to the enjoyment of that freedom which is the natural right of all Men—& their Children (who were born in this land of Liberty) may not be held as Slaves after they arrive at the age of twenty-one Years. So may the Inhabitants of this State (no longer chargeable with the inconsistency of acting, themselves, the part which they condemn & oppose in others) be prospered in their present glorious struggles for Liberty; & have those blessings secured to them by Heaven, of which benevolent minds cannot wish to deprive their fellow-Men.

And your Petitioners, as in Duty bound shall ever pray—

PRINCE HALL,

PETER BESS,

LANCASTER HILL,

BRISTER SLENFEN,

JOB LOCK,

his

JACK X PEIRPONT,

mark

his

NERO X FUNILO,

mark

his

NEWPORT X SUMMER.

mark

When he returned home in 1782 from the war he decided to petition the Grand Lodge of England for a warrant for his Lodge, this having been refused him by the white brethren in Massachusetts.

On March 2d, 1784, he accordingly addressed the Grand Lodge of England, humbly praying for a warrant of constitution. In his letter to Brother Moody of London, England, whom he empowered to present his petition, he states that he had been importuned to send it to France, but he preferred to direct it to the fountain "from whence we received our first light for a warrant, whom we hope will not deny us, nor treat us as beneath the rest of our fellow-men, though poor, yet sincere brethren of the craft." The warrant was promptly granted by the Grand Lodge of England as follows:

ORIGINAL CHARTER.

Granted by the Grand Lodge of England ("Moderns") in the year of 1784.

"Our right worshipful and loving brethren:

"We, Thomas Howard, under authority of His Royal Highness, Frederick, Duke of Cumberland, Grand Master of the Most Ancient and Honorable Society of Free and Accepted Ancient Masons sends Greeting:

"Know ye, that we, at the humble petition of our Right Trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing in Boston, New England, in North America, do hereby constitute the said brethren into a Regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further at their said petition and of the great trust and confidence reposed in every one of the above named brethren, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden and Thomas Sanderson, Junior Warden for opening the said Lodge, and for such time only as shall be thought by the brethren thereof. It being our will that this our appointment of the above officers, shall in no wise effect any future election of officers of said Lodge, and that such election shall be regulated agreeable to such By-laws of the said Lodge as shall be consistent with the Grand Laws of the Society contained in the Book of Constitution. And we hereby will and require of you, the said Prince Hall, to take special care that all and every one of the said brethren are to have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitution, and further that you do

from time to time cause to be entered in a book kept for that purpose an account of your proceedings in the Lodge, together with all Rules, Orders and Regulations as shall be made for the Government of the same. That in no wise you omit in every year to send to us or our successors, Grand Masters, or Rowland Holt, our Deputy Grand Master, for the time being, an account of your said proceedings, and copies of all such Rules, Orders and Regulations as shall be made as aforesaid, together with the list of the members of the Lodge, and such sums of money as may suit the circumstances of the Lodge and reasonably be expected toward the Grand Charity.

"Moreover we will and require of you the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents."

Given at London under our hand and seal of Masonry this 29th day of September, A. L. 5784, A. D. 1784, by the Grand Master's Command.

SEAL

G. L.

R. HOLT, Deputy Grand Master,
Attest: WILLIAM WHITE, Grand Secretary.

WARRANT BROUGHT OVER.—In the year 1787, Captain James Scott, a seafaring man, who married the sister of the celebrated John Hancock, first signer of the Declaration of American Independence, and who was personally acquainted with Prince Hall, being in London, was requested by Prince Hall to bring the warrant for African Lodge back with him. He at once wended his way to the office of Sir William White, Grand Secretary of Modern Masons, located in Great Queen Street, and called for the warrant for the African Lodge located in Boston, Mass., North America. He received the warrant from the hands of the Grand Secretary, paying the fee, of which the following is the acknowledgment:

"Received, 28th of February, 1787, of Captain James Scott, five pounds, fifteen shillings and six pence, being the fee on the Warrant of Constitution for the African Lodge at Boston, for the Grand Lodge of the Society of Free and Accepted Masons.

£5. 15s. 6d.

"WILLIAM WHITE, Grand Secretary."

Leaving London in March of the same year (1787) for America and arriving in Boston April 29th, 1787, Captain Scott delivered the warrant in person to Prince Hall. The news rapidly spread over the New England Colonies and caused great rejoicing among the members of the Lodge. Many of the newspapers made favorable mention

of its arrival. Prince Hall, in acknowledging past and present favors from the press, wrote to the Boston, Mass., *Sentinel*, under date of May 2d, 1787, as follows:*

"African Lodge, Boston, May 2, 1787. By Captain Scott from London came the charter, etc., which his Highness, the Duke of Cumberland, and the Grand Lodge have been graciously pleased to grant to African Lodge in Boston. As the brethren have a desire to acknowledge all favors shown them, they in this public manner return particular thanks to a certain member of the Fraternity who offered the so generous reward in this paper some time since for the Charter supposed to be lost, and to assure him, though they doubt of his friendship, that he has made them many good friends.

(Signed) "PRINCE HALL."

The officers were duly installed under the warrant, May 6th, 1787, Prince Hall as W. M.; Boston Smith, S. W.; and Thomas Sanderson, J. W. The Lodge continued to meet socially and otherwise at their temple, "Golden Fleece," Water Street, initiating, passing and raising such persons as were found qualified to receive the honors of Freemasonry. He was the only Mason in America who held a warrant directed to himself from the mother Lodge in England. He and his descendants may properly claim royal blood in the great Masonic family, and he may be classed with Thomas Webb and others as a Masonic writer.

African Lodge celebrated the arrival of its warrant from England on the 27th day of December following with great pomp and splendor, and all of the newspapers made formal mention of the celebration. One of the papers committed an error by calling the Lodge "The Saint Black Lodge" instead of "African Lodge." Prince Hall, after reading the article, replied as follows:

"Messrs. Draper & Folsom,

"Dear Sir: I notice a paragraph in your paper of the 31st of our celebration on the 27th, in which you style us, 'The St. Black Lodge.' Believing that you intended to give a fair and can-

**Sentinel*, Boston, Mass., of May 2, 1787, and other Colonial papers. Proceedings (White) G. L., Ohio, 1876, p. 113 and 1883, p. 102; Colored Freemasonry had a legitimate beginning. Freemasonry Mag. C. M. Moore, Nov. 1859 v. 19; Belknap papers, Liby, of Cong. Printed Records of G. L. of Eng., 1784.

did statement of the facts, I take the liberty to inform you that our title is not Saint Black Lodge, but 'African Lodge,' nor do we aspire after any high title, but desire only that the supreme Architect of the Universe may diffuse in our hearts the true spirit of Masonry, love to God and to our fellowmen, which we humbly conceive to be the grand pillar of Ancient Freemasonry. With due respect to the publishers, I beg leave to subscribe myself,

"Your obedient servant, PRINCE HALL, W. M."

His chief aim in securing Warrant No. 459 was to bind a little band of colored men in a community of interest. It was a difficult task. The Revolutionary War had just closed. Both society and government were in a crude and unsettled condition. He had heard the clanking chains of his brothers in bondage; he had seen them sold in the streets of Boston; every paper he read for years contained advertisements of slaves to be sold. Himself a soldier in the war for independence, in 1783 he heard the brave Col. Alexander Hamilton as a lawyer declare that, "by the law of the State in which slavery was allowed, negroes were personal property." May 6th, 1783, he read General Washington's letter to Sir Guy Carlton, the British Governor at New York: "Prevent the future carrying away of any negroes, or other property of the American inhabitants." In the treaty of Paris he read the national disgrace that negroes were rated with horses and hogs.

"God of Israel in our anguish,
 Where our Fathers once were free;
 Though in heathen bonds we languish,
 Still our hope is fixed on thee.
 Unveil thy brow, incline thine ear,
 To thy suffering people's prayer;
 Be thou their shield, thy strength their spear,
 In their peril be thou there."

See English correspondence and minutes of the Grand Lodge, London, Eng., 1784 to 1807. (As to its regular meetings, see Lodge Books from 1775 to 1790 and for further evidence of the fact, see Mass. Register from 1793 to 1826;) (Lewis Hayden, G. M., Dec. 27, 1865, p. 25. Cast Among Masons.) MSS. of P. G. M. Richard H. Gleaves, 1844: Hist. Soc., v. 4, 1795. (Dr. Belknap knew Prince Hall personally. Albert Pike in a letter to John D. Caldwell, in 1875 says: "Prince Hall was a Prov. Grand Master de Jure.")

He doubtless laughed at the folly of those who think that they are able by an arbitrary act to extinguish the light of truth and prevent it reaching posterity. For liberty and freedom triumph under oppression. Tyrants and all who adopt the barbarous policy of slavery have done nothing but record their own disgrace. St. Matthew, 24:35: "Heaven and earth shall pass away, but my words shall not pass away."

Prince Hall wrote the following letter to Governor James Bowdoin in the interest of his Lodge, and offering its services to the Commonwealth:

To His Excellency, James Bowdoin.

We, by the Providence of God, are members of a fraternity that not only enjoins upon us to be peaceable subjects to the civil powers where we reside, but it also forbids our having concern in any plot or conspiracies against the state where we dwell; and as it is the unhappy lot of this state at the present date, and as the meanest of its members must feel that want of a lawful and good government, and as we have been protected for many years under this once happy Constitution, so we hope, by the blessing of God, we may long enjoy that blessing; therefore, we, though unworthy members of this Commonwealth, are willing to help and support, as far as our weak and feeble abilities may become necessary in this time of trouble and confusion, as you in your wisdom shall direct us. That we may, under just and lawful authority, live peaceable lives in all godliness and honesty, is the hearty wish of your humble servants, the members of the African Lodge; and in their names I subscribe myself your most humble servant.
(Signed) PRINCE HALL.

Boston, November 26, 1786.

Two years later a member of his Lodge and other freemen of New England were carried off on a ship to be sold into slavery. He at once petitioned the House and Senate as follows:

To the Honorable, the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled, on the 27th February, 1788:

The Petition of a great number of Blacks, freemen of this Commonwealth, humbly sheweth:

That your petitioners are justly alarmed at the inhuman and cruel treatment that three of our brethren, free citizens of the town of Boston, lately received. The Captain, under pretense that his vessel was in distress on an Island below in this harbor, having got them on board, put them in irons, and carried them off

from their wives and children, to be sold for slaves. This being the unhappy state of these poor men, what can your petitioners expect but to be treated in the same manuer by the same sort of men? What then are our lives and liberties worth, if they may be taken away in such a cruel and unjust manner as this? May it please your Honors, we are not insensible that the good laws of this State forbid all such bad actions; notwithstanding we can assure your Honors, that many of our free Blacks that have entered on board of vessels as seamen, have been sold as slaves, and some of them we have heard from, but know not who carried them away. Hence it is, that many of us, who are good seamen, are obliged to stay at home through fear, and one-half of our time loiter about the streets, for want of employ; whereas, if they were protected in that lawful calling, they might get a handsome livelihood for themselves and theirs, which in the situation they are now in, they cannot. One thing more we would beg leave to hint, that is, that your petitioners have for some time past, beheld with grief, ships cleared out of this harbor for Africa, and they either steal our brothers and sisters, fill their ship-holds full of unhappy men and women, crowded together, then set out for the best market to sell them there, like sheep for slaughter, and then return here like honest men, after having sported with the lives and liberty of their fellow-men, and at the same time call themselves Christians. Blush, O Heavens, at this! These, our weighty grievances, we cheerfully submit to your Honors, without dictating in the least, knowing by experience that your Honors have, and we trust ever will, in your wisdom, do us that justice that our present condition requires, as God and the good laws of this Commonwealth shall dictate to you.

As in duty bound, your petitioners shall ever pray.

(Signed) PRINCE HALL.

Primus Hall,
 Britton Balch,
 Cyrus Forbes,
 Thomas Sanderson,
 Laucaster Hill,
 Cato Uuderwood,
 Sharpea Gardner,
 Juba Hill,
 Richard Pollars,
 William Smith,
 James Ball,

John Cooper,
 Joseph Hicks,
 James Hicks,
 George Miller,
 James Hooker,
 Mathew Cox,
 Cato Gray,
 Robert Jackson,
 John King,
 Boston Bullard,
 John Matlock.

The House and Senate, together with the Governor, took proper steps to have the captives returned to Boston,

Note: The above is a copy of a petition presented to the General Court of Mass., Feb. 27, 1788, taken from the original handwriting of the signers. See Official Record Mass., Senate & House of Rep., Jan. 13, 1777—Feb. 27, 1778.

which was accomplished early in the spring of 1788. Among the numerous letters written about the affair the following may be found in the records of Portland Lodge, No. 1, F. A. A. M., of the State of Maine. A gentleman in Boston, Mass., writing to the Lodge, says:

"I have one good piece of news to tell you. The negroes who were kidnapped from here last winter have returned. They were carried to St. Bartholomew's, and offered for sale. One of them was a sensible fellow and a Freemason. The merchant to whom they were offered was of this fraternity. They soon became acquainted. The negro told his story. They were carried before the Governor, with the shipmaster and the supercargo. The story of the negroes was, that they were decoyed on board, under pretense of working. The story of the others was, that they were purchased out of jail, where they were confined for robbery. The Governor detained them. They were kept within limits, in which a gentleman of the Island was bondsman for them for six months, in which time they sent for proofs, which arriving, they were liberated.

"The morning after their arrival here, they made me a visit, being introduced by Prince Hall, who is one of the head men of the blacks in this town. The interview was very affecting. 'There' (said Prince), 'is the gentleman that was so much your friend, and petitioned against the slave-trade.' They joined in thanking me; and really, my dear sir, I felt, and do still feel, from this circumstance, a pleasure which is a rich compensation for all the curses of the whole tribe of African traders, aided by the distillers, which have been liberally bestowed on the clergy of this town for their agency in the above petition."

Boston, April 18, 1788.

Prince Hall married, after the war, Miss Phœbe Baker, a bright and intelligent girl. They resided in one of Prince Hall's houses, located on Phillip Street, Boston, Mass. Their home was the meeting place for the great leaders of his day. Nearly all of his state papers to the Colonial Congress were drawn up in this house. There was no man in Massachusetts more respected than Prince Hall, says D. T. V. Huntoon.

As to Primus Hall being the son of Prince Hall, this is not true, because he was as old as Prince Hall. When he signed the petition Feb. 27, 1799, he was then fifty-nine years old and as further proof, Prince Hall was not married until 1784.

CHAPTER IX.

ORGANIZATION OF THE FIRST GRAND LODGE IN MASSACHUSETTS.

ON June 24th, 1791. a general assembly of the Craft was held at Masonic Hall, Golden Fleece, Water Street, Boston, Mass., for the purpose of organizing a Grand Lodge of Masons for Massachusetts, etc. African Lodge, No. 459, declared itself by the assumption of powers, duties and responsibilities of a Grand Lodge, independent and sovereign, holding jurisdiction absolute and entire, throughout the United States, and a provincial jurisdiction in other states and countries, recognizing at the same time the mother Grand Lodge of London, England. The following grand officers were elected:

Prince Hall, M. W. G. M.
 Nero Prince, R. W. D. G. M.
 Cyrus Forbs, R. W. S. G. W.
 George Middleton, R. W. J. G. W.
 Prince Taylor, R. W. G. Secretary.
 Peter Best, R. W. G. Treasurer.

The Grand Master appointed the following officers for the Masonic year:

Peter Freeman, Grand Chaplain.
 Fortin Howard, Senior Grand Deacon.
 Richard Lilly, Junior Grand Deacon.
 Boston Smith, Senior Grand Steward.
 Cato Spear, Junior Grand Steward.
 Thomas Sanderson, Grand Marshal.
 John Cantine, Grand Pursuivant.
 Benjamin Tiber, Grand Standard Bearer.
 Lancaster Hill, Grand Sword Bearer,
 Prince Rees, Grand Tiler.

The grand officers were installed in ample form by G. M. Prince Hall, assisted by brethren from St. Andrew's Lodge (white).

"The Grand Lodge, properly organized, enters upon the discharge of Masonic duties, trusting that prejudices of color and slavery will soon be no more, and like the mother Lodge of England will worship the Supreme Architect of the universe at one altar, knowing no clime, color or creed." Thus the African Grand Lodge of Boston, Mass., without interruption, exercised all the plenary powers of a Grand Lodge, held regular and special meetings at their Temple, "Golden Fleece," Water Street, removed many years after to Kirby Street Temple, and finally fitted up a splendid Temple on Congress Street, where they regularly met, elected and installed its grand officers, kept a record of its doings, granted warrants for new lodges, erected and erased lodges, compelled and received the allegiance of its subordinates and their members, kept in regular correspondence with the mother Grand Lodge of England and other Masonic Grand Lodges.

Following is the Masonic authority of Prince Hall for serving as Provincial Grand Master:

COPY OF DEPUTATION TO PRINCE HALL.

H. R. H., the Prince of Wales, (L. S.) G. M.,

To all and every our Right Worshipful and Loving Brother now residing or who may hereafter reside in New England or North America, His Royal Highness the Prince of Wales, Grand Master of the Free and Accepted Masons of England:

Send Greeting:

Whereas application has been made unto us by our Right Worshipful and well beloved Brother Prince Hall, in behalf of himself and several other Brethren now residing in New England aforesaid Free and Accepted Masons, that we would be pleased to nominate and appoint a Provincial Grand Master of Free and Accepted Masons in North America, aforesaid. Now Know Ye that we have nominated, ordained, constituted and appointed and by these presents nominate, ordain, constitute and appoint our said

worshipful and well beloved Brother Princee Hall, Provinieial Grand Master of North America and Dominions and Territories thereunto belonging with full power and authority to nominate and appoint his Deputy Grand Master and Grand Wardens. And, we do also hereby empower our said Provinieial Grand Master for the time being for us and in our plaee and stead to constitute the Brethren (Free and Aeecepted 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 Prince Hall, taking especial care that all and every Member of any Lodge or Lodges so to be constituted have been or shall be made Regular Masons, and that they do eause 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 by Peter Parker, Esq.; our Deputy Grand Master or the Grand Master or his Deputy for the time being, and that He the said Princee Hall, 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 partieular Lodges together with such other matters and things as he they shall think fit to communicate for the prosperity of the Craft. And Lastly we will Require that our said Provinieial Grand Master for the time being his Deputy, do annually cause the brethren to keep the feast of St. John the Evangelist, and dine together on that day, or (in ease any accident shall happen to prevent their dining together on that day), on any other day near that time as the Provinieial Grand Master for the time being shall judge most fit, as is done here, and that at all Quarterly Communion, he do reoommend a General Charity to be established for the Relief of poor Brethren of the said Proviniee.

Given under our Hand and Seal of Office at London the 27th day of January, 1791 and of Masonry 5791.

By the Grand Master's Command

Rawdon, Aeting G. M.

The preceding document was found among the old manuscripts of African Lodge, No. 459, of Pennsylvania, Peter Richmond, its first secretary. There is no doubt but what Prince Hall gave them a copy of his authority when he established the Lodge in 1797.

It is very likely that Prince Hall was appointed Provincial Grand Master by Lord Rawdon, although the records of the English do not show this to be a fact. There is positive proof, however, that he performed the duties of Grand Master and was recognized as such by both white and colored Masons of his time.

As to the genuineness of Prince Hall's patent, Rev. Dr. Belknap, the historian, in writing in 1795 to Judge Tucker, professor in the University of Virginia, said:

"Prince Hall, a very intelligent black man, aged fifty-seven years, I must inform you that he is a Grand Master of a Lodge of Masons composed wholly of blacks and distinguished by the name of African Lodge. It was begun in 1775, while this town was garrisoned by British troops, some of whom held a Lodge and initiated a number of negroes. The Lodge at present consists of thirty persons, and care is taken that none but those of good moral character are admitted."

Prince Hall admits this fact in his correspondence with the Grand Secretary of the Grand Lodge of England, in reporting the condition of the Craft in America, and signing himself Grand Master to certain certificates furnished Master Masons of African Lodge, February 16th, 1792, and the certificates being accepted and acknowledged in Europe, and as a further evidence he issued no dispensations to other Lodges until after he was elevated to the position of Grand Master.

R. W. Bro. Henry Sadler, Sub-Librarian of the Grand Lodge of England, informs me under date of May 26th, 1902, that there is no record in the Grand Lodge of the above appointment. However, the records of old Lodges and manuscripts point to the existence of a document bearing the above description. Ex-Governor R. H. Gleaves, the best informed Mason of the nineteenth century, says: "There is no doubt of it." In Philadelphia, where the early records of the Craft were kept, many were destroyed

by fire. Those records showed a perfect history of African Lodge of Philadelphia, and a copy of all official documents sent to England.

Prince Hall was also much concerned as to the education of the children of his race in America. On June 25th, 1792, in an address to the brethren he says: "Let us lay by our recreations and all superfluities so that we may have that money to educate our rising generations which was spent in those follies. Make you this beginning and who knows but God may raise up some friends or body of friends, as He did in Philadelphia, to open a school for the blacks here, as that friendly city has done there?"

This advice was not intended for New England only, but for the race in America. He desired that they should inculcate those virtuous habits and economy. For he knew that virtue, temperance, charity, education, justice, honor and truth were necessary to make good citizens, which is the glory of any community. Prince Hall's foresight led him to believe that his race in North America, through the providence of God, would live as one people, free and untrammelled as to education and rights of citizenship. He lived to see the doors of schoolhouses opened to colored people in 1796, in Massachusetts.

After the organization of the Grand Lodge, the following letter was received from England, addressed to Prince Hall:

"London, August 20, 1792.

"M. W. Bro., Prince Hall,

"I have the pleasure of sending enclosed the printed proceedings of the G. L., by which you will perceive the flourishing state of our Society, and in the account of the 24th of November, 1787, you will find credited your donation to the charity fund, ten dollars sent by Capt. Scott, and that of the 18th of April last, your donation of one guinea. I am much obliged to you for the sermon you sent me, which I think very well written, and very appropriate. When you next write to me I should be obliged to you if you would let me know if the Lodges in the enclosed list, which are constituted by the Grand Lodge of England, are yet in being, as we have never heard from them since the commencement of the last war in America, or indeed long before: and in case they have ceased to meet, which I rather apprehend, they ought to be erased from our list of Lodges. I am much obliged to you for the account you give respecting your own Lodge to which I sincerely wish success, as I should be happy to have it in

my power to contribute thereto. Enclosed I send you one of the calendars for the present year, of which I beg your acceptance.

"I remain with fraternal regard,

"Right Worshipful Brother,

"Your obedient servant and brother,

(Signed) "WM. WHITE. G. S."

G. M. Prince Hall submitted the following report after visiting Lodges composed of white brethren:

"WM. WHITE,

"R. W., Grand Secretary,

"London, Freemasons St.

"Worshipful Brother:—

"I received yours of the 20th of August, last, together with the printed accounts of the state of the Grand Lodge, and am happy to see the flourishing state of the Society, and I am very sorry to see so many Lodges whose behavior has been such as to put the Grand Lodge to so disagreeable a task as to erase them from so honorable a society. I have made inquiry about the Lodges you wrote to me about. The Lodge No. 42 which used to meet at the Royal Exchange, and kept at Assembly House, at the head of Orange Free Lane, has kept a regular Lodge, and was joined last year by one or two more Lodges. Their present Grand Master is John Cutler, chosen last year, and walked to Trinity Church where a sermon was delivered by Rev. Walter, D. D., June 25th. The Lodge No. 88 hath joined the above Lodges ever since the death of their Grand Master Henry Price, Esq., for he is long since dead, a worthy mason. As for the Marblehead Lodge No. 91, I cannot give any information of it, whether it keeps or not, but I believe they don't, for if they did I should have heard from her. As for the Lodge No. 93, in New Haven, Conn., I hear they keep a regular Lodge and I have reason to believe it. The Lodge No. 142 do keep the same as some of them hath visited our Lodges. I heard it from their own mouths. I am happy that you approve of the sermon. I have sent you a charge I delivered at Charlestown on the 24th of June last. I have sent one to your Royal Grand Master, his Royal Highness the Prince of Wales, and another to his Deputy, and three for the Grand Lodge, which I hope will meet your approval.

Sept. 5th, 1792.

(Signed) "Prince Hall, G. M."

LODGES REFERRED TO.

St. John's, 39, 1733.

Lodge No. 2, in Boston, was the second, constituted February 15th, 1749.

Lodge No. 93, in New Haven, was the third, constituted November, 1750.

Lodge No. 142, Providence, R. I., was the fourth, constituted January 18th, 1757.

Lodge No. 91, Marblehead, March 25th, 1760.

· OPENING OF A LODGE OF MASONS IN PHILADELPHIA, PA.—In 1797 Prince Hall received a petition from Rev. Peter Mantore, Rev. Absalom Jones, William Harding, Peter Richmond, Richard Parker, Thomas Depee, Prince Clover and others, they being regularly initiated, passed and raised to the sublime degree of Master Masons in True Blue Lodge, St. John's Lodge and Gordon Lodge, F. A. A. M., England, to open and conduct a Lodge of Master Masons in the city of Philadelphia. He granted the request, at the same time informing them that the officers would be installed and duly warranted by the Grand Lodge.

The officers were installed by Prince Hall September 22d, 1797, under the title of African Lodge, No. 459, F. A. A. M. of North America, located in the city of Philadelphia, Pa.

On June 10th, of the same year, Prince Hall issued a dispensation to open a Lodge in Providence, R. I.

African Lodge, No. 459, of Philadelphia, Pa., was the first Lodge chartered by African Lodge of Massachusetts, 1797, and the second at Providence, R. I. Union Lodge, No. 3, and Laurel Lodge, No. 4, of Pennsylvania, were organized shortly afterwards. These Lodges remained subordinate to the Grand Lodge of Massachusetts until December 27th, 1815. A general assembly of the Craft in Pennsylvania met on the above date and organized a Grand Lodge under the title of African Grand Lodge, No. 1, of North America. This grand body held supreme jurisdiction in the State of Pennsylvania and the South, including the District of Columbia, until 1833, when some expelled Masons erected a Lodge under the title of Hiram Independent Grand Lodge. On June 24th, 1847, the mother Grand Lodge found a way to get rid of this illegitimate body by establishing a National Grand Lodge. — (See National Grand Lodge.)

The Lodges in Rhode Island remained under the Grand Lodge of Massachusetts until October 5th, 1856, when they organized a Grand Lodge for the State under the title of Most Worshipful Hiram Grand Lodge of F. A. A. M.

Prince Hall Grand Lodge has been, and is, in correspondence with other Grand Lodges of the world from its organization to the present time, and has completed one hundred years of its history without successful opposition to its claim of sovereignty or seniority, being the first regularly constituted Grand Lodge in America, white or black, which had no rival. It has gathered to itself every opposing element found within the borders of its jurisdiction, exercising the power which the first Grand Lodge was careful to recognize, to wit: "Every Grand Lodge has an inherent power and authority to make new regulations or to alter these for the real benefit of this ancient Fraternity, provided always that the old landmarks be carefully preserved."

SERMON.—Grand Master Prince Hall delivered the following sermon, June 25th, 1797, at Menotomy (now West Cambridge), Mass., to African Lodge, No. 459, F. A. A. M's.:

"Beloved Brethren:

"It is now five years since I delivered a charge to you on some parts and points of Masonry. As one branch or superstructure of the foundation, I endeavored to show you the duty of a Mason to a Mason, and of charity and love to all mankind, as the work and image of the great God and the Father of the human race. I shall now attempt to show you that it is our duty to sympathize with our fellow-men under their troubles and with the families of our brethren who are gone, we hope to the Grand Lodge above.

"We are to have sympathy," said he, "but this, after all, is not to be confined to parties or colors, nor to towns, or States, nor to a kingdom, but to the kingdoms of the whole earth, over whom Christ the King is head and Grand Master for all in distress. Let us see our friends and brethren; and first let us see them dragged from their native country by the iron hand of tyranny and oppression, from their

dear friends and connections with weeping eyes and aching hearts, to a strange land, and among a strange people, whose tender mercies are cruel, and there to bear the iron yoke of slavery and cruelty, till death, as a friend, shall relieve them. And must not the unhappy condition of these, our fellow-men, draw forth our hearty prayers and wishes for their deliverance from those merchants and traders whose characters you have described in Revelation 28:11-13? And who knows but these same sorts of traders may, in a short time, in like manner bewail the loss of the African traffic, to their shame and confusion? The day dawns now in some of the West India Islands. God can and will change their condition and their hearts, too, and let Boston and the world know that He has no respect of persons, and that the bulwark of envy, pride, scorn and contempt, which is so visible in some, shall fall.

“Jethro, an Ethiopian, gave instructions to his son-in-law, Moses, in establishing government.—Exodus 29:22-24. Thus Moses was not ashamed to be instructed by a black man. Philip was not ashamed to take a seat beside the Ethiopian eunuch and to instruct him in the gospel. The Grand Master Solomon was not ashamed to hold conference with the Queen of Sheba. Our Grand Master Solomon did not divide the living child, whatever he might do with the dead one; neither did he pretend to make a law to forbid the parties from having free intercourse with one another, without the fear of censure, or be turned out of the synagogue.

“Now, my brethren, nothing is stable; all things are changeable. Let us seek those things which are sure and steadfast and let us pray God that, while we remain here He would give us the grace of patience and strength to bear up under all our troubles, which, at this day, God knows, we have our share of. Patience, I say, for were we not possessed of a great measure of it, we could not bear up under the daily insults we meet with in the streets of Boston, much more on public days of recreation. How, at such times, are we shamefully abused, and that to such a degree, that we may truly be said to carry our lives in our hands, and the arrows of death are flying about our heads. Helpless women have their clothes torn from their backs

And by whom are these disgraceful and abusive actions committed? Not by the men born and bred in Boston. They are better bred; but by a mob or horde of shameless, low-lived, envious, spiteful persons—some of them not long since, servants in gentlemen's kitchens, scouring knives, horse-tenders, chaise-drivers. I was told by a gentleman who saw the filthy behavior in the Common, that in all the places he had been in, he never saw so cruel behavior in all his life. A slave in the West Indies, on Sundays, or holidays, enjoys himself and friends without molestation. Not only this man, but many in town, have seen their behavior to us, and that without provocation twenty or thirty cowards have fallen upon one man. (O, the patience of the blacks.) 'Tis not for want of courage in you, for they know that they do not face you man for man, but in a mob, which we despise, and would rather suffer wrong than do wrong, to the disturbance of the community, and the disgrace of our reputation, for every good citizen doth honor to the laws of the State where he resides. My brethren, let us not be cast down under these and many other abuses we at present are laboring under, for the darkest hour is just before the break of day. My brethren, let us remember what a dark day it was with our African brethren six years ago in the West Indies. Nothing but the snap of the whip was heard from morning to evening. Hanging, breaking on the wheel, burning and all manner of tortures were inflicted on those unhappy people. But, blessed be God, the scene is changed. They now confess that God hath no respect of persons, and therefore receive them as their friends, and treat them as brothers. Thus doth Ethiopia stretch forth her hand from slavery to freedom and equality."

Prince Hall here refers to the place of his birth, telling his brethren of the hardships and privileges of his race in the West Indies, thus showing his familiarity with the ways of slave-owners in these islands and comparing them by way of encouragement of his brethren in America.

Throughout his wonderful career the man was unique in respect to amiability of character and kindness of manners. His marvelous personal charm endeared all his associates to him. He possessed the highest tact in deal-

ing with men and was always considerate of others' feelings. He fervently believed in an Almighty Being who rules the universe and presides in the councils of men and nations and whose providential aid can supply every human defect. He believed that, though the hand of slavery was heavy upon his race and almost unbearable, there would yet come a day when that hand would relax its grasp and his race in America would finally reach the glorious goal which God intends they shall achieve. He was the friend of every movement that had for its end the advancement of his race and country. Their mutual development and progress received his undivided attention at all times. Good men die and their names live on bronze and stone. But great men like Prince Hall live in the memory of the people forever.

"Talk of his doom without a sigh
For he is Freedom's now, and Fame's;
One of the few, the immortal names
That were not born to die."

The fall of 1807 found Prince Hall enjoying a degree of health and vigor of mind and body, working at his trade. At other times he could be seen ploughing through snow and rain storms, carrying relief to some poor widow or orphan and whispering words of comfort in the ear of some sick brother. While on this errand of mercy he caught a heavy cold, which rapidly developed into pneumonia, from which he never recovered. When his brethren and other friends would call and ask him how he felt, he would reply: "It is all right."

"How sweet 'twill be at evening
If you and I can say,
Good shepherd, we have been seeking,
The lambs that went astray."

On the morning of December 7th, 1807, after an illness of four weeks, Prince Hall died, surrounded by his brethren and friends, all bowing in profound grief and silent prayer in token of respect for the loss of this good man whom heaven had selected as its instrument for dispensing good to mankind.

“His sufferings ended with the day,
Yet lived he at its close,
And breathed the long, long night away,
In statuelike repose.
But when the sun in all its state,
Illuminated the eastern skies,
He passed through glory’s morning gate,
And walked in paradise.”

His funeral was largely attended by the leading white and colored citizens of Boston, and he was laid to rest with imposing ceremonies by his Masonic brethren in Copp’s Hill Cemetery. His grave is situated near a cluster of trees and rosebushes. Often pilgrims, with sweeping palms, floral crowns and bouquets of favorite flowers, can be seen wending their way to this sacred spot to lay their offerings on the last resting place of the first Grand Master of Negro Freemasons in America. What hallowed memories should dwell in the hearts of every Craftsman who visits this memorable spot. This great Mason, statesman and soldier, though in heaven, still lives on earth as a spotless example to the young men of to-day. May they profit by his life’s work, and their lives be so consecrated to good deeds and grand thoughts that they will reach the very pinnacle of earthly achievement.

The monument erected to the memory of Prince Hall by the Masons of Massachusetts in Copp’s Hill Cemetery, was unveiled June 25th, 1895, with imposing ceremonies. All the Grand Lodges of the United States were represented and many foreign Lodges sent letters of greeting. Rev. Brother Stanford of Birmingham, England, represented the Craft of that country.

The monument is a beautiful design, with a neat base upon which rests a broken column, emblematic of one of the lessons of Freemasonry.

The procession was magnificent, extending a mile in length. It was reviewed by the Governor and his staff, together with the Mayor and many prominent Masons.

The ceremonies were concluded by a banquet, given by the Mayor, at Faneuil Hall, the old historic cradle of liberty, where loyal and patriotic men endeavored, in the early days of the Revolution, to counsel and formulate plans to bring about freedom and liberty to their country.

CHAPTER X.

NERO PRINCE, SECOND GRAND MASTER OF PRINCE HALL
GRAND LODGE.

A GENERAL assembly of the craft was called July 24th, 1808, in Boston, Mass., by D. G. M. Nero Prince, for the purpose of paying tribute to the memory of Grand Master Prince Hall and to elect a Grand Master. Lodges from Philadelphia, Providence and New York were represented. In reporting the death of Prince Hall, R. W. Brother Nero Prince said:

“The craft has lost its greatest Mason and Grand Master, who departed this life December 7th, 1807, a useful citizen and soldier, a Christian minister, who discharged all his duties with a high order of intelligence. African Grand Lodge and the craft have been in mourning since. Our mother Grand Lodge sends letters of sorrow.”

CHANGING THE NAME.—R. W. Brother Nero Prince was elected M. W. G. M., and the name of African Grand Lodge was changed to Prince Hall Grand Lodge, in honor of the late Grand Master, Prince Hall. The Grand Lodge continued to contribute to the Grand Charity Fund until the amalgamation of the Moderns and the Ancients in one United Grand Lodge of England in 1813. Nero Prince, the second Grand Master of African Grand Lodge, was a native of Russia. He filled the office acceptably to the craft from 1807 to 1809. His parents were Russian Jews, but he identified himself with colored people and did everything to perpetuate Freemasonry among them. He led an upright and blameless life as a man and a Mason. He was connected with every good cause that had for its end the benefit of mankind, and he worked earnestly

and vigorously to spread the great Masonic light in America. While thus engaged, he was summoned to Moscow on account of rumors of war between Russia and France. On his arrival home in August, 1811, he found



NERO PRINCE,
Deputy Grand Master, 1791.

the people preparing to defend their city and homes against the enemy. Moscow was founded in the twelfth century, and became the capital of the Russian Empire and the

residence of the Grand Duke of Moscow. In 1712 Peter the Great transferred the capital to St. Petersburg, but Moscow, being the sacred city, continued to stand first in the estimation of the Russian nation. In 1812 the population was 252,609. Napoleon entered the city September 15th, 1812, and on September 16th, Nero Prince and other natives set fire to the city in order to starve out the French army, thus making it impossible for them to remain. This, together with the lack of supplies, compelled Bonaparte to abandon the city. There were only 2,626 houses left standing after the conflagration, but the city was soon rebuilt. In recognition of the services of Nero Prince, he was elevated to the office of a life guard to the Emperor, which position he held during life. He died in 1825, at the age of 87, and was buried in the Lutheran Chapel Cemetery, Moscow.

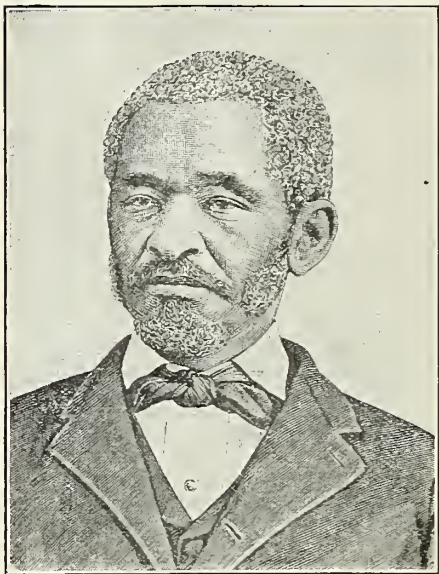
PETITIONING FOR A ROYAL ARCH LODGE.—January 5th, 1824, some of the members of Prince Hall Grand Lodge, seeing some of the subordinate lodges (white) were conferring the upper degrees, were of the opinion that they could get their charter amended by the Grand Lodge of England so that Prince Hall Grand Lodge might be invested with the same power as the white Lodges to confer the Royal Arch degree, and so petitioned the Grand Lodge of England for an extension of their warrant to that end. So anxious were these brethren to get the Royal Arch degree that they used the following words: "It is with regret that we communicate to you that from the decease of our well beloved brethren who obtained the warrant, we have not been able for several years to transmit monies and hold regular communications." This, however, was not the action of Prince Hall Grand Lodge, but some of its members who did not know the status of Prince Hall Grand Lodge and its relation to the Grand Lodge of England. Prince Hall Grand Lodge was not upon the English registry in 1824, and by a perfect understanding between Prince Hall Grand Lodge and the mother Grand Lodge, the name of Prince Hall Grand Lodge was dropped from the English registry in 1813. From the death of Prince Hall, December 7th, 1807, and the date of this petition, January 5th, 1824, 200 regular

and special communications were held, and the degrees in Masonry conferred upon fifty candidates. As a matter of fact, this request to England was not an official act of the Grand Lodge, but a personal one. It was well known by the officers and others of Prince Hall Grand Lodge, that there had been established in Philadelphia, January 12th, 1820, four years previous to this petition, an African Chapter of Royal Arch Masons.* These brethren were of the opinion that, notwithstanding this historical fact, the Grand Lodge of England could, and would, authorize them to confer the Royal Arch Degree. They did not know that there were two or more Grand Lodges in England previous to 1813, and the Lodges in America, working under Lawrence Dermott's Ancient Grand Lodge, were the only Lodges conferring the Royal Arch degree at that time in America. Hence, not knowing the difference, they desired to follow after their white brethren. However, their petition never reached London. There is no mention of it in the records of the Grand Lodge of England from 1824 to 1902. The original warrant of this Lodge has never been out of the possession of its officers from the day it was received by Prince Hall, 1787, to the present—it is carefully guarded, and can be inspected by any Mason who may desire to see it.

P. G. M. John T. Hilton, in an address before Prince Hall Grand Lodge, 1828, said: "Although, brethren, our charter was granted in London, September 29th, 1784, we did not receive it until April 29th, 1787, through the neglect and almost culpable carelessness of Brother Gregory, who did not take it from the Grand Secretary, where it had remained over two years. This caused Prince Hall so much anxiety, fearing it was lost, and when ascertaining that it was in the possession of the Grand Lodge, he intrusted the important mission to Captain Scott to pay for and receive it from the Grand Secretary, and at the same time Prince Hall, in a letter to the Grand Lodge of England, very justly censured the conduct of Brother

*P. N. G. M., R. H. Gleaves, says that "Prince Hall Grand Lodge has always held its regular meetings and elected its Grand officers annually notwithstanding the Morgan excitement, (1833-1840) and the wars in the U. S."

Gregory. Captain Scott was true to his trust, and on the 29th of April, 1787, the Charter and a beautiful bound Book of the Constitution was delivered to Prince Hall. Great was the rejoicing that day; the brethren's fearful anxieties were no more; we stood erect and proud, and on the same level with any Lodge in the world; none then could deny our legality, and none with a knowledge of these facts will deny it to-day. The day of our enrollment

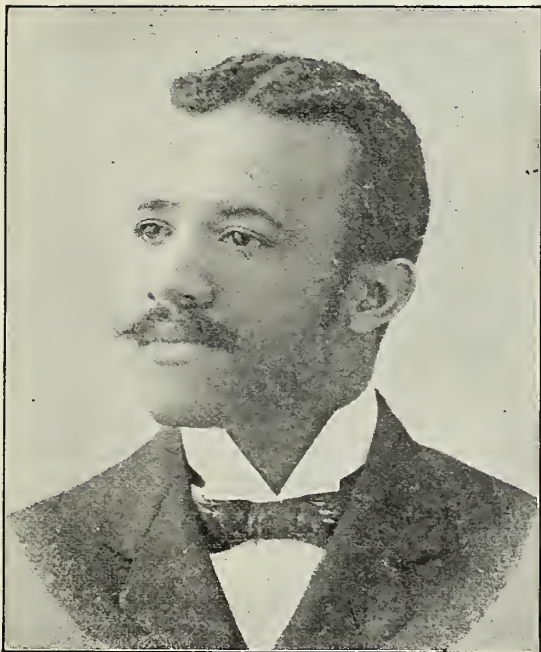


LEWIS HAYDEN,

Eighteenth Grand Master of Prince Hall Grand Lodge, Boston, Mass.

in the list of Lodges of the Grand Lodge of England was to us, as Masons, as great an event as the Declaration of Independence was to the people of the United States. Although firmly established, the energies of Prince Hall were not relaxed; his interest for the Craft under his care was unabated. The Lodge continued to meet at the "Golden Fleece" in Water Street. He was in constant

attendance, taking every opportunity to inculcate in its members the importance of our cardinal virtues, Temperance, Fortitude, Prudence and Justice, as well as the fundamental principles, Brotherly Love, Friendship and Truth. There was no delay, no hesitation, no scruples in that honorable body over which presided Lord Howard, the Earl of Effingham, and Henry Frederick, Duke of



WM. L. REED

Thirty-second Grand Master, Prince Hall Lodge, Boston, Mass.

Cumberland, in granting to their colored American brethren the fullest Masonic rights and privileges which were in their power to bestow." To them the landmarks set by their fathers were sacred and held inviolable; and so they remain to the present day. It embraces the

African, as well as the fairer Saxon. It welcomes within its fraternal fold the sons of every clime and country. No religious creeds nor political differences separate us. The Hebrew and the Christian, the subject and the citizen kneel at the same altar and receive the same light; we are all upon the same level—the king and peasant, the master and the servant throughout the world. We are one true, undivided band of brothers.

“A glorious company, the flower of men,
To serve as model for the mighty world,
I make them lay their hands in mine, and swear
To break the heathen and uphold the Christ,
To ride abroad, redressing human wrongs,
To speak no slander, no, nor listen to it,
To lead sweet lives in purest chastity.”

COLORED MAN INITIATED IN ST. ANDREW'S LODGE (WHITE).—Joshua B. Smith was initiated a Mason in St. Andrew's Lodge, of this city, on Thursday evening last. The ceremonies were unusually dignified and solemn, the acceptance of the candidate being by the unanimous vote of the ancient and highly respected Lodge.* The event in itself, aside from the parties immediately concerned, has no particular interest, save that it is the first time in the history of Masonry in this State that a colored man has been admitted to white fellowship, which, we sincerely trust, is the dawn of a new era in fraternal association, and the first step towards bringing the African Lodges of this State into harmonious relations with the Massachusetts Grand Lodge.

A REMARKABLE ADDRESS.—“Shall Negro Masons be Recognized?” Rev. W. S. Studley. Before 10,000 Masons of Boston, Mass., on the 24th of June, 1867, at the dedication of the New Hall.

After a few preliminary remarks, he shaped his address in the following lines:

“Now, Masonry is to be rehabilitated in that section of our land where it has been more or less demoralized by the ravages of war; and in the day of its rehabilitation it will

*The above may be found in the Boston Commonwealth of Dec. 1, 1867.

include within its ranks many of the long despised children of the sun.

“It requires no considerable measure of the spirit of prophecy to perceive that the day is not remote when we shall be called to fraternize with many a Free Mason, who was once denied the common right of citizenship among us on account of his complexion. If it has not already done so, every institution in the land, however conservative in its constitutional tendencies, has got to meet and determine the point, fairly and synarchy, with what particular shade, if with any shade, ostracism for color shall begin.

“However greatly we may desire to do so, we cannot keep this approaching day out of our Masonic calendars. It will come, and we might as well prepare for its approach.

“Worthy men of all complexions are destined, sooner or later, to become Free Masons, and they will demand to be Accepted Masons, too. Whether you and I refuse or assent to that demand will make no difference in the matter of its ultimate fulfillment.

“If we have not already done so, we may as well resolve here and now not to war against destiny, but to demonstrate our practical acceptance of the broad Masonic interpretation of brotherly love.”

A military Lodge is a regular Lodge of Masons established by a Grand Lodge of competent jurisdiction, having the same general power as other Lodges. Especially was this so under the English constitution from 1717 to 1815. Prince Hall and his associates were initiated in one of these lodges stationed at Copp's Hill, Massachusetts, in 1775.

There was no law in existence at that time prohibiting military Lodges initiating civilians. The constitution of 1722-1738, or the “Ahiman Rezor Ritual,” editions of 1764, which was in force at that time, or the editions of 1778, all fail to state a law prohibiting the initiating of civilians. This fact was affirmed by the Premier Grand Lodge of the World by approving the work of the Worshipful Master of Military Lodges and granting to its initiates, Prince Hall and others, a warrant of authority in 1784, empowering them to work, and placing the name

of African Lodge, No. 459, on the Grand Register as a constitutionally made lodge.

In 1870 the Grand Master of the (white) Grand Lodge of Massachusetts, in the hope of finding something against the establishment of African Lodge, No. 459, by the Army Lodge in 1775, wrote the Grand Secretary of the Grand Lodge of England, requesting to be informed if African Lodge, No. 459, ever received a dispensation to meet and work a Master degree. In reply the Grand Secretary said, "I can find no record in 1775 of any dispensation granted African Lodge, No. 459, F. A. A. Masons. The Grand Lodge books were not kept, as they are now, with accuracy. Such may, nevertheless, have existed.

"As you are already aware, the warrant for the African Lodge was granted in 1784, and was numbered 459, but the fee for the warrant, 44s., does not appear in our Grand Lodge account until the 4th of April, 1787. The following remittances were received for the Charity Fund from African Lodge, viz.: November 24th, 1787, 20s.; November 25th, 1789, 22s. 11d.; April 18th, 1792, 11s.; November 27th, 1793, 15s. 6d.; November 22d, 1797, 15s. The number of this Lodge was afterwards changed to 370, and continued so on our calendar.

(Signed) JOHN HERVEY, G. S.

May 5th, 1870.

Quoting Brother Albert Pike, at a banquet in St. Louis, in September, 1868, when he said: "God pity the man who will not lay on the altar of ambition every feeling of ill in his heart towards a brother Mason, no matter what rite you may believe or at what altar you may worship."

Brother Gardener, in 1870, before the Grand Lodge of Massachusetts (white) said: "The institution of Free Masonry is universal. It stretches from east to west, from north to south, and embraces within itself the representatives of every branch of the human family. It is inscribed upon our Grand Lodge banner, 'Man everywhere our brother.'"

T. S. Parvin: "Negroes can make as good showing as the whites can in Freemasonry." Mackey: "African Lodge is a regular Lodge."

These are grand sentiments and certainly emanating from Masons whose hearts were right and who viewed Masonry from the standpoint of the fathers. It follows, then, that from the jungles of Africa, the mines of California, the plains of Hindostan, the snow-covered summits of Norway, from the Emerald Isle, the sunny fields of France or from whatever nation or clime he may have traveled, the brother of whatever complexion, if he be a Mason, and proves himself such, should be welcomed as a man and Mason into all our Lodges and be entitled to equal rights in our great brotherhood of benevolence.

The following is a list of those who have served as Grand Masters of Prince Hall Grand Lodge from 1775 to 1902, thus showing a continuous existence to the present:

1. Prince Hall.....from 1775 to 1807.
2. Nero Princefrom 1807 to 1809.
3. George Middletonfrom 1809 to 1811.
4. Peter Lewfrom 1811 to 1817,
5. Samuel H. Moodyfrom 1817 to 1826.
6. John T. Hiltonfrom 1826 to 1827.
7. C. A. Derandomiefrom 1827 to 1829.
8. Walker Lewisfrom 1829 to 1831.
9. Thomas Daltonfrom 1831 to 1832.
10. George Gaulfrom 1832 to 1834.
11. James H. Howefrom 1834 to 1836.
12. John T. Hiltonfrom 1836 to 1847.
13. S. T. Kendallfrom 1847 to 1850.
14. John V. Degrassefrom 1850 to 1851.
15. Thomas Thomasfrom 1851 to 1852.
16. Joseph M. Scottfrom 1852 to 1854.
17. George M. Mitchellfrom 1854 to 1855.
18. Lewis Haydenfrom 1855 to 1870.
19. Charles T. A. Francisfrom 1870 to 1876.
20. Edward P. Rheelerfrom 1876 to 1880.
21. Jeremiah P. Harveyfrom 1880 to 1882.
22. Andrew M. Bushfrom 1882 to 1883.
23. Samuel T. Berminghamfrom 1883 to 1885.
24. Francis P. Clarkfrom 1885 to 1890.
25. Julius C. Chappellefrom 1890 to 1891.
26. Robert Morrisfrom 1891 to 1892.
27. Nelson P. Wentworthfrom 1892 to 1893.
28. Emanuel Sullivanfrom 1893 to 1894.
29. Joseph J. Smithfrom 1894 to 1895.
30. Benjamin G. Butlerfrom 1895 to 1898.
31. Frank Douglassfrom 1898 to 1899.
32. William L. Reedfrom 1899 to 1902.

The above list of Grand Masters has been compiled from the records and manuscripts of old Masons, and shows continued and regular communication.

Since the granting of the original charter sharp attacks and a quick defence as to our legality, with insurmountable proofs of a pure Masonic origin, have followed one another from intelligent and able (if sometimes unfair and unjust) Masonic commentators. Researches have been made and facts of Masonic history drawn out, charming and delightful to the lover of the history of the Craft. This great question was brought prominently before the Masonic world in 1898 by the following incident: Two brother Masons by the names of Gideon S. Baylie and C. A. Rideout, by letter to the Grand Lodge (white*) of the State of Washington, in proper language and Masonic terms, prayed that the Grand Lodge of Washington would make provision whereby they, as true, trusty and tried Masons, could be brought to enjoy the fraternal confidence of the members of the Craft, etc. This letter was received by the Grand Lodge of Washington, and by them referred to a committee who subsequently reported.

This report, for fair statements of fact and for unperverted truth, has never been surpassed. The committee went over the often explored field of our Masonic origin and found, as others had who were actuated by the feeling of common justice and fair play, indisputable proofs of the legality of our origin and the facts of our perpetuation according to the usages of Masonry long established. (See "Light on Dark Subjects," 1889.)

It is not our purpose to call in question the right to recognition of the colored Masons in the United States by their white fellow Masons. That should give him no concern, especially when he knows he is recognized in all other countries, and the only barrier in some of the States of the Union is the color of his skin, not Masonry. Colored and white men received their Freemasonry from the same source. This all men must acknowledge. They have among them, as the reader will see in another part of this book, every rite known to Freemasonry throughout the

*The terms white and white lodges, wherever employed in this book, are used merely as terms to distinguish the bodies.

civilized world. On our visits to Europe, Asia, Africa, West Indies and South America, a few years ago, we were fraternally received in each department of Freemasonry. Freemasonry is a secret society, and for more than two thousand years its members were forbidden to publish anything relative to its origin or teaching; yet, through all that period, its history was transmitted from generation to generation, unsullied by time and uncontaminated by the sacrilegious hands of the innovator. This is not difficult to account for when it is remembered that the legends and traditions of the order have ever constituted a portion of the teaching intimately connected with and inseparable from the ritual of the lodge room. These instructions have not only been communicated to all initiates, but they have been required so to impress them on their own minds as to be able to teach them in turn from man to man in the same unmistakable and unalterable symbolism, thus preserving their identity and their universal language.

It has been the earnest aim of the compiler and author to embody in these pages the latest conclusions of the most eminent authorities regarding Freemasonry among colored Masons in the United States. The especial object in the preparation of this work being to clear away the rubbish and bring to light historical truths pertaining to the advancement and achievements of the negroes in the United States since the emancipation, and the establishment and growth of Freemasonry among colored men during the past century.

CHAPTER XI.

FREEMASONRY IN PENNSYLVANIA—1797.

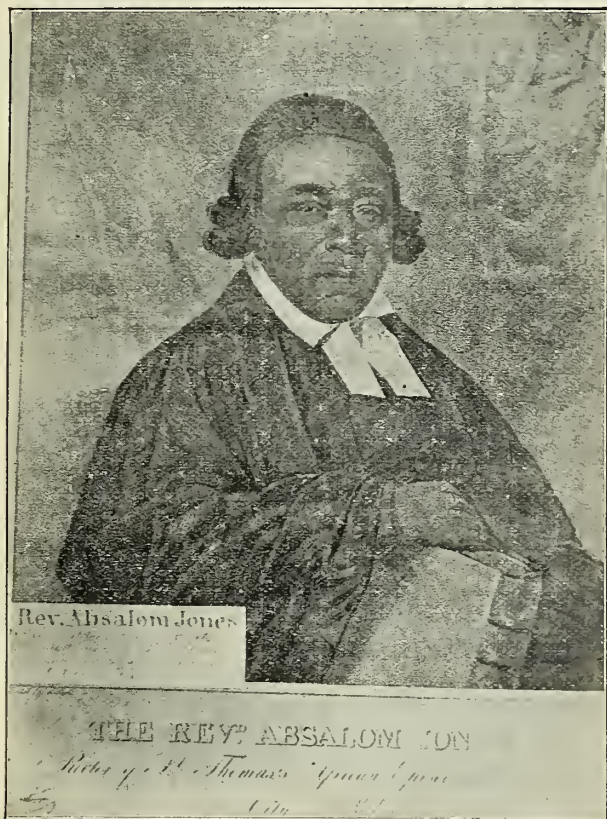
REV. ABSALOM JONES, the first Master of African Lodge of Philadelphia, was born a slave in Sussex, Delaware, on the 6th of November, 1746. He was not able to procure a common school education before reaching manhood, but, when the opportunity came he studied faithfully and diligently and soon acquired quite a proficiency in his studies. By industrious habits and close attention to business, in a short time he became the owner of several houses in the city of Philadelphia. He studied for the ministry and in 1792 organized St. Thomas's Episcopal Church, the first of that denomination established in America for colored people. He became the first pastor and served as such for twenty-two years. In September, 1793, the yellow fever broke out in Philadelphia and was mostly confined to the white population. The colored people were asked to come forward and assist in caring for the sick. To this summons they nobly responded. Rev. Absalom Jones, Richard Allen, William Gray, Peter Richmond, Dr. Rush and William Burleigh were appointed superintendents of the work. For the diligent and heroic manner in which they fought the disease Mayor Matthew Clarkson commended them by issuing the following:

“Having, during the prevalence of the late malignant disorders, had almost daily opportunity of seeing the conduct of Absalom Jones, Richard Allen and the people employed by them to bury the dead, etc., approbation of their proceedings, diligence, attention and decency of deportment, as far as the same came under my notice, affords me much satisfaction.

“(Signed) MATTHEW CLARKSON,

“Mayor, Philadelphia, Jan. 23, 1794.”

Rev. Jones numbered among his friends Prince Hall of Boston. Their friendship lasted until the death of the latter in 1807.



First Grand Master of Pennsylvania, 1815.

The following letter was sent by Prince Hall to Rev. Jones, in answer to a letter of introduction of Mr. Henry Stewart of Philadelphia:

BOSTON; Sept. 16th, 1789.

DEAR BRETHREN OF THE AFRICAN SOCIETY:

These lines come to acquaint you that we have your recommended brother, Mr. Henry Stewart, with us, and I am happy to hear that you have such a society built on so laudable a foundation. May God prosper you in this and all your undertakings for the good of your African brethren. I hope you will go on and prosper. I shall be always happy in hearing of your welfare. We here are not idle, but are doing what we can to promote the interest and good of our dear brethren that stand in so much need at such a time as this. We shall be glad, therefore, to hear of your proceedings by letter of correspondence with us.

Your brother Stewart will inform you by word of mouth of some Masonic proposals we made to him, which I do not care to write at this time. No more at present, but remain,

Your loving brother.

Farewell,

(Signed) PRINCE HALL.

REPLY TO PRINCE HALL'S LETTER.

PHILADELPHIA, Sept. 28th, 1789.

DEAR BROTHER:

We read your epistle by the hand of Henry Stewart, one of our members, who visited you. It afforded us much satisfaction to find that you are united with us in laboring in the same vineyard, we seriously hope to the honor of God and the benefit of mankind.

ABSALOM JONES.

On March 2d, 1797, Rev. Absalom Jones, together with other leading colored citizens of Philadelphia, held a meeting for the purpose of petitioning African Lodge of Boston for a charter to work a Masters' Lodge in their city. This petition was signed by Rev. Jones, Rev. Peter Mantore, William Harding, James Forten, Peter Richmond and Richard Parker,

Dispensation was granted by Provincial Grand Master Prince Hall, March 29th, 1797. At the same time he informed them that the Grand Lodge was "willing to set them at work, under a copy of their charter, and Lodge

459 from London. Under that authority and by the name of African Lodge, 459, of Philadelphia, Pa., we hereby and hereon give you license to assemble and work as aforesaid, under that denomination as in the sight and fear of God.”

At a meeting held June 24th, 1797, the Grand Lodge of Massachusetts granted a warrant to Rev. Absalom Jones, W. M., Peter Mantore, S. W., William Harding, J. W., and others to establish a Lodge of Master Masons in the city of Philadelphia, Pa., giving them a true copy of the warrant that they had received from England, granted in 1784 and received 1787. The officers were duly installed by G. M. Prince Hall, assisted by Cyrus Forbes, Senior Grand Warden, and George Middleton, Junior Grand Warden, September 22d, 1797.

First officers:

Rev. Absalom Jones, W. M.

Rev. Peter Mantore, S. W.

William Harding, J. W.

Peter Richmond, Secretary.

Rev. Richard Allen, Treasurer.

James Forten, S. D.

Richard Parker, J. D.

Thomas Depee, Tiler.

The Lodge held its regular communications at 155 Lombard Street. On November 26th, 1798, John Coates, Evans Jones, Rev. William White, Cæsar Thomas, Henry Stewart, Peter Miller, Nathan Gray, Francis Johnson, Cæsar Worthington and James Moses met at Brother Mark Stevenson's house and passed a resolution changing the name of the Lodge from African Lodge, No. 459, to James Moses Lodge, No. 1, F. A. A. M.

The action of these members was brought to the attention of Provincial Grand Master Prince Hall, who refused to sanction their acts. Therefore the name was never used. The Lodge continued to grow and celebrated its ten years of organization in 1808 by marching from their hall to St. Thomas's Church, where they had a sermon preached by Rev. Richard Allen. Some of the grand officers of

the Grand Lodge of Massachusetts and the following members were present:

Roster of the Early Members of African Lodge, No. 459, of Free and Accepted Masons, located in Philadelphia, Pa., 1797-1808.

Rev. Absalom Jones,	*Prince Sanders,	Cyrus Bustill,
*Rev. Peter Mantore,	Warren Thomas,	Bustill Bowser,
*William Harding,	Jacob Gilmore,	*Robert Bogle,
*Peter Richmond,	Evans Jones,	*Tod Finch,
Rev. Richard Allen,	William Gray,	James Caton,
*James Forten,	*Robert Barclay,	Abraham Inglis,
*Richard Parker,	William Gardner,	*William Wiltshire,
*Thomas Depee,	Randall Sheppard,	*Nicholas Waln,
Rev. William White,	*Rev. Charles Carr,	William Rogers,
*Cæsar Thomas,	Francis Johnson,	Miers Fisher,
Henry Stewart,	J. Blake,	*James Mintess,
Peter Miller,	John Coates,	*Israel De Silver,
*Nathan Gray,	*Prim Clover,	Francis Lewis,
*Cæsar Washington,	*Samuel Baston,	*Thomas Henderson,
*James Moses,	Joseph Johnson,	William Burrows,
Mark Stevenson,	*Cato Freeman,	John Emory,
*William Jeffers,	*Cæsar Cranchell,	*Alexander Cicero,
*Passey Benjamine,	James Potter,	James Dexter,
Clark Perry,	Anthony Taylor,	*Cato Wilks,
*Richard Nurse,	*Kingston Pease,	*Peter Bows.
*Jonathan Harding,	John Dodd,	

Note—Those names marked * were made Masons and received the Royal Arch and Templar Degrees in England, France and the West Indies.

The Lodge certificate given John Dodd, Master Mason, February 16, 1792, commending him to the Fraternity Universal, and signed Prince Hall, G. M.; Cyrus Forbes, S. G. W.; George Middleton, J. G. W.; may also be found in this record.

On June 8th, 1810, George Middleton, Grand Master of Prince Hall Grand Lodge of Boston, Mass., granted a warrant to establish Union Lodge, No. 2, and now No. 1. This was the second Lodge in Pennsylvania. In 1811, Peter Lew, Grand Master of Prince Hall Grand Lodge, granted a warrant to open Laurel Lodge, No. 5, now No. 2, and Phoenix Lodge, No. 6, and now No. 3, in 1814. On St. John's day, December 27th, A. D. 1815, a convention of the Craft was held for the purpose of organizing a Grand Lodge for the State of Pennsylvania. The **Craft**

assembled at Masonic Hall, 155 Lombard Street, and consummated the organization of the Grand Lodge by the election of Rev. Absalom Jones, M. W. G. M.; Richard Parker, R. W. D. G. M.; Thomas Depee, R. W. G. S. W.; Prim Clover, R. W. G. J. W.; Peter Richmond, R. W. G. Secretary. The subordinate Lodges surrendered their old warrants to the mother Grand Lodge of Massachusetts, and took out warrants from the Grand Lodge of Pennsylvania. The title of the Grand Lodge was fixed as follows: "The First African Independent Grand Lodge of F. and A. M's. of North America for the State of Pennsylvania." The Lodges were rechartered and numbered as follows: Union Lodge, No. 1; Laurel Lodge, No. 2; Phoenix Lodge, No. 3.

On the corner stone of the Masonic Hall, South Eleventh Street, Philadelphia, laid October 25th, 1814, may be seen this inscription: "Founded by Peter Richmond, Worshipful Master of the African Lodge, No. 459, Oct. 25, 1814. A. L. 5814."

This Grand Lodge is therefore a descendant from Prince Hall Grand Lodge of Massachusetts and the second colored Grand Lodge in the United States, and upon its rolls will be found master minds—historians, scholars, lawyers, doctors, preachers, and Masonic jurists, who gave their life's work in upbuilding the Craft in America. From this Grand Lodge warrants were issued to subordinate Lodges in many of the States.

Rev. Absalom Jones, after many years of active and faithful service in the church and the Masonic Fraternity, was released from his toils and labors by the messenger Death on February 13th, 1818, aged 71 years.

On the 8th of July, 1818, the following notice was published in Poulson's American Daily Advertiser:

"At a meeting of the African Grand Lodge of North America, held in the city of Philadelphia, on the 6th inst., we did therein agree, by the unanimous voice of said Lodge, to expel the persons whose names are hereto affixed, for their bad conduct and misdemeanors, for the term of ninety-nine years, nine month, nine weeks and nine days.
JAMES G. JOHNSON, Secretary."

Sixteen names followed of members who in a previous issue of the same paper had declared themselves "dissenting from and independent of that body."

On the 4th of January, 1819, the warrant of Union Lodge, No. 1, was ordered to be restored to the Grand Lodge, while the Lodge was ordered to be expelled for ninety-nine years, nine months, nine weeks and nine days. These expulsions led to the formation of what was known as Hiram Grand Lodge in July, 1819, by the expelled members of Union Lodge and others.

In 1825 some members of Harmony Lodge, No. 5, were also expelled by the Independent African Grand Lodge. They continued to hold meetings and engage in the work, and claimed to have obtained, May 7th, 1833, a charter from the Grand Lodge (white) of Ohio, meeting at Chillicothe.

The bitterest animosity existed for years between these organizations. This state of affairs was not confined to Pennsylvania. In New York the Lodges were separate and distinct bodies, holding no intercourse with each other, and cherishing, in many instances, hatred where love should exist between them. Prior to June 24th, 1847, there were only four Grand Lodges in the United States, two in Pennsylvania, one in Massachusetts and one in New York, but in several other States there were subordinate Lodges. The members of the two Grand Lodges of Pennsylvania endeavored to unite themselves under the National Grand Lodge, in bonds that would be irrevocable and indissoluble.

At a meeting of the masters, wardens and legal representatives of the subordinate Lodges under African Grand Lodge of Pennsylvania and Hiram Grand Lodge of the same State, held at the Hall of African Grand Lodge, South Eleventh Street, on January 19th, 1848, according to previous notice and arrangements, they did agree that the two Grand Lodge warrants and all former warrants and dispensations under their jurisdiction were hereby revoked and declared forever hereafter null and void, and it was further resolved that new warrants be granted to all subordinate Lodges.

All was peace and harmony, but in October of the fol-

lowing year dissensions arose, and those Lodges which had formerly constituted Hiram Grand Lodge flocked to themselves, and on November 9th, 1849, at a meeting held in the Hall, South Seventh Street, adopted this resolution:

“Resolved, That the members herein named dissolve all further connection with the N. G. L. of the U. S. A., to take effect forthwith.”

These Lodges, aided and abetted by the Grand Master, Jacob Jenkins, claimed to be the Grand Lodge for the State of Pennsylvania, and held meetings in the hall on South Seventh Street, from which the other Lodges were excluded.

The M. W. Grand Lodge for the State of Pennsylvania was the title of both bodies, but they were more familiarly styled Eleventh Streeters and Seventh Streeters. The two bodies entered into negotiations looking to a union in the fall of 1881, but with worse results than before. For the result has been the formation of a third Grand Lodge, and the commencement of two suits in equity.

The court finally decided that the Old Grand Lodge and subordinate lodges, which by deed appeared to have a bona fide interest in the property had a right, and none other. The grand bodies healed all differences and effected a union in 1882, since which time harmony has prevailed throughout the State, the old mother Grand Lodge of 1815 reigning supreme.

In 1884 the following order was issued:

“The Worshipful Masters, Wardens and members of all Lodges under the jurisdiction of the M. W. Grand Lodge will take notice,

“That at the Annual Grand Communication held December 27th and 29th, A. L. 5884, Article V. of the General Regulations, was altered and amended to read as follows:

“ARTICLE V.—The Grand Lodge shall be held in the city of Philadelphia, on the 24th day of June, but the

Grand Lodge, by resolution adopted in open session, may order a meeting at any other place, at which meeting the grand officers shall be elected and installed; and all matters affecting the Craft generally, in this jurisdiction, shall be considered and acted upon.'

"In the name of God, amen, amen. To thee we offer thanks in the name of the Craft of Free and Accepted Masons (of color) of the State of Pennsylvania. Peace, happiness and prosperity.

"Whereas, There exists in the State of Pennsylvania two separate bodies known as Grand Lodges of Colored Freemasons, the same having existed for a long period of time, and by said separation the Masonic and social happiness of the members of both Grand Lodges has been greatly retarded: and whereas, the principles of our time-honored institution demand no such separation;

"Therefore, be it resolved, Both parties agreeing, that we enter into ways and means to effect a lasting union of the Craft in the State of Pennsylvania (of color), on the following basis: That after St. John's day, December the 27th, A. D. 1882, there shall be but one Grand Lodge of Free and Accepted Masons (of color) in the State of Pennsylvania.

"The said Grand Lodge to be known as the United Grand Lodge of Ancient Free and Accepted Masons of the State of Pennsylvania.

"The basis to form the said United Grand Lodge of Pennsylvania shall be a convention of the Craft of both Grand Lodges (of color) in the State of Pennsylvania. Said convention to be composed of the Masters and Wardens of each warranted Lodge under the register of the two respective Grand Lodges now existing in the State of Pennsylvania, together with a committee of nine members and three alternates from each Grand Lodge, with each Grand Master and Grand Secretary. The said convention to convene on the 20th day of December, A. D. 1882, at 10 o'clock A. M., in the city of Philadelphia (the place to be hereafter named). Provided that a majority of the Lodges now working under the jurisdiction of the two respective Grand Lodges now in the State of Pennsylvania agree to

these articles of union, and on the day of said convention, the 26th of December, A. D. 1882, they shall proceed to adopt a constitution and elect a Grand Master and other officers necessary to establish a Grand Lodge, and on the day of St. John, December 27th, A. D. 1882, they shall assemble and open a Lodge of Master Masons and install the officers elected the previous day, and proclaim the same.

“There shall be nothing contained in these articles of agreement to be so understood as to prevent all past grand officers and members of the two respective Grand Lodges from retaining their rank as acknowledged by each Grand Lodge.

“The United Grand Lodge of Ancient Free and Accepted Masons of the State of Pennsylvania shall be composed in the following manner, namely, a Grand Master, Past Grand Masters, a Deputy Grand Master, Past Deputy Grand Masters, Grand Senior and Junior Wardens, Past Senior and Junior Grand Wardens, District Deputy Grand Masters, Past District Deputy Grand Masters, Grand Treasurer and Grand Secretary, Past Grand Treasurers and Grand Secretaries, Grand Sword Bearer, Grand Lecturing Master or Masters, Grand Master of Ceremonies, Grand Organist, Grand Senior and Junior Deacons, Grand Pursuivant, Grand Tiler and the Masters and Wardens of all warranted Lodges, while acting as such; together with all Past Masters by virtue of service.

“There shall be from and after the day of the festival of St. John, December 27th, A. D. 1882, a full, perfect and perpetual union of and between the Free and Accepted Masons (of color) of the State of Pennsylvania, so that in all time hereafter they shall form and constitute but one brotherhood, and that the said community of colored Masons shall be represented in one Grand Lodge.

“To be solemnly formed, constituted and held on the said day of the festival of St. John, December 27th, 1882, and thenceforth forever.

“There shall be the most perfect unity in entering, passing, raising, instructing and clothing brothers, so that but one pure, unsullied system according to the genuine

landmarks, laws and traditions of the Craft shall be maintained, upheld and practiced throughout the jurisdiction of Pennsylvania from the day of the festival of St. John, December 27th, 1882, until time shall be no more.

“To prevent all controversies or disputes as to the genuine and pure obligations, forms, rules and ancient traditions of Freemasonry, and to further unite and bind the whole Craft of Ancient Free and Accepted Masons (of color) in the State of Pennsylvania in one indissoluble bond, it is agreed that the obligations and forms that have from time immemorial been established, used and practiced in the Craft shall be recognized, accepted and taken by the members of both Grand Lodges as the pure and genuine obligations and forms by which the United Grand Lodge of Pennsylvania and her dependent Lodges in every part of the world, shall be bound for the purpose of establishing and securing this perfect uniformity in all the warranted Lodges, and also prepare for the Grand Convention, on the 26th day of December, A. D. 1882, and to place all the members of both Grand Lodges on a level of equality on the day of said convention.

“It is agreed that as soon as these presents shall have received the sanction of the two respective Grand Lodges, that each respective Grand Lodge shall appoint a committee of expert workmen, to consist of five members, whose duty it shall be to visit the Lodges of both Grand Lodges for the purpose of harmonizing the work, if any difference exist, and further, each respective Grand Lodge, after sanctioning these articles of agreement, shall cause to be notified all the warranted Lodges under her jurisdiction, and request the Lodges to report their approval or rejection on or before the first Monday in September, A. D. 1882.

“For the purpose of avoiding all controversies respecting property belonging to the several Lodges under the jurisdiction of the two respective Grand Lodges, having the same name and number, the one possessing property in real estate shall take precedent in name and number; but should each be in possession of real estate, the matter of priority and number shall be determined by lot, and the name and number so disposed shall be discontinued.

“The United Grand Lodge shall superintend the matter

relating to the numbering of Lodges, either in session or by a committee appointed for that purpose.

Signed on behalf of the Joint Committee

For the one part—

Hans Shadd,
 Luke White,
 James T. Robinson,
 Henry H. Gilbert,
 Francisco R. Berlasque,
 John W. Tate,
 William H. Miller.

For the other part—

Jonathan Miller,
 John Hall, M. D.,
 W. L. Underwood,
 J. D. Kelley,
 Peter R. Jones,
 James H. Berry,
 James Ballard,
 John Loper,
 William H. Wilson.

“The Craft was called upon to mourn the loss of Brother David Leary, in 1882. He was the most prominent Mason of his day. He gave many years of service to the Craft in all of its branches and was most conspicuous in establishing the upper degrees of Freemasonry. He departed this life on the third day of May, full of years and honors.”

“Rest to his ashes;
 Peace to his soul.”

“Through every soul a love celestial flows,
 And in God’s likeness spirit glows.”

Most Worshipful Grand Masters of the Most Worshipful Grand Lodge for the State of Pennsylvania, F. and A. Masons, organized December 27th, 1815, as the First African Independent Grand Lodge of Free and Accepted Masons of North America.

Rev. Absalom Jones	.....	from 1815 to 1816.
Bro. Peter Richmond	.....	from 1816 to 1820.
Bro. Freeman Lattimore, Sr.	.....	from 1820 to 1821.
Bro. Peter Richmond	.....	from 1821 to 1825.
Bro. Richard Parker	.....	from 1825 to 1827.
Bro. Peter Richmond	.....	from 1827 to 1829.
Bro. Richard Parker	.....	from 1829 to 1831.
Bro. George Hopewell	.....	from 1831 to 1833.
Bro. Richard Hepburn	.....	from 1833 to 1838.
Bro. George Clark	.....	from 1838 to 1839.

Bro. Wm. H. Riley	from 1839 to 1848.
Bro. Jacob Jenkins	from 1848 to 1849.
Bro. Wm. H. Riley	from 1849 to 1850.
Bro. Samuel A. Brown	from 1850 to 1853.
Bro. Wm. H. Riley	from 1853 to 1857.
Bro. Samuel Van Brakle	from 1857 to 1859.
Bro. Wm. E. Gipson	from 1859 to 1860.
Bro. Hans Shadd	from 1860 to 1861.
Bro. James Needham	from 1861 to 1863.
Bro. Jonathan Davis	from 1863 to 1865.
Bro. Nathaniel L. Durham	from 1865 to 1867.
Bro. Ralph G. Gilmore	from 1867 to 1869.
Bro. William Cooper	from 1869 to 1871.
Bro. George W. Woolford	from 1871 to 1873.
Bro. Aaron P. Faucet	from 1873 to 1875.
Bro. James Fields Needham	from 1875 to 1882.
Bro. William H. Miller	from 1882 to 1885.
Bro. W. L. Underwood	from 1885 to 1886.
Bro. Samuel M. Bennett	from 1886 to 1887.
Bro. W. S. Robinson	from 1887 to 1888.
Bro. George W. Higgins	from 1888 to 1889.
Bro. J. D. Kelley	from 1889 to 1890.
Bro. John W. Simpson	from 1890 to 1892.
Bro. John B. Stansberry	from 1892 to 1894.
Bro. John R. Moore	from 1894 to 1895.
Bro. Robert Brady	from 1895 to 1896.
Bro. John L. Harkless	from 1896 to 1897.
Bro. Geo. A. Fassitt	from 1897 to 1899.
Bro. James L. Thomas	from 1899 to 1902.

GRAND SECRETARIES, 1815-1902.

Peter Richmond,	Alfred S. Casey,
Peter Mantore,	John W. Tate,
Richard Parker,	John W. Fisher,
James G. Johnson,	Frank Wood,
Freeman Lattimore, Sr.,	William P. Almond,
Jonathan Davis,	William S. Mower,
Thomas McShesson,	Joshua D. Kelley,
William H. Miller, 1902.	

The following are the Grand Masters who served as such in Hiram and the Independent Grand Lodge in Pennsylvania prior to forming a union of the said Grand Bodies:

J. F. Needham,	Francis Fausett,
Charles Kelley,	John R. Rhodes,
Francisco Wood,	Jonathan Lopeman,

David Waters,
Isaiah Cropper,

Jonathan R. Miller,
George L. Berry,
Charles N. Brown.

The present title of this Grand Lodge is "The Most Worshipful Grand Lodge Free and Accepted Masons of Pennsylvania."

I cannot close the history of this State without giving thanks to Brother P. G. M. W. H. Miller, present Grand Secretary, and Brother P. G. M. James F. Needham, from whose manuscripts much of the information has been gathered.

CHAPTER XII.

FREEMASONRY IN RHODE ISLAND—1797.

IN the year 1797 Prince Hall granted a warrant to nine Master Masons who were previously made in African Lodge, No. 459, Boston, Mass. They were freemen and resided in Providence, R. I. This Lodge was duly established June 25th, 1797, under the title of Hiram Lodge, No. 3. This was the third Lodge established in America among colored men and the first Lodge in Rhode Island. It was also the only Lodge in the State for many years, and is still in existence. In 1825 M. W. G. M. Samuel H. Moody, of the Grand Lodge of Massachusetts, granted a warrant to fourteen Master Masons to establish another Lodge in the same city under the title of Providence Lodge, F. A. A. M., which was constituted January 22d of the same year. These two Lodges continued to meet socially and otherwise until 1853, when the Grand Lodge of Delaware granted warrants to fourteen Master Masons to establish a Lodge under the title of Meridian Sun Lodge, No. 5, located in Providence. The warrant bears the date of February 2d, 1853, making two Lodges in this State under the jurisdiction of the Grand Lodge of Massachusetts, and one under the jurisdiction of the Grand Lodge of Delaware.

In 1856 a convention of the Craft was called by Brother James A. Creighton, Worshipful Master of Meridian Sun Lodge, to meet in the city of Providence, October 5th, 1856, to organize a Grand Lodge for the State of Rhode Island, which was established by electing R. W. Brother James A. Creighton Grand Master and other grand officers. In 1873 the Grand Lodge of Delaware brushed aside the American

doctrine of State rights and granted warrants to establish Lone Star Lodge, No. 14, at Providence, and Boyer Lodge, No. 15, at Newport, and these two Lodges were instituted June 20th of the same year, and remained under the Delaware Grand Lodge until 1879, when they joined the home Grand Lodge.

Since organization this Grand Lodge has chartered eight subordinate Lodges, has held its regular annual communications, and is in fraternal correspondence with other Masonic Lodges of the world. In this State there may be found Royal Arch Chapters, Commanderies of Knights Templar, Scottish Rite, and the grand governing bodies of the same.

GRAND MASTERS, 1856-1902.

James A. Creighton,
Benjamin B. Bryan,
Mahlon Van Horn,
Lewis W. Williams,
William H. Turner,

Augustus Talbert,
J. H. Banks,
Edward B. Hebrew,
John C. Barnes,
Joseph E. Brown, 1902.

PAST GRAND SECRETARIES, 1856-1902.

Thomas R. Glasco;
Spencer S. Gilmore,
Robert B. Wintorn,

Lewis W. Williams,
Joseph H. Banks,
Joseph H. Pierce, 1902.

CHAPTER XIII:

FREEMASONRY IN THE STATE OF NEW YORK—1812.

IN the year 1812 Peter Lew, Grand Master of Prince Grand Lodge, Boston, Mass., granted a warrant to nine Master Masons to open and work a Lodge of Master Masons in New York city under the title of Boyer Lodge, No. 1, F. A. A. M. This Lodge was established February 16th, 1812. In the spring of 1826 Samuel H. Moody, Grand Master, issued warrants to Celestial Lodge, No. 2; Rising Sun, No. 3, and Hiram Lodge, No. 4. These Lodges remained under the jurisdiction of the Grand Lodge of Massachusetts many years. In 1827 the Anti-Masonic excitement broke out, being set on foot by the disappearance of one William Morgan, of Batavia, in the autumn of 1826, who, it is said, was about to publish a book exposing the secrets of Freemasonry. The charge was made that the Masonic fraternity was responsible for his disappearance. On this circumstance an Anti-Masonic party was formed which extended to all the States and became a potent political factor. Members of the fraternity were shunned and ostracized. Even their children were pointed out as playmates to be avoided. The Masons were charged with being in league for the destruction of the government, and under such bitter persecution many of the Lodges yielded to the force of circumstances and suspended their meetings until the war of bigotry had subsided. This war was principally waged against white Masons. So far as we can find out by examining the minutes of the colored Lodges then in existence we find they stood by the great principles of the order, and so bequeathed to their successors unsundered charters

and an unsullied, full, complete and unbroken record of regular communications.

A convention of the Craft was called to meet in the city of New York, March 14th, 1845, to establish a Grand Lodge for the State. This was consummated by the election of Paul Drayton, Grand Master: James Barnett, S. G. W.; Alexander Elston, J. G. W.; Lewis Hayden,



PAUL DRAYTON,
First Grand Master of New York, 1845.

G. S.; C. G. Boyer, Sr., G. T., and other grand officers. The title of this Grand Lodge was Boyer Grand Lodge of Free and Accepted Masons of the State of New York. Harmony prevailed throughout the Craft. At the annual communication held December 27th, 1847, in Brooklyn, a communication was received from Prince Hall Grand

Lodge of Massachusetts, signed by John T. Hilton, G. M., inviting all the Grand Lodges to a Masonic conference to be held in Boston, June 24th, 1847. R. W. Brother Alexander Elston, Lewis Hayden, William Clark, were elected to represent the Grand Lodge of New York. On return of the delegates they reported the organization of a National Grand Lodge of Masons, and that each Grand Lodge must take out a warrant under the same. This declaration brought a storm of "no," and the Grand Lodge closed without accomplishing anything. The fight was taken up in the subordinate Lodges led by Brother James Barnett. In 1848 a convention of the Lodges was called to meet in the city of New York, October 13th, 1848, to unify the Craft. This resulted in the organization of another Grand Lodge under the title, United Grand Lodge of Ancient Freemasons of the State of New York, and elected and installed the following grand officers:

James Barnett, M. W. G. M.; Jacob Gibbs, R. W. D. G. M.; Alexander Elston, R. W. S. G. W.; Arnold Ricks, R. W. J. G. W.; Charles Hooten, R. W. G. T; Jacob Francis, R. W. G. Secretary, and other grand officers.

The Grand Lodge entered upon its Masonic duties, holding jurisdiction over the State and refusing to take a warrant from the National Grand Lodge. In 1855, through the influence of P. G. M. Paul Drayton and Alexander Elston, a Grand Lodge was formed claiming allegiance to the National Grand Lodge, under the title of "The Mōst Worshipful Grand Lodge of the State of New York." Here the State rights and National compacts renewed their fight. At the session held in June, 1869, in New York city, the following resolutions were approved and adopted, and a copy ordered to be forwarded to the M. W. Grand Lodge of the State of Ohio:

"To the Most Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons for the State of Ohio and its jurisdiction, greeting:

"Whereas, The M. W. Grand Lodge of the State of New York has been officially informed of the action taken by the M. W. Grand Lodge for the State of Ohio and its jurisdiction, at a special communication held at Lebanon, County of Warren, State of Ohio, September 21, A. L.

5868, whereby the aforesaid Grand Lodge resumed her indefeasible authority and standing, in accordance with the usage of ancient Craft Masonry, as it now exists throughout the Masonic world; and,

“Whereas, The M. W. Grand Lodge of New York desires, as far as in her power lies, to restore union, to promote harmony and perpetuate brotherly love throughout the Craft, being always ready to avail herself of every opportunity to reconcile differences and to exterminate Masonic errors, except such as involve a violation of the principles, or an infraction of well settled Masonic usage; and,

“Whereas, Inasmuch as the M. W. United Grand Lodge of the State of New York holds that there really exists no higher power in Masonry than a Grand Lodge, and that, therefore, each State Grand Lodge is, and ought to be, an independent organization; therefore,

“This Grand Lodge fully coincides with and endorses the opinion of the M. W. Grand Lodge for the State of Ohio, viz.: That the erecting of a National Grand Lodge over, and making a State Grand Lodge subordinate to that national authority, is an innovation unprecedented, unmasonic and not in accordance with the ancient landmarks of the order.

“Still, this Grand Lodge would extend the right hand of fellowship to her sister Grand Lodge of Ohio, and hail her recent action as an indication of progress, a harbinger of a not far distant accord upon a sound Masonic basis among colored craftsmen throughout the United States; would prefer to forget the discord of the past, to ignore, as far as possible, the dissension caused by the baseless pretensions to the exercise of unlawful power. Leaving the dead past to bury the dead, this Grand Lodge would affectionately urge her sister Grand Lodge for Ohio, now that she has placed herself again in the old way, to press forward towards the mark of our high calling as Free and Accepted Masons, and to endeavor by precept and example to build up among colored men in each of these United States a thoroughly organized, symmetrical and independent body of Ancient Craft Masonry.

“PETER W. RAY, Grand Master,

“JOHN R. PORTER, G. S.”

The fight continued until the National compact was beaten from the Masonic path in this State and died in 1877, the old Grand Lodge of 1848 coming out of the battle unscratched. In 1877 G. M. Alfred J. Aldridge called a meeting of the representatives to meet December 26th, 1877, at Shiloh Church, No. 140 Sixth Avenue, New York city, for the purpose of reuniting all the Lodges in the State under one grand head. This was accomplished and the following grand officers were elected for the Masonic year:

James Barnett, M. W. G. M.; Jacob Gibbs, R. W. D. G.



JOHN H. DEYO,
Grand Master of New York.

M.; Alexander Elston, R. W. G. S. W.; Arnold Ricks, R. W. G. J. M.; Charles Hooten, R. W. G. Treasurer; Jacob Francis, R. W. G. Registrar; Ransom F. Wake, R. W. G. Secretary.

This Grand Lodge formed under the title "United Grand Lodge of Ancient Freemasons of the State of New York," entered upon its Masonic duties, holding jurisdiction over the State until about 1855, when another Grand

Lodge was formed claiming allegiance to the National Grand Lodge, under the title "The M. W. G. Lodge of the State of New York." These bodies continued until December 26th, 1877, when a convention of the Grand Lodges was held at Shiloh Church, No. 140 Sixth Avenue, New York, for the purpose of healing differences, and one Grand Lodge was organized for the State. This was consummated by the election of Brother John Chase, M. W. G. M.; Alfred J. Aldridge, R. W. D. G. M.; Robert McDougall, R. W. S. G. W.; George W. A. Murray, R. W. G. J. W.; Joseph A. Trower, R. W. G. Treasurer; William A. Tolbert, R. W. G. Secretary; Rev. William F. Butler, R. W. G. Chaplain; William F. Potter, R. W. G. Tiler, since which time the Grand Lodge has been in fraternal communication with all the Grand Lodges in the States and has warranted forty-four Lodges.

OFFICERS OF THE GRAND LODGE FOR 1901.

Edw. V. C. Eato, Grand Master.
 Henry A. Spencer, Deputy Grand Master.
 Chas. S. Robbins, Senior Grand Warden.
 Jas. E. Farrell, Junior Grand Warden.
 John T. Jackson, Grand Treasurer.
 Benjamin Myers, Grand Secretary.
 Wm. H. Anthony, D.D.G.M., New York City.
 Geo. W. A. Murray, D.D.G.M., Long Island.
 Jos. E. S. Williams, D.D.G.M., Eastern District.
 Geo. F. Breed, D.D.G.M., Central District.
 John W. Thompson, D.D.G.M., Western District.
 Thomas H. Barnes, D.D.G.M., Southern District.
 James McCadden, Grand Lecturer.
 John Williams, Grand Chaplain.
 Major R. Poole, Grand Marshal.
 Wm. Oscar Payne, Grand Register.
 John C. Desverney, Grand Standard Bearer.
 P. H. Alexander, Grand Sword Bearer.
 Enoch R. Spaulding, Grand Orator.
 L. Marcus, Grand Director of Ceremonies.
 Wm. Cotton, Grand Senior Deacon.
 John Jones, Grand Junior Deacon.
 J. Robert Mason, Grand Organist.
 Orrin Harris, Grand Pursuivant.
 Henry Williams, Senior Grand Steward.
 John G. Lee, Senior Grand Steward.
 Peter D. White, Junior Grand Steward.
 Chas. H. Moore, Junior Grand Steward.
 S. Harris, Grand Tiler.

The title of this Grand Lodge is "M. W. G. L. of the Most Ancient and Honorable Fraternity Free and Accepted Masons of the State of New York."

The following is a list of its distinguished Past Grand Masters and Grand Secretaries:

GRAND MASTERS, 1848—1902.

Paul Drayton	1845—1848
Jacob Gibb	1848—1852
Lewis A. Hood, (Bishop)	1852—1853
William Clark	1853—1854
Charles Hooten, Sr.	1854—1855
James Barnett	1855—1857
William A. Elston	1857—1859
Ransom H. Wake	1859—1862
Patrick H. Reason	1862—1868
Peter W. Ray	1868—1870
William C. H. Curtis	1870—1875
Robert McDougall	1875—1876
Alfred J. Aldrige	1876—1877
John Chase	1877—1879
Alfred J. Aldrige	1879—1882
William H. Johnson	1882—1885
H. C. Molson	1885—1894
John H. Deyo	1894—1898
Edward B. Irving	1898—1899
Enoch B. Spaulding	1898—1899
Edw. V. C. Eato	1899—1902

GRAND SECRETARIES, 1848—1902.

R. W. Brother Lewis Hayden	1845—1848
R. W. Bro. Ransom F. Wake	1848—1858
John Peterson	1858—1859
Patrick H. Reason	1859—1860
John R. Porter	1860—1863
J. H. Towsend	1863—1868
John H. Porter	1868—1870
William Alex. Elston	1870—1872
Albert Wilson	1872—1876
Jacob M. Butler	1876—1877
William A. Tolbert	1877—1878
Peter F. Jewell	1878—1880
Peter Modest	1880—1881
Robert F. McDougall	1881—1885
Hannible Molson	1885—1890
William F. Abbott	1890—1891
Albert Wilson	1891—1892
Alfred L. Charitian	1892—1895
Benjamin Myers	1895—1902

CHAPTER XIV.

FREEMASONRY IN THE DISTRICT OF COLUMBIA—1825.

IN the year 1807 the colored population of the city of Washington, D. C., was one thousand four hundred and ninety-eight, of which four hundred and ninety-four were free. In that year (1807) George Hall, Nicholas Franklin and Moses Liverpool, all freemen, came to the city from Maryland and Virginia, and found no schools for colored children. They erected a schoolhouse on the ground now occupied by Providence Hospital. George Bell at once became the recognized leader, and through his school much was accomplished in the way of educating the colored children.

In 1818, he, with George Bell, John W. Prout, John F. Cook, Sr., James Harris, Rev. Stepney Forrest and others, organized the Resolute Beneficial Society.* William C. Costin became its first president, and James Harris, secretary. The mission of this society was not only to bury their members and take care of their sick, but the *real* purpose was to fight, under cover, those who were conspicuous in the slave trade in the District of Columbia—such as Allison Nailor, Sr., Prince Robcy, Carpehart, Henry Burch—and the Georgia slave pen, located on Eighth and B streets, S. W., kept by Williams. The colored people had many friends among the refined white people of the city, who sympathized with the work of

*Persons connected with this Society and the early schools, were also connected with the organization of the first Lodge of Freemasons and the Underground Railroad in the District of Columbia.

getting the runaway slaves to the free States. The slaves one was safely landed in the North. Finally, this pen became so distasteful to the citizens of the District that its patrons transferred it to Alexandria, Va., where it was known as Burch's Jail, and there the traffic in human flesh continued.

In 1823 Herry Smothers built a schoolhouse* on the corner of 14th and H streets, N. W. John W. Prout, a man of rare ability, who had been educated in the North, came to Washington from Philadelphia, during the first session of Congress in the District of Columbia, in 1800. He succeeded to the management of this school, which was known as the Columbia Institute, with an attendance of 150 pupils. Mr. Prout's assistant was Miss Anna Maria Hall, a most excellent lady. Mr. Prout and his wife, Henrietta Prout, resided on the west side of 14th street, between C and D streets, N. W., where they lived for many years. Rev. John F. Cook succeeded Mr. Prout in the management of this school.

THE FIRST LODGE.—On November 22d, 1822. John W. Prout called a meeting at his house for the purpose of organizing a Masonic Lodge. At this meeting were Rev. Stepney Forrest, William Jackson, Francis Datcher, Sr., Lloyd Nichols, William C. Costin, William Wormley, John Randig, James Harris, Edward Maddox, Nicholas Franklin, Joshua Water, Charles D. Harris, George Bell, Albert H. Holly, Robert H. Teel, Richard Wallace, Sr., Moses Liverpool, William T. Richardson, George S. Jackson, William H. Harris, George Coggins, Samuel L. Smoot, Joseph Price, Sr., Daniel Magruder, Hamilton D. Savage, Mathias Harkins, Eugene B. Brown, William Carroll and Wilson Briscal.

On January 1st, 1823, Lloyd Nicholas, William C. Costin, Francis Datcher, Sr., William Jackson and William Wormley were initiated, passed and raised to the sublime degree of Master Masons, in due form, in Laurel

* First Public School was Lincoln, located on 2nd St. S. E. Prof. Barnard's Educational Reports, 2 & 3. 1832-1834. Crew's History of District of Columbia. Cohen City Directory of Washington. Records of Social Lodge, F.A.A.M., 1825-1838.

Lodge, No. 2, of Philadelphia, Pa. John W. Prout was made a Master Mason January 4th, 1816, in Union Lodge, Philadelphia, Pa. In 1825 they petitioned African Grand Lodge of North America, Philadelphia, Pa., for a warrant to work a Masters' Lodge in the District of Columbia, as follows:

PETITION.—“Know ye that whereas your petitioning brethren have by long experience found it greatly inconvenient and sometimes impossible to attend our Lodge in Philadelphia, by which we are deprived of the society, fellowship and instructions,

“THEREFORE, we, the subscribers, having the good of Masonry entirely at heart, and from no other motive, have ventured to address the Right Worshipful Grand Lodge, praying for their consent, approbation and assistance, to found and erect a Lodge of Master Masons in this place, there being none for colored men this side of Mason and Dixon's Line. We hope to be a great help to mankind. Enclosed find fee for charter.

“Fraternally yours,

(Signed)

JOHN W. PROUT,
FRANCIS DATCHER, SR.,
WILLIAM JACKSON,
WILLIAM C. COSTIN,
WILLIAM WORMLEY.

January 4th, A. D. 1825, Washington, D. C.

Prayer granted by African Grand Lodge of Philadelphia, Pa., January 7th, A. D. 1825, and the Lodge duly chartered and constituted June 6th, A. D. 1825, under charter issued by the Grand Lodge of Pennsylvania, as follows:

COPY OF THE ORIGINAL CHARTER.

“TO ALL AND EVERY

“True and Worshipful Loving Brother of Free and Accepted Masons throughout the world, Greeting:

“We, Peter Richmond, Rt. W. Grand Master: Richard Parker, Deputy Grand Master; Thomas Depee, Grand Senior Warden; Prim Clover, Grand Junior Warden; acting formerly under a

charter received from Ye Late Serene Highness, Henry Frederick, Duke of Cumberland, then Rt. W. Grand Master of England, held and constituted in the City of London, but now declared in Grand Convention assembled, and convened at our Hall, on the twenty-eighth day of December in the year of our Lord, One thousand eight hundred and fifteen, Grand Officers of the African Independent Grand Lodge of Free and Accepted Masons of the United States of North America, known by the name and style of the first African Independent Grand Lodge of North America, No. 1. instituted by Past Master only, in solemn convention assembled at their Hall in the City of Philadelphia, on the twenty-eighth day of December, eighteen hundred and fifteen. Therefore, be it known to all whom it may concern; that we, Peter Richmond, Richard Parker, Thomas Depee, Prim Clover, Grand Officers of the aforesaid African Independent Grand Lodge No. 1, of the United States of North America, do, by the power invested in us, and by and with the unanimous consent of the worthy brethren present in Grand Lodge assembled at our Hall, on the sixth day of June in the year of our Lord, one thousand eight hundred and twenty-five, in the City of Philadelphia, and agreeably to the worthy petitioners, whose petition was then presented, do thereby nominate and appoint our trusty and beloved Brethren: John W. Prout, Francis Datcher, and William Jackson, and such number of Past Masters as have signed said petition into a regular Lodge of Free and Accepted Masons, to work under the warrant of the aforesaid Grand Lodge of African Independent Free and Accepted Masons, in and for the jurisdiction of the United States of North America, No. 1. And said Subordinate Lodge for whom this warrant was granted, and on the sixth day of June, 1825, was constituted by us in Grand Lodge assembled for that purpose, shall be known under the title and denomination of Social Lodge, No. 7 of Washington, D. C. And be it known that all other warrants drawn out for the government of said Social Lodge of Washington, D. C. No. 7, prior or before the hereinafter date on which this present warrant shall be signed by us, shall become null and void, whether such was signed by us or not. And be it known to all it may concern, that on the aforesaid Sixth of June, 1825, we, aforesaid Grand Officers did nominate and appoint our worthy brothers, John W. Prout, Worshipful Master; Francis Datcher, Senior Warden; and William Jackson, Junior Warden, to open and govern said lawfully warranted, constituted Lodge and also does at the same time invest said officers, for the time being, with power to appoint their several officers under them, agreeable to their By-Laws, and not repugnant or contrary to the Constitution of the Rt. W. African Independent Grand Lodge of North America. And said officers appointed by the aforesaid Grand Lodge, and said officers appointed by said Social Lodge were appointed for the months commencing or reckoning from the sixth of June, for six months following and no longer, except re-elected. And said appointments prior to the end of six months are in nowise to affect any future election; but such elections shall

be regulated agreeable to the By-Laws of said Social Lodge, No. 7, and consistent with the Articles, By-Laws and Constitution of the Rt. W. African Independent Grand Lodge, No. 1, of the United States of North America.

"Furthermore, it is required and demanded by the aforesaid Grand Lodge, that the present Master and all Masters of Social Lodge No. 7, which are duly elected in the chair, shall take special care that all and every brother already enrolled, and who may hereafter be enrolled in the Social Lodge No. 7, do keep all and every said order, and orders, rules and regulations and By-Laws of Lodge No. 7, which must always concur in and be coincident with the constitution of the Rt. W. Grand Lodge whom such subordinate Lodge serve under; likewise said W. Master and his successors in office from time to time, must cause to be entered in a book kept for that purpose an account of all the proceedings of Lodge No. 7, for the government of the same, and in nowise must the present Master or his successors in office omit twice in each and every year to transmit to the Rt. W. A. I. Grand Lodge, a regular account of such proceedings, if so required, and also from time to time such sums of money as they can spare or as are demanded by such regulations, rules and By-laws of the Grand Lodge as they may call for. And once in every six months a list of their members and return of officers for the ensuing six months."

Granted, the Sixth day of June, Anno Luci 5825.

Anno Christi, 1825. Done at the City of Philadelphia, State of Pennsylvania.

Peter Richmond, M. W. Grand Master;
Richard Parker, Deputy Grand Master;
Thomas Depee, Grand Senior Warden;
Prim Clover, Grand Junior Warden.



Attest: James G. Johnson, Grand Secretary.

Under this charter the officers were duly installed by the Most Worshipful Grand Master, assisted by the Right Worshipful Deputy Grand Master, Grand Senior Warden and Grand Junior Warden, June 6th, 1825, under the title of Social Lodge, No. 7, F. A. A. M.'s, working under the jurisdiction of the M. W. African Grand Lodge of North America, Philadelphia, Pa. The first officers were John W. Prout, W. M.; Francis Datcher, Sr., S. W.; William Jackson, J. W.; William C. Costin, Secretary; William Wormley, S. D.; Lloyd Nichols, J. D.

Here Social Lodge made her bow to the Masonic world, firmly trusting in the great truths as laid down in the

Great Light that always rests upon the altar, believing that God would reveal to them and their posterity such truths as the Supreme Architect of the Universe may make known to the earnest seeker.

Starting upon Masonic life in the District of Columbia, where, for two hundred years, naught had been heard but the groans of outraged bondmen, the early brethren, in the midst of the dark and damning curse of slavery, with its hissing sounds around them, yet stood undaunted, practising the great principles of the time honored order. With candles in their pockets, these brethren could be seen trudging through the mud and water to their lodge room in Clark's Row, on 13th street, between G and H, and later on at 14th street, between C and D streets, N. W. They often held their meetings on Sunday, and at other times on the banks of the Potomac, where they would assemble and transact their business. Although watched by the slave owners, they continued their work, elevating themselves, and helping their fellow-men to flee to free States. This little band of Freemasons stood alone under the old dome of the Nation's Capitol for twenty years, being the second Masonic Lodge chartered south of Mason and Dixon's Line among colored Americans. Their business was secretly kept, which made the Lodge unwelcome to the slave power which controlled the city at that time. When the town clock would ring out the hour of 10 P. M. the lights were quickly extinguished, and the implements securely put away until another meeting.

The growth of the Lodge was slow, owing to the suspicions of the slaveholders. They were afraid that this little band of Freemasons would encourage their slaves to kill them, or escape to the free States. The members were often pulled before Clements F. Coote, Henry Addison, Joseph W. Beck and James Crandell, who were Justices of the Peace at that time, and fined. Notwithstanding these persecutions, they continued to work. Having unwavering faith in God and abiding faith in justice, which enabled them to look to the future not only with hope and confidence, but with exultation, they felt that *freedom*, though crushed to earth, would rise again.

“The eternal years of God are hers,
But error wounded writhes in pain,
And dies among his worshippers.”

Thus the early brethren of Social Lodge lived and worked for the uplifting of their fellow-men, spreading the great principles of Freemasonry among the Craft, and shipping the runaway slaves to the free States.

William Custis Costin, one of the most active workers in Social Lodge, was born at Mount Vernon, Virginia, in 1780, and died May 31st, 1842, at the age of 62 years. He was employed as porter at the Bank of Washington for twenty-four years, and filled this position faithfully and creditably. The bank officials respected him for his honest and manly traits, and as a mark of their esteem unanimously passed a resolution expressive of the same.

In 1835, William Dudley, Benjamin Crier and Sandy Bryant were made Master Masons in St. George Lodge, No. 32, Liverpool, England. They were seafaring men, and in 1838 lived in Alexandria, Va. They were admitted as members of Social Lodge. Shortly afterwards these three Brethren, with Rev. John Thomas, also a member of Social Lodge, and living in the same town, applied to Deputy Grand Master Daniel Smith, of Hiram Grand Lodge, Pennsylvania, for a charter to establish a Lodge in their city. This was granted them August 26th, 1845.

The new Lodge was known as Universal Lodge, No. 10, of Alexandria, Va. (which was the first Lodge in Virginia), with Bro. George Sims, W. M.; Edward Evans, S. W.; Dennis Bourbon, J. W.; James Evans, S. D.; Ephraim Bancroft, J. D.; Richard Garnett, Treasurer, and Joseph L. Gipson, Secretary; Mr. Dudley and Benjamin Crier, Stewards, and Sanday Bragant, Tiler.

FELIX LODGE.—Early in the year of 1846, a meeting was held in the barber shop of Augustus and John T. Coston, on Pennsylvania avenue, near Third street, N. W. At this meeting were William Dudley, Benjamin Crier, Daniel Smith, John Thomas and William H. Bruce, all of Alexandria, Va. The result of this meeting was the forming of Felix Lodge, No. 17, which was constituted April 4, 1846, under a charter granted by Hiram Grand Lodge of Pennsylvania, with Augustus Costin, W. M.;

Richard H. Phiske, S. W.; John Massey, J. W.; John T. Costin, Secretary; Benjamin Newton, Treasurer; Basil Sims, S. D., and Charles Hunt, J. D.

Social Lodge, being the oldest Lodge, assumed jurisdiction and supervision of the Craft in the District of Columbia until the 27th day of March, 1848, when a call was made for a general assembly of the Craft to meet at Masonic Hall to form a Grand Lodge for the District of Columbia. This call was issued by John E. Thomas,



JOHN T. COSTIN,
Grand Master, 1848.

then Master of Social Lodge. Under this call Universal Lodge, No. 10, of Alexandria, and Felix Lodge, No. 17, met Social Lodge, No. 7, in convention. Rev. David P. Jones, District Deputy Grand Master, presided, with John T. Costin as Secretary. Permanent organization of a Grand Lodge was consummated by unanimously electing Charles C. Datcher, of Social Lodge, No. 7, M. W. G. M.; Daniel H. Smith, of Universal Lodge, No. 10, D. G. M.; Richard Phiske, of Felix, S. G. W.; Francis Datcher,

Jr., of Social, G. J. W.; Joseph Frazier, of Universal, G. Treasurer, and John T. Costin, of Felix, G. Secretary. The Grand Master appointed the following officers for the Masonic year: Rev. Philip Hamilton, G. Chaplain; D. G. Harris, S. G. D.; Dennis Bourbon, J. G. D.; William Hicks, S. G.; Stewart Benjamin Newton, J. G.; Stewart Clements Beckett, G. Pursuivant; John Evans, G. Tiler. The grand officers were duly installed by R. W. Rev. David P. Jones, D. D. G. M., under the title of Union Grand Lodge for the District of Columbia, March 27th, 1848. The three Lodges surrendered their old warrant and took out warrants under the said Grand Lodge as follows:

CHARTER.

“To All and Every True and Worshipful Loving Brother of Free and Accepted Ancient Masons comes Greeting: Know ye that by a convention held by three Regular Warranted Lodges on the 4th of March, 1848, according to the most ancient form of Ancient Masons do by the Power and Authority vested in us form a M. W. Grand Lodge for the District of Columbia, Charles C. Datcher, Grand Master; Richard Fisk, Grand Senior Warden; Francis Datcher, Jr., Grand Junior Warden.

“Therefore be it known to all whom it may concern, that the said M. W. Grand Lodge of the District of Columbia of the most honorable and ancient fraternity of Free and Accepted Masons, According to the old institution duly established, constituted, and organized for the said District, according to the Resolutions and by the authority of a Grand Convention held at our Hall in the District of Columbia, on the 4th Day of April, 1848, year of Masonry 5848, do hereby constitute and appoint our Trusty and well beloved Brethren John E. Thomas, Worshipful Master; Henry Dade, Senior Warden and Jesse H. Hyatt, Junior Warden; of Social Lodge No. 1, to be held in the District of Columbia; and we do hereby authorize and empower our said Trusty and well beloved Brethren to hold their Lodge at the place directed and appointed, at such time as they shall think necessary and convenient, and according to the Constitution of Masonry; and to admit and make Freemasons, according to the most ancient and honorable custom of the Royal Craft in all ages and nations throughout the known world, and not contrariwise.

“And we furthermore authorize and empower our said Brethren and their successors to hear and determine all and singular matters and things relating to the Craft within the Jurisdiction of said Lodge number.—And lastly, we do hereby authorize and em-

power our said Trusty and well-beloved Brethren John E. Thomas, Henry Dade, and J. H. Hyatt, to nominate and install their successors to whom they shall deliver the warrant and invest them with all their power and dignities as Freemasons. And such successors shall in like manner, nominate and install their successors and such installation to be upon St. John's the Evangelist's Day, during the continuance of the Lodge forever, provided, always, that the above named Brethren and their successors pay due respect to the Most Worshipful Grand Lodge of the District of Columbia, from whom they received their authority, otherwise this warrant to be of no Force or Virtue.

(Signed) Charles Datcher, Grand Master;
 Daniel Smith, Deputy Grand Master;
 Richard Phiske, Senior Grand Warden;
 Francis Datcher, Jr., Junior Grand Warden;
 Joseph Frazier, Grand Treasurer;
 John Costin, Grand Secretary.



The Grand Lodge since organization has held its regular communications, erected and erased Lodges, compelled obedience of members, and doing all things that are proper for a Masonic Grand Lodge, holding supreme jurisdiction within its Masonic territory, and has chartered Lodges as follows:

- No. 1. Social Lodge Rechartered, March 27, 1848.
- No. 2. Universal Lodge Rechartered, March 27, 1848.
- No. 3. Felix Lodge, Rechartered March 27, 1848.
- No. 4. Hiram Lodge Chartered, June 22, 1851.
- No. 5. Eureka Lodge Chartered, October 26, 1858.
- No. 6. Meridian Lodge Chartered, April 19, 1869.
- No. 7. Widow's Son Lodge, Chartered November 10, 1871.
- No. 8. Warren Lodge Rechartered, December 27, 1871.
- No. 9. Pythagoras Lodge, Rechartered, December 27, 1871.
- No. 10. John F. Cook Lodge Chartered, April 10, 1873.
- No. 11. Sprig of Acacia Lodge, Chartered, June 29, 1874.
- No. 12. St. John's Lodge, Chartered, July 24, 1889.
- No. 14. Prince Hall Lodge, Chartered, July 19, 1894.
- No. 15. Charles Datcher Lodge, Chartered, January 17, 1900.

Universal Lodge, No. 2, the first Lodge organized in Virginia, and located at Alexandria, surrendered its charter and joined in the convention to form the Grand Lodge of Virginia, October 29th, 1865. Sprig of Acacia, No. 11, surrendered its charter March 11th, 1885, members

joining other Lodges, leaving twelve Lodges upon the rolls of the Grand Lodge.

There are only two Grand Lodges upon the American Continent among colored Masons that are the seniors to the District Grand Lodge, these being Prince Hall Grand Lodge of Massachusetts, and African Grand Lodge of Pennsylvania. The Grand Lodges of all the States have been formed since the organization of the District of Columbia Grand Lodge. There have been held regular communications from 1848 to the present without a break in its history. There have been established every department of Masonry known, viz., the Capitular, Cryptic, and Chivalric, the Scottish Rite, the Adopted Rite or Ladies' Degree, and the Nobles of the Mystic Shrine, and Masonic Relief and Building Association, and it is in fraternal correspondence with the Grand Lodges of England, Scotland, Ireland, the Grand Lodge of Continental Europe, Egypt, Liberia, Australia, Hayti, the Provincial Grand Lodge of West Indies, Mexico, South America, Nova Scotia and Canada, and its proceedings are in the libraries of all the white Grand Lodges of Massachusetts, Maine, Iowa, Ohio, Washington, Pennsylvania, New York, Rhode Island and others. It exchanges grand representation with thirty-six Grand Lodges in the United States; with Africa, and the Province of Ontario, and has recognition at the Grand East of the world, and fraternal relations throughout the Masonic family. During its existence twenty-seven of its most eminent members have served as Grand Masters, commencing in 1848, as follows:

PAST GRAND MASTERS.

1.	Charles Datcher.....	1848
2.	John T. Costin	1849
3.	Richard Phiske	1850
4.	Robert Robinson	1851
5.	Charles Datcher	1853
5.	Francis Datcher, Jr.	1854
6.	Charles Hunt	1855
7.	Ananias Herbert	1856
8.	Carter A. Stewart	1857
9.	Edward Evans	1858
—	Carter A. Stewart	1859

10.	Wm. Anderson	1860
11.	Edward M. Thomas	1861
12.	Adolphus Hall	1862
13.	William Tunnia	1863
14.	Robert H. Booker	1864
15.	W. H. Thomas	1865
16.	John F. Cook	1866
	John F. Cook	1867
	John F. Cook	1868
	John F. Cook	1869
	John F. Cook	1870
	John F. Cook	1871
	John F. Cook	1872
	John F. Cook	1873
17.	William H. Myers	1874
18.	William A. Taliafero	1875
	John F. Cook	1876
	John F. Cook	1877
19.	George W. Brooks	1878
20.	Leonard C. Bailey	1879
21.	Charles C. C. Johnson	1882
22.	S. Roger Watts	1884
23.	John H. Lee	1887
24.	Charles H. Lemos	1890
25.	Henry Coleman	1893
26.	Hamilton S. Smith	1896
27.	John H. Burrill	1898
28.	Prof. Robert H. Terrell	1899
	Prof. Robert H. Terrell	1900
	Prof. Robert H. Terrell	1901
	Prof. Robert H. Terrell	1902

PAST GRAND SECRETARIES.—Past Grand Secretaries were as follows:

1848	John T. Costin.	1863	John F. Cook.
1849	Ananias Herbert	1864	Wm. A. Taliafero.
1850	Ananias Herbert.	1865	Solomon G. Brown.
1851	William Ford.	1866	Solomon G. Brown.
1852	Francis Datcher.	1867	Solomon G. Brown.
1853	Francis Datcher.	1868	Wm. H. Myers.
1854	Robert S. Summerville.	1869	Carter A. Stewart.
1855	Andrew B. Tinney.	1870	Carter A. Stewart.
1856	John M. Brown.	1871	Carter A. Stewart.
1857	Samuel J. Datcher.	1872	John G. Goines.
1858	Edward A. Watson.	1873	John G. Goines.
1859	Edward A. Watson.	1874	Wm. P. Ryder.
1860	John F. Cook.	1875	John F. N. Wilkinson.
1861	John F. Cook.	1876	John F. N. Wilkinson.
1862	Edward M. Thomas.	1877	John F. N. Wilkinson.

1878	John F. N. Wilkinson.	1890	William H. Myers.
1879	John F. N. Wilkinson.	1891	William H. Myers.
1880	William H. Myers.	1892	William H. Myers.
1881	William H. Myers.	1893	William H. Myers.
1882	William H. Myers.	1894	William H. Myers.
1883	William H. Myers.	1895	William H. Myers.
1884	William H. Myers.	1896	William H. Myers.
1885	William H. Myers.	1897	William H. Myers.
1886	William H. Myers.	1898	William H. Myers.
1887	William H. Myers.	1899	William H. Myers.
1888	William H. Myers.	1900	William H. Myers.
1889	William H. Myers.	1901	William H. Myers.

COMMITTEE ON FIFTIETH ANNIVERSARY.—The Grand Master, on the 15th day of December, 1897, appointed P. G. M. Richard H. Gleaves, P. G. M. W. H. Myers, P. G. M. S. Roger Watts, P. G. M. John W. Mays and P. S. G. W. Samuel H. West to make the necessary arrangements for the celebration of the fiftieth year of its existence

The Craft assembled March 27th, 1898, in the Metropolitan A. M. E. Church, in full Masonic dress, where a sermon was delivered by the Rev. and Bro. J. Albert Johnson, D. D., pastor of said church. Every department of Freemasonry turned out, the Grand Master and many brethren from Maryland joining in the service. Addresses were delivered by the following: M. W. John H. Burrill, G. M.; M. W. William H. Myers, G. S.; P. G. M. S. Roger Watts; Grand High Priest Samuel H. West; Grand Commander Lewis H. Wayne; M. P. G. Commander Thornton A. Jackson; E. G. P. William H. Stevenson; P. G. M. Henry Coleman; P. M. William H. Bruce; P. M. James O. Bampfield; P. G. M. Richard H. Gleaves, and P. G. M. Lemuel C. Bailey.

SUBORDINATE LODGES IN DISTRICT OF COLUMBIA.—Date of charter and list of officers:

Social Lodge, No. 7, now No. 1, chartered and constituted by African Grand Lodge of Pennsylvania, June 6th, 1825, A. L. 5825, with the following officers:

W. M. John W. Prout,	Treasurer, Moses Liverpool,
S. W. Francis Datcher,	Secretary, William C. Costin,
J. W. William Jackson,	S. D. William Wormley,
J. D. Lloyd Nichols.	

Felix Lodge, No. 17, now No. 3, chartered and constituted by Hiram Grand Lodge of Pennsylvania, April 4th, 1846, A. L. 5846, with the following officers:

W. M. Augustus Costin,	Sec'y. John T. Costin,
S. W. Richard H. Phiske,	Treas. Benj. Newton,
J. W. John Massey,	S. D. Bazel Sims,
J. D. Charles Hunt.	

Hiram Lodge, No. 4, Georgetown, D. C., chartered and constituted June 22d, 1851, A. L. 5851, by the Grand Lodge of the District of Columbia, with the following officers:

Clement Beckett, W. M.	John Carnel, S. W.
William Beckett, J. W.	

Eureka Lodge, No. 5, chartered and constituted October 26th, 1858, A. L. 5858, by the Grand Lodge of the District of Columbia, with the following officers:

Edward M. Thomas, W. M.	James H. A. Schurman, S. W.
Edward A. Watson, J. W.	

Warren Lodge, No. 8, chartered and constituted November 10th, 1867, A. L. 5867, by the Grand Lodge of Maryland, with the following officers:

James Thomas, W. M.	John H. Mitchell, S. W.
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Meridian Lodge, No. 6, chartered and constituted April 19th, 1869, A. L. 5869, by the Grand Lodge of the District of Columbia, with the following officers:

William H. Myers, W. M.	Nathan Addisen, S. W.
Arthur Payne, J. W.	

Widow's Son Lodge, No. 7, chartered and constituted November 10th, 1871, A. L. 5871, by the Grand Lodge of the District of Columbia, with the following officers:

John W. Heard, W. M.	Wm. F. Lee, Secy.
Mason S. Lameny, S. W.	Robert Williams, Chaplain.
J. W. Jackson, J. W.	Wm. Harris, S. Steward.
Joseph N. Williams, S. D.	Geo. Jackson, J. Steward.
Benj. F. Daily, J. D.	Wm. Smith, Tiler.

Pythagoras Lodge, No. 12, chartered and constituted by the Grand Lodge of Maryland, June 5th, 1871, A. L. 5871, with the following officers:

R. W. Thornton A. Jackson, W. M.	Thomas Hicks, Secretary.
A. W. Tucker, S. W.	Wellington Taylor, Treas.
A. W. Tancil, J. W.	Robert Armstead, S. D.
John H. Smith, J. W.	

All of the members were from Warren Lodge, No. 9.

John F. Cook Lodge, No. 10, chartered and constituted by the Grand Lodge of the District of Columbia, April 10th, 1873, A. L. 5873, with the following officers:

R. W. Richard J. Collins, W. M.	George H. Lee, Secretary.
Isaac Unckles, S. W.	Barnard McClintock, S. D.
William H. White, J. W.	Philip Green, J. D.
Joseph Harris, Treasurer.	Anthony Coates, S. S.
Thomas Payne, J. S.	

Sprig of Acacia Lodge, No. 11, chartered and constituted at Hillsdale, D. C., August 28th, 1874, A. L. 5874, by the Grand Lodge of the District of Columbia, with the following officers:

R. W. John A. Green, W. M.	Thomas M. W. Green, S. D.
Wm. Green, S. W.	Albert Moten, J. D.
Wm. H. Robinson, J. W.	Albert Hawkins, S. Steward.
Solomon G. Brown, Secretary.	Isaac Diggs, J. Steward.
Gabriel H. Green, Treasurer.	David W. Hickman, Tiler.

St. John's Lodge, No. 12, chartered and constituted by the Grand Lodge of the District of Columbia, July 24th, 1885, A. L. 5885, with the following officers:

R. W. Wm. H. A. Young, W. M.	H. W. Hamilton, Secretary.
Nathaniel Robinson, S. W.	Wm. Hill, S. D.
A. B. Winslow, J. W.	Wm. Sewall, J. D.
J. R. Tubman, Treasurer.	Ferdinand Ryals, Tiler.

Prince Hall Lodge, No. 14, chartered and constituted by the Grand Lodge of the District of Columbia, July 19th, 1894, A. L. 5894, with the following officers:

R. W. Jerome A. Johnson, W. M.	Geo. W. Dickey, Secretary.
Jas. A. McDuffee, S. W.	Byron S. Fisher, S. D.
J. Frank Boston, J. W.	Samuel B. Jackson, J. D.
Clifton A. Johnson, Treasurer.	A. Lincoln Brown, Tiler.

Charles Datcher Lodge, No. 15, chartered and constituted by the Grand Lodge of the District of Columbia, January 17th, 1900, with the following officers:

R. W. James W. Thompson, W. M.	James W. Harris, Chaplain.
Samuel T. Craig, S. W.	W. Collins, S. D.
William S. Fulton, J. W.	Mathew M. Taylor, J. D.
John Becknith, Treasurer.	John T. Simmons, S. S.
Alexander F. Hicks, Secretary.	Henry Simmons, J. S.
	Samuel Berry, Tiler.

EARLY MEMBERS OF SOCIAL LODGE.

Marked thus * made in England.

- | | |
|----------------------------|---------------------------|
| 1. John W. Prout, | 30. Benj. Parrum, |
| 2. Francis Datcher, Sr. | 31. Bazil Sims. |
| 3. William Jackson, | 32. James Wright, |
| 4. William C. Costin, | 33. Robert Jackson, |
| 5. William Wormley, | 34. A. Diggs, |
| 6. Lloyd Nichols, | 35. Frederick Lewis, |
| 7. John Wooland, | 36. Joseph W. Smith, |
| 8. George Hicks, | 37. Lewis Hennedy, |
| 9. Charles Stewart, | 38. James Roberts, |
| 10. William A. Nichols, | 39. William Burly, |
| 11. John Randig,* | 40. James H. Fleet, |
| 12. James Harris, | 41. William V. Grant, |
| 13. Edward Maddox,* | 42. Charles Hall, |
| 14. Nicholas Franklin, | 43. William Thomas Lee, |
| 15. Joshua Waters, | 44. Peter Nicholson, |
| 16. Charles D. Harris, | 45. John Brown, Sr. |
| 17. George Bell, | 46. Robert Johnson, |
| 18. Albert H. Holly, | 47. Henry Lucas, |
| 19. Robert H. Teel, | 48. Henry Williams, |
| 20. Richard Wallace, | 49. William Moovis,* |
| 21. Moses Liverpool, | 50. John A. Mitchell, |
| 22. William T. Richardson, | 51. John T. Kenney, |
| 23. George S. Jackson, | 52. Dennis Hackett, |
| 24. William T. Harris, | 53. William Dudley,* |
| 25. George Coggins,* | 54. Thomas Thomas, |
| 26. S. L. Smoot, | 55. Francis Datcher, Jr., |
| 27. Joseph Price,* | 56. Charles Datcher, |
| 28. Daniel McGruder, | 57. Sandy Bryant,* |
| 29. Hamilton Savage, | 58. Benj. Crier.* |

OFFICERS OF SOCIAL LODGE.

Charles D. Freeman, W. M.,
 R. W. Tompkins, S. W., W. Bruce Evans, J. W.,
 Benjamin Herbert, S. D., Chas. Stevenson, Treasurer,
 Geo. M. Webster, Secretary, Henry D. Pryor, J. D.,
 Fred T. Webster, S. M. C., W. E. Jones, J. M. C.,
 Eugene P. Minor, Tyler.

PAST MASTERS OF SOCIAL LODGE, NO. 1, F. A. A. M.,

In order of service, from June 6, 1825, to 1901.

R. W., Bro.	John W. Prout	From 1825 to 1837	
"	" Francis Datcher, Sr.	1837	1839
"	" William Jackson	1839	1840
"	" William C. Costin	1840	1842
"	" William Wormley	1842	1843
"	" Lloyd Nichols	1843	1844
"	" Charles Datcher	1844	1846
"	" Francis Datcher, Jr.	1846	1847
"	" John E. Thomas	1847	1854
"	" Thomas Tascoc	1854	1857
"	" Thomas Brown	1857	1858
"	" Joseph Smallwood	1858	1859
"	" John M. Brown	1859	1861
"	" David Fischer	1861	1862
"	" Thomas Tascoc	1862	1863
"	" Charles Datcher	1863	1865
"	" John Battle	1865	1868
"	" Albert Parker	1868	1869
"	" John T. Lucas	1869	1871
"	" Mark M. Bell	1871	1872
"	" William E. Dandridge	1872	1873
"	" John W. Freeman	1873	1874
"	" William H. Grimshaw	1874	1875
"	" George M. Webster	1875	1876
"	" John A. Gray	1876	1877
"	" William W. Grymes	1877	1879
"	" Henry Coleman	1879	1881
"	" S. A. W. Simms	1881	1882
"	" Charles H. Lemos	1882	1883
"	" S. A. W. Simms	1883	1884
"	" Arthur Simmons	1884	1886
"	" George W. Simms	1886	1887
"	" H. M. Armistead	1887	1889
"	" J. H. B. Thorne	1889	1890
"	" Charles Stevenson	1890	1891
"	" William F. Thomas	1891	1892
"	" Charles Stevenson	1892	1894
"	" H. M. Bailey	1894	1895
"	" George E. Grice	1895	1896
"	" R. L. Gaines	1896	1898

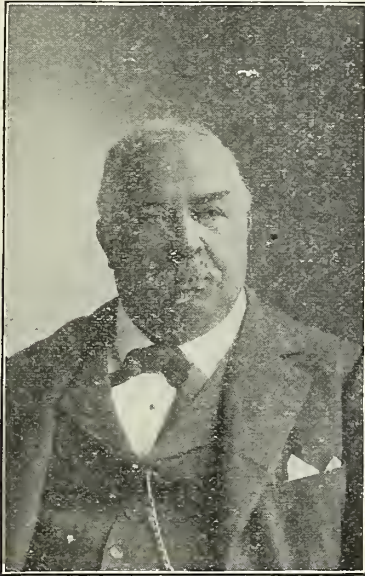
R. W. Bro. H. M. Bailey	From 1898 to 1899	
“ “ W. H. J. Malvin	1899	1901
“ “ R. W. Thompkins	1901	1902

SECRETARIES OF SOCIAL LODGE, 1825—1902.

William C. Costin.....	From 1825 to 1839	
Francis Datcher, Sr.....	1839	1846
John Randig	1846	1847
Francis Datcher, Jr.....	1847	1854
John M. Brown	1854	1855
Solomon G. Brown	1855	1860
Joseph T. Mason	1860	1862
William Grimes	1862	1865
John M. Washington	1865	1868
George Forrister	1868	1869
John Battie	1869	1875
Julius Grice	1875	1879
George M. Webster	1879	1902
Fred Fowler	1902	

LIFE OF BROTHER JOHN F. COOK, 16TH GRAND MASTER OF THE DISTRICT OF COLUMBIA.—Most Worshipful Brother John F. Cook, the 16th Grand Master of the District of Columbia, was born in the City of Washington, D. C., September 22d, 1833. At quite an early age he entered the school taught by his father, the late Rev. John F. Cook, which was located at the corner of Fourteenth and H Streets, N. W., on the site where now stands the St. Louis Hotel. In September, 1849, Mr. Cook entered the Central College, New York, where he remained until April, 1853, when he was matriculated in Oberlin College, Ohio, as a sophomore. He remained in college until the death of his father, which occurred March 24th, 1855. Returning home he immediately assumed charge of the school recently taught by his father, in which work he continued for two years, when he gave up the school to his brother George and went to Chicago, Ill., for the purpose of engaging in the lumber trade. At that time one of the greatest industries of the middle west. Finding all business practically at a standstill because of the great financial panic of 1857, he went to New Orleans, La., and opened a school for the education of free colored people, in which school he taught successfully until the mutterings of the approaching civil war

admonished him to return home. On reaching the city of his nativity he again resumed his school work on the site where now stands his palatial residence. In this work he continued until July, 1867, when he accepted a clerkship in the office of the Collector of Taxes for the City of Washington, being the first colored man ever appointed or elected to office under the city authorities.



JOHN F. COOK,
Sixteenth Grand Master.

In June, 1868, Mr. Cook was elected by a large majority to represent the First Ward of the city in the Board of Aldermen. In June, 1869, he resigned from the Board to enter upon the duties of Register of the City, to which position he had recently been elected by a handsome majority. He continued in this position until the expiration of his term of service, when he was appointed Register of the District of Columbia under the new Territorial

Government created by act of Congress. The affairs of the office were so satisfactorily administered by Mr. Cook that on July 20th, 1874, he was appointed to the more responsible position of Collector of Taxes for the District of Columbia, which office he held until April 30th, 1888, when he was removed for political reasons only, and a Democrat appointed to the office. During Mr. Cook's administration there passed directly through his hands nearly fifty-six millions of dollars, and to his everlasting honor and credit, and the honor and credit of the race he so ably represented, be it said that at the close of his fourteen years of service every dollar he had collected had been properly accounted for.

Mr. Cook was elected a delegate to represent the District of Columbia at the convention that nominated Grant and Wilson, and again elected to the convention that nominated Garfield and Arthur. In November, 1875, Mr. Cook was elected a member of the Board of Trustees of Howard University and later a member of the Executive Committee of said Board, in which position he still continues. He is, and has been for a number of years, a member of the Board of Children's Guardians, and has been untiring in his efforts to elevate to a higher moral and intellectual standard, the unfortunate beings under his control.

Many unfortunate sufferers can testify as to Mr. Cook's charity and liberality although his motto has ever been not to do "alms before men to be seen of them."

In 1859 he was initiated in Eureka Lodge, No. 5, F. A. A. M. At this time the Lodge was only a year old, having been established October 26th, 1858, by Grand Master Edward Evans. His ability and noble traits of character especially fitted him for his Masonic duties. He was elected to all the stations, not only in his Lodge, but the Grand Lodge as well. He succeeded M. W. Brother William H. Thomas as M. W. Grand Master, December 27th, 1866, and held that office from 1866 to 1874. He was again elected to serve during 1876 and 1877. There were only five Lodges in the District of Columbia when he first became Grand Master, but through his wise and consummate diplomacy the following Lodges were added to the register of the Grand Lodge: Meridian Lodge,

November 6th, 1869; Widow's Son Lodge, No. 7, 1871; Warren Lodge, No. 8, 1871; Pythagoras Lodge, No. 9, 1871; John F. Cook Lodge, No. 10, 1872, and Sprig of Acacia Lodge, No. 11, 1874. Under his guidance the Grand Lodge severed its relations with the National Grand Lodge in 1871. The results gained were: Fraternal relations with the Grand Lodges throughout the east, west and south, and a united jurisdiction.

This was no easy triumph, as conservative Craftsmen stood in the way and contested step by step, but he threw his whole soul into the work, and with vigilance and earnestness of purpose carried conviction to those who opposed his measures.

His great zeal and influence were cast on the side of universal Masonry and the uplifting of the Craft over which he had the honor of presiding. Indeed, it may be said of him in State as well as in Masonry, that few men have done more work and fewer still have done it so well.

He is highly honored and respected by all who know or know of him, without regard to race connections, and he enjoys the full confidence and esteem of his fellow citizens wherever he is known.

LODGES ORGANIZED AND BY WHOM CHARTERED.—Freemasonry in the District of Columbia has direct descent from the mother Grand Lodge of London, England, through Prince Hall Grand Lodge of Boston, Mass., 1784, who chartered African Lodge, No. 459, of North America, of Philadelphia, Pa., in 1797. The Grand Lodge of Pennsylvania was organized in 1815.

Year.	Name of Lodge,	No.	Located.	Date of Original Charter.	Chartered From.
1825	Social Lodge.....	1	Dist. of Col.....	June 6...	African G. L., Phila., Pa.
1845	Universal Lodge.....	2	Alexandria, Va.	Aug. 26...	Hiram G. L., Phila., Pa.
1846	Felix Lodge.....	3	Dist. of Col.....	April 4...	Hiram G. L., Phila., Pa.
1851	Hiram Lodge.....	4	"	June 22...	G. L., Dist. of Col.
1858	Eureka Lodge.....	5	"	Oct. 26...	G. L., Dist. of Col.
1867	Warren Lodge.....	8	"	Nov. 10...	G. L., Maryland.
1869	Meridian Lodge.....	6	"	April 19...	G. L., Dist. of Col.
1871	Widow's Son Lodge..	7	"	Nov. 10...	G. L., Dist. of Col.
1871	Pythagoras Lodge....	9	"	June 5...	G. L., Maryland.
1873	John F. Cook Lodge...	10	"	April 10...	G. L., Dist. of Col.
1874	Sprig of Acacia Lodge	11	"	June 20...	" " "
1889	St. John's Lodge.....	12	"	July 24...	" " "
1894	Prince Hall Lodge....	14	"	July 19...	" " "
1900	Charles Datcher.....	15	"	Jan. 17...	" " "

CHAPTER XV.

ROYAL ARCH MASONRY IN THE DISTRICT OF COLUMBIA.

MOUNT VERNON CHAPTER, No. 4, now No. 1, was organized September 1st, 1850, and chartered by African Grand Chapter of Pennsylvania, with Companion John A. Gray as High Priest; Companion Charles Hunt, King; Companion William H. Thomas, Scribe; Companion Daniel Wallace, Treasurer; Companion C. C. Johnson, Captain of the Host; Companion Robert H. Summerville, P. S.; Companion William H. Edinburg, 3d V.; Companion John H. Sims, 2d V.; Companion Edw. L. Savoy, Sr., 1st V., and Companion Edward Thomas, Guard.

The officers were duly installed by Grand Officers Jacob Jenkins, M. E. G. H. P.; David Leary, M. E. G. King; William Cooper, M. E. G. Scribe of the Grand Chapter of Pennsylvania. A Chapter room was fitted up by Companion John A. Gray, H. P., at Patterson Hall, Fifteenth Street, between L and M Streets, N. W., where the Chapter met for many years. This Chapter continued under the first Independent African Grand Chapter of Pennsylvania, until the Grand Chapter of Maryland was organized. This Chapter was then transferred to that jurisdiction.

Union Chapter, No. 5, now No. 2, was organized on the recommendation of Mount Vernon Chapter and chartered by the Grand Chapter of Maryland, June 9th, 1854, and the following officers were installed: Thomas Tascoe, H. P.; Adolphus Hall, King; Hiram Gray, Scribe. The Grand Officers present were: David P. Jones, M. E. G. H. P.; William H. Sale, M. E. G. King; Samuel H. Williams, M. E. G. Scribe of the Grand Chapter of Maryland.

Rising Sun R. A. C., No. 6, now No. 3, of Alexandria, Va., organized October 2d, 1865, and chartered by the

Grand Chapter of Maryland, has since surrendered its warrant, to assist in forming the Grand Chapter of Virginia.

Prince Hall Chapter, No. 5, was organized July 8th, 1870, and chartered by the Grand Chapter of the District of Columbia. Officers as follows: Mark M. Bell, H. P.; John W. Freeman, King; Perry Ryder, Scribe; W. H. Hutchinson, Treasurer; John B. Washington, Secretary.

St. John's, Chapter, No. 7, was organized and chartered



W. H. THOMAS
Scribe.

by the Grand Chapter of the District of Columbia in 1873. Companion J. B. Hutchings, High Priest; Companion John N. Dorster, King; Companion C. H. W. Stoakley, Scribe.

King Hiram Chapter, No. 8, was organized in 1873 and chartered by the Grand Chapter of the District of Columbia, with the following officers: M. Ex. Companion Samuel Param, H. P.; Companion David Hughes, King;

Companion William Blakey, Scribe; Companion Isaac W. Scott, Treasurer; Companion George H. W. Tancil, Scribe; Companion John H. Edwards, Captain of the Host; Companion Thornton Davis, P. S.; Companion Jeremiah Cropper, R. A. C.; Companion George R. Williams, M. 3d V.; Companion Simon Archer, M. 2d V.; Companion Richard Herod, M. 1st V.; and Companion James E. Cooper, Sentinel.

Keystone Chapter, No. 11, R. A. M., was organized December 27th, 1881, in Georgetown, D. C., and chartered by the Grand Chapter of the District of Columbia. Officers as follows: M. Ex. Companion John A. Butler, High Priest; Companion Benj. F. Dailey, King; Companion Gates Dixon, Scribe.

The Council of M. Ex. H. P's., instituted December 3d, 1872, A. Inv. 2402, Companion Charles C. Johnson, M. Ex. G. H. P.; Companion Robert H. Summerville, Secretary; Companion John H. Burrill, Treasurer; Companion Isaac Clark, Herald; Companion William H. Myers, Chaplain; Companion Adolphus Hall, Scribe; Companion W. H. Edinburg, J. W.; Companion G. Henry Burch, Conductor; Companion Charles Hunt, Guard.

GRAND CHAPTER, ROYAL ARCH.—Mount Vernon Chapter, No. 4, Royal Arch Masons, organized 1850, District of Columbia; Union Chapter, No. 5, of Georgetown, organized 1854, District of Columbia; Rising Sun Chapter, No. 6, organized 1865, Alexandria, Va.; all working under a charter from Union Grand Chapter for the State of Maryland, met in convention at Masonic Hall, on the 5th day of January, 1866, to organize a Grand Chapter for the District of Columbia. Companion W. H. Thomas was elected presiding officer, and Companion John G. Goines, secretary. The convention held meetings as follows: February 6th, February 20th and March 19th. At the first session a committee of five were appointed to select grand officers who were as follows:

- Companion, Thomas Brown, Chairman.
- Companion, A. Hall.
- Companion, Isaac Clark.
- Companion, J. H. Davis.
- Companion, Charles Hunt.

A committee of three was appointed to design and have prepared a seal for the Grand Chapter—Companions Charles Hunt, R. H. Summerville and John A. Gray. The second session of the convention, held February 6th, 1886, received reports from committees as follows: The Committee on Grand Officers, M. E. G. High Priest, Companion Adolphus Hall; Companion W. H. Thomas, Grand King; Companion Charles Hunt, Scribe; Companion J. H. Davis, Grand Treasurer; Companion J. H. Smallwood, G. S.; Companion W. H. Edinburgh, Grand Captain of the Host; Companion R. H. Summerville, G. P. S.; Companion John T. Costin, Grand R. A. C.; Companions Thomas Brown and John E. Lemmons, Masters of V. S.

The Committee on Seal submitted design for seal for Grand Chapter: "A seven-pointed star within a double circle marked Grand Chapter of the District of Columbia, A. Ino. 2395."

The convention elected the following as officers of the Grand Chapter:

Most Excellent Companion, Adolphus Hall, Grand High-Priest,
 Most Excellent Companion, Charles Hunt, Grand King,
 Most Excellent Companion, W. H. Edinburg, Grand Scribe,
 Most Excellent Companion, R. H. Summerville, Grand Secretary,
 Most Excellent Companion, Thomas Brown, Grand Treasurer.

The third session was held February 20th, 1866. The convention notified Union Grand Chapter of H. R. A. Masons for the State of Maryland of the action of the convention in forming a Grand Chapter of H. R. A. Masons for the District of Columbia, and that they would have a public installation of the officers of the Grand Chapter, and invited the Grand Chapter of Maryland, with the subordinate Lodges and Simon and Henderson Commanderies to attend the installation. A committee was appointed to arrange the same, composed of Companions R. H. Summerville, chairman, Isaac Bell, Clem Beckett and Thomas Brown. Most Excellent Companions John A. Gray and John T. Costin were named as orators of the day.

The fourth session of the convention was held March 19th, 1866. At this session the constitution was adopted, the date of organization of the Grand Chapter R. A. Masons

for the District of Columbia fixed as January 5th, 1866, A. Ino. 2395; March 30th, 1866, fixed as the date for the installation, and the original design of the seal modified.

The companions who composed that convention did their work well. From this primitive beginning, Royal Arch Masonry has stretched the mantle of her benign influence over almost every State in the Union, thus laying the foundation upon which to erect a superstructure which was designed not only to reflect credit and honor upon the illustrious companions who composed the convention, but as well upon the Grand Chapter.

At the first meeting of the convention, held at Masonic Hall, Washington, D. C., on the 30th day of March, A. L. 5856, A. Ino. 2396, Companion W. H. Thomas, Past Grand High Priest of Union Grand Chapter, H. R. A. M. of Maryland, presiding, and the following companions were present:

Companion John A. Gray, P. D. G. H. P.

Companion Adolphus Hall,	Companion Charles Twine,
Companion John Bell,	Companion James Davenport.
Companion Steven Owen,	Companion James H. Brown.
Companion James Wear,	Companion William H. Toler.
Companion Charles Johnson,	Companion J. H. A. Scheurman,
	Companion R. H. Summerville.

Most Excellent Companion W. H. Thomas, P. Gr. H. P., installed the officers of the Grand Chapter as follows:

Most Excellent Companion Adolphus Hall, M. E. Gr. H. Priest,
 Most Excellent Companion Charles Hunt, M. E. Gr. H. King,
 Most Excellent Com. Wm. H. Edinburg, M. E. Gr. H. Scribe,
 Most Excellent Com. Thomas Brown, M. E. Gr. H. Treasurer,
 Most Excellent Com. R. H. Summerville, M. E. Gr. H. Secretary.

Most Excellent Companion Adolphus Hall, Grand High Priest, made the appointments, which were duly installed: Companion, John H. Davis, of Rising Sun Chapter, of Alexandria, Va., Deputy Grand High Priest; Companion Isaac Clark, Captain of the Host; Companion James H. Hill, Grand Chaplain; Companion John Magruder, Grand Guard.

Thus the Grand Chapter took its place in the galaxy,

of Grand Chapters on the evening of March 30th, 1866, with three subordinate Chapters constituting the jurisdiction, namely, Mount Vernon, No. 1, located in the City of Washington, D. C.; Union, No. 2, located in the City of Georgetown, D. C., and Rising Sun, No. 3, located in the City of Alexandria.

These Chapters were rechartered March 30th, 1866, as Nos. 1, 2 and 3, surrendering their old warrants issued by African Grand Chapter of Pennsylvania and Union Grand Chapter of Maryland.

The Grand Chapter of Holy Royal Arch Masons for the District of Columbia and its jurisdiction launched upon its career of usefulness, to become strong and vigorous in disseminating and perpetuating the tenets of Royal Arch Masonry. Since the organization of the Grand Chapter for the District of Columbia and its jurisdiction, they have chartered the following:

- Mount Vernon Chapter, No. 1, Washington, D. C., 1866, rechartered.
- Union Chapter, No. 2, Washington, D. C., 1866, rechartered.
- Rising Sun Chapter, No. 3, Alexandria, Va., 1866, rechartered.
- Ezra Chapter, No. 4, New Orleans, La., 1866, rechartered.
- Prince Hall Chapter, No. 5, Washington, D. C., 1870.
- Richmond Chapter, No. 6, Richmond, Va., 1871.
- St. John's Chapter, No. 7, Washington, D. C., 1873.
- King Hiram Chapter, No. 8, Washington, D. C., 1873.
- Alpha Chapter, No. 9, New Orleans, La., 1879.
- Prince Hall Chapter, No. 10, Honston, Texas, 1880.
- Keystone Chapter, No. 11, Georgetown, D. C., 1881.
- Mount Horeb Chapter, No. 12, Charleston, S. C., 1882.
- Captain Stone Chapter, No. 13, Baton Rouge, La., 1882.
- Zernbbabel Chapter, No. 14, Wilmington, N. C., 1882.
- Zerubbabel Chapter, No. 15, Jacksonville, Fla., 1883.
- Blooming Chapter, No. 16, Raleigh, N. C., 1883.
- Hiram Chapter, No. 17, Jacksonville, Fla., 1884.
- Aaron Chapter, No. 18, Key West, Fla., 1884.
- Potomac Chapter, No. 19, W. Va., 1885.
- King Hiram Chapter, No. 20, Fernandina, Fla., 1887.
- Georgia Chapter, No. 21, Savannah, Ga., 1890.
- St. John Chapter, No. 22, Lumber City, Ga., 1891.
- Prince Hall Chapter, No. 23, Atlanta, Ga., 1891.
- Branhamis Chapter, No. 24, Savannah, Ga., 1891.
- Joshua Chapter, No. 25, Waycross, Ga., 1893.
- Mount Pleasant Chapter, No. 26, Palatka, Fla., 1894.
- Stone Square Chapter, No. 27, Thomasville, Ga., 1895.
- Acme Chapter, No. 28, Quince, Ga., 1895.

These make a total of twenty-eight (28) Chapters warranted by this Grand Chapter. Of these Chapters, Rising Sun Chapter, No. 3, and Richmond Chapter, No. 6, withdrew for the purpose of taking part in the formation of the Grand Chapter of Holy Royal Arch Masonry for the State of Virginia; Rising Sun, No. 6, Ezra Chapter, No. 4, of New Orleans; Alpha Chapter, No. 9, located at New Orleans, La., and Cap Stone Chapter, No. 13, located at Baton Rouge, La., assisted in the formation of the Grand Chapter, H. R. A. Masons for the State of Louisiana. Prince Hall Chapter, No. 10, located at Houston, in the State of Texas, assisted in the formation of the Grand Chapter Holy R. A. Masons for Texas. Zerubbabel Chapter, No. 15, located at Jacksonville, Fla.; Hiram Chapter, No. 17, located at Jacksonville, Fla.; Aaron Chapter, No. 18, located at Key West, Fla.; King Hiram Chapter, No. 20, located at Fernandina, Fla., and Mount Pleasant Chapter, No. 26, located at Palatka, Fla., called a convention in August, 1897, and formed a Grand Chapter H. R. A. Masons for the State of Florida. Thus it will be seen that this Grand Chapter was a prime factor in the organization of the Grand Chapter in the State of Virginia, the Grand Chapter in the State of Louisiana, the Grand Chapter in the State of Texas, and the Grand Chapter in the State of Florida. Eleven (11) Chapters have withdrawn, leaving seventeen (17) Chapters now members of this jurisdiction. It has established Capitular Masonry in the Atlantic and Gulf Coast States of the South and chartered the following Courts of Heroines of Jericho:

- Zerubbabel Court, No. 1, Georgetown, D. C., 1871.
- Rahab Court, No. 2, Key West, Fla., 1883.
- Datcher Court, No. 3, Washington, D. C., 1896.
- Victory Court, No. 4, Waycross, Ga., 1896.
- Naomi Court, No. 5, Blackshiar, Ga., 1897.
- Josephine Court, No. 6, Savannah, Ga., 1899.

This makes a total of six (6) Courts of Heroines of Jericho, thus showing a keen appreciation of the worth of the female relatives of the Companions as auxiliary to Royal Arch Masonry.

PAST GRAND HIGH
PRIESTS.

PAST GRAND
SECRETARIES.

J. A. Gray and J. T. Costin of
Gr. Chap. of Md., 1849 & 1850.
1866 Adolphus Hall,
1867 William H. Thomas,
1868 Charles Hunt,
1869 Isaac Clark,
1870 William H. Edinburg,
1871 Charles C. Johnson,
1872 Charles C. Johnson,
1873 Charles C. Johnson,
1877 William H. Myers,
1878 Thornton A. Jackson,
1879 J. R. Contee,
1880 J. Brooker Hutchings,
1883 John H. Burrill,
1885 John W. Freeman,
1887 S. A. W. Simms,
1888 Robert H. Summerville,
1890 Benj. F. Dailey,
1891 William F. Thomas,
1892 Noble N. Snowden,
1893 Horatio N. Smith,
1895 John N. Dorster,
1898 Samuel H. West,
1901 F. H. Cozzens.

.....
.....
R. H. Summerville,
Carter H. Stewart,
William H. Myers,
Robert A. Summerville,
Anthony Partener,
Charles Hunt,
Charles Hunt,
W. H. Myers,
J. F. N. Wilkinson,
J. H. Burrill,
J. B. Washington,
J. H. Burrill,
J. B. Washington,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
J. H. Burrill,
James O. Bampfield.

KNIGHTS TEMPLARS IN THE DISTRICT OF COLUMBIA.—
Simons Commandery, No. 13, now No. 1, chartered
December 18th, 1855, by the first African Grand Com-
mandery of the United States of North America. Head-
quarters at Philadelphia, Pa. Sir William Riley, Grand
Master; Sir William H. Sales, of Maryland, Deputy
Grand Master, and Sir Jonathan Davis, of Pa., M. D.,
Grand Recorder.

The following officers were duly installed: Sir John
T. Costin, Eminent Commander; Sir John A. Grey,
Generalissimo; Sir Ananias Herbert, Captain General; Sir
James Hebron, Prelate; Sir Carter A. Stewart, Treasurer;
Sir John F. Lemmons, Recorder; Sir W. H. Edinburgh,
S. W.; Sir Charles Hunt, J. W.; Sir William H. Thomas,
S. B.; and Sir William Tunnia, Warden.

Henderson Commandery, No. 13, chartered December

18th, 1855, A. O. 751, by the First African Grand Commandery of the United States of North America, Philadelphia, Pa. Grand officers present, Sir William Riley, Grand Master; Sir William H. Sales, D. G. M.; Sir Jonathan Davis, M. D., Grand Recorder. The following officers were duly installed: Sir Edward M. Thomas, Eminent Commander; Sir Robert A. Summerville, Generalissimo; Sir William H. Lewis, Captain General; Sir Adolphus Hall, Prelate; Sir Henry Dade, Treasurer; Sir James Mason, Reorder; Sir Daniel H. Smith, Senior Warden; Sir Philip Hamilton, Junior Warden.

Gethsemane Commandery, No. 16, now No. 3, chartered November 7th, 1867, by the Grand Commandery of Philadelphia, Pa. Sir Charles H. Twine, Eminent Commander; Sir John G. Goines, Generalissimo; Sir Albert Parker, C. G.; Sir Albert O. Jones, Prelate; Sir W. H. Brown, Reorder; Sir John Battles, Secretary; Sir Arthur Payne, J. W.; Sir Lewis Williams, Warden; Sir Eugene P. Minor, Sentinel.

Grand officers present: Sir Francis R. Belasque, E. B. C.; Sir William H. Thomas, D. G. Commander; Sir Robert H. Summerville, G. Gen.; Sir W. H. Edinburg, G. C. G.; Sir John A. Gray, G. Prelate; Sir Isaac Clark, S. W.; Sir John Bell, J. W.; Sir Jonathan Davis, G. Reorder; Sir Stephen Owens, G. S. Bearer; Sir John W. Freeman, G. Warden.

Mount Calvary Commandery, No. 14, chartered 1872, A. O. 751, by the G. C. of the D. C. Sir John E. Edwards, Eminent Commander; Sir A. W. Tucker, Generalissimo; Sir T. A. Jackson, Captain General; Sir A. W. Taneil, Prelate; Sir John H. Burrill, Treasurer; Sir John N. Dorster, Reorder; Sir R. N. Morris, S. W.; Sir Thornton Davis, J. W.; Sir Jeremiah Cropper, Warden Guard. The officers were duly installed by the grand officers.

THE GRAND COMMANDERY.—Grand Commandery of Knights Templars, organized January 16th, 1871, for the District of Columbia. Rising Sun Commandery, No. 11, Baltimore, Md., Simon Commandery, No. 12, Henderson Commandery, No. 13, and Gethsemane Commandery,

No. 16, working under the charter of the Grand Commandery of Philadelphia, Pa., met in convention on the above date and elected grand officers as follows:

Em. Sir Wm. H. Thomas, Grand Commander;
Sir Charles Howard, Deputy Grand Commander;
Sir Charles H. Twine, Gr. Generalissimo;
Sir Adolphus Hall, Grand Captain General;
Sir James H. Jackson, Grand Prelate;
Sir Horace Smith, Grand Senior Warden;
Sir John W. Heard, Grand Junior Warden;
Sir James H. Jackson, Grand Treasurer;
Sir John G. Goines, Grand Recorder.

The three old Commanderies surrendered their old warrants and took out warrants dated January 16th, 1871, and the following Commanderies have been chartered since:

Simon, No. 1, rechartered January 16th, 1871.
Henderson, No. 2, rechartered January 16, 1871.
Gethsemane, No. 3, rechartered January 16, 1871.
Mount Calvary, No. 4, chartered 1871.
Georgia, No. 7, chartered in 1872, Atlanta, Ga.
St. Phillips, No. 8, chartered in 1873, Savannah, Ga.

Past Right Eminent Grand Commanders served as follows:

R. E. Sir W. H. Thomas, Jan. 16, 1871.
R. E. Sir John A. Gray, Feb. 27, 1873.
R. E. Sir L. C. Bailey, Dec. 14, 1874.
R. E. Sir J. W. Booth, Nov. 2, 1876.
R. E. Sir A. W. Tancil, Nov. 26, 1877.
R. E. Sir John Battles, Nov. 17, 1879.
R. E. Sir Perry H. Carson, Feb. 29, 1880.
R. E. Sir Wm. H. Myers, Nov. 24, 1880.
R. E. Sir Carter A. Stewart, Nov. 27, 1882.
R. E. Sir John L. Hickman, Dec. 9, 1884.
R. E. Sir John W. Freeman, Nov. 24, 1886.
R. E. Sir Samuel H. West, Nov. 25, 1887.
R. E. Sir Samuel H. West, Nov. 14, 1889.
R. E. Sir T. A. Jackson, Nov. 19, 1890.
R. E. Sir Lewis H. Wayne, Nov. 26, 1891.
R. E. Sir John N. Dorster, Oct. 20, 1898.
R. E. Sir Henry C. Harris, Nov. 25, 1899.
R. E. Sir S. Roger Watts, Nov. 26, 1902.

Simon, Henderson and Gethsemane Commanderies were organized as aforesaid by the Grand Commandery of

Philadelphia, Pa. Mount Calvary, No. 4, Georgia, No. 7, and St. Philip's, No. 8, were chartered by the Grand Commandery of the District of Columbia.

Sirs William H. Thomas, John T. Costin, John A. Gray, D. P. Jones and Adolphus Hall were the founders of the higher degrees of Masonry in the District of Columbia.*

Acme Temple was organized under a dispensation granted by Imperial Grand Potentate John G. Jones to Deputy R. J. Fletcher, Chief Grand Rabban, its founders being the following named persons:

Potentate, Henry Warfield, 33rd degree.
 Chief Rabban, Alonzo Letherberry, 33rd degree.
 Assistant Chief Rabban, Philip T. Simmons, 32nd degree.
 Recorder, George M. Lee, 32nd degree.
 Treasurer, Moses H. Bennett, 32nd degree.
 O. G., Willis C. Rose, 32nd degree.
 O. G., Alfred Deadrick, 32nd degree.
 C. R., William J. Robinson, 32nd degree.
 H. P. & P., William Donnell, 32nd degree.
 S. C. M., Henry Maxwell, 32nd degree.
 O., C. C. Moore, 32nd degree.
 O. G., Jack W. Robinson, 32nd degree.
 A. J. Walton, 32nd degree.
 H. D. Stokes, 32nd degree.
 Christopher Garvey, 32nd degree.
 James Phelps, 32nd degree.
 E. M. Williamson, 32nd degree.
 William Payne, 32nd degree.
 Granville Nicholson, 32nd degree.

The above named were initiated for the purpose. It was granted a charter at the meeting of the Imperial Council, the 26th of December, 1896.

NOBLES OF THE MYSTIC SHRINE.—To become a member of the order of the Nobles of the Mystic Shrine, the applicant, according to the law of the Imperial Council, must be a regular Knight Templar in good standing, or a thirty-second degree Mason of the Ancient Accepted Scottish

*Memoirs of Wm. H. Bruce, Clement Beckett, John W. Freeman, P. G. M. John F. Cook, and P. G. M. Wm. H. Meyers; Memoirs of John A. Gray, and the Records of Commanderies, 1855 to 1901.

Rite of the Obedience of the Supreme Council for the United States, Northern and Southern and African dependencies or Masonic jurisdiction of such rite.

An offence committed by a Noble which has caused his suspension or expulsion in any order membership in which is a prerequisite to this order, such expulsion or suspension must similarly affect his standing in his Temple.

To continue a member every Noble must remain in good standing in the prerequisite bodies to which he belongs. Should he be a member in both a Commandery and Consistory he must continue in good standing in both or he forfeits his membership as a Shriner.

WOMAN.—As Masonry, at its origin, and through many centuries, was occupied solely with physical labors, in which females do not participate, the instructions of ancient Masonry are only suited to the male sex. Consequently, women would not find themselves interested in our symbolical Lodges. But there are Masonic rites which invite the wives, sisters and daughters of Freemasons, who may desire it, to our venerable order.* The rite practiced by the Grand Orient of France and the American adopted rite, or Order of the Eastern Star, are extremely interesting forms of Masonic instruction, and are adapted to the circumstances of the female sex. Courts of Heroines of Jericho may be found in all States.

The following Chapters have been established:

Queen Esther, Chapter No. 1.	Prince Hall.
Queen of Sheba.	Heroines of Jericho.
Gethsemane.	Zerubbabel Court.
Miriam.	Datcher Court.

MASONIC HALL.—For many years the Craft in the District of Columbia were housed in rented buildings. This condition of affairs continued until 1893, when Right Worshipful Brother Henry Coleman was elected Grand Master. His great desire was to secure a permanent home

*See Signet of Solomon or Freemason's Daughter, by C. L. Arnold.

Lady Freemason, Countess Hadick was regularly initiated in Hungarian Lodge of F. A. A. M., in 1762, the first and last woman ever made a Mason. Masonic Eclectic, p. 202.

for the Masonic bodies in this jurisdiction. After a careful financial examination of the condition of the Craft and cost of a suitable Temple, he called to his assistance P. G. M. Leonard C. Bailey, who is ever ready to give a helping hand in all matters for the good of mankind. These two Brothers, like Jonathan and David, could be seen wending their way from one real estate exchange to another looking for a suitable hall. They finally settled upon and purchased the property located on Virginia Avenue, S. E., which was once the Masonic home of Naval Lodge, F. A. A. M (white). The building was put in thorough repair for the accommodation of all the Masonic bodies in the District of Columbia. The cost of building and ground was \$10,000; repairs and other expenses will make the property cost, when the entire debt is paid, \$15,000. The remaining debt is \$2,000, which can be paid at any time.

RELIEF ASSOCIATION.—The Masonic Union Relief Association of the District of Columbia, organized February 27th, 1872, incorporated September 26th, 1872.

Officers: John F. Cook, President, Wm. Beckett, Treasurer.
 John T. Lucas, Vice-President, Wm. P. Ryder, Secretary.

Directors: John F. Cook, Jonathan R. Contee, Geo. Cook, Wm. P. Ryder, Henry Piper, John L. Webster, W. H. Gray, Robert Williams, John G. Goines, Frederick Mason, Charles Hunt, Geo. W. Williams, Geo. M. Winters, Ludwell Lee, Wm. Beckett, John Battle, John T. Lucas, Robert T. Iverson, Charles W. Proctor.

General meetings are held annually on the third Wednesday in March for the election of officers, etc. The directors meet monthly at Masonic Hall, Fifth Street and Virginia Avenue, S. E.

CHAPTER XVI.

FREEMASONRY IN MARYLAND—1825.

MOST WORSHIPFUL UNITED GRAND LODGE A. F. & A. M. OF THE STATE OF MARYLAND.—The first Lodge of colored Masons constituted in the State of Maryland was warranted February 2d, 1825, by the First Independent African Grand Lodge of North America, No. 1, of the State of Pennsylvania, Peter Richmond, Grand Master; Richard Parker, Deputy Grand Master; Thomas Depee, Grand Senior Warden, and Prim Clover, Grand Junior Warden (chartered by the Grand Lodge of England, 1815, His Serene Highness, Henry Frederick, Duke of Cumberland, Grand Master), under the title of Friendship Lodge, No. 6, of Baltimore, Md., after which St. James Lodge and Enterprise Lodge were warranted by the same authority. In 1845 these three subordinate Lodges created the first colored Grand Lodge of the State of Maryland. In 1847 another Grand Lodge was organized by and under authority of the National Grand Lodge. These two Grand Lodges remained in the field until 1876, when, being convinced that the object which each grand body sought to accomplish would be better subserved by a union of the two, accordingly efforts to consolidate were made by the leading members of the two organizations with well-merited success. Articles of agreement, forming a basis of union, were duly signed by commissioners. A general assembly of Masons under the auspices of the two Grand Lodges took place at Douglas Institute on September 12th, 1876. Rev. James A. Handy, Grand Master of the First Colored Grand Lodge and Nathaniel Burgess, Grand Master of the Union Grand Lodge, were present. The report of the

commissioners was ratified, and the First Union Colored Grand Lodge of the State of Maryland was then organized as a result of the union. In 1878 this name was changed to the M. W. United Grand Lodge of the State of Maryland, and has remained so ever since. It is regretted that the records of the two Grand Lodges prior to 1876 have been lost or destroyed, therefore the authentic history



SAMUEL E. YOUNG,
Grand Master of Maryland, 1895.

of the Craft in this jurisdiction must date from the union in 1876.

The following is a list of the grand officers from 1876 to 1902:

Grand officers, 1876—

James A. Handy,
Causman H. Gaines,
William H. Brown,
Richard H. Freeman,
John T. Brown,
William E. Wilkes,

Grand Master.
Deputy Grand Master.
Grand Senior Warden.
Grand Junior Warden.
Grand Treasurer.
Grand Secretary.

Grand officers, 1877—

James A. Handy,	Grand Master.
C. H. Gaines,	Deputy Grand Master.
W. H. Brown,	Grand Senior Warden.
Richard Freeman,	Grand Junior Warden.
John T. Brown,	Grand Treasurer.
William E. Wilkes,	Grand Secretary.

Grand officers, 1878—

James A. Handy,	Grand Master.
C. H. Gaines,	Deputy Grand Master.
J. B. Sanks,	Grand Senior Warden.
J. H. Smith,	Grand Junior Warden.
J. T. Brown,	Grand Treasurer.
Wm. E. Wilkes,	Grand Secretary.

Grand officers, 1879—

Robert H. Gibbs,	Grand Master.
J. B. Sanks,	Deputy Grand Master.
Wm. F. Taylor,	Grand Senior Warden.
J. T. Tubman,	Grand Junior Warden.
J. T. Brown,	Grand Treasurer.
J. H. Hill,	Grand Secretary.

Grand officers, 1880—

Wm. F. Taylor,	Grand Master.
George Myers,	Deputy Grand Master.
Blake Downs,	Grand Senior Warden.
John R. Keene,	Grand Junior Warden.
Geo. W. Milbourne,	Grand Treasurer.
Wm. E. Wilkes,	Grand Secretary.

Grand officers, 1881—

Isaac Myers,	Grand Master.
James H. Hill,	Deputy Grand Master.
Isaac H. Howard,	Grand Senior Warden.
J. T. Johnson,	Grand Junior Warden.
Geo. W. Milbourne,	Grand Treasurer.
J. H. Smith,	Grand Secretary.

Grand officers, 1882—

Isaac Myers,	Grand Master.
James H. Hill,	Deputy Grand Master.
George Myers,	Grand Senior Warden.
J. M. Boardly,	Grand Junior Warden.
Geo. W. Milbourne,	Grand Treasurer.
John H. Smith,	Grand Secretary.

Grand officers, 1883—

James B. Sanks,	Grand Master.
James H. Hill,	Deputy Grand Master.
George Myers,	Grand Senior Warden.
J. M. Boardly,	Grand Junior Warden.
Geo. W. Milbourne,	Grand Treasurer.
John H. Smith,	Grand Secretary.

Grand officers, 1884—

James B. Sanks,	Grand Master.
John H. Smith,	Deputy Grand Master.
George Myers,	Grand Senior Warden.
Geo. W. Turner,	Grand Junior Warden.
Geo. W. Milbourne,	Grand Treasurer.
Charles R. Matthews,	Grand Secretary.

Grand officers, 1885—

H. P. Ringgold,	Grand Master.
Lemuel G. Griffin,	Deputy Grand Master.
George Myers,	Grand Senior Warden.
Samuel E. Young,	Grand Junior Warden.
Geo. W. Milbourne,	Grand Treasurer.
Charles R. Matthews,	Grand Secretary.

Grand officers, 1886—

Lemuel G. Griffin,	Grand Master.
George Myers,	Deputy Grand Master.
Samuel E. Young,	Grand Senior Warden.
James Whipper,	Grand Junior Warden.
John R. Keen,	Grand Treasurer.
John H. Smith,	Grand Secretary.

Grand officers, 1887—

Lemuel G. Griffin,	Grand Master.
Samuel E. Young,	Deputy Grand Master.
James E. Payne,	Grand Senior Warden.
J. L. H. Smith,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. H. Smith,	Grand Secretary.

Grand officers, 1888—

Lemuel G. Griffin,	Grand Master.
Samuel E. Young,	Deputy Grand Master.
J. L. H. Smith,	Grand Senior Warden.
T. H. Young,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. H. Smith,	Grand Secretary.

Grand officers, 1889—

Isaac H. Howard,
J. L. H. Smith,
W. W. Gaskins,
Charles H. Murphy,
J. R. Keene,
J. H. Smith,

Grand Master.
Deputy Grand Master.
Grand Senior Warden.
Grand Junior Warden.
Grand Treasurer.
Grand Secretary.

Grand officers, 1890—

Samuel E. Young,
J. H. Smith,
Jarvis Griffin,
Isaac H. Richardson,
J. R. Keene,
W. W. Lewis,

Grand Master.
Deputy Grand Master.
Grand Senior Warden.
Grand Junior Warden.
Grand Treasurer.
Grand Secretary.

Grand officers, 1891—

Samuel E. Young,
J. H. Smith,
J. C. Simmes,
James N. Davis,
J. R. Keene,
J. L. H. Smith,

Grand Master.
Deputy Grand Master.
Grand Senior Warden.
Grand Junior Warden.
Grand Treasurer.
Grand Secretary.

Grand officers, 1892—

Samuel E. Young,
J. H. Smith,
J. H. Slocum,
Basil Kell,
J. R. Keene,
J. L. H. Smith,

Grand Master.
Deputy Grand Master.
Grand Senior Warden.
Grand Junior Warden.
Grand Treasurer.
Grand Secretary.

Grand officers, 1893—

Samuel E. Young,
J. H. Smith,
J. C. Simms,
Basil Kell,
J. R. Keene,
J. L. H. Smith,

Grand Master.
Deputy Grand Master.
Grand Senior Warden.
Grand Junior Warden.
Grand Treasurer.
Grand Secretary.

Grand officers, 1894—

Samuel E. Young,
J. H. Smith,
W. W. Lewis,
Basil Kell,
J. R. Keene,
J. L. H. Smith,

Grand Master.
Deputy Grand Master.
Grand Senior Warden.
Grand Junior Warden.
Grand Treasurer.
Grand Secretary.

Grand officers, 1895—

W. W. Lewis,	Grand Master.
Charles H. Giles,	Deputy Grand Master.
W. E. Tilghman,	Grand Senior Warden.
Albert Gant,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. L. H. Smith,	Grand Secretary.

Grand officers, 1896—

W. W. Lewis,	Grand Master.
Charles H. Giles,	Deputy Grand Master.
W. E. Tilghman,	Grand Senior Warden.
Basil Kell,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. L. H. Smith,	Grand Secretary.

Grand officers, 1897—

W. W. Lewis,	Grand Master.
Charles H. Giles,	Deputy Grand Master.
Geo. W. Johnson,	Grand Senior Warden.
Basil Kell,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. L. H. Smith,	Grand Secretary.

Grand officers, 1898—

James H. Hill,	Grand Master.
W. E. Tilghman,	Deputy Grand Master.
Thos. H. Smith,	Grand Senior Warden.
A. B. P. Garver,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. L. H. Smith,	Grand Secretary.

Grand officers, 1899—

J. H. Hill,	Grand Master.
Wm. E. Tilghman,	Deputy Grand Master.
Thos. H. Smith,	Grand Senior Warden.
William Cooper,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. H. L. Smith,	Grand Secretary.

Grand officers, 1900—

Wm. E. Tilghman,	Grand Master.
Geo. W. Johnson,	Deputy Grand Master.
W. G. Strange,	Grand Senior Warden.
C. H. Young,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. H. L. Smith,	Grand Secretary.

Grand officers, 1901—

Wm. E. Tilghman,	Grand Master.
W. W. Gaskins,	Deputy Grand Master.
W. G. Strange,	Grand Senior Warden.
Albert Gant,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. H. L. Smith,	Grand Secretary.

Grand officers, 1902—

Wm. E. Tilghman,	Grand Master.
W. W. Gaskins,	Deputy Grand Master.
W. G. Strange,	Grand Senior Warden.
Albert Gant,	Grand Junior Warden.
J. R. Keene,	Grand Treasurer.
J. H. L. Smith,	Grand Secretary.

ROYAL ARCH MASONRY IN MARYLAND.—In the year 1847 the Grand Chapter of Pennsylvania granted several warrants for the establishment of Royal Arch Lodges in the State of Maryland. In 1849 a convention was held in the city of Baltimore for the purpose of organizing a Grand Chapter for the State of Maryland, which was consummated by the election of Rev. Brother David P. Jones Grand High Priest and other grand officers. This Chapter is known as Union Holy Royal Arch Grand Chapter of the State of Maryland. This was the first Grand Chapter south of Philadelphia, Pa. On June 9th, 1854, David P. Jones, M. E. G. H. P., granted a charter to Thomas Tascoc, Adolphus Hall, Hiram Gray, who were Royal Arch Masons and members of Mount Vernon Chapter, and who withdrew for the purpose of organizing Union Chapter. This Grand Chapter organized Rising Sun, No. 6, in Alexandria, Va.

The upper degrees were not successful south of Philadelphia, prior to 1865. In this year there were only six chartered and established Royal Arch Chapters south of Pennsylvania as follows: Three in Baltimore City, two in the District of Columbia, and one in Delaware. Slavery and the war of Rebellion of 1861 prevented its spread, especially southward. In the year 1866 and onward it made rapid progress, spreading all over the south and west. In 1867 another Grand Chapter was organized by ambitious Royal Arch Masons in the city of Baltimore. There the

war in the upper degrees commenced and continued in this State until the year of 1876, when a convention of Royal Arch Masons was called to form a union of the two Grand Chapters, November 30th, 1876. This was consummated as follows:

Baltimore, 1876, A. D. 2406, November 30.—Morning Star and Union Holy Royal Arch Grand Chapters of the State of Maryland met in joint convention, with the following P. G. H. P's., Isaac Scott and William F. Taylor, in their proper stations, Companions James T. Westley and John N. Owens, D. G. H. P's., and other grand officers, in their respective stations. On motion of L. G. Griffin, the articles of agreement were read and adopted. On motion of Companion W. E. Wilkes that the chairman appoint a committee of seven to nominate officers for the M. E. Hiram Holy Grand Chapter, and the following companions were duly appointed, to-wit: Zachariah Sharper, Richard Freeman, William E. Wilkes, Emory J. Augustus, Samuel Pritchard, John H. Owens and ——— Hall. The committee retired and on their return submitted the following report:

M. E. G. H. Priest, Samuel H. Freeman, vs. Zachariah Shorter.
 Dept. M. E. G. H. Priest, Samuel E. Young, vs. John H. Owens.
 M. E. G. H. King, Samuel Pritchard, vs. H. P. Ringgold.
 M. E. G. H. Scribe, Eben Gibbs, vs. J. Murry Ralph.
 M. E. G. H. Secretary, Chas. P. Mathews, vs. Geo. R. Wilson.
 M. E. G. H. Treasurer, John B. Lanks, vs. John T. Brown.

The report of the committee was adopted and the convention adjourned sine die.

HENRY J. RINGGOLD, Secretary.

November 30th, 1876, the Most Excellent Hiram Holy Royal Arch Grand Chapter was opened by Companion P. G. H. Priest James T. Westley, in form, with sufficient companions to form the Grand Chapter, after which the election for grand officers was held and resulted as follows:

M. E. G. H. Priest, Richard H. Freeman,
 R. E. D. G. Priest, Samuel E. Young,
 R. E. Grand King, Samuel Pritchard,
 R. E. Grand Scribe, Ebenezer Gibbs,
 R. E. Grand Scribe, Charles R. Mathews,
 R. E. Grand Secretary, John T. Brown.

After they were installed the Grand Chapter was called off, December 11th, 1877. Officers elected:

M. E. G. H. Priest, Samuel E. Young,
R. E. D. Grand Priest, Walter Sorrell,
R. E. Grand King, Nathaniel T. Burges,
R. E. Grand Scribe, Isaac H. Howard,
R. E. Grand Secretary, Charles R. Mathews,
R. E. Grand Treasurer, John T. Brown,
R. E. Grand Chaplain, Joseph H. Lee.

Officers elected in 1878:

M. E. G. H. Priest, Samuel E. Young,
R. E. D. Grand H. Priest, Walter Sorrell,
R. E. Grand King, Nathaniel T. Burges,
R. E. Grand Scribe, Blake Downs,
R. E. Grand Secretary, Charles R. Mathews,
R. E. Grand Treasurer, John T. Brown,
R. E. Grand Chaplain, John T. Pierce.

Officers elected in 1879:

M. E. G. H. Priest, John B. Sanks,
R. E. D. Grand H. Priest, James H. Hill,
R. E. Grand King, Nathaniel Hill,
R. E. Grand Scribe, Blake Downs,
R. E. Grand Secretary, Charles R. Mathews,
R. E. Grand Treasurer, William F. Taylor,
R. E. Grand Chaplain, John T. Pierce.

Officers elected in 1880:

M. E. G. H. Priest, Ebenezer Gibbs,
R. E. D. G. H. Priest, Walter Sorrell,
R. E. Grand King, Blake Downs,
R. E. Grand Scribe, Isaac Howard,
R. E. Grand Secretary, Charles R. Mathews,
R. E. Grand Treasurer, William T. Taylor,
R. E. Grand Chaplain, John T. Pierce.

Officers elected in 1881:

M. E. Grand H. Priest, John T. Brown,
R. E. D. G. H. Priest, Walter Sorrell,
R. E. Grand King, James H. Hill,
R. E. Grand Scribe, John W. Moore,
R. E. Grand Secretary, Charles R. Mathews,
R. E. Grand Treasurer, William F. Taylor.

Officers elected in 1882:

M. E. G. High Priest, James H. Hill,
 R. E. D. Grand High Priest, Lewis Minor,
 R. E. Grand King, Hiram Watty,
 R. E. Grand Scribe, John W. Moore,
 R. E. Grand Secretary, Charles Mathews,
 R. E. Grand Treasurer, Daniel Sheridan.

Officers elected in 1883:

M. E. G. High Priest, George R. Wilson,
 R. E. D. Grand H. Priest, Walter Sorrell,
 R. E. Grand King, Blake Downs,
 R. E. Grand Scribe, John W. Moore;
 R. E. Grand Secretary, Charles Mathews,
 R. E. Grand Treasurer, Daniel Sheridan.

Officers elected in 1884:

M. E. Grand High Priest, Geo. R. Wilson,
 R. E. D. Grand High Priest, Walter Sorrell,
 R. E. Grand King, Blake Downs,
 R. E. Grand Scribe, John W. Moore,
 R. E. Grand Treasurer, James Jackson,
 R. E. Grand Secretary, Charles Mathews.

Officers elected in 1885:

M. E. Grand High Priest, Blake Downs,
 R. E. Deputy Grand H. P., Lewis Minor,
 R. E. Grand King, John W. Moore,
 R. E. Grand Scribe, Washington Queen,
 R. E. Grand Treasurer, James Jackson,
 R. E. Grand Secretary, William E. Wilkes.

Officers elected in 1886:

M. E. Grand High Priest, Lewis Minor,
 R. E. D. Grand High Priest, John W. Moore,
 R. E. Grand King, Washington Queen,
 R. E. Grand Scribe, B. H. Walker,
 R. E. Grand Secretary, William E. Wilkes,
 R. E. Grand Treasurer, James Jackson.

Officers elected in 1887:

M. E. Grand High Priest, John W. Moore,
 R. E. D. Grand High Priest, Geo. H. Roy,
 R. E. Grand King, Barrett Walker,
 R. E. Grand Scribe, Isaac Howard,
 R. E. Grand Secretary, William E. Wilkes,
 R. E. Grand Treasurer, Samuel E. Young.

Officers elected in 1888:

M. E. Grand High Priest, Washington Queen,
R. E. D. Grand High Priest, A. L. Bunting,
R. E. Grand King, B. H. Walker,
R. E. Grand Scribe, S. I. Haines,
R. E. Grand Secretary, William E. Wilkes,
R. E. Grand Treasurer, John B. Sanks.

Officers elected in 1889:

M. E. Grand High Priest, S. T. Hines,
R. E. D. Grand High Priest, W. W. Gaskins,
R. E. Grand King, T. H. Booze,
R. E. Grand Scribe, J. C. Simms,
R. E. Grand Treasurer, Blake Downs,
R. E. Grand Secretary, James Hill.

Officers elected in 1890:

M. E. Grand High Priest, W. W. Gaskins,
R. E. D. Grand High Priest, Joshua C. Simms,
R. E. Grand King, T. H. Booze,
R. E. Grand Scribe, Samuel Jackson,
R. E. Grand Treasurer, Blake Downs,
R. E. Grand Secretary, J. H. Hill.

Officers elected in 1891:

M. E. Grand High Priest, W. W. Gaskins,
R. E. D. Grand High Priest, J. H. Booze,
R. E. Grand King, Gatewood,
R. E. Grand Scribe, Joseph Jarvis,
R. E. Grand Treasurer, Blake Downs,
R. E. Grand Secretary, J. H. Hill.

Officers elected in 1892:

M. E. Grand High Priest, Joshua C. Simms,
R. E. D. Grand High Priest, J. H. Booze,
R. E. Grand King, J. W. Nickols,
R. E. Grand Scribe, R. T. Harris,
R. E. Grand Secretary, James Hill,
R. E. Grand Treasurer, Blake Downs.

Officers elected in 1893:

M. E. Grand High Priest, J. H. Booze,
R. E. D. Grand High Priest, Richard Harris,
R. E. Grand King, Jacob T. Dunton,
R. E. Grand Scribe, Benjamin Nicholson,
R. E. Grand Secretary, James H. Hill,
R. E. Grand Treasurer, W. W. Gaskins.

Officers elected in 1894:

M. E. Grand High Priest, Benjamin Nicholson,
 R. E. D. Grand High Priest, Nathaniel Hill,
 R. E. Grand King, Jacob T. Dunton,
 R. E. Grand Scribe, Frank Perry,
 R. E. Grand Secretary, James H. Hill,
 R. E. Grand Treasurer, W. W. Gaskins.

Officers elected in 1895:

M. E. Grand High Priest, Franklin Perry,
 R. E. Deputy Gr. High Priest, J. T. Dunton,
 R. E. Grand King, D. T. Harrod,
 R. E. Grand Scribe, Joseph Slacum,
 R. E. Grand Secretary, James Hill,
 M. E. Grand Treasurer, W. W. Gaskins.

Officers elected in 1896:

M. E. Grand High Priest, Nathaniel Hill,
 R. E. Deputy Gr. High Priest, J. W. Nickols,
 R. E. Grand King, Joseph Green,
 R. E. Grand Scribe, John A. Hopewell,
 R. E. Grand Secretary, James H. Hill,
 R. E. Grand Treasurer, W. W. Gaskins.

Officers elected in 1897:

M. E. Gr. High Priest, James W. Nickols,
 R. E. Deputy Gr. High Pr. John A. Hopewell,
 R. E. Grand King, Nelson Walker,
 R. E. Grand Scribe, Handy Coleman,
 R. E. Grand Secretary, James Hill.
 R. E. Grand Treasurer, G. Washington Queen.

Officers elected in 1898:

M. E. Gr. High Priest, John A. Hopewell,
 R. E. D. Gr. High Priest, Nelson Walker,
 R. E. Grand King, Handy Coleman,
 R. E. Grand Scribe, James Harris,
 R. E. Grand Secretary, James Hill,
 R. E. Grand Treasurer, Geo. W. Queen.

Officers elected in 1899:

M. E. Gr. High Priest, Nelson Walker,
 R. E. D. Gr. High Priest, Handy Coleman,
 R. E. Grand King, James Harris,
 R. E. Grand Scribe, D. T. Harrod,
 R. E. Grand Treasurer, Geo. W. Queen,
 R. E. Grand Secretary, J. H. Hill.

Officers elected in 1900:

M. E. Gr. High Priest, Handy Coleman,
R. E. D. Gr. H. Priest, John H. Murphy,
R. E. Grand King, George Rideout,
R. E. Grand Scribe, Thomas Johnson,
R. E. Grand Treasurer, W. W. Gaskins,
R. E. Grand Secretary, James Hill.

Officers elected in 1901:

M. E. Gr. High Priest, John H. Murphy,
R. E. D. Gr. High Priest, David T. Harrod,
R. E. Grand King, Caleb Robinson,
R. E. Grand Scribe, Edward Richardson,
R. E. Grand Treasurer, W. W. Gaskins,
R. E. Grand Secretary, James H. Hill.

St. Andrew's Grand Commandery, Knights Templars, was organized in Baltimore, February 19th, 1873, A. O. 755. Sir James T. Westley was the first Right Eminent Grand Commander. The grand officers were installed by P. R. E. Grand Commander William H. Thomas of Washington, D. C., as follows:

Sir James T. Westley, R. E. G. Commander,
Sir William E. Wilkes, V. E. D. G. Commander,
Sir Peter Barnes, G. Généralissimo,
Sir Horace Smith, G. C. General,
Sir Fletcher Augustus, G. Treasurer,
Sir John W. Pratt, G. Recorder,
Sir Henry P. Ringgold, G. S. Warden,
Sir George H. Hughes, G. J. Warden,
Sir James E. Bowerman, G. Standard Bearer,
Sir L. B. Barrett, G. Sword Bearer,
Sir John T. Veal, G. Warden,
Sir J. E. Augustus, Guard,
Sir E. Gibbs, Guard,
Sir William J. Polk, Guard.

The past grand officers are as follows:

P. R. E. G. Commander, James T. Westley,
P. R. E. G. Commander, Charles Howard,
P. R. E. G. Commander, William E. Wilkes,
P. R. E. G. Commander, Samuel W. Chase,
P. R. E. G. Commander, L. T. Griffin,
P. R. E. G. Commander, Henry P. Ringgold,
P. R. E. G. Commander, William E. Emerson,

P. R. E. G. Commander, Hiram Watty,
P. R. E. G. Commander, George W. Thomas,
P. R. E. G. Commander, Samuel H. Jackson,
P. R. E. G. Commander, Edward Carty,
P. R. E. G. Commander, Isaac Brown,
P. R. E. G. Commander, D. P. Seaton,
P. R. E. G. Commander, Andrew L. Bunting,
P. R. E. G. Commander, John T. Tubman,
P. R. E. G. Commander, Walter W. Gaskins,
P. R. E. G. Commander, Charles H. Murphy,
P. R. E. G. Commander, Watson Coleman,
P. R. E. G. Commander, George E. Hazetton.

See official records of Grand and Subordinate bodies, 1825-1902.

CHAPTER XVII.

FREEMASONRY IN DELAWARE—1838.

THE first Lodge, Star of the East Lodge, No. 21, was chartered by Grand Master George Clark of African Grand Lodge of Pennsylvania in 1838. According to previous notice and arrangement, the Masters, Wardens and legal representatives of the subordinate Lodges of the State of Delaware, viz., Star of the East Lodge, No. 21, Rising Sun Lodge, No. 28, and Meridian Sun Lodge, No. 29 (formerly under the Grand Lodge for the State of Pennsylvania), met in convention in the Masonic Hall in Fifth Street on June 9th, 1849, to take in consideration the formation of a Grand Lodge in the State of Delaware. This was consummated by the election of the following named brethren for the ensuing year. They were installed by Jacob Jenkins, M. W. Grand Master, of Pennsylvania, and Peter Anderson, R. W. D. G. Master, of the same State:

Levi Anderson, M. W. Grand Master.
 Moses G. Wilson, R. W. D. G. Master.
 William Blunt, R. W. S. G. Warden.
 Michael Sterling, R. W. J. G. Warden.
 Bennitt P. Hill, R. W. G. Treasurer.
 Joseph H. Banks, R. W. G. Secretary.
 John E. Young, R. W. G. Cor. Secretary.
 Charles Webber, R. W. G. Pursuivant.
 Levi Medford, Jr., R. W. G. Tiler.
 Alexander Watson, R. W. G. S. Deacon.
 Kennard Byard, R. W. G. J. Deacon.
 Benj. W. Sharper, R. W. G. M. C.
 Henry Weeks, R. W. G. S. Bearer.
 John Viney, R. W. G. Marshal.
 Daniel Russell, R. W. G. Chaplain.
 Henry Johnson, R. W. G. Chaplain.
 Hemsley Jackson, R. W. G. Chaplain.
 Samuel Green, R. W. G. S.

The Grand Lodge continued to pursue its labors and exercise a supreme power over the subordinate Lodges opened under its jurisdiction in the State and out of the State where no Grand Lodge existed. At the formation of the Grand Lodge there were only three Lodges in the State, but since that time, in accordance with the ancient landmarks and usages of Masonry, the following named Lodges have been established:

Rising Sun, No. 4, at Milton, Del., established March 17, 1852.
 Meridian Sun, No. 5, Providence, R. I., February 22, 1853.
 Prudence, No. 6, at Dover, Del., Jan. 20, 1855.
 St. John's, No. 7, at Smyrna, Del., July 28, 1855.
 Temple, No. 8, at Milford, Del., Oct. 27, 1855.
 Forrest Sun, No. 9, at Odessa, Del., March 7, 1856.
 Morning Star, No. 10, at Laurel, Del., March 14, 1859.
 Lincoln, No. 11, at Wilmington, Del., Oct. 31, 1866.
 Equal Rights, No. 12, at Wilmington, Del., Dec. 14, 1868.
 Evening Star, No. 13, at Wilmington, Del., May 3, 1873.
 Lone Star, No. 14, at Providence, R. I., June 20, 1873.
 Boyer, No. 15, at Newport, R. I., June 20, 1873.
 No. 16, located in Georgia.
 Centennial, No. 17, at Wilmington, Del., April 28, 1876.
 John W. Layton, No. 18, at Wilmington, Del.
 Levi Anderson, No. 19, at New Castle, Del., Dec. 10, 1883.
 Morning Light, No. 20, at Seaford, Del., Dec. 10, 1883.
 Union, No. 21, at Wilmington, Del.
 Stone Square, No. 22, at Middletown, Del., March 10, 1894.
 Frisby J. Cooper, No. 23, at Wilmington, Del., org. May 19, 1899.

This Grand Lodge, like her sister Grand Lodges, acknowledges no other authority superior to a State Grand Lodge, and is in fraternal correspondence with the Grand Lodges of the world. It was formerly known under the title of Hiram Grand Lodge, but now as M. W. Grand Lodge, F. A. A. M., for the State of Delaware and Jurisdiction. This Grand Lodge has had an unbroken record from 1849 to 1902.

ENDOWMENT FUND.—The Endowment Fund was organized in Smyrna, Del., June 13th, 1898, by the Grand Lodge. R. J. Lewis was elected chairman; Thomas S. Anderson, secretary, and J. H. Murray, treasurer. The Master of each subordinate Lodge was made a director. The amount of dues is ten cents per member, to be collected semi-annually by the Masters and paid over to the Treasurer.

This organization has grown considerably and is of great benefit to the widows and orphans.

There are also Chapters of Royal Arch Masons, Knights Templars, Scottish Rite and the Adopted Rite in this State.

GRAND MASTERS, 1849—1902.

Levi Anderson,
Moses G. Wilson,
R. H. Lewis,
William Blunt,
Frisby J. Cooper,

John W. Layton,
Benj. L. Tomilson,
Peter S. Williams,
W. H. Calwell,
Thomas E. Pastles.

GRAND SECRETARIES, 1849—1902.

Joseph H. Banks,
John E. Young,

W. S. Glasgow,
S. V. B. Carty,
J. H. Murray.

CHAPTER XVIII.

FREEMASONRY IN NEW JERSEY—1845.

ST. JOHN'S LODGE, No. 8, located at Trenton, N. J., was constituted and chartered July 26th, 1845. Rising Sun Lodge, No. 19, located at Camden, N. J., was constituted and chartered May 13th, 1847. Mount Moriah Lodge, No. 3, located at Salem, N. J., was established December 27th, 1848. All these Lodges were chartered by the Grand Lodge of Pennsylvania and remained under the jurisdiction of the African Grand Lodge of Pennsylvania until the 24th day of June, 1848, when a convention of the Craft was held at Trenton for the purpose of organizing a Grand Lodge for the State, which was consummated by the election of the following grand officers: M. W. G. M., George H. Shreeves; D. G. M., Benjamin Jackson; G. Secretary, Joshua Weedlin; G. Tiler, Westley Armstrong; S. G. W., Henry H. Rias; J. G. W., George Jackson; G. Treasurer, John Black.

The title of this Grand Lodge was Union Grand Lodge, F. A. A. M., of the State of New Jersey, but is now known as the M. W. United Grand Lodge, F. A. A. M., of the State of New Jersey. On account of the severity of the Grand Lodge during the administration of Benjamin Jackson, in 1850, the members of St. John's Lodge, at Trenton, and a part of the members of Rising Sun Lodge, at Camden, became dissatisfied with Union Grand Lodge and sought cover with Hiram Grand Lodge of Pennsylvania and eventually organized another Grand Lodge. These two Grand Lodges united, December 28th, 1875,

when they met in Camden and formed the present Grand Lodge with the following officers:

M. W. G. M., C. N. Robinson,	D. G. M., Moses Wilcox,
S. G. W., J. Height Bean,	J. G. W., Phillip Golding,
G. Sec'y, J. Henry Hall,	G. Treas., Carter Harris,
G. Lect'., John W. Mays,	G. Tiler, Isaac Rodgers.

At a communication of the Grand Lodge of Masons (white, 1850) for New Jersey, the question was put to the Grand Master (Pine) as to whether there was anything of any description in Freemasonry that prevented the entrance of colored men as candidates for the honors of the Craft? Grand Master Pine (who could not do otherwise) answered that there was nothing in Masonry debarring a man of color from its great rights and privileges. Nothing more was said on the subject, but later on, a petition was received praying for a dispensation to form a Lodge in the city of Newark, N. J., under the name of Alpha. The dispensation was granted and the Lodge pursued the usual course of time and circumstances until, at the following communication, they made application for a warrant or charter. Not the slightest breath of suspicion existed as to the intentions of the Lodge (Alpha) to admit colored men into their mystic circle.

Now, when the time came in which to institute the Lodge as a chartered body, Grand Master Pine heard that they were about to admit and confer the degree of Masonry on certain colored candidates. He came to the meeting of institution, and finding that such was the case, after forcibly telling his brethren what he thought of such unheard of and imperiling proceedings, summarily seized the warrant granted them by the Grand Lodge of New Jersey.

At the next session of the Grand Lodge the matter, of course, came up, and we were informed by one of their most distinguished officers that there was in that august body a very marked difference of opinion, and after a tumultuous scene, those who did not agree with the way the Grand Master had managed the affair, confronted him with the decision that he himself had given as to the nondisbarment of candidates on account of the color of their skin. Finally, the Grand Master was let down as easily as pos-

sible by the Grand Lodge ordering the immediate restoration of the charter with all the rights, privileges and prerogatives thereunto belonging. The Lodge still exists in the city of Newark, and is known as *Alpha Lodge, No. 116, F. A. A. M.

This is the only instance in the United States of a regular Masonic Lodge of colored Masons attached to a white Grand Lodge. Its members are received as visitors in all the white Lodges in the State. Brother Moore, Grand Secretary of the Grand Lodge of Massachusetts, in writing of the incident, said:

“Most Worshipful Grand Master Pine of New Jersey granted a charter for colored Masons. It is to be started by white brethren, who, when they have initiated the requisite number of colored persons and qualified them to fill the offices, will resign and withdraw their membership, leaving the new members to manage for themselves. This Lodge is still upon the register of the Grand Lodge of New Jersey, and it is the only one in the United States attached to a white Grand Lodge.”

FOREIGN CORRESPONDENCE.

OFFICE OF THE GRAND MASTER,

BORDENTOWN, N. J., Jan. 25, 1901, A. L. 5901.

TO HIS HIGHNESS, KING EDWARD VII. AND GRAND MASTER OF MASONS IN THE UNITED KINGDOM OF GREAT BRITAIN:

This comes, Greeting: Be it known that I, Joseph M. Morgan, G. M. of this Masonic Jurisdiction, F. A. A. M., a branch of Prince Hall of Boston, Mass., U. S. A., express to you our heartfelt sympathy in the death of your beloved mother, the world's great queen; and also extend to you our hearty congratulations upon your accession to the throne of the United Kingdom of Great Britain, and pray that your reign may be equally as happy and prosperous as that of your lamented mother, the Queen Victoria.

In behalf of our jurisdiction,

I am yours, fraternally,

J. H. MORGAN, G. M.

* See Freemasons' Magazine, Vol. 3, p. 155, Act 1870,

(Reply.)

UNITED GRAND LODGE OF ENGLAND,
FREEMASONS' HALL, GREAT QUEEN ST., LONDON, W. C.,
22 Feb., 1901.

DEAR SIR AND BROTHER: I have received the commands of the King to ask you to be so good as to convey to the Lodges that you represent His Majesty's grateful thanks for their kind and fraternal expressions of sympathy with him in his great sorrow, and for their congratulations and good wishes on his ascension to the throne.

I am, dear sir and brother,
Yours fraternally,

E. LETCHWORTH,
Grand Secretary.

Brother J. H. Morgan.

There are twenty-five subordinate Lodges on the register. They are in fraternal correspondence with the Masonic world, and have their Grand Representative near the Grand East.

Royal Arch Masonry was established in the State of New Jersey as early as 1853, when St. Paul's Chapter of Royal Arch Masons was chartered. In 1854 two other Chapters were organized, and the Grand Chapter was organized at Trenton by these three Chapters in 1854, since which date Royal Chapters have been established throughout the State.

De Molay Commandery of Knights Templars was chartered by the First African Grand Encampment of Pennsylvania, in September, 1853. This Commandery was the only one in the State for many years. It was located at Camden. In 1865 and 1867 two other Commanderies were chartered by the same authority, and on the 21st day of October, 1881, the three Commanderies met in convention at Camden and organized a Grand Commandery by the election of the following officers:

R. E. G. C., A. T. Bowman,	V. E. D. G. C., J. T. Derrickson,
V. E. G. G. E., W. H. Jackson,	V. E. G. Capt. G., P. T. Colding,
V. E. G. Treas., J. L. Stevens,	V. E. G. Rec., J. Henry Hall.

PRESENT COMMANDERY OFFICERS.

R. E. G. C., N. J. Williams,	V. E. G. Rec., P. T. Colding.
V. E. G. G. E., J. Connet,	V. E. D. C., A. H. Newton,
V. E. G. Prel., W. H. Jones,	V. E. G. Capt. G., E. A. Turpen,
V. E. G. Treas., W. H. Douglass.	

GRAND MASTERS, 1848—1902.

George H. Sheeves	1848—1850
Benjamin Jackson	1850—1853
Joshua Weedlin	1853—1856
Henry H. Rias	1856—1859
George Jackson	1859—1862
James Dolphin	1862—1868
Dempsey D. Butler	1868—1869
James Woodland	1869—1874
Charles N. Robinson	1874—1876
Joshua Gunby	1876—1877
Philip T. Colding	1877—1878
William F. Powell	1878—1879
John W. Mays	1879—1880
James L. Meeritt	1880—1881
Paul Hammond	1881—1882
Philip T. Colding	1882—1883
George Bailey	1883—1884
Francis Farmer	1884—1885
John H. Teabout	1885—1886
Frank Chapman	1886—1887
William J. Douglass	1887—1888
Henry D. Ruffin	1888—1889
John Denise	1889—1890
Nathan J. Williams	1890—1891
Walter Miller	1891—1892
William H. Butts	1892—1893
John H. White	1893—1894
Thomas W. Harris	1894—1895
F. M. T. Webster	1895—1897
Charles Hill	1897—1898
J. Height Bean	1898—1899
Joseph H. Morgan	1899—1900
John H. Morgan	1900—1902

CHAPTER XIX.

FREEMASONRY IN VIRGINIA—1845.

UNIVERSAL LODGE, No. 10, now No. 12, was chartered and constituted August 26th, 1845, A. L. 5845, by Hiram Grand Lodge of Pennsylvania, with the following officers: W. M., George Sims; S. W., Edward Evans; J. W., Denis Bourbon; S. D., James Evans; J. D., Ephraim Barcroft; Treasurer, Richard Garret; Secretary, Joseph L. Gibson.

This Lodge remained under the jurisdiction of Pennsylvania until March 27th, 1848, when it assisted in the organization of the Grand Lodge of the District of Columbia. It worked under said Grand Lodge until 1865, when it joined in the convention to form the Grand Lodge of Virginia, October 29th, 1865. Universal was the first Lodge established in Virginia. In 1865 three other Lodges located in Petersburg were chartered by the Grand Lodge of Maryland. In 1865 the Craft met in convention and organized a Grand Lodge for Virginia by the election of R. W. Brother Anthony A. Portlock, Grand Master, Rev. John J. Jasper, Grand Secretary, and other grand officers. This Grand Lodge was represented in 1865 for the first time at the meeting of the National Grand Lodge, held in the city of Baltimore, by its Grand Master, Anthony A. Portlock, and Rev. J. J. Jasper, its Grand Secretary. Since organizing it has chartered a large number of Lodges, held its regular communications, elected grand officers, and is in fraternal correspondence with the Masonic world. Among its most distinguished Grand Masters and Secretaries from 1865 to 1902 may be found the names of Anthony A. Portlock, J. W. Jasper, James H. Hayes,

James H. Jones, Douglas Johnson, A. B. Campbell, John W. Towey, John B. Montgomery, Thomas G. Gladman, Benjamin A. Graves, A. M. Jones, Samuel Kelly, R. Emmet Jones, P. B. Ramsey. Grand Secretaries from 1865 to 1902, J. J. Jasper, William H. Green, W. A. Stewart, T. J. Edwards, H. L. Harris.

Royal Arch Masonry was introduced in this State early in the year 1865. Union Grand Chapter of Maryland chartered and established Rising Sun Chapter, No. 6, located in Alexandria, Va. This Chapter assisted in organizing the Grand Chapter in the District of Columbia in 1866, and shortly afterwards joined in the organization of the Grand Chapter of Virginia. There are also regularly organized Commanderies of Knights Templars, Scottish Rite and grand governing bodies of the same.

CHAPTER XX.

ORIGIN OF NATIONAL GRAND LODGE—1847.

IN the year A. D. 1828, Harmony Lodge, No. 5, Free and Accepted Masons, working under the authority of the first Independent African Grand Lodge of the State of Pennsylvania, located in the city of Philadelphia, was expelled by said Grand Lodge for contumacy. In 1833, James Miller, formerly of Harmony Lodge (expelled), made application to a Masonic Lodge (white Masons) located at Norristown, Pa., for a warrant. The said Lodge, in consideration of one hundred and twenty-five (\$125) dollars, granted and delivered to James Miller a warrant, alleged to have been issued by the Grand Lodge of Ohio (white), and this fraudulent warrant created James Miller, W. M.; John H. Mathews, S. W., and George W. Hilton, J. W. The Lodge was organized under the title of Independent Harmony Lodge, working under and by authority of the Grand Lodge of Ohio (white). The said Harmony Lodge met in convention in Philadelphia, Pa., on July 17th, 1837, and under the supposed authority of the Ohio warrant organized Hiram Grand Lodge of Pennsylvania. This illegal body existed under its fraudulent warrant for ten years, notwithstanding the protest of African Grand Lodge of Pennsylvania, which was the regular Grand Lodge constituted by proper authority. This body appealed to the mother Grand Lodge of Boston, Mass. P. G. M. John T. Hilton of Prince Hall Grand Lodge of Massachusetts, in 1847, prompted by Masonic zeal, proceeded to check and purify this unmasonic stream by presenting to the mother Grand Lodge plans for the organization of a National Grand Lodge, which was approved. A

proclamation was issued by Prince Hall Grand Lodge for a general assembly of the Craft, to convene on St. John's day, June 24th, A. D. 1847, in the city of Boston, Mass., for the purpose of healing differences and perfecting a permanent union and correcting the errors of the said Harmony Grand Lodge and abolishing the same. In obedience to the proclamation the delegates assembled on the above date, representing the following Grand Lodges:

Prince Hall Grand Lodge, Boston, Mass.—Brothers John T. Hilton, Henry Harris and William A. Bruce.

African Grand Lodge of North America, Philadelphia, Pa.—Brothers James Bird, Dr. James J. G. Bias and James Richmond.

Hiram Grand Lodge (which held the fraudulent warrant).—Brothers Samuel Van Brackle, Phillip Buckhanan, Emory Cronikin, James Newman, Jonathan Lopeman, James Powell and John Anderson.

Boyer Grand Lodge, New York.—Brothers Alexander Elston, William H. Clark and Lewis Hayden.

The delegates from Hiram Grand Lodge were healed in ample form, after which a temporary organization was perfected by electing M. W. Brother John T. Hilton presiding officer and R. W. Brother William E. Ambush secretary. A resolution was unanimously adopted to organize a National Grand Lodge under the title of the National Grand Lodge of Free and Accepted Ancient York Masons of the United States of North America. The said organization was perfected by the election of John T. Hilton, M. W. N. G. M.; James Bird, R. W. N. D. G. M.; Samuel Van Brakle, D. D. N. G. M. for the Middle States; George C. Willis, D. D. N. G. M. for the Eastern States; Enos Hall, N. S. G. W.; Emory Cronikin, N. G. J. W.; James Newman, N. G. T.; William E. Ambush, N. G. Secretary. The national grand body proceeded to investigate and heal all persons who were made Masons under the warrant of Hiram Grand Lodge. The grand officers soon accomplished this work and brought about a united Craft in the bonds of brotherly love by erasing all that did not come regularly through Prince Hall Grand Lodge of Boston, Mass. It was provided by the convention that subordinate Lodges that had received their warrants from Prince Hall Grand Lodge of

Massachusetts, African Grand Lodge of Pennsylvania, and other Grand Lodges regularly organized, should not surrender their inherent rights of maintaining Grand Lodges or of any three Lodges or more forming a Grand Lodge in their respective jurisdictions where there was no regular Grand Lodge organized. Provided, further, that the Grand Lodges forming the convention shall recognize the National Grand Lodge as the supreme Masonic authority of the United States and take out warrants subordinate thereto. For twenty-five years the national body did good work in keeping the Masonic stream pure. It propagated and diffused ancient Craft Masonry as it was received from the mother Grand Lodge of London, England, in 1717.

In 1847 the Grand Lodges then in existence were, Prince Hall Grand Lodge of Boston, Mass., with a number of subordinate Lodges in the Eastern and Middle States; African Grand Lodge of Pennsylvania, and Hiram Grand Lodge, with subordinate Lodges in Pennsylvania, District of Columbia, Maryland, Delaware, Ohio, California and Virginia; Boyer Grand Lodge in New York, with three Lodges and the two Lodges in Rhode Island, sent representatives to Boston to organize the National Grand Lodge. Harmony prevailed throughout the States until the national grand officers formed a Grand Lodge in New York, October 13th, 1848, with six Lodges. The old Grand Lodge continued as an independent Grand Lodge. The National Grand Lodge, at its annual session in 1849, expelled the old Grand Lodge of New York with three of its subordinates. This was followed by a schism in Pennsylvania, and an independent Grand Lodge was formed there. This caused one Lodge and several individual Masons to be expelled by the National Grand Lodge. In New Jersey Masons were also expelled for disobedience.

The National Grand Lodge was continually upon the war path. The colored brother believed like his white brother, in State rights, and hence the fight.

In 1850 the National Grand Lodge decided to meet triennially. (See proceedings for 1856, 1862, 1865 and 1875.)

The constitution of the National Grand Lodge classed all Grand Lodges not holding under it as spurious and clandestine, which was not a fact, because all Masonic Grand Lodges and Symbolic Lodges in the United States had been regularly constituted in accordance with ancient usage and customs. However, in the fierce contest between the Nationals and the Independents, the Nationals gradually lost ground and held their last meeting in 1877.

The real purpose of the National Grand Lodge was mutual advice and co-operation and the unifying of work in the different jurisdictions. Even then many of the best informed Masons questioned seriously its wisdom, it being so foreign to the ancient customs. But so long as it remained true to the purpose for which it was organized, simply advisory, it accomplished some good and was acceptable to the Craft. But in the course of time it assumed the name and then usurped the functions of a Grand Lodge. Attempting to reduce the Grand Lodges of the various States to the status of subordinates, this assumption and usurpation led to its downfall. The last printed minutes were of the session held at Louisville, Ky., in 1874. There were present at that meeting fourteen persons. Before the time for the next triennial session nearly all of the Grand Lodges in the compact had withdrawn, among which was that of Missouri, in whose jurisdiction the session was to meet. This left the National Grand Lodge without even a lodge room to meet in. However, in 1877, the few remaining individual members held a meeting in Wilmington, Del., and passed the following resolution:

“Resolved, That each State is its Sovereign head and that each delegate be directed to report to his State Grand Lodge the action taken by this body. And be it further

“Resolved, That the National or Compact Grand Lodge is, and the same is hereby declared to be an irregular and unheard of body in Masonry, and it is hereby declared forever void.”

This was unanimously adopted and thus the National Grand Lodge ceased. There is but one Grand Lodge of colored Masons to-day in each State, all hailing from England, through the Prince Hall Grand Lodge of Boston, Mass. During the one hundred years and over of organ-

ized Freemasonry among colored men in America, there is not one case where a Lodge ever admitted a slave to membership. They were all freemen.

There are now Grand Lodges (colored) in nearly all the States. (See table of Lodges, etc.) Lodges that were organized by the National Grand Lodge have long since been healed and rechartered under their several Grand Lodges. There are no such Masons as Nationals and Independents in the United States. Free and Accepted Masons may be found in every State and Territory, working under a State Grand Lodge, duly established by three or more regularly warranted Lodges, duly assembled in convention for that purpose.

"In the still air the music lies unheard;
 In the rough marble beauty lies unseen;
 To make the music and the beauty, needs
 The Master's touch, the sculptor's chisel keen.

"Great Master, touch us with Thy skilful hand;
 Let not the music that is in us die!
 Great Sculptor, hew and polish us, nor let
 Hidden and lost, Thy form within us lie!

"Spare not the stroke; do with us as Thou wilt;
 Let there be naught unfinished, broken, marred;
 Complete Thy purpose, that we may become
 Thy perfect image, Thou our God and Lord!"

A COLORED MAN ADMITTED IN A WHITE MASONIC LODGE.—N. G. M. Paul Drayton, who was succeeded by Ex-Governor R. H. Gleaves, 1865, was the son of W. H. Drayton of South Carolina, who was a member of Congress from that State (see Secret Journals of Congress, p. 86, 1775-88). The mother of Paul was a mulatto woman. Paul was born in 1785, in Charleston, S. C., reared in the State and attended school with the white children. He was initiated, passed and raised to the sublime degree of Master Mason in one of the white Lodges in Charleston. No one knew that he had negro blood in his veins but his mother and father. In 1828 he moved to New York city, where he took an active part in Freemasonry, and became National Grand Master. P. N. G. M. Richard H. Gleaves

was his Deputy Grand Master. This is only one instance of the many, where colored men have received the honors of Freemasonry in Lodges composed of white brethren in the United States. This is the only country in the world where the color of a man's skin is a bar to his visiting Masonic Lodges composed of white brethren. However, this does not apply to the State of Massachusetts, for it is a well-known fact that colored men have been made Masons in the white Lodges and are members to-day in good standing and so recognized by their white brothers. The same is true of New Jersey.

This session was held in the city of Baltimore, Md.

In the year 1865, A. L. 5865, there were only fourteen colored Masonic Grand Lodges in the United States with a membership of 2,716, as follows:

Prince Hall Grand Lodge of Massachusetts, Lewis Hayden, G. M., and Edward C. Rheeler, G. S., membership 109.

Grand Lodge of Pennsylvania, William H. Riley, G. M., and A. S. Cassey, G. S., membership 569.

Union Grand Lodge, District of Columbia, William H. Thomas, G. M., and Solomon G. Brown, G. S., membership 246.

Grand Lodge of New York, Lewis A. Hood, G. M., and T. W. S. Titus, G. S., membership 347.

Union Grand Lodge of Maryland, George W. Wilboam, G. M., and Samuel W. Chase, G. S., membership 318.

Harmony Grand Lodge of Delaware, James G. Walker, G. M., and W. H. Caldwell, G. S., membership 35.

Harmony Grand Lodge of Rhode Island, J. A. Creighton, G. M., and E. B. Hebrew, G. S., membership 92.

Grand Lodge for New Jersey, James Dolphin, G. M., and James Woodland, G. S., membership 109.

Grand Lodge for Ohio, John Jones, G. M., and J. R. Blackburn, G. S., membership 531.

Grand Lodge for California, John R. Barber, G. M., and S. Howard, G. S.; membership 40.

Grand Lodge for Indiana, James S. Hinton, G. M., and J. Burdine, G. S.; membership 87.

Grand Lodge for Virginia, Anthony A. Portlock, G. M., and J. W. Jasper, G. S.; membership 125.

Grand Lodge for Michigan, John W. Harrison, G. M., and William Roberson, G. S.

Four years after the session in Baltimore the Grand Lodge of the District of Columbia, under the lead of Hon. John F. Cook, issued the following, to wit:

DISTRICT OF COLUMBIA.

M. W., John F. Cook, Grand Master, 1005 Sixteenth street, Washington City. R. W., Carter A. Stewart, Grand Secretary, 1005 Sixteenth street, Washington City.

The Grand Lodge of Free and Accepted Ancient Masons of the District of Columbia occupies the most important position of any of our Grand Lodges in the United States. For, since the disenthralment of our people, and their elevation to citizenship, their appointment and election to offices of trust and emolument, Washington City has become the centre of attraction to those of us who are seeking position and employment in the Government. Persons of this class are usually members of this Fraternity, and upon their arrival in Washington they naturally seek out their brethren in the Fraternity. Again, nearly all of the officers of this Grand Lodge are in public places of some kind, and they are not to be overlooked. The position taken by this Grand Lodge at the quarterly session, October 6th, 1869, is of the greatest importance, and is felt more sensibly, coming, as it does, from the heart of the nation. The reasons set forth in the manifesto of the Grand Lodge of the District of Columbia are sound and logical, and we deem them not irrelevant in this place. They are as follows:

“Preamble and resolutions passed at the quarterly session of the Most Worshipful Grand Lodge of F. and A. A. Y. M., for the District of Columbia, held at Washington, October 6th, 1869, A. L. 5869.

“Whereas, This Most Worshipful Grand Lodge is in receipt of a circular letter, under the signatures of the Most Worshipful National Grand Master and the Right Worshipful National Grand Secretary of the Most Worshipful National Grand Lodge of F. and A. A. Y. M., of the United States of North America, and the seal thereof,

said circular letter directing this Most Worshipful Grand Lodge of F. and A. A. Y. M., for the District of Columbia, and the Masonic jurisdiction thereunto belonging, to cease Masonic intercourse with the Most Worshipful Grand Lodge for the State of Ohio, and its jurisdiction; and,

“Whereas, Said circular letter contains, in the judgment of this Most Worshipful Grand Lodge, an order to which we do enter our most solemn protest, for the reasons as follows: It being utterly subversive of that sovereignty of character inherent in and appertaining to a Grand Lodge, which is universally conceded by Masons from the earliest incipency of Grand Lodges, to be supreme in its own jurisdiction, both as to the government of its own immediate membership, and its regulation of its (the membership’s) intercourse with other Grand Lodge jurisdictions, and limited only by the ancient landmarks, usages and customs of our Order, having a like force by reason of their great character and antiquity, and by its own self-made Constitution or General Regulations. We do enter our most solemn protest, for the reason that said order, as set forth in said letter, is wholly contrary and opposed to the genius and spirit of our ancient and honorable Order, which has never recognized any such authority as delegated, by which a supreme organization, a Grand Lodge, is made subordinate to another Grand Body, and in violation of the declaration of sentiment, made by the National Convention that formed the National Compact, when in the City of Boston, Massachusetts, June 23d. A. D. 1847. A. L. 5847, it proclaimed to the world, ‘that we do acknowledge all genuine Masons of all nations and shades of complexion to be our brethren’; and it is our opinion, in this connection, that our brethren in the jurisdiction of the Most Worshipful Grand Lodge of the State of Ohio and its Masonic jurisdiction, have done nothing to affect their genuineness as Masons, by simply withdrawing, in a proper manner, after due consideration, their connection with the National Grand Lodge, which connection said circular letter concedes was voluntarily given, and, in their action of absolving itself from the National Compact, they give a logical reason for its being voluntarily withdrawn.

“We protest most solemnly against said order for the

reason that the momentous importance of the action of the M. W. Grand Lodge for the State of Ohio and its Masonic jurisdiction was such as required the call for a general assembly of the other members of the National Compact according to the prescribed form calling special communications, and not hastily determined upon by the finite wisdom of any one person, clothed with a power which, from the very abnormal and doubtful character of the National Grand Lodge as to its relationship to the idea of State jurisdictional sovereignties, renders the use of such power questionable, even when exercised in the promotion of a fuller and more perfect union of the Craft, and more especially when used for our further sundering and disintegration.

"We do enter our most solemn protest, for the reason further, that it places us in a very unsatisfactory and mutually antagonistic relation to a very large number of our brethren, peopling a vast area of our common country, and superadded to a former edict of like character, relative to Eureka Grand Lodge of Louisiana, which placed us in a similar attitude to the craft in the great Southwest, thus depriving many, very many, of us, whom business, duty, etc., might, or rather do, call to those great sections of our country, of the blessings, favors and beneficent protection and assistance of our great Brotherhood; and,

"Whereas, In view of the very deplorable divisions existing among the Masonic fraternity in the United States, said divisions arising not from any general individual differences, but rather from contrariant and illogical organization in the same jurisdictions, and believing that at this moment, when disunion is greatest, there must be, from the very nature of Masonry, a like correlative desire for unity, provided a practical plan of Union can be presented, and that all true and observant Craftsmen must see the necessity of a better understanding, and of reformation of our organizations in a manner honorable alike to each, and advantageous equally to all; therefore,

"Be it Resolved, by this Most Worshipful Grand Lodge of F. and A. A. Y. M., for the District of Columbia:

"That the Most Worshipful National Grand Lodge of

F. and A. A. Y. M. of the United States of North America, to which we hold a voluntary allegiance, is requested by this Most Worshipful Grand Lodge of F. and A. A. Y. M., for the District of Columbia, and the Masonic jurisdiction thereunto belonging, to issue a call to the Masonic Fraternity of the United States to meet in a General Masonic Convention in Washington, the capital of the United States, or elsewhere, to devise ways and means for a more general and perfect union, either with one Grand Lodge for the United States, and no State, Jurisdictional Grand Lodges, or else with only State, or Jurisdictional Grand Lodges, and no such illogical innovation as a Grand Lodge holding jurisdiction over another Grand Lodge as its subordinate.

“Be it Resolved, further, by this Most Worshipful Grand Lodge that the aforesaid National Grand Lodge, at the Special Communication that must be holden for the purpose of issuing the requested call for said National Convention of the Masonic Fraternity of the United States, do then, as an evidence of its desire for a more perfect union of the Masonic Fraternity generally, throughout the United States, makes a formal abandonment of its organization as such, regarded as it is by many of its now adherents and better jurists as illogical and untenable in its relationship to State or jurisdictional Grand Lodges as subordinate.

“Be it Resolved, further, by this Most Worshipful Grand Lodge, that unless some such action is taken, with a view of harmonizing the different organizations of Masons throughout the country, we shall feel constrained by our convictions of duty, which we owe to the Masonic Fraternity, ourselves included, a duty which we hold as forced upon us by existing circumstances, to withdraw our voluntarily assumed relationship from the National Compact, and thus maintaining a logical consistency as a Grand Lodge in our territorial jurisdiction, seek to unite the different Masonic organizations in our midst, hoping that other Grand Lodge jurisdictions will do the same, then an intermasonic comity between State Grand Lodge jurisdictions will be the resulting sequence.

“Be it Resolved, further, by this Most Worshipful Grand

Lodge, that in setting forth this declaration of sentiment of seeming antagonism to what our relationship has been to the Most Worshipful National Grand Lodge, that it is with no feeling of unkindness, but with a feeling of single regret, receiving, as we do, from those of us who assisted in the formation of the National Compact, the assurance that its purpose was not a mere desire for rule, but for the better securing of a fuller and more perfect union among the Masonic Fraternity, and to assert our character as Masons before the world, embarrassed as we then were, by the peculiarity of our relationship, as a class, to the body politic, yet having failed in the obtaining of that unity of the Fraternity, as we see evidenced daily in every jurisdiction, the different Masonic organizations extending and consolidating themselves in their mutually independent relationships, we are therefore, compelled to assume this attitude, with the purpose of a united effort to secure, in this jurisdiction, at least, one Grand Lodge of all true Masons, of all shades and all complexions.

“JOHN F. COOK,* Grand Master,

“C. A. STEWART, R. W. Grand Secretary.

“Address J. F. Cook, 384 Sixteenth street, Washington, D. C.”

This manifesto was passed by a very large majority of the Grand Lodge, 36 to 7, and that, too, in the very presence of the M. W. National Grand Master, after he had spoken one hour and a half.

THE FIGHT IN MARYLAND, LED BY BROTHER JOHN J. BROWN.—We are proud to be able to state that there is a waking up to the true philosophy of Masonry, that shall yet shake the foundation stones of our National innovations.

The following resolutions were passed by the Grand Lodge of Maryland, and were offered by the Committee on Foreign Correspondence:

“*Resolved*, That we hail with exceeding great joy the formation of the M. W. Grand Lodges of Florida, Tennes-

*Official records N. G. L., Oct. 6, 1869. pp. 18-21.

(See Table of Membership.)

see and Alabama; that the M. W. Grand Lodge of Maryland extend toward them our fraternal recognition and congratulation, and welcome them as M. W. Grand Bodies of the great family of the mystic tie.

Resolved, That the Grand Secretary be instructed to give each Grand Lodge formal notice of the same and request a regular Masonic correspondence.

"We rejoice in the hope that this fundamental principle will, ere long, be recognized by colored Masons throughout the United States. We heartily endorse the call, as proposed by M. W. William T. Boyd, Grand Master of Ohio, for a convention of colored Masons. That the time may be hastened when unity, peace and concord shall infuse their benign influences into their hearts and minds, and they will be able to salute each other as brothers."

M. W. John J. Brown, Grand Master.

R. W. Richard F. Jones, Grand Secretary.

ELECTED NATIONAL GRAND MASTERS, 1847—1877.

John T. Hilton,
Paul Drayton,

Richard H. Gleaves,
William Darnes,
Enos Hall.

ELECTED GRAND SECRETARIES, 1847—1877.

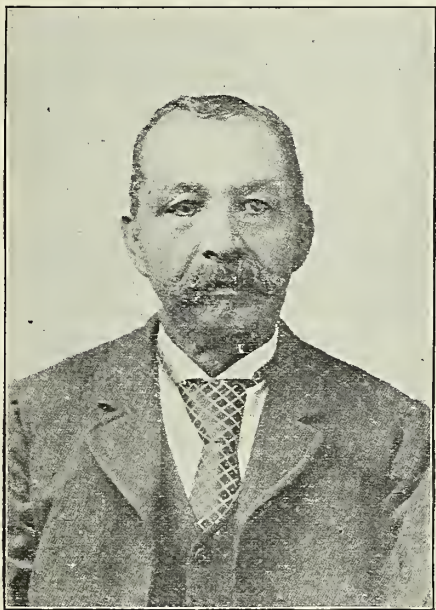
William E. Ambush, James Richmond, Jonathan Davis.

THE MOST DISTINGUISHED COLORED MASON IN THE UNITED STATES NOW LIVING.

RICHARD HOWELL GLEAVES has done more in spreading Masonry in the United States than any other man. He was born in Philadelphia, Pa., July 4th, 1819. His father was a native of Hayti, West Indies; his mother (white) was a native of England. He received his early education in his native city, and in the city of New Orleans, La. He was initiated, passed and raised to the sublime degree of Master Mason in the year 1846 in Laurel Lodge, No. 2, in the city of Philadelphia, Pa. The said Lodge was work-

ing under a warrant granted by the first African Grand Lodge of North America, with headquarters at the city of Philadelphia, Pa. Its original authority was obtained from Prince Hall Grand Lodge of Massachusetts in 1797.

By special request Brother Gleaves received the Past Master's degree by order of the Grand Lodge for special work, and was appointed District Deputy Grand Master for



R. H. GLEAVES,
Past National Grand Master.

the district west and south of the Alleghany Mountains. At this time the Pennsylvania Freemasons were much persecuted by Governor Ritner and his State officers all over the State. In many places Freemasons were afraid to meet. Notwithstanding the opposition, Brother Gleaves succeeded in establishing St. Cyprien Lodge, No. 13, in

the city of Pittsburgh, Pa., about the middle of November, 1846, and was the first Master of said Lodge.

In the year 1847, Brother Gleaves went to Cincinnati, Ohio, where he found a bogus Lodge of colored men at work as Freemasons. Brother Gleaves denounced the Lodge as bogus and without legal authority. A committee of white Masons called on him, with Deputy Grand Master Draper as spokesman, and inquired of the standing of this True American Lodge, from whom they had received their charter and who represented them. The committee was informed that they were represented by the Rev. H. Galbraith, Zion M. E. Church, who had stated that Harmony Grand Lodge of Pennsylvania received its charter of authority from the Grand Lodge of Free and Accepted Masons of Ohio (white), and that the said charter was granted by the Grand Lodge of the State of Ohio during a session held in the Town Hall of Chillicothe, Ohio.

By request of Brother Gleaves this committee of white brethren invited the Rev. Galbraith and Brother Gleaves, with a committee of each side, to meet them on a certain day, then named, for investigation, so that the matter could be settled for all time. Rev. Galbraith claimed authority, and Brother Gleaves disputed his authority and denounced him in public as a bogus Freemason.

Pursuant to notice all the parties met in the reception room of the white Grand Lodge Hall in the city of Cincinnati, Ohio. After a complete examination of the Grand Lodge books from its organization to date (1847), it was found, first, that the Grand Lodge of Ohio had never met in the town of Chillicothe, or in any other city or town in the State except Cincinnati; second, that the Grand Lodge of Ohio (white), never granted a charter, warrant or dispensation to a body of colored men, either in or out of the State of Ohio, and, third, it was the unanimous opinion of the committee (white) that the body presided over by Galbraith was bogus and without authority as Freemasons and should not be recognized by the legal Freemasons; and it was also the opinion of the committee that the authority of R. H. Gleaves, representing the First African Grand Lodge of North America (colored) was satisfactory, and from examination they were believed to

be genuine and legal Freemasons. This report was made to the Grand Lodge (white), and the question was finally settled.

R. H. Gleaves, by the authority of First Independent African Grand Lodge of North America, organized and established Corinthian Lodge, No. 1. He received and made Masons of twenty-seven men of the bogus Lodge, and thereby established the True American Lodge, No. 2. In the year 1848, under the authority of the Grand Lodge of Pennsylvania, he organized and established St. John's Lodge, No. 3, all located in the city of Cincinnati, Ohio.

The same year R. H. Gleaves was sent to Boston, Mass., for the purpose of consulting with the National Grand Master of the National Grand Lodge that had been established in June, 1847, relative to the course to be pursued by the brethren in Ohio in the formation and establishing of a State Grand Lodge, and in 1849 the State Grand Lodge for Ohio was established in ample form, etc., working under the jurisdiction of the National Grand Lodge of North America, Brother Thomas W. Stringer, first Grand Master, and Brother Richard Howell Gleaves, first Deputy Grand Master.

During the deputyship of Brother Gleaves he established Union Lodge, No. 5, at the city of Indianapolis, Ind. During the second term of Brother Stringer Brother Gleaves acted as Grand Master. In the year 1848 he was exalted to the honorable degrees of Mark Master, Most Excellent Master and the Royal Arch, and in the same year was dubbed Knight Templar in the city of Philadelphia, Pa.:

In the year 1849 he assisted Brothers James Henderson, Jonathan Davis, M. D., Enos Hall, James Richmond and Dr. Kennard, all of Philadelphia, to organize and establish Zerubbabel Chapter and the Commandery of Knights Templars in the city of Cincinnati, Ohio. He served as first High Priest of the Chapter and the first Captain General and Commander of the Commandery.

In the year 1850 he established Mount Moriah Lodge, No. 6, F. A. A. M., in the city of Louisville, Ky. (This was done during slavery times.) As Grand Master of the Grand Lodge for the State of Ohio and its Masonic juris-

diction thereunto belonging, he established Parsons Lodge, No. 3, at New Orleans, La., in the year 1851. He also established Lodges in St. Louis, Mo., and Chicago, Ill.

In 1856 Brother Gleaves was elected Grand Master of Masons of the Grand Lodge for the State of Ohio and its Masonic jurisdiction, and served from that date by re-election to June, 1860. He, at that period, declined to serve longer by reason of business calling him from the State permanently. Brother Gleaves was the first Master of St. John's Lodge, No. 3, Cincinnati, Ohio. During his Mastership many brethren (white) from Newport, Ky., came over and visited the Lodge very often. He is an honorary member of many Lodges, R. A. Chapters and Commanderies in the several States of America. In the Scottish Rite Masonry he has taken all the degrees to the thirty-third, and filled the office of Grand Chancellor, H. E., in the western and southern jurisdiction in the United States of America.

He established the first Masonic Lodge west of the Alleghany Mountains—Cyprien Lodge, No. 13—the first three in Ohio, the first in Indiana, Illinois, Kentucky, Tennessee, Kansas, South Carolina and Georgia among colored men. In 1858 he was elected National Grand Junior Warden and in 1862 National Deputy Grand Master, in 1865 National Grand Master and re-elected to the Grand Mastership in 1868, 1871, 1874 and in 1877 declined re-election, when the National Grand Lodge passed out of existence.

He has always been an active Freemason from the time he entered the order to the present day, and he is now an old man. For many years he was trader and steward on the Mississippi River. He has traveled very much both in and out of the United States. Since 1865 he has filled several very important offices in the State of South Carolina and under the general government. In South Carolina he filled the office of Trial Justice and Probate Judge of Beaufort County. He was elected to the office of Lieutenant Governor three times and served in the said office from 1872 to 1877. He was clerk in the United States Treasury Department from 1878 to 1880; was Deputy Revenue Collector one year and Special Inspector of Cus-

toms for three years in the Sixth Customs District of South Carolina.

He was one of the Commissioners to the First Industrial Exposition by the Colored Citizens of the District of Columbia, under the auspices of the Masonic Fraternity, held September, 1886. He is now a member of Eureka Lodge, No. 5, and the Grand Lodge of the District of Columbia. In May, 1889, he was elected President of the Relief Association and in 1900, Secretary, which office he still fills. He has been Financial Secretary of Masonic Hall Building Association of the District of Columbia from its organization to the present.

CHAPTER XXI.

FREEMASONRY IN OHIO AND ITS JURISDICTION—1847.

CORINTHIAN LODGE, No. 17, the first Lodge in the State of Ohio, was organized January 16th, 1847, and chartered by African Grand Lodge of North America, located in the city of Philadelphia, Pa. On the 18th day of March of the same year, True American Lodge, No. 26, was organized and chartered by the same authority, and on the 20th of May, 1848, St. John's Lodge, No. 27, was constituted and chartered by the same Grand Lodge. All of these Lodges were organized by Brother Richard H. Gleaves, under the authority of the Grand Lodge of Pennsylvania, and were located in the city of Cincinnati. On the 3d of May, 1849, a general assembly of the Craft was held for the purpose of organizing a Grand Lodge for the State, which was accomplished by the election of R. W. Brother Thomas W. Stringer M. W. G. M., and Brother Richard H. Gleaves Deputy G. M., and other grand officers. The three Lodges forming the Grand Lodge surrendered their old warrants and took out warrants under their State Grand Lodge. Since organization it has chartered fifty-two Lodges and has a membership of 1,057. To this State belongs the credit of establishing Freemasonry, through their Deputy Grand Master, Richard H. Gleaves, in the State of Indiana in 1849, and in Kentucky in 1850. In 1851 he established Parson's Lodge at New Orleans, La. In 1850 he was elected M. W. G. M. of Masons for the State of Ohio. He also established the first Masonic Lodges in St. Louis, Mo., and Chicago, Ill. He was the first Master of St. John's Lodge, now No. 3, Cincinnati, Ohio. During Brother Gleaves's Mastership the Lodge was often visited by white Masons from Newport, Ky.

PETITION TO THE WHITE GRAND LODGE.

TO THE MOST WORSHIPFUL GRAND LODGE OF FREE AND
ACCEPTED ANCIENT MASONS OF THE STATE OF
OHIO:

Whereas, On the 29th day of September, A. D. 1784, a warrant was granted to Prince Hall, Boston Smith, Thomas Sanderson and several other brethren residing in Boston, New England, North America, by Thomas Howard, Earl of Effingham, Lord Howard, etc., etc., etc., Acting Grand Master, under the authority of His Royal Highness, Henry Frederick, Duke of Cumberland, etc., etc., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, the various Lodges of colored Masons in this country, including those of Ohio, have, by regular succession, grown out of this legitimately organized Lodge, and we have continued and are at this time, in good working order and thriving condition, and that, deploring the inharmony existing, and which may by some, be charged to the existence of two Grand Lodges in the same territorial jurisdiction, and,

Whereas, We are desirous that all inharmony between Masons, and all real or supposed causes for the same should be removed; and in order to initiate such steps as may lead to so desirable a result, we do most respectfully and fraternally pray your honorable body, that you extend to the colored Lodges and Masons working under the Grand Lodge of colored Masons of Ohio and its jurisdiction, your full and ample recognition, by granting to the above named Lodges your warrants to work as subordinate Lodges in lieu of the warrants they now hold from the Colored Grand Lodge of Ohio. And we further pray that, should you not agree to grant this prayer, that you extend to the aforementioned Grand Lodge and the Lodges under its jurisdiction, your full and ample recognition as an independent Grand Lodge of F. and A. A. Masons. And we deem it proper to declare to you that this movement is not made for the purpose of obtaining indiscriminate access in your Lodges, knowing full well that that is a matter each Lodge and each member of a Lodge can control for

itself or himself; but realizing that Masonry is sadly false to its professed principles of the fatherhood of God and the brotherhood of man, if so shallow a pretext as complexion shall be the open or covert cause of division or non-recognition. We are willing to do all that seems incumbent upon us to remove all obstacles to a practical realization of the glorious principles proclaimed by the order everywhere.

This petition is most respectfully and fraternally presented in the name and behalf of the one thousand colored Masons of Ohio and its jurisdiction.

W. T. BOYD, Grand Master.

Attest: JOHN R. BLACKBURN.

The right to make the above petition is founded in the resolution passed by this Grand Lodge on Friday, June 23d, 1865, and which is in the following language:

“Resolved, That this R. W. Grand Lodge appoint a committee of three to visit the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio (white), at their next annual communication, to ascertain the reason, if any, why the right of visit is not general among Masons regardless of color.”

The Grand Lodge appointed a committee in pursuance of the above resolution.

The select committee to whom was referred the petition and memorial of the Grand Lodge of Colored Masons of Ohio and its jurisdiction, recommended the adoption of the following preamble and resolution:

“Whereas, This Grand Lodge is disposed to do justice to all men without regard to color or religion, therefore,

“Resolved, That the resolution adopted by this Grand Lodge in 1847, and which is as follows, ‘Resolved, That in the opinion of this Grand Lodge it would be inexpedient and tend to ruin the present harmony of the Fraternity to admit any person of color, so called, into the Fraternity of Free and Accepted Masons within the juris-

diction of this Grand Lodge,' be and the same is hereby rescinded.

Resolved, That this committee be continued, with instructions to report further at the next grand communication of this Grand Lodge."

Fraternally submitted. Thomas Sparrow, E. T. Carson, W. B. Dodds, P. M. Wagenhals, R. H. Stone. Which was adopted.

At the session held at Lebanon, Ohio, Monday, September 21st, A. L. 1868, the following action was taken:

M. W. Grand Lodge, for the State of Ohio.

To all whom it may concern:

Know ye, that we, the M. W. Grand Master of Masons, in and for the State of Ohio, together with the officers of the Grand Lodge, and the Worshipful Masters and Wardens of the several subordinate Lodges held under the jurisdiction of the Grand Lodge for the State of Ohio, believing that justice to ourselves, and the whole fraternity, demands that we should declare the causes which impel us to a withdrawal from under the jurisdiction of the National Grand Lodge. Therefore,

We, the Grand officers and representation of the several subordinate Lodges, in grand communication assembled, in the town of Lebanon, county of Warren, and State aforesaid, do withdraw our allegiance from the National Grand Lodge, and do further deny that the said National Grand Lodge has any will, power, authority or jurisdiction over this Sovereign Grand Lodge for the State of Ohio whatever. We, therefore, do assume and resume the supreme direction and government of the three symbolic degrees of ancient craft Masonry of the Order of the Holy St. John's, for the following reasons, to wit:

1st. We, as past Master Masons, admitting that it is not in the power of any man, or any body of men, to make innovation in the body of Masonry, must further admit that the erecting of a National Grand Lodge over, and making a State Grand Lodge subordinate to that national authority, is an innovation, unknown, unprecedented, unmasonic, and not in accordance with the ancient landmarks of the Order.

2nd. The National Grand Lodge, in Article I, of its constitution, assumes the authority to exercise jurisdiction and government over all subordinate Grand Lodges within the United States of America. And further declares that no such M. W. Grand Lodge can exist, or exercise any Masonic privileges or duty within the United States, without the sanction of this M. W. National Grand Lodge. And without such sanction the National Grand Lodge assumes and presumes that such State Grand Lodges are hereby declared spurious and clandestine, and of no Masonic authority, whatever.

3d. Article XII, Sec. I, is a direct violation of the Fifth Landmark. In that, it assumes and claims that the National Grand Master has power "To convene, or order to be convened, any Most Worshipful Grand Lodge for a State, within the jurisdiction, to preside therein, and to inspect their proceedings." Again, in "Section 7, Proceedings in National Grand Lodge," it presumes to prescribe to a State Grand Lodge how they shall proceed in trial of its own members. The National Grand Master, in his inaugural in 1865, pledged himself to carry out and adhere strictly to the rules, regulations, landmarks, and usages of the National Grand Lodge; and further, that if he should receive the support of the brethren, before the end of his term he would be enabled to turn over to their care and keeping State Grand Lodges from two-thirds of these United States.

The National Grand Lodge had gone through several states making Lodges and organizing the said Lodges into Grand Lodges.

It declared the sovereign Grand Lodge of Louisiana to be spurious and clandestine and with no Masonic authority whatever. Now, therefore for many good and sufficient reasons, pledging ourselves to carry out the true principles of Ancient Craft Masonry and live to the best of our ability, according to the Ancient Landmarks of the Order, we do declare ourselves independent of the National Grand Lodge to all intents and purposes and do receive and acknowledge all worthy Masons, hailing from under any regularly established Grand Lodge on the face of the globe, and will likewise reject all dissenters from the original plan of Masonry; and for the correctness of our judgment and the rectitude of our conduct, we take all good and true Masons to witness.

Done in Grand Lodge at Lebanon, County of Warren and State of Ohio. In testimony whereof, we, the Grand Officers and regular representatives of the following named Lodges have affixed our names and caused the seal of said Grand Lodges to be affixed and attested, by the Grand Secretary this 21st day of September, A. L., 5868, A. D., 1868.

2. Resolved, That the Grand Secretary be instructed to forward a copy of the aforesaid document, in accordance with Masonic usage, to the several Grand Lodges, asking for a recognition in the sisterhood of Grand Lodges.

3. Resolved, That a committee be appointed to prepare and present at the next annual session, to be held in Toledo, a constitution, by laws and regulations, in accordance with the landmarks of Ancient Craft Masonry; for the government of this Grand Lodge and its subordinates.

Signed: David Jenkins,

A. H. White,

Jno. Cousins,

Jno. R. Blackburn,

Wm. P. Boyd,

} Committee.



Attest:

Jno. R. Blackburn, Grand Secretary.

The war now on, led by the Grand Lodge of Ohio, with the following States joining in the fight for State rights, severed their connection with the National Grand Lodge, 1868 and 1869:

California,
District of Columbia,
Delaware,
Indiana,
Illinois,
Kentucky,

Louisiana,
Maryland,
Missouri,
Massachusetts,
Michigan,
New York,

New Jersey.

The following Grand Lodges were left under the National Grand Lodge:

Ontario, C. W.,
Pennsylvania,

Connecticut,
Iowa,

South Carolina.

The officers of the National Grand Lodge, seeing that all of the Grand Lodges would soon leave the National, and in order to strengthen the National Grand Lodge, Grand Lodges were established without a shadow of authority of law in the following States:

Pennsylvania,
Connecticut.
Iowa,
South Carolina,
California,
Louisiana,

North Carolina,
Virginia,
Kansas,
Georgia,
Tennessee,
Florida,

Mississippi.

However, the original Grand Lodges held their own, and, State by State, left the National and assumed State sovereignty. Many appeals were made to the Ohio and other Grand Lodges in behalf of the National body. The following is one, and is published for the benefit of the Craft:

“Oh! that I could induce the Grand Lodge of Ohio to send a delegate and honorably act with her sister Grand Lodges.

“Oh, that the so called National Grand Lodge of America would honorably act as the late and lamented Lincoln did, by proclaiming all Masons free to visit and receive visits from all worthy members of the Fraternity.

“You speak of calling a convention of Grand Lodges. Do you know that, in your present position, no Grand Lodge that works under the Compact can meet in that convention? Reason, because you have by your own act made it impossible for them to work with you.

“By your own act you made it impossible to work with you. And what is that act? Have we violated any of the Landmarks of Ancient Free and Accepted Masonry? Have we violated any of the General Regulations of the Free and Accepted Masons, compiled by James Anderson, approved, and ordered to be published by the Grand Lodge of England, March 25, 1722, or have we violated any of the laws of the Constitution of the Grand Lodge for the state of Ohio? When Masonry was reconciled in England in 1813, it was agreed that one Grand Lodge should rule all England and history tells us that two Grand Lodges existed for one hundred years, and the supporters of each Grand Lodge were treated as worthy Masons.

“When the National Grand Lodge was organized, had she claimed herself supreme of the United States and abolished all State Grand Lodges, and appointed the officers of the District Grand Lodges, she would have acted as the Grand Lodge of England does in all her possessions.

“Behold! how good and how pleasant it is for brethren to dwell together in unity.

“May the blessing of heaven rest upon us and all regular Masons. May brotherly love prevail and every moral and social virtue cement us. So mote it be.

“John Parsons, G. M. G. L., Louisiana.”

In 1865 the Grand Lodge of Ohio, through its Past Grand Master, R. H. Gleaves, organized and chartered the first Lodges in Tennessee, Kansas, North Carolina, South Carolina and Georgia. He also organized Royal Arch Masonry and Commanderies of Knights Templars. In 1849, Zerubbabel Chapter, located in Cincinnati, was organized by Companion R. H. Gleaves, who was first High Priest, and chartered by the first Independent African Grand Chapter of North America, headquarters in Philadelphia, Pa. Shortly afterward several chapters were chartered by the same authority, and in 1867, a general convention of Royal Arch Masons was held at Xenia, Ohio, for the purpose of organizing a Grand Royal Arch Chapter for the State of Ohio. This was consummated by the election of M. E. Companion Anderson B. Lewis, Grand High Priest, and other grand officers. In 1849 a Commandery of Knights Templars was organized in the city of Cincinnati, and chartered by the first Independent African Grand En-

campment of North America, headquarters at Philadelphia, Pa. Grand officers: James Henderson, Jonathan Davis, Enos Hall, James Richmond, Jr., and Dr. Kenard, all of Philadelphia. The Commandery was duly constituted and chartered June 1st, 1849. Soon after several other Commanderies were organized in the State. In 1870 a convention was called to meet in Springfield, Ohio, for the purpose of organizing a Grand Commandery of Knights Templars for the State, which was consummated by the election of all the grand officers necessary to complete the same.

GRAND MASTERS FROM 1849—1902.

Thomas W. Stringer, first Grand Master, 1849—1850.
 Richard H. Gleaves, 1850—1857—1858—1859—1860.
 Griffin T. Watson, 1851.
 William Darnes, 1852—1853—1854—1855.
 John Parsons, 1856.
 H. W. P. Spencer, 1861—1862.
 Edward A. Fulton, 1863—1864.
 John Jones, 1865—1866.
 William D. Goff, 1867—1868.
 William T. Boyd, 1869—1870—1871—1872—1873—1874.
 William H. Parham, 1875—1876—1877—1878.
 Samuel W. Clark, 1879—1880—1881—1882—1883—1884—1885—
 1886—1887—1888.
 Jere A. Brown, 1889—1890—1891—1892—1893—1894—1895—1896
 —1897—1898.
 Samuel W. Clark, 1899—1900—1901—1902.

GRAND SECRETARIES FROM 1849—1902.

O. T. B. Nickens, 1849—1850.
 Lloyd S. Lewis, 1851—1852—1853—1854.
 David G. Harris, 1855—1856—1857—1858—1859.
 W. E. Ambush, 1860—1861—1862—1863.
 William Robinson, 1864.
 John R. Blackburn, 1865—1866—1867—1868—1869—1870—1871—
 1872—1873—1874—1875—1876—1877—1878.
 C. L. Maxwell, 1879—1890—1891.
 Jere A. Brown, 1880—1881—1882—1883—1884—1885—1886—1887
 —1888—1889.
 Wm. H. Buckner, 1892—1893—1894—1895—1896—1897—1898—
 1899—1900—1901—1902.

CHAPTER XXII.

FREEMASONRY IN INDIANA—1848.

THE first four Lodges formed in Indiana were Union Lodge, No. 1, afterwards Center Lodge, No. 1, at Indianapolis, in 1848; Gleaves Lodge, No. 2, at Indianapolis, 1849; Darnes Lodge, No. 4, at Terre Haute, in 1849; King Solomon Lodge, No. 3, at Madison, 1849.

These Lodges were warranted by the Ohio jurisdiction of National Compact, which had its day and has steadily given way to the State organization. From 1850, Masonic Lodges spread over the eastern part of the State. This was due to the fact that the largest number of colored persons had settled there. In 1850, there were not more than 10,000 negroes in Indiana. The eastern counties held to abolition ideas, and underground railroads and Quaker sentiments were stronger there than in any other part of the State. There were Lodges established at Spiceland, Connersville, Randolph, Carthage, Noblesville, Newport, Thorntown and New London during the last half of the fifties, but for some reason the colored people left that section and all of these Lodges became defunct.

In 1853 a great many free people settled along the Ohio River, and St. John Lodge, No. 8, at New Albany, was organized in 1857, also Mt. Moriah, No. 12, and Vincennes Lodge came into existence some years later.

On the 13th day of September, 1856, a convention of the Craft was held at Masonic Hall in the city of Indianapolis, for the purpose of organizing a Grand Lodge of Masons for the State of Indiana. The following Lodges were present: Union, Gleaves, King Solomon and Darnes Lodges and members within the geographical limits of

Indiana. The Grand Lodge was established in ample form by the election of R. W. Brother John G. Britton, G. M., and other grand officers, since which time it has met annually on the third Tuesday in August of each year. Its government and ritualistic work are the same as that practiced by the Masonic family throughout the world, and is in fraternal correspondence with the same. The title of this Grand Lodge is Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Indiana.

Royal Arch Chapters and Commanderies are located at Indianapolis, Fort Wayne, Muncie, Marion, LaFayette, Mitchell, Evansville, Richmond and South Bend.

Scottish Rites are at Richmond and Indianapolis. There are 700 Royal Arch Masons and Knights Templars in the State, and 150 Mystic Shriners.

GRAND MASTERS, 1856—1902.

John G. Britton	1856 to 1859
James S. Hinton	1859 to 1864
John W. Harrison	1864 to 1865
James S. Hinton	1865 to 1869
John Brooks	1869 to 1870
Edward Roberts	1870 to 1871
William Walden	1871 to 1875
William Russell	1875 to 1876
James S. Hinton	1876 to 1878
Charles E. Baily	1878 to 1880
Henry A. Rogon	1880 to 1883
Charles H. Lamer	1883 to 1885
William Russell	1885 to 1886
W. T. Floyd	1886 to 1889
J. H. Walker	1889 to 1892
W. F. Teister	1892 to 1898
D. W. Caine	1898 to 1902

GRAND SECRETARIES, 1856—1902.

Wm. T. Evans	1856—1858
A. McIntosh	1858—1861
W. S. Lankford	1861—1862
W. G. Robinson	1862—1866
Silas Shucroft	1866—1867
Frank Dugged	1867—1868
Henry C. Mann	1868—1869
W. F. Prester	1869—1871

W. G. Robinson	1871—1872
W. F. Prester	1872—1873
W. G. Robinson	1873—1874
Wm. M. Porter	1874—1875
Robert McCary	1875—1877
W. P. James	1877—1878
Daniel Jones	1878—1879
E. P. F. Whitsell	1879—1885
A. J. Farley	1885—1886
Charles H. Lamer	1886—1888
J. D. Rouse	1888—1889
C. C. Broxton	1889—1890
R. F. Taylor	1890—1895
S. W. Stuart	1895—1897
R. T. Taylor	1897—1900
F. D. Blake	1900—1902

CHAPTER XXIII.

FREEMASONRY IN CALIFORNIA—1849.

THE first three Lodges organized in this State in 1849 were chartered by African Grand Lodge of Pennsylvania, namely Olive Branch, No. 5, Wethington Lodge, No. 8, and Mosaic Lodge, No. 38. A general assembly of the Craft was called to meet May 4th, 1855, in the city of San Francisco, for the purpose of organizing a Grand Lodge for the State, delegates representing the several chartered Lodges forming a constitutional number being present, with the oldest Master presiding.

The Most Worshipful Sovereign Grand Lodge of F. A. A. M. was consummated in ample form by electing R. W. Brother Philip Bucanman Grand Master, and other grand officers, since which time charters have been issued to a number of subordinate Lodges.

The grand officers were publicly installed December 27th, 1874. The Grand Lodge and its subordinates, in full regalia, proceeded to Pacific Hall, where the Hon. John B. Felton, Past Grand Orator of the white Grand Lodge of California having been invited and accepted to deliver the address on the occasion. His speech was as follows:

“MOST WORSHIPFUL GRAND MASTER AND MEMBERS OF THE GRAND LODGE—I congratulate you upon the establishment of a Grand Lodge of Masons of color, and now when to any colored man the question is put, ‘Are you free born?’ let him answer unhesitatingly, ‘I am.’ If the question is put, ‘When were you free born?’ let him go back to the convulsions which shook our common country to its center. There he will point to a tall, ungainly form,

sitting at a desk, with a paper before him and a pen in his hand. He signs the name of Abraham Lincoln to a simple proclamation and as he throws down his pen millions of men, women and children are born into the world of freedom. Who will go back of that act declaring your birth? Will it be any American citizen? But he knows that that immortal proclamation of freedom was but the declaration that you had never been slaves—that at your birth God made you free. It was a restoration and not a creation of your original rights. To-day the colored people stand fully before the world as citizens, with no rights or citizenship denied them. The right of property, of liberty, the privilege of aspiring to any office in the gift of the people, absolute political equality, all are theirs. But with this vast accession of rights there is also a vast increase of their duties and responsibilities.”

Regular communications are held and the Grand Lodge is in fraternal correspondence with the Masonic world. The first Chapter organized in the State of California was King David Chapter, No. 1, of Royal Arch Masons, in 1856. In the year 1859 the Grand Chapter of Royal Arch Masons of California was established.

Knights Templars in the State of California: Eureka Commandery, No. 1, organized in the year 1880, by Rev. William H. Hilley, and a Grand Commandery was formed in the following year, June, 1881.

GRAND MASTERS, 1855—1902.

M. W. Philip Bucanman	1855—1856
M. W. Lewis Mottmore	1856—1858
M. W. Denis. D. Carter	1855—1860
M. W. John W. Barber	1860—1864
M. W. James M. Whitfield	1864—1869
M. W. George A. Devall	1869—1871
M. W. George Cottle	1871—1872
M. W. Robert J. Fletcher	1873—1874
M. W. Peter Anderson	1874—1875
M. W. John A. Barber	1875—1876
M. W. George A. Devall	1876—1878
M. W. Abraham F. Holland	1878—1880
M. W. John C. Ginkins	1880—1882
M. W. Martin R. Jackson	1882—1885

Among the Colored People in North America. 219

M. W. James E. Francis	1885—1886
M. W. W. H. Blake	1886—1889
M. W. Thomas —	1889—1894
M. W. William Mosdon	1894—1895
M. W. Edwin A. Clarke	1895—1902

GRAND SECRETARIES, 1856—1902.

R. W. Samuel Serington	1855—1858
R. W. Barney Fletcher	1858—1867
R. W. J. R. Fletcher	1867—1872
R. W. William H. Hillery	1872—1875
R. W. William J. Simmons	1875—1877
R. W. Isaac N. Triplett	1877—1881
R. W. Roderigo Wilkinson	1881—1891
R. W. Frank W. Jackson	1891—1902

CHAPTER XXIV.

FREEMASONRY IN ILLINOIS—1851.

THREE warranted Lodges, namely: North Star Lodge of Chicago, G. T. Watson Lodge of Alton, and Central Lodge of Springfield, working under warrants of the Most Worshipful Grand Lodge of the State of Ohio, met in convention for the purpose of organizing a Grand Lodge. The said Lodges met in the city of Springfield, Ill., Friday, February 15th, A. D. 1867. A. L. 5867, at which time it was agreed to surrender their warrants to the Most Worshipful Grand Lodge of Ohio and organize a Grand Lodge for the State of Illinois and its jurisdiction.

The convention was called to order by Brother H. D. King, of Chicago; Brother L. A. Coleman, of Springfield, was chosen chairman, and Brother William L. Darrow, of Chicago, Secretary.

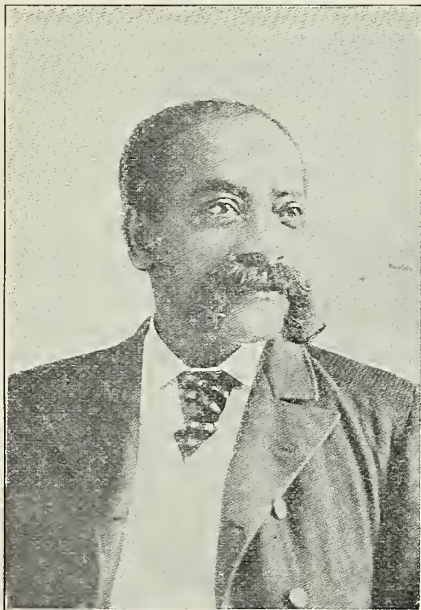
A committee was appointed on credentials, namely, Brother I. H. Kelly, of Alton, Brother L. A. Coleman, of Springfield, and Brother John A. Crisup, of Chicago, which reported three Lodges represented with proper credentials. Afterwards the following resolutions were passed:

Resolved, That the subordinate Lodges of Ancient Free and Accepted Masons of the State of Illinois, viz., North Star Lodge, No. 12, Chicago; G. T. Watson Lodge, No. 16; and Central Lodge, No. 19, of Springfield, Ill., working under the Most Worshipful Grand Lodge of Ohio, this day dissolve all connection with the said Grand Lodge; second,

Resolved, That we do immediately return our warrants and constitutions to the Grand Lodge of Ohio, with dues to date, and that we notify the Grand Master of said Grand Lodge of such return, and that we respectfully ask his

recommendation to the Most Worshipful National Grand Lodge, so that we may obtain a warrant and constitution for the establishment of a Grand Lodge for the State of Illinois.

The convention then adjourned to meet in the city of Springfield, May 6th, 1867, for the purpose of holding their first annual communication of this Grand Lodge.



B. F. ROGERS,
First Grand Master of Illinois.

The following named brethren were the first officers of the new Grand Lodge: Most Worshipful Grand Master, Brother B. F. Rogers, of Springfield; Right Worshipful Deputy Grand Master, Brother H. D. King, of Chicago; Right Worshipful Senior Grand Warden, Brother E. White, of Alton; Right Worshipful Junior Grand Warden, Brother

W. L. Darrow, of Chicago; Right Worshipful Grand Treasurer, Brother I. H. Kelly, of Alton; Right Worshipful Grand Secretary, Brother C. L. Thomas, of Chicago. The convention then adjourned.

FIRST GRAND SESSION.—Springfield, Ill., May 6th, 1867. Brother B. F. Rogers, Grand Master.

At the appointed hour, Brother John Jones, Acting Deputy National Grand Master, opened the Lodge of Master Masons in the hall of Central Lodge, Springfield, authority and constitution having been received from the Most Worshipful National Grand Master, Brother R. H. Gleaves. Brother Jones proceeded to install the officers elected at the convention, as follows: B. F. Rogers, Grand Master; Brother H. D. King, Deputy Grand Master; Brother E. White, Senior Grand Warden; Brother W. L. Darrow, Junior Grand Warden; Brother I. H. Kelly, Grand Treasurer; Brother C. L. Jones, Grand Secretary; Brother L. Coleman, Grand Chaplain; Brother S. Wetherspoon, Grand Senior Deacon; Brother W. K. Donovan, Grand Junior Deacon; Brother E. R. Williams, Grand Lecturer; Brother H. Hieclin, Grand Steward; Brother C. C. Richardson, Grand Pursuivant, and Brother J. S. D. Lee, Grand Tiler.

FIRST ANNUAL COMMUNICATION.—Chicago, Ill., June 20th, 1867. Brother B. F. Rogers, Grand Master.

The Most Worshipful Grand Lodge for the State of Illinois held its first annual communication in the hall of North Star Lodge, No. 1, with the following grand officers: B. F. Rogers, Grand Master; H. D. King, Deputy Grand Master; W. L. Darrow, Junior Grand Warden; S. McCracken, Senior Grand Warden pro tem.; J. Hudlin, Grand Senior Deacon; J. J. Bird, Grand Junior Deacon; S. W. Scott, Senior Grand Steward; J. Weakley, Grand Junior Steward; R. M. Hancock, Grand Marshal; S. Wetherspoon, Grand Pursuivant; A. Carey, Grand Master of Ceremonies, and J. S. D. Lee, Grand Tiler. Grand Master Rogers submitted the first annual address to Negro Masons in the State of Illinois. In opening his address he said:

“In view of the origin and true nature of the institution of Masonry, its high importance to the world, the sacred-

ness of its principles, its harmonizing influence and the whole excellence of the system, whether it be considered in a historical, benevolent, moral or religious point, your minds must be solemnly affected and your hearts seriously engaged to maintain the purity of its precepts, not only as a plain and reasonable duty, but as examples waiting to be imitated by those who shall receive the administration from your hands. Brethren, your profession is built upon a tried foundation; you stand solemnly pledged to the world to maintain the cause of truth against all the assaults of vice, or the inroads of errors. Your several Lodges are, or ought to be, so many temples of virtue and schools of moral and religious instruction; each individual should be a watchful sentinel over the happiness of mankind, ever on the alert to rescue injured innocence, or to avert impending dangers."

SIXTH ANNUAL COMMUNICATION.—Galesburg, Ill., June 19-24th, 1872. The following resolution was offered:

Whereas, It has become patent to all well informed Masons that there cannot exist legally any Masonic power above a State Grand Lodge, and,

Whereas, The so-called Most Worshipful National Grand Lodge has arrogated to itself the supreme Masonic authority of these United States, and thereby making the State Grand Lodges and Grand Masters subordinate to the said compact, Most Worshipful National Grand Lodge, and,

Resolved, That the Most Worshipful Grand Lodge for the State of Illinois, and its jurisdiction, now working under the Most Worshipful Grand Lodge of the United States of America, after paying all dues to the date of this session, will and do by these resolutions, absolve all relation and connections whatsoever with the above-named compact, Most Worshipful National Grand Lodge.

Resolved, That this Grand Lodge and its subordinates, will and do recognize all genuine Masons, after due trial, strict examination or lawful information, wheresoever we may find them.

Resolved, That this Most Worshipful Grand Lodge do order the warrant and all dues (or money) that may be

owed to or claimed by the Most Worshipful National Grand Lodge, to be forwarded to that compact body, if such a body of Masons can be found without delay.

SEVENTH ANNUAL COMMUNICATION.—Belleville, Ill., June 19-24th, 1873. Brother W. L. Darrow, Grand Master reported four new Lodges organized during the year, viz.: Hiram, Keystone, Mt. Olive and Phoenix. He further stated that it is a fact not generally known, even by the brethren of the city of Chicago, that three-fourths of the members of Phoenix Lodge were white men.

TENTH ANNUAL COMMUNICATION.—Decatur, Ill., June 21st, 1876. The Grand Master, speaking of the National Compact Grand Lodge, said: "The National Compact Grand Lodge is dying; her lamp of life has gone out; and if we, her children, do not heed we will soon be groveling in darkness. In vain we have looked for sign of light, for some actual improvement in her condition. We have been faithful, hoping that by her aid, a union of all the Grand Lodges in the United States composed of colored brethren would be consummated; but all such hopes have passed away, and believing that her days of usefulness have entirely gone, we recommend that this Grand Lodge sever its connection with it."

The following resolutions were passed:

Resolved, That we, the officers and members of the Most Worshipful Grand Lodge of the State of Illinois and its jurisdiction, together with the representatives of the subordinate Lodges of the same, in Grand Lodges assembled, do hereby sever our connection with the said Most Worshipful National Grand Lodge.

Resolved, That the Grand Secretary of this Grand Lodge is hereby instructed to transmit forthwith whatever due may be owing to the said Most Worshipful National Compact Grand Lodge, and also return the warrant obtained from said body to the proper custodian of the same.

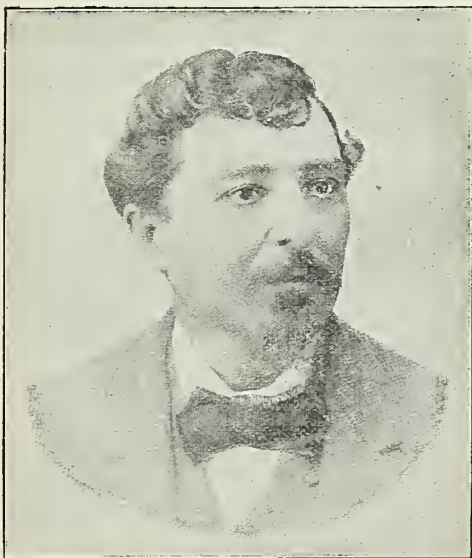
This report was adopted.

The annual communication of the Most Worshipful Grand Lodge was changed from June to October at this communication.

Brother R. M. Hancock offered the following resolution:

Resolved, That Masons now engaged in the liquor business shall have until January 1st, 1878, to close out their business of saloon keeping, and Masons neglecting or refusing to do so, shall forfeit their membership in this Grand Lodge."

FIFTEENTH ANNUAL COMMUNICATION.—Jacksonville, Ill., October 11-13th, 1881. The Grand Master, J. Hollin-



RUFUS MITCHELL,
Grand Master of Illinois.

ger, in his annual address, spoke eloquently upon the death of the lamented President, James A. Garfield, twentieth President of the United States, and who was assassinated in the railroad depot at Washington, D. C., by Guiteau. In closing his remarks upon this sad event he repeated these beautiful words of the dead statesman: "God reigns and the Government at Washington still lives."

SEVENTEENTH ANNUAL COMMUNICATION.—Springfield, Ill., October 9th, 1883. Representatives from thirty of the thirty-five subordinate Lodges were present.

At the second day's session a distinguished visitor in the person of Brother J. Henry Webb (white), Grand Master of the Bahama Islands, and Deputy Grand Master of His Royal Highness, the Prince of Wales, Grand Master of the Grand Lodge of England, was reported in the ante-room. Grand Master Webb was received with all the honor due his high and exalted position, and was introduced to the Grand Lodge by its Grand Master. Grand Master Webb responded, eulogizing the brethren, not only of Illinois, but of America, on the progress that they had made as citizens and as Masons. Among other things said by him was that, "I know no difference on account of color; if such is the American idea of Masonry, I do not desire to learn it. In England and the Bahama Islands color would be no barrier against a man as a Mason. In the Grand Lodge of the Bahamas, of which I am the Exalted Grand Master, our brother, the Senior Grand Warden, is a colored man, intelligent and of recognized ability and culture, and should the Grand Master or any officer of your Grand Lodge visit the Bahama Islands, it would afford me as much pleasure in introducing them to our Grand Lodge as did Grand Master Perry in introducing me." Brother Webb remained during the morning session.

Brother R. E. Moore, delegate to the Masonic Convention held at Cincinnati, August 11th, 1883, to make arrangements to celebrate the one hundredth anniversary of the granting of the warrant to African Lodge, 459, Boston, Mass., reported that all departments of Masonry in Illinois were represented; also delegates from all parts of the United States. Grand Master Brother S. W. Clark, of Ohio, called the convention to order and twenty-two Grand Lodges were represented.

Past Grand Master J. A. Lewis, of Louisiana, was chosen President; Past Grand Master C. H. Langston, of Kansas, Grand Master T. W. Stringer, of Mississippi, Grand Master George Reeves, of Ontario, and Grand Master George Steel, of Kentucky, Vice-Presidents; Grand Master C. F. A. Francis, of Massachusetts, and Grand Sec-

retary R. E. Moore, of Illinois, Secretaries. The President stated that the object of the convention was to make arrangements to celebrate the one hundredth anniversary of the granting of a warrant to African Lodge, No. 459 (afterwards known as Prince Hall Grand Lodge), of Boston, Mass., the first Lodge composed of colored men in America. It was decided that the celebration should be held in the city of Philadelphia, Pa., September 29th,



R. E. MOORE,
Grand Secretary of Grand Lodge of Illinois.

1884, at which time all departments of Masonry would be represented.

W. F. Powell, Grand Master of New Jersey, Chairman of Committee on Arrangements, presented a programme for a three days' celebration, approved by the convention.

A committee of five Pennsylvania brethren was appointed to make all the necessary arrangements to carry out the plans adopted for the celebration.

TWENTY-FOURTH ANNUAL COMMUNICATION.—Springfield, Ill., October 9-11th, 1890. This session was held in the beautiful art gallery of the State Capitol. Representatives from thirty-four Lodges present. At this session the following resolution was adopted and is now in force:

Resolved, That no subordinate Lodge shall accept as a candidate for membership or initiation any man who keeps a saloon, grogshop or any place for selling intoxicating liquors, or a liquor dealer.

TWENTY-FIFTH ANNUAL COMMUNICATION.—Metropolis, October 13-15th, 1891. The Grand Secretary submitted a report giving a brief history of the organization of the Most Worshipful Grand Lodge and a summary of the returns of Lodges for the past twenty-five years.

TWENTY-SIXTH ANNUAL COMMUNICATION.—Dequoin, Ill., October 11-13th, 1892. Brother T. H. Smith, Grand Master. The Masonic Home was established, with a board of lady managers, 1892. The Grand Secretary reported that the General Charity Fund amounted to \$4,493.75.

The cornerstone for the new Masonic Hall being erected by Lily of the Valley Lodge at Beechwood, was laid by Brother A. A. Martin, District Deputy Grand Master, September 29th, 1897. The Grand Master recommended that action looking toward the establishment of a Masonic Home and Industrial Home be taken.

THIRTY-SECOND ANNUAL COMMUNICATION.—Champaign, October 11-12th, 1898-1899. Brother R. Mitchell, Grand Master. Representatives from thirty-one subordinate Lodges present. Grand Master read his address commending the President of the United States, William McKinley, for calling to arms thousands of men to relieve the suffering people of Cuba from the tyranny of Spain.

THIRTY-THIRD ANNUAL SESSION, 1901.—A resolution of thanks was offered by Brother J. G. Jones to the Most Worshipful Grand Lodge (white) of Washington for the noble stand the brethren had taken in giving due recognition to colored Masons, the descendants of African Lodge, No. 459, of Massachusetts, from which sprang Prince Hall Grand Lodge of Massachusetts and all regular negro Lodges in America. Approved.

Brother R. E. Moore offered a resolution requesting the M. W. Grand Master to issue dispensation to establish Lodges in the newly acquired possessions of the United States, formerly controlled by Spain, without infringement upon the rights of other recognized Grand Lodges. Approved.

This Grand Lodge has held its annual communications and has its grand representatives near the Grand East of other Grand Lodges. Its Jurisdiction includes the State of Washington and other places where no Grand Lodge has been established. There are a Grand Chapter of Royal Arch Masons, eleven subordinate Chapters with 455 members; the Adopted Rite, 510 members; Heroines of Jericho, 32 Courts, 390 members; Imperial Council, A. A. O. Nobles Mystic Shrine; Grand Commandery of Knights Templars, with eleven subordinate Commanderies and a Supreme Council A. A. Scottish Rite Masons.

GRAND OFFICERS OF THE GRAND LODGE OF ILLINOIS FROM ORGANIZATION, 1865—1902.

Yr.	Grand Master.	D. G. M.	S. G. W.	J. G. W.	G. S.
1867	B. F. Rogers,	H. D. King,	W. L. Darrow,	J. A. Coleman,	L. Thomas,
1868	B. F. Rogers,	W. L. Darrow,	G. W. Anderson,	S. Wetherspoon,	R. M. Hancock,
1869	I. H. Kelly,	E. White,	G. W. Anderson,	S. D. Lee,	R. M. Hancock,
1870	W. L. Darrow,	E. White,	R. H. Hancock,	I. H. Kelly,	R. C. Waring,
1871	W. L. Darrow,	E. White,	R. H. Hancock,	I. H. Kelly,	R. C. Waring,
1872	W. L. Darrow,	E. White,	E. White,	S. Clark,	R. C. Waring,
1873	R. F. Rogers,	E. White,	M. A. Williams,	J. Bird,	J. G. Jones,
1874	R. F. Rogers,	E. White,	J. G. Jones,	W. A. Fanver,	J. G. Jones,
1875	R. F. Rogers,	J. G. Jones,	J. J. Bird,	J. W. Taylor,	J. H. Kelly,
1876	R. F. Rogers,	J. J. Bird,	J. H. Washington,	J. W. Taylor,	J. H. Kelly,
1877	J. J. Bird,	J. H. Washington,	J. H. Washington,	W. Montgomery,	R. M. Hancock,
1878	J. W. Taylor,	J. H. Washington,	W. T. Scott,	W. J. Walker,	R. E. Moore,
1879	J. W. Taylor,	J. Hollinger,	J. Archer,	W. Atchinson,	R. E. Moore,
1880	J. W. Taylor,	D. W. Dempsey,	J. Archer,	W. Young,	R. E. Moore,
1881	J. W. Taylor,	D. W. Dempsey,	J. Archer,	W. Young,	R. E. Moore,
1882	A. Berry,	C. F. Thomas,	J. S. D. Lee,	H. L. Bartholomew,	R. E. Moore,
1883	W. Perry,	J. W. Moore,	E. D. Barber,	H. Singleton,	R. E. Moore,
1884	J. W. Moore,	J. H. Smith,	C. Ricks,	J. J. Gross,	R. E. Moore,
1885	J. W. Moore,	R. Holly,	J. E. C. Jackson,	J. W. Robinson,	R. E. Moore,
1886	J. W. Moore,	H. L. Bartholomew,	G. W. Robinson,	G. W. Robinson,	R. E. Moore,
1887	H. L. Bartholomew,	T. H. Smith,	J. V. Cropper,	J. V. Cropper,	R. E. Moore,
1888	T. H. Smith,	E. D. Barber,	J. T. Barton,	J. Walker,	R. E. Moore,
1889	T. H. Smith,	C. A. Ricks,	G. C. Hinton,	W. A. Hubbard,	R. E. Moore,
1890	T. H. Smith,	W. F. Cousins,	R. B. Franklin,	H. McClain,	R. E. Moore,
1891	T. H. Smith,	W. Young,	R. B. Franklin,	G. C. Lee,	R. E. Moore,
1892	T. H. Smith,	W. H. S. Seals,	F. L. Barnett,	R. Mitchell,	R. E. Moore,
1893	W. H. S. Seals,	R. Mitchell,	R. Mitchell,	L. M. Bates,	R. E. Moore,
1894	W. H. S. Seals,	R. Mitchell,	R. Mitchell,	L. M. Bates,	R. E. Moore,
1895	W. H. S. Seals,	A. H. Young,	L. W. Dickerson,	H. C. Kelly,	R. E. Moore,
1896	R. Mitchell,	A. H. Young,	E. Brown,	E. Brown,	R. E. Moore,
1897	R. Mitchell,	J. B. Beaufoord,	E. C. Lee,	J. B. Beaufoord,	R. E. Moore,
1898	R. Mitchell,	R. R. Rogan,	G. C. Lee,	J. Patrick,	R. E. Moore,
1899	Henry E. Burris,	G. C. Lee,	H. E. Burris,	A. Horn,	R. E. Moore,
1900	Henry E. Burris,	G. C. Lee,	H. L. Bartholomew,	A. Horn,	R. E. Moore,
1901	Henry E. Burris,	G. C. Lee,	A. Horn,	D. D. Lacy,	R. E. Moore,
1902	Henry E. Burris,	G. C. Lee,	D. D. Lacy,	G. H. Green,	R. E. Moore,
		G. C. Lee,	D. D. Lacy,	G. H. Green,	R. E. Moore,

CHAPTER XXV.

FREEMASONRY IN KENTUCKY—1851.

IN the year 1851 Brother R. H. Gleaves, Deputy Grand Master of the Grand Lodge of the State of Ohio and its jurisdiction thereunto belonging, warranted and established Mount Moriah Lodge, No. 6, F. A. A. M., now No. 1, located in the city of Louisville, Ky. This was the first Lodge organized in the State. Owing to the fact that this organization occurred during slavery times, none but free-men were made Masons.

In 1861 the War of the Rebellion broke out, hence there was no growth of the craft until 1865, when Grand Master Nathaniel L. Durham, of African Grand Lodge of Pennsylvania, chartered three Lodges, namely Meriwether Lodge, No. 13; David Smith Lodge, No. 15, and St. Thomas Lodge, No. 20. A convention of the craft was held August 16, 1866, at Masonic Hall, Louisville, for the purpose of organizing a Grand Lodge for the State, which resulted in the election of R. W. Brother Jesse Meriwether, G. M.; Levi Evans, D. G. M.; William Butcher, G. Treas., and George A. Shaefer, G. S. This Grand Lodge refused to recognize the National Grand Lodge, and passed the following Resolution: "That this Grand Lodge, being established in ample form after the fashion of 1717, Therefore, this Constitution shall be the Supreme Law of this Masonic Jurisdiction for the State of Kentucky."

The order spread rapidly over the State, and there are now 48 chartered Lodges, with a large membership. Plans have been drawn for a Widows' and Orphans' Home, to

be located in the city of Louisville. There have also been established Royal Arch Chapters, Commanderies of Knights Templars, Scottish Rite and Ladies' Chapters throughout the State. The following are the Grand Officers from organization of the Grand Lodge to the present:

GRAND OFFICERS OF THE GRAND LODGE OF KENTUCKY FROM ITS ORGANIZATION, 1866—1902.

Yr.	M. W. G. Master.	R. W. D. G. Master.	R. W. G. S. Warden.	R. W. G. J. Warden.	R. W. G. Treasurer.	R. W. G. Secretary.
1866	Jesse Merlwehcr,*	Levi Evans,	Wm. Spradling,*	F. Robertson,	William Butcher,*	Geo. A. Schaefer,*
1868	Wm. Spradling,*	Levi Evans,	M. Woodson,*	Thomas H. Miller,*	William Butcher,	Geo. A. Schaefer,
1869	Wm. Spradling,	Thomas H. Miller,*	W. H. Gibson,	S. C. Oldham,	William Butcher,	Geo. A. Schaefer,
1870	Wm. H. Gibson,	A. Hubbard,*	G. W. Duce,*	M. J. Davis,*	William Butcher,	Geo. A. Schaefer,
1871	J. C. N. Fowles,	John K. Mason,	H. Scroggins,	M. Woodson,*	William Butcher,	Geo. A. Schaefer,
1872	J. C. N. Fowles,	H. Scroggins,	M. Woodson,*	Thomas Carter,*	William Butcher,	Geo. A. Schaefer,
1873	Jesse Merlwehcr,*	H. Scroggins,	George Taylor,*	H. Vinegar,	William Butcher,	Geo. A. Schaefer,
1874	Kelsey Hudson,*	M. Woodson,*	J. C. N. Fowles,	W. H. Howard,*	William Butcher,	Geo. A. Schaefer,
1875	Kelsey Hudson,	M. Lawson,*	L. Washburn,*	Levi Evans,	William Butcher,	Geo. A. Schaefer,
1876	George Taylor,*	George W. Duce,	Horace Morris,	George W. Evans,	William Butcher,	Geo. A. Schaefer,
1877	George W. Duce,	Thomas Kelly,	George W. Evans,	Alexander Globe,	William Butcher,	Geo. A. Schaefer,
1878	George W. Duce,	George W. Evans,	Henry Cousins,	William B. James	William Butcher,	Geo. A. Schaefer,
1879	Henry King,*	William Butcher,*	Thomas Kelly,	Edward Ritchey,	Wm. H. Gibson,	Geo. A. Schaefer,
1880	Henry King,	Thomas Kelly,	James H. Moody,	William Goff,*	Wm. H. Gibson,	Geo. A. Schaefer,
1881	Henry King,	Horace Morris,	William Watts,	Charles H. Allen,	Alfred L. Harden,	Geo. A. Schaefer,
1882	Charles Steele,	William Watts,	Charles H. Allen,	Stephen Dunn,	John W. Hillman,	W. Pratt Annis,
1883	Charles Steele,	William Watts,	Marshall T. Clay,	W. G. Faulkner,	John W. Hillman,	W. Pratt Annis,
1884	Charles Steele,	William Watts,	Marshall T. Clay,	Henry Moore,	John W. Hillman,	W. Pratt Annis,
1885	Wm. H. Steward,	James Ellis,	Henry Moore,	Adam N. Smoot,	John W. Hillman,	W. Pratt Annis,
1886	Wm. H. Steward,	William Watts,	George Alexander,	M. R. Lizan,	John W. Hillman,	W. Pratt Annis,
1887	Charles Steele,	Edward Watts,	Edward Chehaut,	W. G. Faulkner,	John W. Hillman,	W. Pratt Annis,
1888	Charles Steele,	W. G. Faulkner,	Edward Chehaut,	George Alexander,	John W. Hillman,	W. Pratt Annis,
1889	Charles Steele,	W. G. Faulkner,	Edward Chehaut,	James W. Ellis,*	John W. Hillman,	W. Pratt Annis,
1890	Charles Steele,	S. D. Martin,	James W. Ellis,*	Marshall T. Clay,	John W. Hillman,	W. Pratt Annis,
1891	Charles Steele,	R. B. Parker,	E. P. Williams,	J. R. Walker,	John W. Hillman,	W. Pratt Annis,
1892	Charles Steele,	John W. Weston,	R. L. Crump,	J. R. Walker,	John W. Hillman,	W. Pratt Annis,
1893	Charles Steele,	Horace Morris,*	R. L. Crump,	J. G. Green,	John W. Hillman,	W. Pratt Annis,
1894	Charles Steele,	George Sutton,	R. L. Crump,	J. G. Green,	John W. Hillman,	W. Pratt Annis,
1895	Charles Steele,	George Sutton,	R. L. Crump,	J. G. Green,	John W. Hillman,	W. Pratt Annis,
1896	Charles Steele,	George Sutton,	R. L. Crump,	J. G. Green,	John W. Hillman,	W. Pratt Annis,
1897	Charles Steele,	F. R. Cabell, Jr.†	R. L. Crump,	J. G. Green,	John W. Hillman,	W. Pratt Annis,
1898	Charles Steele,	P. R. Cabell, Jr.†	R. L. Crump,	J. G. Green,	John W. Hillman,	W. Pratt Annis,
1899	P. R. Cabell, Jr.†	A. F. Rochester,	W. L. Walker,	E. C. Jennings,	Wm. H. Steward,	W. Pratt Annis,
1900	P. R. Cabell, Jr.†	A. F. Rochester,	M. A. Davis,	J. L. Tandy,	Wm. H. Steward,	W. Pratt Annis,
1901	P. R. Cabell, Jr.†	A. F. Rochester,	A. Q. Greene,	J. L. Tandy,	Wm. H. Steward,	W. Pratt Annis,
1902	P. R. Cabell, Jr.†	A. F. Rochester.	A. Q. Greene.	J. L. Tandy.	Wm. H. Steward.	W. Pratt Annis.

*Deceased.

CHAPTER XXVI.

FREEMASONRY IN LOUISIANA AND CANADA—1851.

IN the year 1851, Richard H. Gleaves, Deputy G. M. and Acting Grand Master of the Grand Lodge for the State of Ohio, and its Masonic Jurisdiction thereunto belonging, granted a warrant to sixteen (16) Master Masons (freemen) who had previously been made Masons in the West Indies, and residing in New Orleans. The Lodge was established under the title of Parsons Lodge, No. 3, F. A. A. M., and located in the city of New Orleans. Later Richmond Lodge, Berry Lodge and Stringer Lodge were chartered by the Grand Lodge of Ohio. The order made slow progress, owing to slavery. In 1863 a convention of the Craft was called to meet January 5th of the same year in the city of New Orleans, for the purpose of organizing a Grand Lodge for the State, which was established by the election of R. W. Brother Lewis Banks, Grand Master; R. W. Brother Mulford, Grand Secretary, and other Grand Officers. In 1900 there were thirty warranted Lodges on the register. Royal Arch Masonry was introduced in this State in 1866. Ezra Chapter, No. 4, warranted by the Grand Chapter of the District of Columbia, December 7th, 1866. Shortly afterward the Grand Chapter of Ohio established several Chapters in the State. In 1875 a Grand Chapter of Royal Arch Masons was established in the State. In the same year the Grand Commandery of the State of Ohio warranted and established Constantine Commandery of Knights Templars in the city of New Orleans. Afterwards two other Commanderies were established and warranted by the same authority, and in 1844 a Grand Commandery for the State of Louisiana

and Jurisdiction was consummated by electing its Grand Officers.

Hon. James Lewis writes under date of January 2d, 1902: "I am pleased to say that Masonry in this State, in all Departments of our Masonic family, is in a healthy condition. Our Grand Commandery a few years ago chartered several Commanderies of Knights Templars in Alabama, and on January 2d, 1890, I had the pleasure of installing the Grand Officers of the Grand Commandery."

The title of the Grand Lodge is M. W. Eureka Grand Lodge of F. A. A. M., for the State of Louisiana. Among its distinguished Grand Masters may be found the names of Hon. James Lewis, Elias A. Williams, John G. Lewis, Calvin F. Ladd and L. R. Price. The Grand Lodge meets annually, and its minutes may be found at the Grand East of all Masonic Grand Lodges.

GRAND MASTERS.

Lewis Banks,
John Parson,
Oscar J. Dunn,
Calvin F. Ladd,
Lewis R. Price,
Elias A. Williams,
John G. Lewis,
L. R. Price.

GRAND SECRETARIES.

William Mulford,
George J. Davis,
John Parson,
Lewis Banks,
W. G. Elliot,
E. A. Williams,
T. J. Edwards.

FREEMASONRY IN CANADA—1851.

In the year 1851 M. W. Grand Master George H. Shreeves, Grand Master of the Grand Lodge of New Jersey, granted a warrant to fourteen Master Masons to open and work a Masters' Lodge in Ontario, under the title of Mount Olive Lodge. This warrant was signed by George H. Shreeves, G. M.; Attest: Joshua Weedlin, G. S. Shortly afterwards Brother Benjamin Jackson, G. M. of the Grand Lodge of New Jersey, constituted and established two other Lodges, namely, Victory Lodge, No. 2, and Olive Branch Lodge, No. 3, all holding warrants from New Jersey. A convention of the Craft was called to meet in Chatham, August 25th, 1856, for the purpose of establishing a Grand Lodge for Canada. This convention

was presided over by National Grand Master Paul Drayton of New York, with R. W. Brother John Isaacs as Secretary. The Grand Lodge plan was consummated by the election of a Grand Master and other Grand Officers.

The Grand Lodge has, since its organization, held its regular communications, and is in fraternal correspondence with the Masonic family of the world.

PAST GRAND MASTERS.

1873	William H. Lane, Jr.,	1888	F. O. Cross,
1874	William H. Lane, Jr.,	1889	F. O. Cross,
1875	James H. Rolston,	1890	J. T. Johnson,
1876	James H. Rolston,	1891	J. T. Johnson,
1877	Alfred Manning,	1892	Geo. A. Jenkins,
1878	A. B. Harris,	1893	W. H. Effort,
1879	Walter H. Burr,	1894	Walter H. Mitchell,
1880	F. O. Cross,	1895	Walter H. Mitchell,
1881	Walter H. Burr,	1896	Chas. C. Ringgold,
1882	John Godette,	1897	Robert L. Reed,
1883	John Brayton,	1898	Robert L. Reed,
1884	E. H. Perry,	1899	Chas. H. Walker,
1885	Walter H. Burr,	1900	C. A. C. Beman,
1886	Thomas W. Stewart,	1901	C. A. C. Beman,
1887	Thomas W. Stewart,	1902	C. A. C. Beman.

GRAND SECRETARIES.

1874—1876	F. O. Cross,	1881—1883	Walter H. Mitchell,
1876—1878	Wm. H. Lane, Jr.	1883—1885	Robert H. Johnson,
1878—1879	Charles Phillips.	1885—1886	John Stark,
1879—1881	F. O. Cross,	1886—1889	L. O. Bell,
	1889—1902	F. O. Cross.	

Note.—It is said that the brethren paid \$50 for a Grand warrant from the N. G. L., which the Canadian brethren have never received.

See printed proceedings 1866-1867.

Benjamin Stewart G. M. & J. O. Banyou, G. S.

CHAPTER XXVII.

FREEMASONRY IN MICHIGAN—1859.

SEPTEMBER 13th, 1856, Union Lodge, No. 1; King Solomon Lodge, No. 2; Britton Lodge, No. 3; Darnes Lodge, No. 4, and Phillips Lodge, No. 5, warranted by the Grand Lodge of Ohio, joined in organizing the Grand Lodge of Indiana, with M. W. Brother John G. Britton as their first Grand Master. It was he that granted a dispensation, in 1857, to Brothers J. W. Harrison, T. Jones, William Powers and several other Masons residing in and about Niles, Michigan, to open the first Lodge of Colored Masons in the State of Michigan, namely, Harrison Lodge, No. 6, which was granted a charter January 13th, 1859. Hart Lodge, No. 10, Ypsilanti, Mich., was granted a charter by the same authority and dedicated March 15th, 1863, by James S. Hinton, Grand Master; John W. Harrison, D. G. M.

In 1864 John W. Harrison, Grand Master of Indiana, granted dispensation to open Strother Lodge, No. 12, Battle Creek, and St. James Lodge, No. 14, at Williamsville, Cass County. Representatives from these four Lodges met in convention in the city of Niles, April 25th, 1865, and organized the Grand Lodge for the State of Michigan, as is shown by the preamble to their Constitution adopted December 5th, 1866:

Whereas, The delegates of Harrison Lodge, No. 6; St. James Lodge, No. 14; Strother Lodge, No. 12; and Hart Lodge, No. 10, F. & A. A. Y. M., subordinate to the Grand Lodge for the State of Indiana, in convention assembled in the city of Niles, State of Michigan, April 25th, A. L. 5865, A. D. 1865, ceased working under the

jurisdiction of the Grand Lodge for the State of Indiana, and organized a Grand Lodge to be known and styled "The Grand Lodge for the State of Michigan" (Proceedings 1866, page 12).

The following brethren were elected as its first Grand Officers: J. W. Harrison, R. W. G. M.; Daniel Mills, R. W. D. G. M.; Thomas Jones, S. G. W.; James Hays, J. G. W.; John J. Evans, G. Treas.; Isaac Burdine, G. Sec.; T. J. Martin, G. Lect.; J. E. Williams, G. Tiler.



ROBERT C. BARNES,
Grand Master of Michigan.

The M. W. National Grand Lodge of the United States of North America granted a Grand Lodge warrant to this body October 18th, A. L. 5865, A. D. 1865, bearing the signatures of Paul Drayton, M. W. N. G. M.; R. H. Gleaves, M. W. N. D. G. M.; Lewis Hayden, M. W. N. S. G. W.; William Edwin Gipson, M. W. N. J. G. W.; James Needham, N. G. T.; Ezra J. Morris, N. G. R. Sec. This relic of past ages is now in the archives of

Union Grand Lodge, having been surrendered by Past Grand Master W. G. Roberts, of the Compact Grand Lodge, at the First Annual Communication of Union Grand Lodge, January 23d, A. L. 5888.

At the Sixth Annual Communication of this Grand Lodge, held in the city of Detroit, June 17th, 1872, the following Lodges were enrolled and represented, with date of institution: Harrison, No. 1 (1857), Niles; Hart, No. 2 (1863), Ypsilanti; Strother, No. 3 (1864), Battle Creek; St. Paul, No. 4 (1864), Detroit; St. James, No. 5 (1864), Williamsville; St. Peter's, No. 6 (1865), Kalamazoo; St. John's, No. 7 (1866), Adrian; St. Nicholas, No. 8 (1866), Jackson; St. Mary's, No. 9 (1867), Ann Arbor; Hiram, No. 10 (1869), Detroit; Zion, No. 11 (1870), Pontiac; Salem, No. 12 (1872), Windsor, Ont., U. D.; Mt. Moriah, No. 13 (1872), Detroit, U. D.; Cyrus, No. 14 (1872), Battle Creek, U. D.; North Star, No. 15 (1872), Grand Rapids, U. D. The four last named were granted charters June 20th, 1872.

Following the lead of Pennsylvania, Ohio and several other States that had shaken off the yoke of tyranny with which they had been burdened for years, our Michigan brethren took preliminary steps to release themselves from the usurped power and authority of the National Compact. The Masons of the city of Detroit took the initiative in the matter and called a meeting of the Craft to decide what course to pursue, and by a vote of 69 to 4 passed resolutions expressing their views of the illegality and irregularity of the National Compact, and declared they would henceforth consider themselves independent of its authority. Consequently, Hiram and Mt. Paven Lodges of Detroit, and North Star Lodge of Grand Rapids, secured dispensations from the Sovereign Grand Lodge of Ohio, to form these three Lodges, looking forward to the organization of an Independent Sovereign Grand Lodge. After due time they received their charters and opened communication with the Craft throughout the State. Having met with much encouragement, a mass convention of Masons was called to meet in the city of Detroit, Mich., September 23d, 1872. This call was signed

by I. Burdine, W. M.; William Colbert, S. H. Wells, James Hays, of Hart Lodge, No. 2, Ypsilanti; John J. Evans, W. M., of Strother Lodge, No. 3, Battle Creek; Richard Gatewood, J. W., David Carneal, Treasurer, C. W. Thompson, Secretary, of St. Paul's Lodge, No. 4, Detroit; Stephen Ribinson, W. M., Henry Crone, S. W., Chas. Hill, J. W., of Hiram Lodge, No. 10, Detroit; Samuel Stephens, W. M., of Zion Lodge, No. 11, Pontiac; Jacob Highwarden, W. M., of North Star Lodge, No. 15, Grand Rapids; William Mumford, W. M., Thomas F. Cary, S. W., E. P. Harper, J. W., of Mount Paven Lodge, No. 33; James F. Mitchell, W. M., J. F. Richards, S. W., J. M. Wells, J. W., of Unity Lodge, No. 34.

H. D. VENA, Chairman,	} Committee.
DR. J. HIGHWARDEN,	
JOHN C. FERGUSON,	
THOMAS F. CARY,	
J. FRANK RICHARDS,	

Pursuant to call, representatives from Strother Lodge, No. 3, of Battle Creek; Hiram, No. 10, Detroit; Zion, No. 11, Pontiac, and North Star, No. 15, of Grand Rapids, and many other brethren, members of the various Lodges throughout the State, met and organized. These Lodges, by virtue of their warrants, formed themselves into an Independent Sovereign State Grand Lodge under the style and title of "Unity Grand Lodge of Free and Accepted Masons for the State of Michigan," with Brother Harrison J. Lewis, of Hudson, as Grand Master, and Brother Wilmot A. Johnson, of Detroit, as Grand Secretary. The Lodges were renumbered as follows: Hiram, No. 1, Detroit; Mount Paven, No. 2, Detroit; Strother, No. 3, Battle Creek; Zion, No. 4, Pontiac; North Star, No. 5, Grand Rapids. New charters were ordered to be issued. A Committee on Constitution and By-Laws was appointed, consisting of Brothers J. F. Richards, H. D. Vena and T. F. Cary.

The first annual communication of Unity Grand Lodge convened in the city of Detroit, January 13th, 1813. The constitution and by-laws as reported by the committee were adopted. Resolutions were adopted appointing a com-

mittee of three to petition the State Legislature to incorporate this Grand Lodge. A committee of five was appointed to draft a petition to the Grand Lodge of Michigan, F. and A. M. (white), for recognition. In the meantime the Compact Grand Lodge went through the form of expelling every Mason who had withdrawn their allegiance from its authority and forbade its members to hold Masonic intercourse with any and all of those who had under the warrants granted by the Grand Lodge of Ohio organized an Independent Grand Lodge. The contention between these rival grand bodies at times became very bitter. From time to time committees were appointed to restore peace and perfect a union. At their annual communication, held in Jackson, December 7-10th, 1875, the Compact Grand Lodge, realizing that the much abused Unity Grand Lodge was here to stay, and had been recognized by every Sovereign Grand Lodge in the United States, and there were very few of any other kind left at that date, unanimously adopted the following resolutions:

“Resolved, That this Grand Lodge do hereby rescind all Masonic disabilities imposed on the members of Unity Grand Lodge.

“Resolved, That the members and representatives meet in conference at two o’clock P. M. the committee of Unity Grand Lodge (so called) upon the subject of uniting the two Grand Lodges and their members.”

At this conference Brother Lewis Roberts presided and Brother John C. Ferguson acted as secretary. Brothers H. D. Vena, Stephen Robinson, John C. Ferguson and C. F. Hill ably represented Unity Grand Lodge. The purpose of this conference failed, because no plan could be agreed upon by which a union could be effected, but it was agreed “That it is the desire and wish of the Masons constituting this conference to unite into one Grand Lodge, and that both parties would use their influence to bring about this union.”

One by one the Lodges were surrendering their warrants and taking out new ones under the authority of Unity Grand Lodge. February 13th, 1878, a call for a Masonic

convention composed of representatives of both factions was issued to meet in the city of Battle Creek, March 4th, 1878, to settle all differences and to form a union satisfactory to all of their members in the State. This was not consummated until eight years later at one of the conferences held at Kalamazoo, November 23d, 1886, by the representatives of the two Grand Lodges, among whom were the following officers:

Of the National Compact Grand Lodge—G. W. Roberts, G. M.; E. W. Stewart, S. G. W.; J. A. Clay, J. G. W.; W. F. Connor, G. Treasurer; James H. Dungell, G. Chaplain.

Of Unity Grand Lodge—J. J. Evans, G. M.; H. H. Tillman, S. G. W.; W. H. Parker, J. G. W.; A. D. Cook, G. Treasurer; W. H. Butler, G. Secretary; A. C. Chase, G. Chaplain;

Grand Master G. W. Roberts presided and W. T. Butler acted as secretary. After mature deliberation the following preamble and resolution was unanimously adopted:

“Whereas, We, the representatives of the two grand bodies existing in the State of Michigan, believing that the existence of the two Grand Lodges is detrimental to the best interests of all concerned, therefore, be it

“Resolved, That the two Grand Lodges unite as one, under the name and title of Union Grand Lodge, F. and A. M., for the State of Michigan.”

This action was confirmed by both grand bodies at their next annual communication, and on January 26th, 1887, Unity Grand Lodge adjourned *sine die*, and Union Grand Lodge was organized, Brother J. M. Wells presiding. A Committee on Credentials was appointed and reported the following legal representatives present: From Hiram Lodge, No. 1, Detroit, H. D. Vena; Mount Paven Lodge, No. 2, Detroit, Elisha Hunter; Strother Lodge, No. 3, Battle Creek, W. H. Gurley; North Star Lodge, No. 4, Grand Rapids, D. A. Moore; Celestial Lodge, No. 5, Bay City, Perry Sanford; East Star Lodge, No. 6, Saginaw, Robert Robinson; Mount Olivet Lodge, No. 7, Ypsilanti, S. Robinson; Capital Lodge, No. 8, Lansing, G. W. Hen-

dereson; Harrison Lodge, No. 9, Niles, William Powers; Central Lodge, No. 10, Kalamazoo, W. A. Hill; Granite Lodge, No. 11, Day, J. W. Vaughn; Morning Star Lodge, No. 12, Pontiac, R. M. Jarvis; Buchanan Lodge, No. 13, Buchanan, G. O. Curtis; Covert Lodge, No. 14, Covert, W. F. Connor; St. Mary's Lodge, No. 15, Ann Arbor, W. T. Blackburn; St. Peter's Lodge, No. 16, Kalamazoo, H. Bailey; Martin Lodge, No. 17, Paw Paw, W. G. Roberts.

After the adoption of the constitution of Unity Grand Lodge, the grand officers were then elected, and Union Grand Lodge was opened on the third degree of Masonry, M. W. Grand Master-elect presiding. The grand officers were then duly installed by P. G. M. John W. Harrison.

At the first annual communication of this reorganized and reunited body, January 23d, 1888, Brother W. G. Roberts, P. G. M. of the National Compact Grand Lodge, in the following neat little speech, surrendered the last vestige of authority of that grand body in this State:

“BRETHREN: It is a fact self evident to you all that a great deal of dissatisfaction has existed among colored Masons in the State owing to the fact of the existence of the two separate independent Grand Lodges in this jurisdiction. We having the honor of being elected Grand Masters of the National Compact, and Most Worthy Brother John J. Evans, Grand Master of Unity Grand Lodge. During the spring of 1887 we opened correspondence relative to a settlement of the matter and have them united. A place and date was fixed upon, representatives from both factions met, and we clasped hands as brethren, agreeing to travel the high road to prosperity under the name of Union Grand Lodge for the State of Michigan. This being done over a year ago, I have the pleasure of handing to the Grand Secretary the old National Compact Warrant, to be placed in the archives of Union Grand Lodge as a relic, and I would say that the act of turning this old warrant over to-day will be a period long to be remembered—one that coming generations will refer to with pride as a great and memorable event done by us, in paving the way for their future prosperity. I would say before taking my seat that the union has proved a great blessing to

colored Masons in Michigan. We have to-day more Lodges, and they are in better working order, than ever before in our history. This being true, our labor has been a grand success in every particular. Our statistical report will bear me out in this assertion. Allow me to say in conclusion that I voice the sentiments of the former members of the National Compact in saying, 'United, we stand; divided, we fall.'"

This union restored harmony, encouraged work and brought prosperity to the Craft. There are now thirteen Lodges on register.

GRAND MASTERS.

John W. Harrison	1865—1870
Thomas J. Martin	1870—1872
Harrison J. Lewis	1872—1874
John J. Evans	1874—1876
H. D. Vena	1876—1879
J. C. Craig	1879—1883
H. D. Vena	1883—1884
Stephen Robinson	1884—1886
John J. Evans	1886—1888
H. D. Vena	1888—1891
W. E. Blackburn	1891—1893
E. N. Price	1893—1895
John J. Evans	1895—1900
Robert C. Barnes	1900—1901
	Present G. M.

GRAND SECRETARIES.

Isaac Burdine	1865—1872
Wilmot A. Johnson	1872—1875
Daniel Cole	1875—1877
James E. Armes	1877—1881
George W. Henderson	1881—1882
William T. Butler	1882—1888
G. O. Curtis	1888—1889
Abner R. Byrd	1889—1893
Isaiah C. Washington	1893—1897
Charles T. White	1897—1902

CHAPTER XXVIII.

FREEMASONRY IN CONNECTICUT—1859.

IN the year 1859 Paul Drayton, Grand Master of Freemasons of the State of New York, granted a warrant to nine Master Masons, residing in Hartford, Conn., to organize a new Lodge of Master Masons, under the title of Widow's Son Lodge, F. A. A. M., which was duly established and chartered by the Grand Lodge of New York. In 1865 Lewis R. Hood, Grand Master of New York, established two other Lodges in this State, which were afterwards chartered by the Grand Lodge of New York. January 7th, 1874, a convention of the Craft was held in the city of Hartford, for the purpose of organizing a Grand Lodge of Masons for the State, which was consummated by the election of R. W. Brother William H. Lane, Jr., M. W. G. M., and other grand officers. This Grand Lodge has on its register ten chartered Lodges and meets annually for the purpose of electing grand officers and the dispatch of other Masonic business.

There was also established in this jurisdiction, May 28th, 1880, Eureka Chapter, No. 9, chartered by the Grand Chapter of Royal Arch Masons of New York. June 8th, 1883, St. Paul Commandery of Knights Templars was established and warranted by the Grand Commandery of New York. There are now several Chapters and Commanderies in this State working under the grand bodies of the State of New York. This Grand Lodge is in fraternal correspondence with all the Grand Lodges of the United States and foreign grand bodies of Masons.

CHAPTER XXIX.

FREEMASONRY IN MISSOURI—1865.

THE Most Worshipful Grand Lodge of the State of Missouri and Jurisdiction, A. F. and A. M., was formally organized February 8th, 1866, in the city of St. Louis, Missouri, with Prince Hall Lodge, No. 1, Lone Star, No. 2, and H. McGee Alexander, No. 3. Brother H. McGee Alexander was elected its first Grand Master; John Sexton, Grand Senior Warden; George Phillips, Grand Junior Warden; William Roberson, Grand Secretary; W. P. Brooks, Grand Treasurer. Brothers Moses Dickson, Sam Livingston, Edward Butler, J. P. Richards, Henry Turner and other prominent Masons of that day were present and took an active part in the organization.

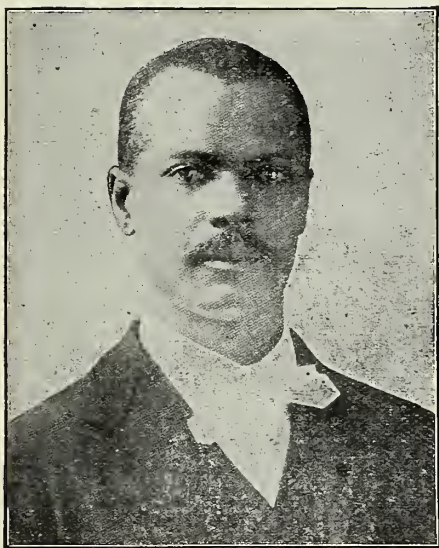
The three Lodges mentioned above belonged originally to the Ohio jurisdiction, but withdrew from it in the early part of the year 1865. In June, 1866, the infant Missouri Grand Lodge became a member of the National Grand Lodge and thus continued until 1875, when it severed its relations with that grand body and assumed the proud position it now occupies in the galaxy of Grand Lodges of the world.

The first special communication was held in the city of St. Louis, Mo., commencing December 20th, 1866. The Grand Lodge was opened on the third rank in ample form. Prayer by Grand Chaplain Rev. Samuel Livingston. Grand officers present:

H. McGee Alexander, G. Master,
John Sexton, G. S. Warden,
George Phillips, G. J. Warden,
George Phillips, G. J. Warden,

W. P. Brooks, G. Treasurer,
Wm. Roberson, G. Secretary,
Albert Essex, G. S. Deacon,
Edward Butler, G. J. Deacon,
Moses Dickson, G. Lecturer,
Sam Livingston, G. Chaplain,
E. S. Woodson, G. M. of Ceremonies,
Henry Turner, G. Marshal,
J. P. Richards, G. Sword Bearer,
Henry Lewis, G. S. Steward,
W. J. Burk, G. J. Steward.

The Grand Lodge being properly constituted, proceeded to business by reading the warrant from the National Grand Lodge, under which it was empowered to work. On



A. R. CHINN,
Grand Master of Missouri.

motion the warrant was ordered printed. The Grand Master appointed the usual committees to facilitate the work of the Grand Lodge. At this special session Mackey's

“Jurisprudence” was accepted as proper authority on Masonic law.

The first annual communication was held in the city of St. Louis, commencing June 8th, 1867. Grand officers present:

H. McGee Alexander, G. Master,
John Sexton, G. S. Warden,
George Philips, G. J. Warden,
James Davis, G. Treasurer, (Pro. Tem.)
Wm. Roberson, G. Secretary,
Members of Grand Lodge, eighteen.

The second annual session convened in the city of St. Louis, Mo., June 17th, 1868. Grand officers present:

Alexander Clark, acting Grand Master. Grand Master H. McGee Alexander having died April 20, of that year.
Moses Dickson, D. G. Master, (Pro Tem.)
Jas. R. Davis, S. G. Warden,
John Sexton, J. G. Warden, (Pro Tem.)
Wm. P. Brooks, G. Treasurer,
Robert O. Smith, G. Secretary.

The third annual session convened in the city of St. Louis, Mo., the first Monday in June, 1869. Grand officers present:

Moses Dickson, G. Master,
W. P. Brooks, D. G. Master,
Francis Roberson, S. G. Warden,
Wm. Roberson, J. G. Warden,
Alex. Clark, G. Treasurer,
R. O. Smith, G. Secretary.

The fourth annual communication convened in Hannibal, Mo., July 4th, 1870. Grand officers present:

Alexander Clark, G. Master.
W. A. Dove, D. G. Master,
G. W. Guy, S. G. S. Warden, (Pro Tem.)
J. W. Braxton, J. G. Warden. (Pro Tem.)

Past grand officers present: Moses Dickson, W. R. Lawton, Past Grand Masters; J. M. M. Stokes, Past Senior Grand Warden; J. W. Hughes, Past Junior Grand Warden.

The fifth annual communication convened in Memphis, Tenn., July 3d, 1871. Grand officers present:

Alexander Clark, G. Master,
W. R. Lawton, D. G. Master,
J. P. Pritchard, S. G. Warden,
A. Bostic, J. G. Warden, (Pro Tem.)
W. P. Brooks, G. Treasurer,
G. W. Guy, G. Secretary.

The sixth annual communication convened in Keokuk, Iowa, July 1st, 1872. Grand officers present:

Alexander Clark, G. Master,
J. P. Pritchard, D. G. Master,
C. R. Coleman, S. G. Warden, (Pro Tem.)
A. Essex, G. J. Warden,
J. G. Pettiford, G. Treasurer, (Pro Tem.)
G. W. Guy, Grand Secretary.

The seventh annual communication convened in Independence, Mo., July 1st, 1873. Grand officers present:

W. R. Lawton, G. Master,
A. Collins, D. G. Master, (Pro Tem.)
J. W. Braxton, S. G. Warden,
J. W. Hughes, J. G. Warden,
J. G. Bruce, G. Treasurer,
A. Clark, G. Secretary.

The eighth annual communication convened in Jefferson City, Mo., July 17th, 1874. Grand officers present:

W. R. Lawton, G. Master,
J. W. Braxton, D. G. Master,
J. J. Pettiford, S. G. Warden,
J. W. Hughes, J. G. Warden,
J. G. Bruce, G. Treasurer,
G. W. Guy, G. Secretary.

Past grand officers present: Brothers Moses Dickson, Alexander Clark, William Brooks, W. N. Brent.

The ninth annual communication convened in Columbia, Mo., July 6th, 1875. Grand officers present:

Alexander Clark, G. Master, P. A. Hubbard, J. G. Warden,
W. B. Ousley, D. G. Master, W. N. Brent, G. Treasurer,
L. S. Fisher, S. G. Warden, G. W. Guy, G. Secretary.

The tenth annual communication convened in St. Louis, Mo., August 15th, 1876. In the absence of Grand Master Alexander Clark, Brother Moses Dickson acted as Grand Master. A dispatch was received from Grand Master Alexander Clark, announcing his unexpected detention at Rock Island, that he would arrive at eight o'clock P. M., and requested that the Grand Lodge be called off until that hour. Called off. Grand officers present:

Alex. Clark, G. Master,	J. Lange, J. G. Warden,
W. A. Dove, D. G. Master,	J. J. Bruce, G. Treasurer,
L. S. Fisher, S. G. Warden,	W. N. Brent, G. Secretary.

The eleventh annual communication convened in St. Joseph, Mo., beginning August 21st, 1877. Grand officers present:

Alex. Clark, G. Master,	Geo. W. Dupee, J. G. Warden,
J. M. M. Stokes, D. G. Master,	A. Hubbard, G. Treasurer,
H. H. Jones, S. G. Warden,	W. N. Brent, G. Secretary.

The twelfth annual communication convened in Sedalia, Mo., commencing August 20th, 1878. Grand officers present:

M. Dickson, G. Master,	C. H. Williams, G. J. Warden,
A. Bland, D. G. Master,	J. J. Bruce, G. Treasurer,
J. F. Abbey, G. S. Warden,	W. N. Brent, G. Secretary.

The thirteenth annual communication convened in Macon City, Mo., beginning August 19th, 1879. Grand officers present:

W. N. Brent, G. Master,	A. Bland, J. G. Warden,
J. N. Wheeler, D. G. Master,	J. J. Bruce, G. Treasurer,
T. A. Head, S. G. Warden,	R. O. Smith, G. Secretary.

The fourteenth annual communication convened in Hannibal, Mo., beginning August 17th, 1880. Grand officers present:

W. N. Brent, G. Master,	A. B. Goodwin, J. G. Warden,
A. Hubbard, D. G. Master,	J. J. Bruce, G. Treasurer,
A. R. Chinn, S. G. Warden,	R. O. Smith, G. Secretary.

The fifteenth annual communication convened in Kansas City, Mo., beginning August 16th, 1881. Grand officers present:

W. N. Brent, G. Master, C. H. Williams, S. G. Warden,
A. R. Chinn, D. G. Master, J. J. Bruce, G. Treasurer,
R. O. Smith, G. Secretary.

Past Grand Masters present: M. Dickson, A. Clark, W. R. Lawton.

The sixteenth annual communication convened in Keokuk, Iowa, beginning August 17th, 1882. Grand officers present:

W. M. Brent, G. Master, W. H. Jones, G. J. Warden,
J. M. M. Stokes, D. G. Master, J. J. Bruce, G. Treasurer,
J. C. C. Owens, G. S. Warden, R. O. Smith, G. Secretary.

Past Grand Masters present: Moses Dickson, W. R. Lawton, Alex. Clark.

The seventeenth annual communication convened in St. Joseph, Mo., beginning August 21st, 1883. Grand officers present:

R. O. Smith, G. Master, J. Turner, J. G. Warden,
J. C. C. Owens, D. G. Master, J. J. Bruce, G. Treasurer,
W. N. Brent, G. Secretary.

Past Grand Masters present: Moses Dickson, Alex. Clark, W. N. Brent.

The eighteenth annual communication convened in Sedalia, Mo., beginning August 19th, 1884. Grand officers present:

R. O. Smith, G. Master, S. Brucé, J. G. Warden,
W. H. Jones, D. G. Master, J. J. Bruce, G. Treasurer,
John Simms, S. G. Warden, J. H. Pelham, G. Secretary.

Past Grand Masters present: W. R. Lawton, Alex. Clark.

The nineteenth annual communication convened in Independence, Mo., beginning August 25th, 1885. Grand officers present:

J. H. Pelham, G. Master, Eli Johnson, G. S. Warden,
G. W. Dupee, D. G. Master, R. L. Wood, G. J. Warden,

W. H. Jones, G. Secretary,

G. W. Guy, G. Treasurer. (Pro Tem.)

Past Grand Masters present: W. R. Lawton, Moses Dickson, R. O. Smith.

The twentieth annual communication convened in Springfield, Mo., August 17th, 1886. Grand officers present:

J. H. Pelham, G. Master,

H. T. Taylor, G. J. Warden,

G. W. Dupee, D. G. Master,

J. J. Bruce, G. Treasurer,

J. Burton, G. S. Warden,

W. H. Jones, G. Secretary.

Grand Master present: Moses Dickson.

The twenty-first annual communication convened in Omaha, Neb., August 16th, 1887. Grand officers present:

J. H. Pelham, G. Master,

W. H. Rhodes, J. G. Warden.

G. W. Guy, D. G. Master,

J. C. C. Owens, G. Treasurer,

H. T. Taylor, S. G. Warden,

A. R. Chinn, G. Secretary.

Past Grand Master present: Moses Dickson.

The twenty-second annual communication convened in St. Joseph, Mo., August 21st, 1888. Grand officers present:

J. H. Pelham, G. Master,

M. O. Ricketts, G. J. Warden,

W. T. Munford, D. G. Master,

W. H. Jones, G. Treasurer,

Wm. Rhodes, G. S. Warden,

A. R. Chinn, G. Secretary.

The twenty-third annual communication convened in Columbia, Mo., August 27th, 1889. Grand officers present:

J. H. Pelham, G. Master,

Jas. Gordon, G. J. Warden,

M. O. Ricketts, D. G. Master,

W. H. Jones, G. Treasurer,

Sandy Mix, G. S. Warden,

A. R. Chinn, G. Secretary.

The twenty-fourth annual communication convened in Boonville, Mo., August 19th, 1890. Grand officers present:

J. H. Pelham, G. Master,

L. D. Carter, G. J. Warden,

Jas. Gordon, D. G. Master,

W. H. Jones, G. Treasurer,

E. J. Cooper, G. S. Warden,

A. R. Chinn, G. Secretary.

Past Grand Master present: Moses Dickson.

The twenty-fifth annual communication convened in Omaha, Neb., August 18th, 1891. Grand officers present:

J. H. Pelham, G. Master,	W. H. Jones, G. Treasurer.
L. D. Carter, D. G. Master,	A. R. Chinn, G. Secretary.
M. Jackson, G. S. Warden. (Pro Tem.)	
G. W. Dupee, G. J. Warden. (Pro Tem.)	

Past Grand Master present: Moses Dickson.

The twenty-sixth annual communication convened in St. Louis, Mo., August 16th, 1892. Grand officers present:

J. H. Pelham, G. Master,	E. J. Hegamin, J. G. Warden,
E. J. Cooper, D. G. Master,	W. H. Jones, G. Treasurer,
C. P. Covington, S. G. Warden,	A. R. Chinn, G. Secretary.

The twenty-seventh annual communication convened in Kansas City, Mo., August 15th, 1893. Grand officers present:

J. H. Pelham, G. Master,	Chas. Grigsby, G. J. Warden,
W. W. Yates, D. G. Master,	W. H. Jones, G. Treasurer.
J. S. Burnes, G. S. Warden,	A. R. Chinn, G. Secretary.

The twenty-eighth annual communication convened in Moberly, Mo., August 28th, 1894. Grand officers present:

J. H. Pelham, G. Master,	W. P. Brooks, J. G. Warden,
H. R. Graham, D. G. Master,	W. H. Jones, G. Treasurer,
F. H. Bolton, S. G. Warden,	A. R. Chinn, G. Secretary.

The twenty-ninth annual communication convened in Lexington, Mo., August 20th, 1895. Grand officers present:

J. H. Pelham, G. Master,	O. H. Winston, J. G. Warden,
F. H. Bolton, D. G. Master,	W. H. Jones, G. Treasurer,
A. J. Nash, S. G. Warden,	A. R. Chinn, G. Secretary.

The thirtieth annual communication convened in Jefferson City, Mo., August 18th, 1896. Grand officers present:

J. H. Pelham, G. Master,	J. E. Herriford, J. G. Warden,
A. J. Nash, D. G. Master,	W. H. Jones, G. Treasurer,
O. H. Winston, S. G. Warden,	A. R. Chinn, G. Secretary.

The thirty-first communication convened in Marshall, Mo., August 17th, 1897. Grand officers present:

J. H. Pelham, G. Master,	Isaac Curl, J. G. Warden,
O. H. Winston, D. G. Master,	W. H. Jones, G. Treasurer,
J. E. Herriford, S. G. Warden,	A. R. Chinn, G. Secretary.

The thirty-second annual communication convened in Springfield, Mo., August 16th, 1898. Grand officers present:

J. H. Pelham, G. Warden,	Isaac Curl, J. G. Warden,
O. H. Winston, D. G. Master,	W. H. Jones, G. Treasurer,
J. E. Herriford, S. G. Warden,	A. R. Chinn, G. Secretary.

Past Grand Master present: Bro. Moses Dickson.

The thirty-third annual communication convened in St. Joseph, Mo., August 15th, 1889. Grand officers present:

J. H. Pelham, G. Warden,	G. F. Perry, G. J. Warden,
J. E. Herriford, D. G. Master,	W. H. Jones, G. Treasurer,
Wm. Smith, G. S. Warden,	A. R. Chinn, G. Secretary.

The thirty-fourth annual communication convened in Sedalia, Mo., August 21st, 1900. Grand officers present:

J. H. Pelham, G. Warden,	J. G. Stevens, G. J. Warden,
Wm. Smith, D. G. Master,	R. T. Coles, G. Treasurer,
J. H. Keener, G. S. Warden,	A. R. Chinn, G. Secretary.

Bro. A. R. Chinn, G. M., 1901—1902.
 Bro. J. H. Pelham, G. S., 1901—1902.

CHAPTER XXX.

FREEMASONRY IN KANSAS—1865.

THE first Lodge chartered in this State was Western Star Lodge, No. 1, located at Lawrence in 1865, David G. Lett as M. W. Master. Shortly afterwards Euclid Lodge, No. 2, located at Topeka, and Mount Olive Lodge, No. 3, located at Leavenworth, were established and chartered by the Grand Lodge of Ohio, John Jones, M. W. G. M. These Lodges remained under the jurisdiction of Ohio until 1875, when a convention of the Craft was called to meet at Masonic Hall, Lawrence, Kan., March 7th, 1875, for the purpose of organizing a Grand Lodge of Masons, which was consummated by the election of R. W. Brother David G. Lett, M. W. G. M., and other grand officers. The title of this Grand Lodge is Most Worshipful Prince Hall Grand Lodge of the Ancient Free and Accepted Masons, State of Kansas. The order spread rapidly after the organization of the Grand Lodge. There have been chartered sixty-three subordinate Lodges since organization. It has held its regular meetings and is in fraternal correspondence with all Grand Lodges.

This Grand Lodge has also established a Widows' and Orphans' Fund, and the amount contributed to this fund in 1900 was \$1,598.87. The orphans of this jurisdiction are being trained for the battle of life and receiving the same education as that of the most highly favored class. Brother Sol. G. Watkins, G. M., in his address before the Grand Lodge, held at Lawrence, August, 1901, said:

“If we are guarding with due care the pillars of wisdom, strength and beauty; if, in our lives, the jewels of friend-

ship, morality and brotherly love sparkle forth as genuine diamonds; if the listening ear, the silent tongue, and the faithful breast do in every truth distinguish us from the rest of the world, if we are using the heritage to elevate, to strengthen mankind and to build up nobler, better and purer men, to make better sons, husbands and fathers and truer citizens, then the whole Masonic world will say, 'Well done; enter ye into the full, free and complete enjoyment of universal Masonry.'

F. to F. that we should go
When sickness brings a brother woe,
To cheer him on his bed of pain.
And nurse him back to health again.

K. to K., whene'er we pray,
At early morn or close of day,
A brother's name should claim a share
In every thought and every prayer.

B. to B., thee still to keep
A brother's secrets hidden deep,
To all the world but us unknown,
And hold them sacred as our own.

H. to B., with firmest grasp,
Encircling arms and friendly clasp,
We should be found at duty's call,
To stay a brother's tottering fall.

M. to E., whene'er we find
To err a brother is inclined,
We'll counsel give in gentlest tone
And breathe it to his ear alone.

Then F. to F. and K. to K.,
True brothers we should ever be;
With H. to B. and B. to B.,
Each striving still to do his best,
We'll whisper words of hope and cheer,
With C. to C. and M. to E.

OFFICERS OF THE GRAND LODGE SINCE ITS ORGANIZATION, 1875-1902.

Yr.	Grand Master.	D. G. Master.	Senior Warden.	Junior Warden.	Treasurer.	Secretary.
1875	D. G. Lett,	H. G. Lett,	H. C. Bruce,	C. H. Langston,	Ishmael Keith,	H. H. White,
1877	H. C. Bruce,	C. H. Langston,	C. H. Gaslins,	Winston Clark,	Wm. A. Moore,	H. H. White,
1878	H. C. Bruce,	Samuel Hanks,	Thos. A. Hays,	Austin Clark,	Wm. A. Moore,	H. H. White,
1879	D. G. Lett,	J. W. Henderson,	Alex. Greer,	J. M. Mitchell,	Wootson Merrill,	T. W. Henderson,
1880	C. H. Langston,	J. W. Wilson,	Joseph Jones,	Joseph Jones,	Benj. Anderson,	G. W. Smith,
1881	C. H. Langston,	Joseph Jones,	Austin Clark,	Austin Clark,	Wm. Millan,	G. W. Smith,
1882	C. H. Langston,	J. F. Thomas,	Austin Clark,	J. F. Thomas,	J. S. Brashbears,	L. W. Putch,
1883	J. W. Wilson,	O. A. Harris,	Samuel Hanks,	Taylor Bolden,	J. S. Brashbears,	G. W. Smith,
1884	J. W. Wilson,	A. A. Harris,	Samuel Hanks,	J. B. Loving,	W. A. Sizemore,	G. W. Smith,
1885	Geo. W. Smith,	Austn Clark,	W. M. Reed,	J. B. Lavinr,	J. S. Brashbears,	G. W. Smith,
1886	Geo. W. Smith,	J. C. Cranshaw,	J. C. Cranshaw,	Thomas Gamble,	J. S. Brashbears,	G. W. Smith,
1887	B. F. Watson,	S. B. McLemore,	D. Walker,	J. J. Jennings,	J. S. Brashbears,	T. J. Merritt,
1888	B. F. Watson,	W. H. Jones,	D. Walker,	T. W. Williams,	J. S. Brashbears,	C. H. Langston,
1889	S. B. McLemore,	W. H. Jones,	D. Walker,	T. J. Jennings,	J. S. Brashbears,	J. F. Thomas,
1890	S. B. McLemore,	T. W. Williams,	C. W. Washington,	S. B. McLemore,	J. S. Brashbears,	A. H. Walton,
1891	J. W. Wilson,	G. W. Brown,	C. W. Washington,	E. Lacey,	J. S. Brashbears,	A. H. Walton,
1892	G. W. Smith,	Joseph Jones,	W. M. Mitchell,	Alex. Greer,	J. S. Brashbears,	A. H. Walton,
1893	G. W. Smith,	G. A. Dudley,	W. M. Arnold,	Alex. Greer,	J. S. Brashbears,	A. H. Walton,
1894	Joseph Jones,	Ben Wilson,	J. M. Stewart,	H. C. Carter,	J. S. Brashbears,	H. H. Curtis,
1895	Joseph Jones,	Dennis Jones,	J. H. Glass,	J. H. Glass,	J. B. Moore,	H. H. Curtis,
1896	Dennis Jones,	Dennis Jones,	J. H. Glass,	C. W. Washington,	J. B. Moore,	H. H. Curtis,
1897	Dennis Jones,	J. M. Mason,	J. B. Moore,	H. Dwigelins,	D. Weeks,	H. H. Curtis,
1898	Dennis Jones,	J. M. Mason,	J. B. Moore,	H. Dwigelins,	D. Weeks,	H. H. Curtis,
1899	Dennis Jones,	S. G. Watkins,	Sanford Brown,	D. Weeks,	S. G. Watkins,	H. H. Curtis,
1900	Dennis Jones,	S. G. Watkins,	G. W. Ford,	G. H. Young,	C. W. Watkins,	H. H. Curtis,
1901	S. G. Watkins,	Thilford Davis,	G. W. Ford,	W. H. H. Jones,	C. W. Ballier,	H. H. Curtis,
1902	S. G. Watkins,	Thilford Davis,	C. E. Lette,	W. H. H. Jones,	J. B. Moore,	H. H. Curtis,

CHAPTER XXXI.

FREEMASONRY IN NORTH CAROLINA—1865.

THE Grand Lodge of Ohio granted a charter to Rev. J. W. Hood to establish King Solomon Lodge, No. 1, in Newberne, N. C. This Lodge was organized September 22d, 1865. Bishop J. W. Hood was its first W. Master. Afterwards Giblem Lodge, No. 2, located at Wilmington, and Eureka Lodge, No. 3, at Fayetteville, were chartered by the same authority. These Lodges worked under the Grand Lodge of Ohio until the 15th of January, 1869. A convention of the Craft was held on the above date, at Wilmington, and organized a Grand Lodge of F. A. A. M. for the State of North Carolina, with Bishop J. W. Hood, M. W. G. M.; E. R. Dudley, D. G. M.; George B. Willis, G. S. W.; Hezekiah Reed, G. J. W. This Grand Lodge has held its annual communications since organization, elected and installed its grand officers and established a large number of subordinate Lodges.

The first colored man made a Mason in this State was William H. Haneock, who was initiated, passed and raised to the sublime degree of a Master Mason in St. John's Lodge, No. 3 (white), located in Newberne. Brother Haneock became Tiler of his Lodge and held this position until the day of his death.

WHAT WAS SAID BY WHITE MASONS RELATIVE TO THE ESTABLISHMENT OF LODGES FOR COLORED MASONS IN NORTH CAROLINA.—In 1865, Paul Drayton, National Grand Master, assisted in establishing in the city of Newberne, King Solomon Lodge, No. 1, F. A. A. M. The white Grand Lodge of North Carolina proceeded to arraign the white Grand Lodge of New York for violating its Masonic jurisdiction, in the following manner:

“If the facts be true, the Grand Lodge of New York has sent an agent into the Southern States with full power to organize Lodges throughout the southern portion of the country, that said Grand Lodge has no such right.

“We fear that our northern brethren are in gross error as to their Masonic mission to the South. Why should the mission be to the South? Why not to the negroes of the North? We fear that they are unconsciously imbued with the spirit of fanaticism; that they have unwholesome dreams that they are better than we. And we do allow ourselves to resist the conviction that we are not more devoted to the best interests of the negroes of the South than they can possibly be. They were born in our families; we have nursed them in sickness, labored with them in the field and in the shop.

“We have rejoiced with them when we had much, and suffered with them when we had little; we have protected them because they were weak, and advised them because they were ignorant.

“We have made them better than Africans and nearly equal to our Northern people, themselves being the judges. And, but for fanaticism, doubtless many of them would have been worthy of Masonic privileges. Our earnest desire now is still further to improve their condition. We would educate them, improve their habits and manners, and make them industrious and provident.”

Our white brethren of North Carolina really thought that Paul Drayton was a white Mason, for he certainly looked like one, and hailing from New York, and the authority of a Grand Master of Masons, to do work among the negroes of the South. They had never heard of a negro Grand Lodge of Masons in the world, hence the above arraignment.

The above paragraphs are remarkable as coming from a Southern source. They do not, in the abstract, question the propriety of making Masons of negroes. Our ancient landmarks are, that he that be made a Mason must be able in all degrees; that is, freeborn, worthy and well qualified. It is not necessary that the candidate should be a white man. We teach that in every clime and among every

people where Masonry has existed, and to every human being our benevolence extends. But propriety, conformity to government, and reasonable to religion and to manners and customs, have distinguished our order. Our communications are often breast to breast, mouth to ear. Fellowship in the sense of the most perfect equality, intimate relationship, and close communion, is the chief characteristic of our intercourse.

We are not disposed to criticise the above paragraph, written by my white brethren with much piety, but that they do not question the propriety of making Masons of negroes, comes with singular significance from a section of the country that, for more than half a century, has been consistent in its denunciations of the recognition by Northern Grand Lodges of colored men who had been made Masons even in foreign countries and by lawful authority. *Tempora mutantur, et nos mutantur in illis.*

The Almighty never made a slave. Slavery is a condition into which the child enters after birth—the strong taking advantage of the weak. It follows then that his restoration to freedom restores him to all his natural rights.

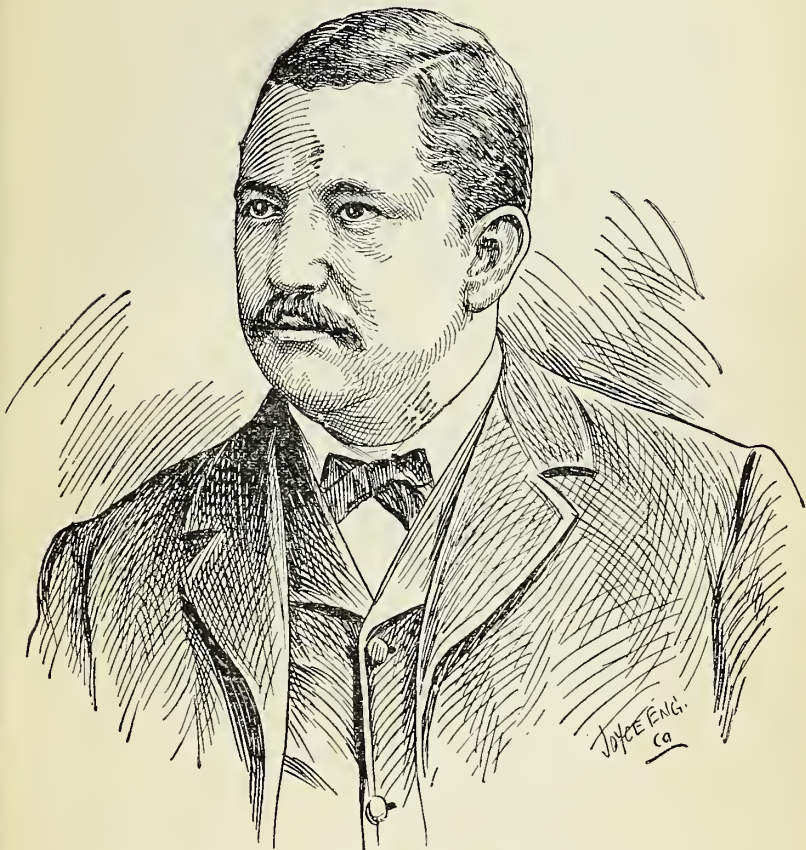
There are in this State Royal Arch Chapters, Commaneries of Knights Templars and Scottish Rite.

GRAND MASTERS, 1869—1902.

Rev. Bishop J. W. Hood,	B. S. Stevenson,
Rev. E. R. Dudley,	James B. Dudley,
J. W. Telfair,	L. R. Randolph,
Hon. Stewart Ellson,	R. B. McRay,
W. J. Moore,	S. W. Witherspoon,
E. Lane,	M. R. Holly,
Hon. George H. White,	E. W. Hoke,
J. Williams,	A. R. Middleton,
	Rev. J. J. Worlds.

SKETCH OF THE LIFE OF BROTHER JAMES B. DUDLEY. A PROMINENT GRAND MASTER IN NORTH CAROLINA.—James Benson Dudley was born a slave in Wilmington, N. C. He was son of John Bishop and Annie Hatch Dudley. He received his education from private tutors and the public schools in his native city and later at the Institute for Colored Youth at Philadelphia.

He taught in the public schools of his county and was



P. G. M. JAMES B. DUDLEY,
President A. and M. College, Greensboro, N. C.

principal of Peabody School in Wilmington from 1883 to 1896.

The degree of A. M. was conferred upon him in 1898 by Livingston College. Because of his brilliant editorials and productions of unquestionable merit while editor of the *Wilmington Chronicle*, he became one of the literary leaders of the negro race. He has been chairman of the Committee on Foreign Correspondence for the Masonic fraternity of North Carolina for many years. He organized the People's Perpetual and the Metropolitan Building and Loan Association, and in this way has not only succeeded in teaching the people of his State economy and thrift but enabled many poor widows and hard working men to secure comfortable homes.

CHAPTER XXXII.

FREEMASONRY IN SOUTH CAROLINA—1865.

IN the year 1865 the Grand Lodge of Massachusetts granted a warrant to Lewis Hayden and others to establish a Lodge in Charleston. The Grand Lodge of New York established two other Lodges in the same city. This being unoccupied territory, both Grand Lodges sought to extend their jurisdiction by establishing other Lodges in the State. The Massachusetts Grand Lodge failed while National Grand Master Paul Drayton and National Deputy Grand Master R. H. Gleaves succeeded in establishing three Lodges in Charleston in the winter of 1865 and one in Columbia. In June, 1868, a convention of the Craft was held in Charleston for the purpose of forming a Grand Lodge for the State. This was consummated by the election of a Grand Master and other grand officers. Since organization this Grand Lodge has chartered a number of subordinate Lodges and has established an Endowment Fund for the widows and orphans. This Grand Lodge, like all other Grand Lodges of regular Masons, is independent. It is in fraternal relation with all other Grand Lodges.

PAST GRAND MASTERS, 1868—1902.

Robert B. Elliott,	Isaac W. White,
Geo. E. Johnston,	John M. Morris,
John M. Morris,	E. B. Burroughs,
Wm. H. Birney,	Charles C. Johnson, 1901—1902.

PAST GRAND SECRETARIES, 1868—1902.

H. L. Bell,	James O. Bampfield,
Geo. H. Dantzman,	A. M. Wallace,
E. J. Sawyer,	E. J. Sawyer,
E. J. Sawyer,	E. J. Sawyer, 1902.



DR. C. C. JOHNSON,
Grand Master of South Carolina.

OFFICERS, 1902.

C. C. Johnson, M. W. G. M., Columbia.
 B. F. McDowell, R. W. D. G.,
 T. L. Shiver, R. W. G. S. W.,
 J. I. Washington, R. W. G. J.,
 E. J. Sawyer, R. W. G. Sect.,
 R. M. Nixon, R. W. G. Treas.,
 McDonald Ragins, R. W. G. Tiler,
 C. C. McRea, R. W. G. Chaplain,
 I. D. Davis, R. W. G. Lect.,
 R. C. Davis, R. W. G. P.,
 T. W. Williams, R. W. G. M., L.,
 A. J. Johnson, R. W. G. S. D.,
 D. Moore, R. W. G. S. S.,
 E. W. Allen, R. W. G. J. S.,
 S. J. Hart, R. W. G. S. B. Tiler,
 H. L. Davis, R. W. G. S. B.

DISTRICT DEPUTIES.

First District—R. E. Wall, Third District—J. C. Jackson.
 Second District—T. J. Levy, Fourth District—E. B. Burroughs.

There may be found also, regular organized Royal Arch Chapters, Grand Chapters, Commanderies of Knights Templars and Scottish Rite regularly organized.

CHAPTER XXXIII.

FREEMASONRY IN GEORGIA—1865.

IN 1865 G. M. R. H. Gleaves, of the Ohio jurisdiction, warranted three Lodges and established the same. The order grew rapidly, and on the 21st day of January, 1870, a convention of the craft assembled in Masonic Hall, Atlanta, for the purpose of organizing a Grand Lodge for the State. The convention elected a Grand Master and other Grand Officers. There are many chartered subordinate lodges in the State. On June 23d the corner stone of the Widows' and Orphans' Masonic Home and Industrial School was laid in Americus, Ga.

For some time there were two Grand Lodges in the State of Georgia. On June 26th, 1888, Brother W. S. Terry, G. M., exercised the power he possessed in bringing together and harmonizing the dual Grand Lodges.

In order to perfect the Union it was agreed, through a conference committee, to consolidate on amicable terms. Grand Master W. E. Terry, of one faction, and Grand Master John D. Campbell of the other, signed the agreement and occupied seats of honor in the convention, which was called to order by Grand Master Terry and Past Grand Master John H. Deveaux was made chairman. The articles of agreement were read and approved. Ninety-seven Lodges were represented, and one hundred and thirty Past Masters.

The convention consummated the union and organized one Grand Lodge of F. A. A. M. for the State of Georgia by electing W. E. Terry Grand Master, and other Grand Officers. There is a bureau of endowment connected with this Grand Lodge, with a cash capital of \$13,600. Since

organization, this Grand Lodge has moved on with easy strides, with G. M. Terry at its head. His brilliant talents and wide experience with the Masonic world, advanced Masonry in Georgia to such an extent until she is now a bright star in the Southern firmament. Brother Terry died July 1st, 1901, after many years of service as Grand Master. The Craft in this State can truly say:

“Servant of God, well done!
 Thy glorious warfare’s past,
 The battle is fought, the race well won,
 And thou art crowned at last.”

Royal Arch Masonry entered the State of Georgia in 1885. A Chapter was organized in Savannah, Ga., by the Grand Chapter of the District of Columbia, under the title of Georgia, Chapter No. 21, of Holy Royal Arch Masons. Other Chapters were also chartered by the same authority. St. John’s 22, Lumber City, Ga., 1891; Prince Hall 23, Atlanta, Ga., 1901; Joshua 25, Waycross, Ga., 1901; Stone Square 27, Thomasville, Ga., 1895; Acme 28, Quince, Ga., 1895. There are also Commanderies of Knights Templars and Scottish Rite.

GRAND MASTERS, 1870—1902.

L. B. Toomer,	A. R. Deveaux,
John H. Deveaux,	R. Butler,
Alexander Harris,	John D. Campbell,
Wm. E. Terry.	

GRAND SECRETARIES, 1870—1902.

Solomon C. Johnson.	F. A. Crumbly,
F. C. Edwards,	L. B. Toomer,
John H. Deveaux.	

CHAPTER XXXIV.

FREEMASONRY IN COLORADO—1867.

THE first Masonic Lodge in this State was Rocky Mountain Lodge, No. 1, F. A. and A. M., which was organized November 17th, 1867. The next was Western Lodge, No. 2, organized January 10th, 1876. Mount Olive Lodge, No. 3, was organized January 11th, 1876.

Rocky Mountain Lodge worked under the National Compact system of the Grand Lodge of Kansas from 1867 to 1876.

January 17th, 1876, in accordance with a previous call, the delegates from Rocky Mountain Lodge, No. 1, Western Lodge, No. 2, and Mount Olive Lodge, No. 3, met in convention in the hall of Rocky Mountain Lodge, No. 1, of Denver, for the purpose of organizing a Grand Lodge in the Territory of Colorado. The Grand Lodge was duly organized by electing the following grand officers on January 18th: M. W. R. K. Felton, Grand Master; R. W. Moses Johnson, Deputy Grand Master; R. W. Isaac Brown, Grand Senior Warden; R. W. B. F. Catterdon, Grand Junior Warden; R. W. J. G. Smith, Grand Treasurer; R. W. W. R. Chapman, Grand Secretary; W. T. J. Riley, Grand Lecturer; W. Charles B. Murphy, Grand Chaplain; W. B. F. Eddington, Grand Senior Deacon; W. H. T. Neil, Grand Junior Deacon; W. I. W. Hays, Grand Master of Ceremonies; W. Moses Thrashley, Grand Sword Bearer; W. Henry Berry, Grand Senior Steward; W. Henry Davis, Grand Junior Steward; W. Milo Williams, Grand Pursuivant; W. John Richardson, Grand Standard Bearer; W. Ralph Branford, Grand Marshal; W. John W. Shipton, Grand Tiler.

This jurisdiction now embraces Wyoming, Montana,

Utah, New Mexico and Arizona Territory. There are on the register twenty-three warranted Lodges—seven in Colorado, two in Wyoming, four in Montana, one in Utah, four in New Mexico, four in Arizona, and one in Idaho.

The annual assessment is one dollar per capita for the support of the Grand Lodge. There was organized on March 5th, 1883, in the city of Denver one Royal Arch Chapter known as Far West Chapter, No. 6, with a membership of thirty-six, working under the jurisdiction of Prince Hall Grand Chapter of the State of Kansas. There is also a Commandery of Knights Templars, which was organized December 21st, 1881, under the jurisdiction of the United Grand Commandery of Missouri, known as Red Commandery, No. 18. This Commandery severed her connection with the Grand Commandery of Missouri and joined the Prince Hall Grand Commandery of Kansas on the 13th of August, 1899, and is now known as Red Cross Commandery, No. 11.

ADDRESS OF L. C. CONNELL, G. M.

“Friends and Craftsmen:—

“This is no new feature, that we are here to-day. Sages sought the light on the banks of the Ganges, and in the countries of lower India, and they worshipped love. But we came here to pray the Father for more light and the expiation of a sinful soul.

“In the early part of the year 1775, the Masons of Boston City, Mass., invited Prince Hall, a prominent colored citizen, to be initiated into the mysteries of Masonry. Prince Hall, after due deliberation, accepted the invitation, was initiated, passed and raised in March, 1775. Fourteen other colored citizens were made Masons, and it is duly recorded that each of these candidates paid the initiation fee.

“Grand Master Gardner, in his address to the Grand Lodge of Massachusetts in 1870, clearly sets forth the regularity of Negro Masonry, when he said that after patient and painstaking investigation, he found documentary evidence that on the 6th day of March, 1775, the symbolic degrees of Masonry were conferred upon fourteen colored persons in a Military Lodge under the Jurisdiction of the Grand Lodge of England. After remaining members of this Military Lodge several years, on recommendation of the Lodge, Prince Hall to be Master. Boston Smith, Senior Warden and Thomas Sanderson, Junior Warden, applied to the Grand Lodge of England for a Charter, and it was granted to them, and they were designated as African Lodge No. 459, September 29, A. D. 1784, A. L. 5784.

"Prince Hall was made Provincial G. Master of the Grand Lodge of England, and soon after African Lodge No. 1 was established at Philadelphia, Pa., and African Lodge No. 2 was organized at Providence, R. I."

Brother William Sprague, in submitting his report to the twenty-third communication of the Grand Lodge, said:

Brethren—Through the goodness and mercy of the Divine Master, whose favor and blessings we should at all times invoke, we have again been permitted to assemble in Annual Communication. While actively engaged in the transactions of this Grand Session, let us pause for a moment and indulge a few reflections concerning the social and moral work in which, as an institution, we are engaged. I say social and moral, for the social features of Masonry should on no account be neglected. God created us as social beings to assist and encourage each other, as well as for mutual pleasure. If we each stood alone, apart from all others, like an isolated iceberg, and sought only our own happiness in a selfish, unamiable state of mind and course of conduct, how cheerless and forlorn would be our lives. Without developing and cultivating our social natures how little can we know of the real joys of life, which we might possess by obedience to the dictates of our social natures. If our brethren, especially the officers of our lodges, would give more attention to the social features of Masonry, I have no doubt it would result in bringing us into closer and stronger bonds of fraternal love and friendship.

As an order we are dealing largely with the young men of this Jurisdiction, and herein we have spread out before us a great and grand field for moral improvement. Brethren, shall we occupy and cultivate it? We claim to be pre-eminently a moral institution, and while we are proud of our great achievements in the past, let us press forward along this line of our work to yet grander and more glorious victories. Pre-eminently Masonry is an institution of peace, founded on the rock of good will to man and to all men. Brethren who thus understand it, and are animated by the controlling desire of benefiting their fellow-men, are doubly armed to break down the walls of strife and smooth the paths of discord. However hedged and obstructed by rugged obstacles, there is not a lodge in this Jurisdiction which, if it works in accord with the principles professed, cannot root out every element which, in its borders, tends to engender inharmonious action, if not open warfare. It should teach as much by example as by words, and cultivate a spirit of harmony—the offspring of genuine brotherly love—which by its reflex action, will generate that love throughout the community and thereby soften every asperity which may appear. What a field for beneficence; what a chance for every brother to employ his talents in aiding his fellow-men to rise to the height to which humanity honesty and integrity are attained with little help and good example.

GRAND LODGE, A. F. & A. M., OF COLORADO, 1876—1902.

GRAND MASTERS.

1876 R. K. Felton,
 1879—80 T. J. Riley,
 1881 T. J. Riley,
 1882 T. J. Riley,
 1883 T. J. Riley,
 1884 T. J. Riley,
 1885 J. F. Frazier,
 1886 T. J. Riley,
 1887 D. D. Moore,
 1888 D. D. Moore,
 1889 T. J. Riley,
 1890 H. H. Powers,
 1891 H. H. Powers,
 1892 A. D. Weathers,
 1893 C. R. Robinson,
 1894 P. J. Barnard,
 1895 P. J. Barnard,
 1896 P. J. Barnard,
 1897 P. J. Barnard,
 1898 T. J. Riley,
 1899 I. W. Hayes,
 1900 L. C. Connell,
 1901 W. W. Taylor.

DEPUTY GRAND MASTERS.

1876 Moses Johnson,
 1879 J. F. Curtis,
 1880—81 William McGinnis,
 1882 S. H. Wells,
 1883 W. H. Moore,
 1884 W. H. Moore,
 1885 William Ross,
 1886 William Bushnell,
 1887 I. N. Triplett,
 1888 C. R. Robinson,
 1889 S. S. Scott,
 1890 J. F. Curtis,
 1891 C. B. Hill,
 1892 Wm. Bushnell,
 1893 S. S. Scott,
 1894 L. C. Connell,
 1895 J. D. Johnson,
 1896 Sanford Stewart,
 1897 H. L. Warfield,
 1898 W. W. Taylor,
 1899 W. J. Robinson,
 1900 W. W. Taylor,
 1901 J. R. Contee.

S. G. WARDENS.

1876—79 Isaac Brown,
 1879 A. Harrington,
 1880—81 William Barnett,
 1882 J. R. Kinzy,
 1883—84 A. Harrison,
 1885 Isaac Alexander,
 1886—87 Samuel Cook,
 1888 I. W. Hayes,
 1889 H. H. Powers,
 1890 Riley Martin,
 1891 G. H. Young,
 1892 J. F. Curtis,
 1893 I. W. Hayes,
 1894 J. D. Johnson,
 1895 L. Borrás,
 1896 L. Borrás,
 1897 J. H. Redd,
 1898 A. J. Young,
 1899 W. H. Barker,
 1900 Harry Jones,
 1901 P. H. Gipson.

J. G. WARDENS.

1876—79 F. Catterden,
 1879—80 C. R. Robinson,
 1881 Alexander McGaugh,
 1882 W. J. Richardson,
 1883—86 Samuel Cook,
 1886 J. F. Frazier,
 1887 Isaac Mitchell,
 1888 Charles Cushenberry,
 1889 P. J. Barnard,
 1890 C. B. Hill,
 1891 A. D. Weathers,
 1892 G. C. Holmes,
 1893 G. C. Holmes,
 1894 C. P. Williams,
 1895 C. P. Williams,
 1896 H. L. Warfield,
 1896—97 L. Borrás,
 1898 C. P. Williams,
 1899 E. C. Thompson,
 1900 J. H. Redd,
 1901 G. W. Caldwell.

GRAND TREASURERS.

1876—79 J. G. Smith,
 1879—80 H. T. Smith,
 1881 H. T. Smith,
 1882 Irving Williams,
 1883 J. D. Anderson,
 1884 J. D. Anderson,
 1885 J. D. Anderson,
 1886 Riley Martin,
 1887 J. D. Anderson,
 1888 Samuel Cook,
 1889 Smith Gee,
 1890 Smith Gee,
 1891 Smith Gee,
 1892 Smith Gee,
 1893 Smith Gee,
 1894 Smith Gee,
 1895 W. W. Taylor,
 1896 W. W. Taylor,
 1897 William Sprague,
 1898 L. C. Connell,
 1899 J. W. Young,
 1900 J. W. Young,
 1901 G. W. Washington.

GRAND SECRETARIES.

1876—79 W. R. Chapman,
 1879 D. D. Moore,
 1880 D. D. Moore,
 1881 D. D. Moore,
 1882 A. Palmer,
 1883 D. D. Moore,
 1884 D. D. Moore,
 1885 D. D. Moore,
 1886 D. D. Moore,
 1887 G. W. Hill,
 1888 Thomas Logan,
 1889 Thomas Logan,
 1890 D. D. Moore,
 1891 D. D. Moore,
 1892—93 D. D. Moore,
 1894 G. W. Barker,
 1895 E. G. Rollins,
 1896 E. G. Rollins,
 1897 J. R. Contee,
 1898 Wm. Sprague,
 1899 Wm. Sprague,
 1900 Wm. Sprague,
 1901 Wm. Sprague

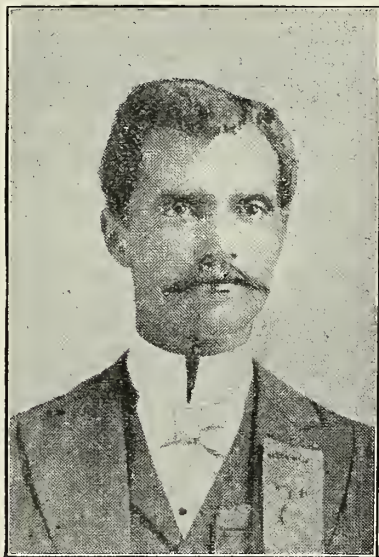
CHAPTER XXXV.

FREEMASONRY IN FLORIDA—1867.

THE first three Lodges in the State of Florida were established by Brother Charles F. Daily, a man of unusual ability, of whom we shall speak more hereafter. Solomon Lodge, No. 50, St. John's Lodge, No. 51, and Mount Moriah Lodge, No. 52, were organized by Brother Daily and chartered by Hiram Grand Lodge of Pennsylvania, March 2d, 1867, George L. Berry, M. W. G. M. On January 17th, 1868, through the influence of Brother Daily, Harmony Lodge, No. 53, now No. 1, Prince Hall Lodge, No. 54, now No. 2, and Island City Lodge, No. 55, now No. 3, were all chartered by the same authority. A general assembly of the Craft was called to meet June 17th, 1870, in the city of Jacksonville, for the purpose of organizing a Grand Lodge of Masons for the State. The convention was presided over by R. W. Brother Charles F. Daily, Deputy Grand Master for the Southern Jurisdiction, under Hiram Grand Lodge of Pennsylvania, with W. Brother Charles H. Pierce as Grand Secretary. The convention remained in session two days. A code of laws for the jurisdiction was adopted, and the Lodges were consolidated, renumbered and chartered by the Grand Lodge of Florida. The following grand officers were elected for the ensuing year: Harry H. Thompson, G. M.; John H. Robinson, D. G. M.; Robert Smith, G. S. W.; James Roberts, G. J. W.; Emanuel Fortune, G. Treasurer; F. H. Dunkins, G. Secretary; Rev. Charles H. Pierce, G. Chaplain; since which time the Grand Lodge has held its regular communications, chartered two hundred and twenty-five subordinate Lodges, and has a membership of 9,564.

Brother Charles F. Daily, 33°. was born in St. Thomas, West Indies, in 1820, and in 1840 he was in the fruit trade

between Florida and Europe. He was the leading colored Mason in that part of the South at the time, and he accepted the Deputy Grand Mastership under Hiram Grand Lodge of Pennsylvania in 1865. Brother Daily received his first three degrees in a Lodge in Liverpool, England, and the Scottish Rite in Glasgow, Scotland, and was



Rev. JOHN H. DICKERSON,
Grand Master of Florida.

knighted at Greenock, Scotland. He returned to his native home, St. Thomas, where he took membership under the Grand Orient of France.

APPEAL OF GRAND MASTER DICKERSON TO MASONS.

“TO THE MASONIC FRATERNITY OF THE UNITED STATES
AND ALL THE WORLD:

“Friday, May 3d, 1901, a great fire originated in the northwestern part of the city and in a mattress factory.

conducted by whites. This factory was in a colored community. The wind was high and the houses dry, and a great conflagration swept in its path more than 150 solid blocks or more than two thousand acres, leaving homeless 20,000 people and destroying nearly \$25,000,000 worth of property. Whereas there is hardly an inhabitant of the great metropolis of the State of Florida who has not lost his home, business or employment, and in many cases all, and among the victims being those who would under other circumstances be the first to contribute to the relief of the distressed; and whereas, being unable to help ourselves, and whereas, seven Lodges have been made homeless, and our great Temple destroyed, therefore we issue this appeal to the Masonic fraternity wherever dispersed around the globe. Send anything. Not only were houses burned, but their contents. Even women and children did not escape the destructive flames. Send provisions, shoes, wearing apparel, money—anything not perishable.

“All contributions should be addressed to Rev. John H. Dickerson, G. M., 1332 W. Adams Street, Jacksonville, Fla. Prof. John G. Riley, D. G. M.; Rev. R. B. Brooks, G. S. W.; Hon. John Jackson, G. J. W.; A. J. Junius, Treasurer; Dr. D. W. Gillislee, Chaplain; Rev. R. E. Robinson, G. Lecturer. Attest: E. I. Alexander, G. Secretary, 1520 Clay Street, Jacksonville, Fla.”

ROYAL ARCH MASONRY IN FLORIDA.—On August 12th, 1881, the first Chapter of Royal Arch Masons was organized by the Grand Chapter of the District of Columbia. The subordinate Chapters at Jacksonville, Key West, Palatka and Ocala paid their dues to the Grand Chapter of the District of Columbia until 1898, when a constitutional number of subordinate Chapters having been organized, they met in convention and petitioned the Grand Chapter of the District of Columbia for a release in order that they might establish a Grand Chapter in their own State.

The Grand Royal Arch Chapter of Florida was organized August 29th, A. D. 1898, with the following officers:

Reuben S. Mitchell, 33rd degree, Grand High Priest.
 Elias Sellers, Deputy Grand High Priest.
 L. H. Littles, Grand King.

Benjamin Dilworth, Grand Scribe.
Joseph P. Williams, Grand Secretary.
Wm. J. Henry, Grand Treasurer.

GRAND OFFICERS FOR 1899.

R. S. Mitchell, 33rd degree, Grand High Priest.
Lucius H. Littles, Deputy Grand High Priest.
John H. Dickerson, Grand King.
Chas. H. Jones, Grand Scribe.
Benjamin Dilworth, (Deceased) Grand Treasurer.
Michael J. Preston, 33rd degree, Grand Secretary.

GRAND OFFICERS FOR 1900.

Reuben S. Mitchell, Grand High Priest.
James R. Shackelford, Deputy Grand High Priest.
H. B. Jordan, Grand King.
Wm. A. Glover, Grand Scribe.
Benjamin Dilworth, Grand Treasurer.
Michael J. Preston, Grand Secretary.

KNIGHTS TEMPLARS IN FLORIDA.—The first three Com-manderies of Knights Templars were constituted and es-tablished by the Grand Commandery of the District of Columbia in 1883. They were located at Key West, Jack-sonville and Ocala.

A convention held at Jacksonville August 28th, 1898, succeeded in organizing a Grand Commandery for the State with the following officers:

Reuben S. Mitchell, 33rd degree, Rt. Em. Gr. Commander.
Benjamin Dilworth, Vice Em. Grand Commander.
Lucius H. Littles, Em. Gr. Generalissimo.
Richard Wood, Em. Gr. Capt. General.
Wm. McQueen, Em. Gr. Treasurer.
Michael J. Preston, Em. Gr. Recorder.

GRAND OFFICERS FOR 1899.

Reuben S. Mitchell, 33rd degree, Rt. Em. Gr. Commander.
Lucius H. Littles, Vice Em. Gr. Commander.
Daniel R. Baxter, Em. Grand Generalissimo.
Richard Wood, Em. Grand Capt. General.
Wm. McQueen, Em. Grand Treasurer.
Michael J. Preston, Em. Grand Recorder.

PAST GRAND MASTERS,
1870—1902.

Harry Thompson,
Alonza Jones,
John R. Scott,
Tillman Valentine,
R. S. Mitchell,
Samuel H. Coleman,
John H. Dickerson.

GRAND SECRETARIES,
1870—1902.

Charles H. Pearce,
Joseph E. Lee,
Nathan J. Cambridge,
James J. Forbes,
R. S. Mitchell,
Henry W. Chandler,
E. I. Alexander.

CHAPTER XXXVI.

FREEMASONRY IN TENNESSEE—1867.

IN the year 1867 the Grand Lodge of Ohio granted a charter to nine Master Masons living in Nashville to constitute and work a Master's Lodge there under the title of Rock City Lodge, No. 17, F. A. A. M. A charter was also given fourteen Master Masons in Memphis to form Decker Lodge. Shortly afterwards several other Lodges were organized and chartered by the same authority.

The Lodges remained under the jurisdiction of Ohio until the 31st day of August, 1870, when a convention of the Lodges was held at Masonic Hall, Nashville, Tenn., for the purpose of organizing a Grand Lodge for the State, which was accomplished by the election of Rev. Bro. Nelson McGavock as Grand Master, and other Grand Officers.

Since organization this Grand Lodge has been in regular communication with the Masonic world, and has its Grand Representatives near the Grand East of thirty-five Grand Lodges in the United States; is in fraternal correspondence with the Grand Lodges of Continental Europe, and has constituted and chartered ninety-eight subordinate Lodges with a large membership.

This jurisdiction has also an Endowment Bureau attached, with Brother J. H. Kelly as secretary, which pays thousands of dollars to widows and orphans.

Royal Arch Masonry was introduced into the State in 1874. A Chapter was organized and chartered by the Grand Chapter of Ohio in 1875 and 1876. Several other Chapters were opened and in 1881 a convention was called

and a Grand Royal Arch Chapter for the State was established.

In 1880 several Commanderies of Knights Templars were warranted by the Grand Commandery of Ohio. In 1892 a convention was held for the purpose of organizing a Grand Commandery for the State which was consummated by the election of the necessary grand officers.

The grand communication was held at Chattanooga, June 16th, 1902. There were 128 representatives present.



W. S. THOMPSON,
Grand Secretary of Tennessee.

Every department of Masonry was reported to be in a healthy condition.

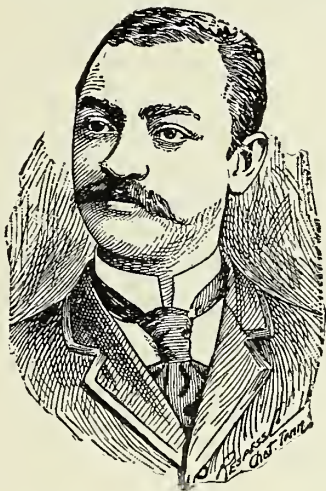
Regulations establishing a Widows' and Orphans' Home was passed and a board of directors was elected to carry out the plans as outlined by the by-laws adopted.

Masonic Herald, a monthly organ, will be issued by authority of the Grand Lodge and sent to Lodges and members who may desire it. It is edited at Lebanon, by Brother J. R. Inman.

The Endowment Department is in excellent working or-

der and much good has been accomplished by it. It has been established eight years and the annual report shows a cash balance on hand of \$1,282.35, after all claims have been paid.

A beautiful banner has been purchased for the Grand Lodge through the efforts of G. M. Henry. The following is a list of grand officers since organization to the present:



J. A. HENRY,
Grand Master of Tennessee.

GRAND MASTERS, 1870—1902.

Nelson McGarock,
P. F. Hill,
W. S. Thompson,
D. J. Hodges,

J. A. Henry,
R. W. Harris,
E. W. Mosely,
Berry Jeffries,

M. J. R. Gentle.

GRAND SECRETARIES, 1870—1902.

W. S. Williams,
A. B. Bradford,
J. R. Inman,

A. W. Williams,
W. S. Thompson,
J. A. Henry.

GRAND OFFICERS FOR 1902-1903.

J. A. Henry, Chattanooga.....	M. W. Grand Master
Alex. Webb, Memphis.....	R. W. Dep. Gr. Master
W. O. Smith, Knoxville.....	R. W. Gr. Senior Warden
E. W. Alexander, Jackson.....	R. W. Gr. Jun. Warden
R. G. Martin, Memphis.....	R. W. Grand Treasurer
W. S. Thompson, Nashville.....	R. W. Gr. Secretary
J. H. Kelley, Columbia.....	R. W. Sec. & Treas. Endowm't
J. R. Inman, Lebanon.....	R. W. Editor Masonic Herald

CHAPTER XXXVII.

FREEMASONRY IN MISSISSIPPI—1868.

THE first three Lodges in this State were Stringer, Lynch and Revels, established and chartered by the Grand Lodge of Ohio in 1868. Shortly afterwards St. John and Eureka Lodges were warranted by the same authority. Other Lodges were also organized by the Grand Lodge of Missouri. The order made no substantial progress, however, until 1875, when Brother Thomas W. Stringer, the first P. G. M. of the Grand Lodge of Ohio, located in the State. Immediately he gathered the Craft in convention and organized a Grand Lodge for the State, which was accomplished by the election of M. W. Brother Thomas W. Stringer Grand Master and other grand officers. The title of this Grand Lodge is "The M. W. Stringer Grand Lodge, F. A. A. M., of the State of Mississippi." Brother Stringer had years of experience as a Mason and Grand Master, having joined the order in Pennsylvania many years prior to the Civil War. He had filled every office in a subordinate and Grand Lodge. This knowledge he carried to the Grand East of Mississippi, and under his wise administration the order rapidly spread throughout the State. He seized every opportunity to put forward the claims of his people for those rights that properly belong to all mankind. Indeed these principles were impressed upon him in the John Brown School at Chatham, Canada, where he spent much of his time. He was interested in all things that had for its object the uplifting of his race in the United States. In Mississippi he renewed his efforts, especially for the good of his Masonic Brethren, by establishing many subordinate Lodges.

In 1875 the Most Excellent Grand High Priest Charles C. Johnson, of the Grand Chapter of the District of Columbia, granted a warrant to nine Royal Arch Masons to constitute and work a Royal Arch Lodge. A convention



was held May 21st, 1877, and a Grand Royal Arch Chapter was established.

In 1880 a Commandery of Knights Templars was constituted and established. Shortly afterwards four other

Commanderies were established and in 1886 a convention was called and a Grand Commandery for the State was established.

In 1885 several Councils of the Scottish Rite were organized by the authority of the Supreme Council of the Southern Jurisdiction.

It is a fact, however, that nowhere in the United States does Esoteric Masonry flourish and thrive so brilliantly as in the great State of Mississippi, where there are 265 active bodies of Blue Masonry, with a total membership of 5,418, as shown by the printed report for 1902 of their M. W. Grand Lodge, and their Most Worshipful Grand Master gives us the gratifying assurance in his latest annual address that peace and harmony prevail throughout the Craft and progress and Godly living have been greatly advanced by the inculcation and constant reiteration of the pure and beautiful principles of the order.

Their Most Worshipful Grand Lodge, organized in 1875, as before mentioned, is named T. W. Stringer Grand Lodge, in honor of the memory of Dr. Thomas W. Stringer, who was its organizer and who served as its first Grand Master, from 1875 to the date of his much lamented death in 1893. He was succeeded by M. W. G. M. McLeod, who served one term and was succeeded in turn by the present Grand Master, Dr. E. W. Lampton, who has served continuously from 1894 to the present, pursuant to annual re-elections. As indicating the interest manifested by the Craft in this State we note that during the past year 1,117 degrees were conferred; that for Grand Lodge dues alone there was collected during the same period the magnificent sum of \$1,281.65, and that the legitimate transactions of the Grand Lodge involved the receipt of \$3,520.50, and the disbursement of \$3,224.89.

Highly flattering though these figures are and proud as the Craft may rightly be of such a showing, they have far greater cause for felicitation in the history and unexampled success of their Masonic Benefit Association, which, based on the simplest principles, is, without doubt, the greatest instrument for good ever devised by our people and for our people. We are sure no other jurisdiction of either race operates any insurance system similar to it,

or any system whatever at all comparable with it for simplicity, for its inexpensive character or for the substantial benefits derived. Just a word of detail touching this association: Its plan consists merely in making every member of a subordinate Lodge a member of the Benefit Association. It pays \$500 on the death of a member to his legal representatives and its assessment at each death upon each surviving member is the sum of 16 2-3 cents. So firmly is it established, and so strong is its financial stand-



MASONIC ORPHANS.

ing, that while at each death the benefit is promptly paid, it makes no effort to collect its assessments from the surviving members until six deaths have occurred, and then each surviving member is given a period of sixty days in which to pay the one dollar then due.

Could any proposition be simpler? Of course the numerical strength of the Craft is the potent factor in the equation. Then the Association has another and most be-

nevolent side. After the death of a brother Mason, and under proper safeguards, it will loan to the widow or children a sufficient sum without interest to tide over any financial embarrassment, the amount to be repaid on favorable terms. Of course we must not forget to call attention to the fine Italian hand of Grand Master Lampton, the born financier, in the success which has come to this healthy, indeed, we should say, vigorous, institution, though the detailed work is confided to a thoroughly competent Craftsman, Brother R. D. Littlejohn, who is the Treasurer of the Association, and who has held that office for sixteen years to the entire satisfaction of the Craft.

We commend the highly satisfactory condition of the order in Mississippi to the emulation of Craftsmen throughout the country and we direct special attention to the beneficial features herein explained as worthy of being closely followed whenever practicable.

The Association was organized at Greenville, Miss., the home of the Grand Master, in 1880, and when Dr. Lampton assumed the reins of authority he found it in debt to the legal representatives of deceased members to the amount of over \$50,000. Every dollar of this debt has been paid during Dr. Lampton's administration, and to-day the organization has a clear surplus to its credit of over \$11,500. During the past year the total collections have been nearly \$80,000, and the benefits paid have exceeded \$69,000. Since 1880 there have been collected over \$300,000.

GRAND OFFICERS OF GRAND LODGE OF MISSISSIPPI
FROM ITS ORGANIZATION, 1875—1902.

GRAND MASTERS.

1875-1893 Thos. W. Stringer, 1893-1894 M. M. McLeod,
1894-1902 E. W. Lampton.

DEPUTY GRAND MASTERS.

1875-1883 R. W. Fitzhugh,	1884 F. C. Moore,
1877-1879 H. W. Nelson,	1891-1893 F. P. Hill,
1879 R. H. Wood,	1893-1894 E. W. Lampton,
1880-1889 M. M. McLeod,	1894-1897 H. B. Brothers,
1883-1885 Jno. D. Webster,	1897-1902 J. W. Longstreet.

SENIOR GRAND WARDENS.

1875-1877 Robert Williams,	1886-1887 J. W. Longstreet,
1877-1879 T. M. Broadwaters,	1887-1890 L. C. Reynolds,
1879-1880 A. E. Lightfoot,	1890-1891 F. P. Hill,
1880-1882 L. W. Overton,	1891-1893 H. B. Brothers,
1882-1884 T. Richardson,	1893-1895 John Coleman,
1884-1886 G. W. Gilliam,	1895-1902 James Hill.

JUNIOR GRAND WARDENS.

1875-1876 H. W. Nelson,	1885-1886 J. W. Longstreet,
1876-1877 Wilson Woods,	1886-1887 L. C. Reynolds,
1878-1880 J. P. Sims,	1887-1891 H. B. Brothers,
1880-1881 M. M. McLeod,	1891-1893 E. W. Lampton,
1881-1882 J. H. Conway,	1893-1894 John W. Harris,
1882-1883 E. E. Pettibone,	1894-1897 S. Blevins,
1883-1884 F. C. Moore,	1897-1898 G. W. Butler,
1884-1885 G. W. Gilliam,	1898-1899 C. H. Carter,
	1899-1902 W. A. J. Morgan.

GRAND TREASURERS.

1875-1879 Claiborne Green,	1881-1893 W. H. Allen,
1879-1881 H. W. Jenkins,	1893-1895 J. E. Ousley,
	1895-1902 T. J. Wilson.

GRAND SECRETARIES.

1875-1876 Robert H. Woods,	1881-1882 B. F. Garrett,
1876-1877 Robert H. Leslie,	1882-1883 L. A. Bell,
1877-1879 A. D. Thompson,	1883-1898 B. F. Garrett,
1879-1881 Theo. H. Green,	1898-1902 E. E. Perkins.

CHAPTER XXXVIII.

FREEMASONRY IN ARKANSAS—1868.

IN the year of 1868 Ralph G. Gilmore, G. M., of the African Grand Lodge of Pennsylvania, granted warrants to organize and establish three Lodges of Master Masons, working under the Grand Lodge of Pennsylvania. At a regular communication of the Grand Lodge of Pennsylvania, held December 27th, 1868, in the city of Philadelphia, Pa., charters were granted for other Lodges in this State.

A convention was held at Pine Bluff, March 30th, 1872, for the purpose of establishing a Grand Lodge of Masons for the State of Arkansas, which was consummated by electing R. W. Bro. William H. Gray, M. W. G. M., and other Grand Officers. After the organizing of the Grand Lodge the order rapidly spread over the State. There are now a large number of chartered Lodges on the register of this Grand Lodge. In 1895 the Grand Lodge and its subordinates unveiled the monument erected in Evergreen Cemetery, Helena, in honor of their first Grand Master, W. H. Gray, with imposing ceremonies. In this Jurisdiction there is established a Masonic Relief Association, which cares for the widows and orphans of Master Masons; \$10,550.65 has been collected for the purpose.

The following is a list of its Grand Masters—1872 to 1902:

GRAND MASTERS, 1872—1902.

William H. Gray, John H. Johnson, J. C. Carbin, Moses A. Clark.

CHAPTER XXXIX.

FREEMASONRY IN ALABAMA—1869.

IN 1869 the Grand Lodge of Ohio chartered Hiram Lodge, located at Mobile, and seven other subordinate Lodges in this State, which remained under the Ohio jurisdiction until September 24th, 1870. A convention of these Lodges was held and a Grand Lodge organized for the State by the election of a Grand Master and other grand officers. There were several Lodges in the State which were organized by the National Grand Lodge. These Lodges did not, however, join in the formation of the first Grand Lodge which was regularly established. In 1874, four years after establishing a Grand Lodge, all the Lodges working by authority of the National Grand Lodge, organized another Grand Lodge of F. A. A. Masons. These two bodies worked along until 1878, when they united and established the present Grand Lodge of Alabama, dating their proceedings from the time of the union. The union made harmony throughout the jurisdiction.

OFFICERS OF THE GRAND LODGE SINCE ITS ORGANIZATION.

- 1878—G. W. Braxdall, G. M., J. B. Shaw, S. G. W., A. C. Jackson, J. S. W., I. A. Matthews, G. T., W. O. Taylor, G. S.
 1879—G. W. Braxdall, G. M., J. C. Simmons, D. G. M., J. H. Diggs, S. G. W., Jno. Smart, J. G. W., I. A. Matthews, G. T., W. O. Taylor, G. S., C. L. Harris, Chairman, C. F. C.
 1880—G. W. Braxdall, G. M., Geo. W. Thomas, D. G. M., J. B. Shaw, S. G. W., W. H. Council, J. G. W., I. A. Matthews, G. T., W. O. Taylor, G. S., W. H. McCants, Chairman, C. F. C.
 1881—G. W. Braxdall, G. M., Chas. Blackledge, D. G. M., Thos.

- H. Sturgis, S. G. W., J. H. Green, J. G. W., H. J. Hawkins, G. T., W. O. Taylor, G. S., Chas. L. Harris, Chairman, C. F. C.
- 1882—G. W. Braxdall, G. M., J. H. Green, D. G. M., C. L. W. Hamilton, S. G. W., Chas. Blackledge, J. S. W., J. C. Simmons, G. T., W. O. Taylor, G. S., W. O. Taylor, Chairman, C. F. C.
- 1883—G. W. Braxdall, G. M., Chas. Blackledge, D. G. M., David Hall, S. G. W., Jeremiah Barnes, J. G. W., W. J. Stevens, G. T., W. O. Taylor, G. S., J. H. Green, Chairman, C. F. C.
- 1884—G. W. Braxdall, G. M., David Hall, D. G. M., G. W. Moore, S. G. W., J. Q. A. Wilhite, J. G. W., W. J. Stevens, G. T., Chas. Hendley, G. S., W. H. McCants, Chairman, C. F. C.
- 1885—G. W. Braxdall, G. M., J. H. Binford, D. G. M., R. R. Mims, S. G. W., J. Q. A. Wilhite, J. G. W., W. J. Stevens, G. T., Chas. Hendley, G. S., R. R. Mims, Chairman, C. F. C.
- 1886—R. R. Mims, G. M., J. Q. A. Wilhite, D. G. M., Jeremiah Barnes, S. G. W., Wm. Watkins, J. G. W., W. J. Stevens, G. T., Chas. Hendley, G. S., H. C. Binford, Chairman, C. F. C.
- 1887—R. R. Mims, G. M., Alonzo Mitchell, D. G. M., J. T. Gregory, S. G. W., A. A. Sensabaugh, J. G. W., W. J. Stevens, G. T., Chas. Hendley, G. S., J. H. Green, Chairman, C. F. C.
- 1888—R. R. Mims, G. M., Alonzo Mitchell, D. G. M., Iverson Wiley, S. G. W., J. T. Gregory, J. G. W., J. H. Binford, G. T., Chas. Hendley, G. S., Chas. Hendley, Chairman, C. F. C.
- 1889—R. R. Mims, G. M., Iverson Wiley, D. G. M., H. C. Binford, S. G. W., W. G. Alexander, J. G. W., J. H. Binford, J. T., Chas. Hendley, G. S., Chas. Hendley, Chairman, C. F. C.
- 1890—R. R. Mims, G. M., Iverson Wiley, D. G. M., N. H. Lane, S. G. W., A. Roquemore, J. G. W., J. H. Binford, G. T., W. G. Alexander, G. S., W. G. Alexander, C. F. C.
- 1891—R. R. Mims, G. M., Sabe Watley, D. G. M., A. J. Rogers, S. G. W., Stephen White, J. G. W., J. H. Binford, G. T., W. G. Alexander, G. S., W. G. Alexander, Chairman, C. F. C.
- 1892—R. R. Mims, G. M., A. J. Rogers, D. G. M., S. R. Lowry, S. G. W., G. W. Sugg, J. G. W., William Watkins, G. T., W. G. Alexander, G. S., W. G. Alexander, Chairman, C. F. C.
- 1893—R. R. Mims, G. M., C. E. Miller, D. G. M., P. S. Williams, S. G. W., H. C. Harris, J. G. W., William Watkins, G. T., W. G. Alexander, G. S., W. G. Alexander, Chairman, C. F. C.
- 1894—R. R. Mims, G. M., C. E. Miller, D. G. M., T. S. Williams, S. G. W., H. C. Harris, J. G. W., William Watkins, G. T., H. C. Binford, G. S., H. C. Binford, Chairman, C. F. C.
- 1895—R. R. Mims, G. M., Jeremiah Barnes, D. G. M., T. S. Williams, S. G. W., Silas Jones, J. G. W., Wm. Watkins, G. T., H. C. Binford, G. S., H. C. Binford, Chairman, C. F. C.
- 1896—R. R. Mims, G. M., Jeremiah Barnes, D. G. M., J. L. Sea-

- brooks, S. G. W., Silas Jones, J. G. W., Wm. Watkins, G. T., H. C. Binford G. S., G. W. Shepherd, Chairman C. F. C.
- 1897—R. R. Mims, G. M., G. W. Shepherd, D. G. M., A. B. Jackson, S. G. W., Henry Boyd, J. G. W., Wm. Watkins, G. T., H. C. Binford, G. S., Jeremiah Barnes, Chairman, C. F. C.
- 1898—R. R. Mims, G. M., Rev. G. W. Mitchell, D. G. M., W. F. Roden, S. G. W., W. C. Bradford, J. G. W., Wm. Watkins, G. T., H. C. Binford, G. S., Jeremiah Barnes, Chairman, C. F. C.
- 1899—R. R. Mims, G. M., Silas Jones, D. G. M., W. F. Roden, S. G. W., D. W. Daniels, J. G. W., Wm. Watkins, G. T., H. C. Binford, G. S., Jeremiah Barnes, Chairman, C. F. C.
- 1900—R. R. Mims, G. M., Dr. S. S. H. Washington, D. G. M., W. F. Roden, S. G. W., J. L. Seabrooks, J. G. W., Wm. Watkins, G. T., H. C. Binford, G. S., Jeremiah Barnes, Chairman, C. F. C.
- 1901-1902—H. C. Binford, G. M., Jeremiah Barnes, D. G. M., W. F. Roden, S. G. W., John L. Seabrooks, J. G. W., H. C. Harris, G. T., J. C. Lefworth, G. S.

Has chartered many Lodges and has a large number of Master Masons on its register. The Endowment Bureau of this jurisdiction has annual receipts amounting to \$2,555.45, and annual expenditures of \$900 to the widows and orphans. There are Chapters of Royal Arch Masons, Commanderies of Knights Templars, Scottish Rite, and grand governing bodies of the same.

CHAPTER XL.

FREEMASONRY IN IOWA—1870.

THE first three Lodges in this State were established and chartered by the Grand Lodge of Ohio in 1870. A convention of all the Lodges was called to meet at Marshalltown August 9th, 1887, for the purpose of organizing a Grand Lodge of Masons for the State, which was accomplished by electing R. W. Brother H. G. Cleggett, M. W. G. M. and other grand officers. Since organization it has chartered eighteen subordinate Lodges, held its regular meetings and is in correspondence with other Masonic Grand Lodges. There are Royal Arch Chapters and Commanderies of Knights Templars established in this State. The grand officers are as follows:

- 1887 G. H. Cleggett, G. M., J. Sims, D. G. M., W. H. Jones, S. G. W., E. C. Thomas, J. G. W., D. W. Anderson, G. T., J. E. Gillam, G. S.
- 1888 J. K. Hilyard, G. M., C. S. Gomer, D. G. M., J. S. Martin, S. G. W., E. T. Banks, J. G. W., S. Fox, G. T., J. E. Gillam, G. S.
- 1889 J. E. Gillam, G. M., G. W. Black, D. G. M., J. H. Breeden, S. G. W., E. T. Banks, J. G. W., S. Fox, G. T., G. H. Cleggett, G. S.
- 1890 J. E. Gillam, G. M., J. S. Martin, D. G. M., E. T. Banks, S. G. W., N. B. Nailen, J. G. W., J. W. Crawford, G. T., A. A. Bland, G. S.
- 1891 J. E. Gillam, G. M., E. T. Banks, D. G. M., D. Ware, S. G. W., W. A. Searcy, J. G. W., D. W. Anderson, G. T., J. D. Reeler, G. S.
- 1892 J. D. Reeler, G. M., E. C. Thomas, D. G. M., Geo. Baptiste, S. G. W., Jas. Woodfork, J. G. W., J. E. Gillam, G. T., M. N. Bell, G. S.
- 1893 J. D. Reeler, G. M., Jas. Woodfork, D. G. M., Geo. W. Baptist, J. G. W., W. H. Milligan, G. T., G. H. Cleggett, G. S.

- 1894 J. D. Reeler, G. M., Jas. Higgins, D. G. M., Wm. Fields, S. G. W., John Williams, J. G. W., A. A. Bland, G. T., G. H. Cleggett, G. S.
- 1895 A. A. Bland, G. M., Wm. Field, D. G. M., Jas. Washington, S. G. W., W. H. Jones, J. G. W., T. A. Coleman, G. T. G. H. Cleggett, G. S.
- 1896 A. A. Bland, G. M., Jas. Washington, D. G. M., J. L. Suter, S. G. W., T. A. Coleman, J. G. W., E. T. Banks, G. T., W. H. London, G. S.
- 1897 Jas. Washington, G. M., T. L. Brown, D. G. M., T. A. Coleman, S. G. W., Robt. Johnson, J. G. W., E. T. Banks, G. T., A. A. Bland, G. S.
- 1898 J. L. Brown, G. M., Wm. Coalson, D. G. M., Robt. Johnson, S. G. W., Wm. Toler, J. G. W., N. B. Nailon, G. T., A. A. Bland, G. S.
- 1899 T. L. Brown, G. M., E. L. Shaw, D. G. M., J. F. Blagburn, S. G. W., Calvin Wheeler, J. G. W., Wm. Coalson, G. T., A. A. Bland, G. S.
- 1900 J. L. Brown, G. M., Robt. Johnson, D. G. M., Calvin Wheeler, S. G. W., J. F. Blagburn, J. G. W., Wm. Coalson, G. T., A. A. Bland, G. Sect.
- 1901 J. L. Brown, G. M., Robt. Johnson, D. G. M., F. J. Harris, S. G. W., W. H. Milligan, J. G. W., Wm. Coalson, G. T., J. F. Blagburn, G. S.

M. W. G. M. C. K. Peck, of Iowa (white), addressing a large number of Masons at Yankton, May 20th, 1867, used so much good sense and expressed himself so manfully that the whole is herewith republished for the benefit of the Craft:

“It needs no comment. The voices of universal Masonry will unite in pronouncing it perfect and complete. It comprises the basis of thought and the leaven of Masonic life. To wit:

“The new issue being brought forward for consideration, consequent upon the glorious triumph of the government in the recent sanguinary conflict, is bringing before us, as Masons, a new problem and one of great importance, for our decision. The consideration of the new problem in which the colored people have been placed, and the recognition of the constitutional declaration now being forced upon us as a nation, that all men are created free and equal. Does it not become us Masons to weigh well our relation and duty towards them as members of the same order? Heretofore they have seldom been persons who have had

any trade, estate, office, occupation or visible means of acquiring an honest livelihood, and working in his Craft, as becomes the members of this ancient and honorable fraternity who were not only able to earn what was sufficient for themselves and families but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the Royal Craft, eating no man's bread for nought. Now, all this is being changed and their new relation as freemen, and the educational facilities afforded them, are elevating them from their illiterate and debased condition. It is a difficult and unpopular question, but shall we as Masonic representatives of a State that stood first and foremost in the defense of our government and its flag that 'bears the stripes and stars,' shrink from the consideration of it? The time is in the recollection of all of us, when it was suicide, both professional and social, for a man to openly condemn slavery. The consideration of this important question, now staring us in the face, may, at the present time, subject us, as Masons, to derision and abuse, but shall we, on this account, hesitate to grapple with it? They already have Lodges in active operation in our State. Were we in distress and in need of fraternal assistance, would we not be glad to avail ourselves of such as they might render? Cannot that first preparation for a true Masonic life be as well made in a heart that beats under a darker skin than our own? Lodges in other jurisdictions are making Masons of Indians. Do recent developments indicate that they are so much more elevated in moral habits and Christianity than the negro race, as to entitle them to this preference, and that they will make more worthy and creditable members of our order. 'Duty is the one great law of Masonry' and 'is with us always inflexible as fate.'"

"The issues are with God, to do
Of right belongs to us;
May we be ever just and true,
For nations flourish thus."

CHAPTER XLI.

FREEMASONRY IN TEXAS—1872.

THE first three Lodges were chartered by the Grand Lodge of Kansas in 1872, Brother D. W. Matthews conferring the degrees. On August 19th, 1875, a convention was held in the city of Galveston for the purpose of organizing a Grand Lodge for the State. This was accomplished by the election of Brother N. W. Cuncy M. W. G. M. and other grand officers. Since this the order has rapidly spread all over the State. The other departments of Masonry were established in 1875, viz.: Knights Templars, Royal Arch Masons, and Councils of Scottish Rite. The Craft owns a large amount of property, estimated at over one hundred and fifty thousand dollars.

GRAND MASTERS, 1875—1902.

N. W. Cuncy,	R. H. Bradley,
R. Allen,	J. H. Armstrong,
J. James,	J. W. Madison,
Bishop A. Grant,	W. L. Kinabrough,
C. C. Dean,	J. W. McKinney.

GRAND SECRETARIES. 1875—1902.

John De Bruhl,	A. H. Terrell,
H. L. Scott,	W. H. Mitchell,
	M. M. Donald.

FREEMASONRY IN OKLAHOMA—1875.

The first three Lodges were chartered January 17th, 1875, by the Grand Lodge of Colorado. In 1893 a gen-

eral assembly of the Craft was held at Masonic Hall, Guthrie, for the purpose of organizing a Grand Lodge for Oklahoma and the Indian Territory. This was consummated by the election of Brother William H. Cole, Grand Master and other grand officers. Since the organization of the Grand Lodge many subordinate Lodges have been chartered. The title of the Grand Lodge is St. John's Grand Lodge of F. A. A. M., for Oklahoma and Indian Territory. M. W. Brother L. A. Bell has served continuously for seven years and is now the present Grand Master. He has worked diligently to establish the order in his vicinity and his efforts seem to be crowned with success.

GRAND MASTERS, 1893—1902.

Brother Wm. H. Cole,

Brother L. A. Bell.

GRAND SECRETARY, 1893—1902.

Brother R. E. Stewart.

FREEMASONRY IN WEST VIRGINIA—1877.

The first Lodge in West Virginia was Star Lodge, No. 1, organized March 21st, 1877, warranted by the Grand Lodge of Maryland, and located at Charlestown. Star Lodge organized Mount Pisgah Lodge, No. 3, and Rising Sun, No. 5, October 1st, 1880. The Lodges were duly chartered by the Grand Lodge of Maryland, and on the 22d of September, 1881, a convention was held at Martinsburg for the purpose of organizing a Grand Lodge for the State. The grand officers were duly elected and public installation was held September 23d, 1881, at Charlestown. The grand officers were installed by the Grand Master of Maryland, since which time the Grand Lodge has warranted several subordinate Lodges in the State.

A Chapter of Royal Arch Masons was organized September 29th, 1883. Title: "Potomac Chapter, No. 19," chartered by the Grand Chapter of the District of Columbia. Three other Chapters have been organized since that time and warranted by the Grand Chapter of Ohio. Several Councils of the Scottish Rite were organized by the Grand Council of the District of Columbia.

FREEMASONRY IN WISCONSIN—1878.

The first Lodge in Wisconsin was constituted and chartered October 10th, 1878, under the title of William H. Brown Lodge, No. 25, F. A. A. M. It was chartered by the Most Worshipful Grand Lodge of Illinois, and was located in the city of Milwaukee. This Lodge is now known as Widow's Son Lodge, No. 25. The second Lodge in this State is Triangle Lodge, No. 53, located in West Superior, and was chartered by the same grand body. There is also a Commandery of Knights Templars, a Chapter of Royal Arch Masons, and Scottish Rite Councils, organized under the constitution of 1786, and working under the Supreme Council of Sovereign Grand Inspectors-General, 33°, for the Western and Northern Jurisdiction.

There is no Grand Lodge of Masons in this State. The Craft is under the jurisdiction of the M. W. G. L. of F. A. A. M. of the State of Illinois and jurisdiction. W. M., J. J. Miles; Secretary, C. E. Dickson.

FREEMASONRY IN OREGON—1884.

Enterprise Lodge, No. 47, was the first Lodge organized in this State and located at Portland. It was chartered by the Grand Lodge of Illinois. No Grand Lodge has ever been organized. William Wheeler, W. M.

(The National Grand Lodge chartered a Lodge in this State as early as 1869, but it only held together a few years.)

FREEMASONRY IN WASHINGTON—1884.

Franklin Lodge, No. 49, was the first Lodge organized in this State by the Grand Lodge of Illinois. Another Lodge has since been organized by the same body at Seattle. No Grand Lodge has been formed in the State. A. W. Ross, W. M.

CHAPTER XLII.

FREEMASONRY IN MONTANA—1885.

IN the year 1885 the Grand Lodge of Colorado granted a warrant to a constitutional number of Master Masons, to constitute and establish a Lodge of Master Masons under the title of Silver City Lodge, No. 9, F. A. A. M., to be located at Butte. The Lodge was organized October 11th, A. D. 1885, A. L. 5885. The first officers were J. W. Thompson, W. M.; Samuel Jones, S. W.; Silas Fagan, J. W. Since the organization of this body there may be found upon the register the names of the best colored citizens of Butte. Plans are being prepared for the erection of a Masonic Temple, which will be the first in the State. Brother Samuel Jones, W. M., and Charles M. Watts, Secretary.

July 17th, 1891, M. W. G. M. H. H. Powers of Colorado established Byrd Lodge, No. 11, located at Helena. This Lodge is in active condition and is increasing in membership. Henry Baker, W. M., and D. O. Jackson, Secretary.

In 1894 P. J. Barnard, G. M., granted a dispensation to Brother George H. Williams, Charles Tawson, John Willis, John H. Redd and Peter T. Smith to organize and establish a Lodge of Master Masons, under the title of Sunset Lodge, No. 14. On May 13th, 1894, it was established by D. G. M. Charles Cushingberry of Butte. The officers were installed under a charter granted by the Grand Lodge of Colorado, and located at Great Falls, with George Williams, G. M. On the register of this Lodge are the names of nineteen Master Masons. Lee Mills, W. M., and F. T. Griffin, Secretary.

In 1897, the Grand Lodge of Missouri, at its session, held August 18th, 1896, at Jefferson City, Mo., on the recommendation of its G. M., J. H. Pelham, a charter was granted to a constitutional number of Master Masons to organize and establish a Lodge under the title of Fletcher Lodge, No. 101, to be located in Helena, Mont., and working under the jurisdiction of the Grand Lodge of Missouri. The Lodge was established June 25th, 1897. There have also been established a Royal Arch Chapter, Mount Hebron Ladies' Court, under the patronage of Byrd Lodge, and Eastern Star Chapter under the patronage of R. J. Fletcher Lodge, and Mrs. R. J. Alexander, Grand Deputy Matron.

On December 26th, 1896, Acme Temple of the Mystic Shrine was organized at Helena, Mont. Brother G. W. Alexander writes under date of May 8th, 1902: "While the Craft is prosperous, we have many drawbacks. The continual changes going on among the people, caused by the emigration spirit, take away many of the Craftsmen. This is especially noticed when there is a depression of business. They fold their tents like Arabs and silently steal away. By this you can readily see that our members may be found scattered over the Northwest. However, there is a devotion to the order that is highly commendable. The members realize that the badge of a Mason carries with it character and respectability. Hence, they keep in touch with their Lodges wherever they go. None but the very best men are accepted in our Lodges."

FREEMASONRY IN NEW MEXICO—1885.

In 1885 the first Masonic Lodge was constituted under the title of Montezuma Lodge, No. 8. It existed only a few years on account of its members moving out of the Territory.

The second warrant was granted September 12th, 1893, to a constitutional number of Masons residing at Albuquerque, to work a Masters' Lodge under the title of Eureka Lodge, No. 13. C. A. Bruce, W. M.; H. Bramlett, S. W.; C. Pullam, J. W., and W. V. Jasper, Secretary.

Seven years later, June 2d, 1900, Bright Star Lodge was

organized and constituted by the same authority. There are also regularly established Royal Arch Chapters, Scottish Rite, Mystic Shriners, and Chapters for ladies.

FREEMASONRY IN NEVADA—1885.

There were two Lodges established in this State by the Grand Lodge of California in 1885. They have no Grand Lodge as yet.

CHAPTER XLIII.

FREEMASONRY IN MINNESOTA—1888.

IN 1888 the first three Lodges of this State were constituted and chartered by the authority of the Grand Lodge of Iowa. On the 16th day of August, 1894, a general assembly of the Craft was held at Masonic Hall, Minneapolis, for the purpose of organizing a Grand Lodge for the State, which was accomplished by the election of R. W. Brother T. H. Lyles, G. M., and other grand officers. This Grand Lodge has held its regular communications since organization, has chartered seven subordinate Lodges and is in fraternal correspondence with the Masonic world.

PAST GRAND MASTERS, 1894—1902.

T. H. Lyles	1894—1897
H. B. Houston	1897—1899
J. L. Neal.....	1899—1902

PAST GRAND SECRETARIES, 1894—1902.

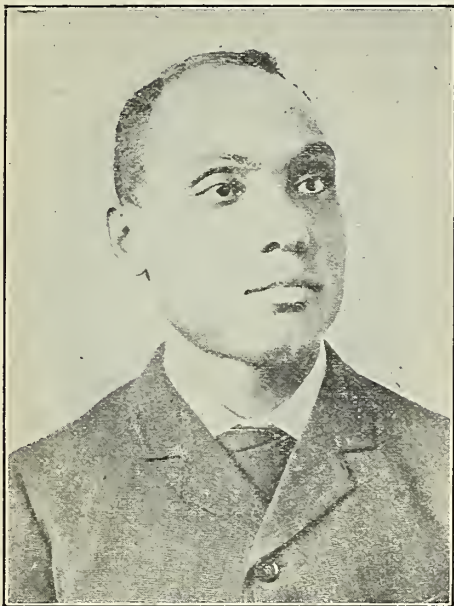
Wm. A. Hilyard	1894—1895
George Duckett	1895—1897
James Woodfork	1897—1898
Wm. R. Morris	1898—1902

FREEMASONRY IN UTAH—1890.

IN 1890 G. M. H. H. Powers further extended the Masonic jurisdiction of Colorado by establishing a Lodge at Salt Lake City, Utah, under the title of High Marine Lodge, No. 12, F. A. A. M. This Lodge has a large membership, composed of the best citizens of Salt Lake City.

W. D. Powell, W. M.; W. H. Baker, S. W.; T. R. Steele, J. W.; A. L. Howell, Secretary.

In 1898 the Grand Lodge of Missouri, in order that Colorado should not have things her own way in this open field, established another Lodge at Salt Lake City under the title of St. Mark Lodge, No. 100. Hence this field is



WILLIAM R. MORRIS,
Grand Secretary of Grand Lodge of Minnesota.

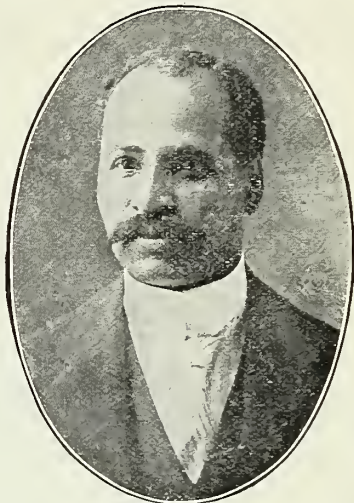
divided between the two. The Lodges already chartered, however, came together and organized a Grand Lodge for the State.

FREEMASONRY IN WYOMING—1898.

In 1898 G. M. T. J. Riley further extended the Masonic jurisdiction of the Grand Lodge of Colorado by taking Wyoming. He granted a dispensation to a constitutional

number of Master Masons residing at Cheyenne to organize and establish a Lodge of Master Masons under the title of Western Star Lodge, No. 6, F. A. A. M., T. W. Ashford, W. M.; W. E. Benjamin, S. W.; Edward Noble, J. W.; and other officers.

A year later, November 25th, 1899, Keystone Lodge, No. 22, was organized and chartered. J. A. Williams, W. M.; J. H. Brown, S. W.; A. E. Cooper, J. W.; and other officers.



JOHN L. NEAL,
Grand Master of Minnesota.

FREEMASONRY IN ARIZONA—1899.

On November 27th, 1899, the Grand Lodge of Colorado granted a warrant to twenty Master Masons residing at Tucson to establish a Lodge. This Lodge is known as Alpha Lodge, No. 16. R. H. Green, W. M.; J. D. Johnson, S. W.; S. N. Ledille, J. W.

January 25th, 1900, Marieopa Lodge, No. 17, was established at Phoenix, and chartered by the same authority. G. W. Caldwell, W. M.; Fred. Gardner, S. W.; Allen Smith, J. W.

On the same date a charter was granted to establish Compas Lodge, No. 18, at Clifton. J. H. Hayes, W. M.; Clarence Morgan, S. W.; George W. Gravely, J. W.; and thirteen other members.

June 22d, 1900, a warrant was issued to nine Master Masons to work a Lodge of Master Masons at Prescott, under the title of Delta Lodge, F. A. A. M. F. D. McClanahan, W. M.; Willis Hunter, S. W.; P. A. McClanahan, J. W.; S. M. Watson, Secretary.

There are also Royal Arch Chapters, Scottish Rite and Ladies' Courts, regularly organized.

The following table shows the organization of the first lodge in each State and Territory, number of lodges, membership (master masons), organization of Grand Lodges, cash on hand, amount expended for charity, and property owned by the Craft up to the close of December 31st, 1901:

States.	Organization Of First Lodges.	Chartered from	Number of Lodges.	Number of Members.	Expended for Charity.	Real Estate and other Property Owned by the Craft.	Cash and Securities Owned by Grand and Subordi- nate Lodges.	Organization of Grand Lodges.
Massachusetts.....	1775	England.....	20	475	\$1,000.00	\$20,000.00	\$2,555.45	June 24, 1793.
Pennsylvania.....	1797	Massachusetts.....	74	1,207	230.52	75,089.00	32,288.00	Dec. 27, 1815.
Rhode Island.....	1797	Massachusetts.....	8	765	198.20	1,800.00	3,000.00	Oct. 5, 1836.
Maryland.....	1825	Pennsylvania.....	24	873	1,500.00	15,000.00	4,600.00	Sept. 12, 1876.
District of Columbia ..	1825	Pennsylvania.....	12	600	1,459.25	3,790.06	3,223.25	Mar. 27, 1848.
New York.....	1812	Massachusetts.....	25	980	1,110.00	50,000.00	1,293.85	Mar. 14, 1845.
Delaware.....	1838	Pennsylvania.....	20	540	800.00	7,000.00	3,300.00	June 24, 1849.
New Jersey.....	1845	Pennsylvania.....	25	800	161.48	12,000.00	5,050.00	June 24, 1848.
Virginia.....	1845	Pennsylvania.....	75	2,525	251.93	44,000.00	10,000.00	Oct. 29, 1865.
Ohio.....	1847	Pennsylvania.....	52	1,657	245.00	35,030.00	15,600.00	May 3, 1849.
California.....	1847	Pennsylvania.....	8	470	338.09	1,800.00	1,820.00	May 4, 1855.
Indiana.....	1848	Ohio.....	68	912	250.38	44,980.00	24,820.00	Sept. 13, 1856.
Louisiana.....	1851	Ohio.....	30	801	326.00	14,342.70	15,000.00	Jan. 5, 1863.
Illinois.....	1851	Ohio.....	58	1,163	310.39	80,000.00	5,411.00	Feb. 15, 1867.
Missouri.....	1851	Ohio.....	482	3,421	4,505.00	180,025.00	40,164.00	Feb. 8, 1867.
Kentucky.....	1851	Ohio.....	48	13,000	729.19	10,000.00	70,020.00	Aug. 16, 1866.
Canada.....	1851	Ohio.....	10	500	300.00	4,000.00	3,000.00	Aug. 25, 1856.
Michigan.....	1859	Indiana.....	13	484	70.60	2,950.00	6,840.00	April 25, 1865.
Connecticut.....	1859	New York.....	17	260	249.70	1,800.00	3,343.00	Jan. 7, 1874.
North Carolina.....	1865	Ohio.....	69	2,000	473.06	25,520.00	97,020.08	Jan. 15, 1869.
South Carolina.....	1865	Ohio.....	44	1,080	187.27	20,000.00	13,020.00	June 24, 1868.
Kansas.....	1865	Ohio.....	65	1,300	1,901.00	42,845.30	95,000.00	March 7, 1873.
Georgia.....	1865	Ohio.....	130	2,686	385.30	50,000.00	34,892.00	Jan. 24, 1870.
Alabama.....	1865	Pennsylvania.....	104	1,800	1,000.00	90,000.00	50,000.00	Sept. 24, 1878.
Tennessee.....	1867	Ohio.....	98	203	800.00	9,000.00	29,400.00	Aug. 31, 1870.
Florida.....	1867	Pennsylvania.....	240	7,000	1,400.00	100,000.00	52,098.00	June 17, 1870.
Colorado.....	1867	Kansas.....	27	484	268.45	12,899.00	4,900.00	Jan. 18, 1876.
North Dakota.....	1868	Colorado.....	4	208	122.30	4,000.00	8,906.98	....., 1880.
Arkansas.....	1868	Pennsylvania.....	153	3,913	2,808.49	32,000.00	8,000.00	Mar. 30, 1872.
Mississippi.....	1868	Missouri.....	275	5,685	345.00	166,314.56	28,400.00	Oct. 25, 1872.
Iowa.....	1870	Ohio.....	18	350	400.00	2,018.00	3,600.00	Aug. 9, 1881.

States.	Organization of First Lodges.	Chartered from	Number of Lodges.	Number of Members.	Expended for Charity.	Real Estate and other Property Owned by Grand and Subordinate Lodges.	Cash and Securities Owned by Grand and Subordinate Lodges.	Organization of Grand Lodges.
Texas.....	1872	Kansas.....	137	2,500	\$3,500.00	\$45,000.00	\$39,200.00	Aug. 19, 1875.
Nebraska *	1875	Missouri.....	4	200	185.00	300.00	500.00	.....
Oklahoma.....	1875	Colorado.....	85	2,800	1,130.55	78,000.00	23,500.00	Nov. 7, 1893.
West Virginia.....	1877	Maryland.....	22	600	102.25	8,000.00	4,189.28	Sept. 22, 1881.
Wisconsin *.....	1878	Illinois.....	2	185	200.00	200.00	600.00	.....
Oregon *.....	1884	Illinois.....	2	150	120.40	350.00	425.00	.....
Washington *.....	1884	Illinois.....	2	184	110.80	200.00	385.00	.....
Nevada *.....	1885	California.....	2	128	80.00	185.00	190.00	.....
Montana *.....	1885	Colorado and Missouri.	2	217	39.00	1,385.00	1,196.00	.....
Minnesota.....	1888	Iowa.....	7	538	240.80	10,050.00	1,040.00	.....
Wyoming *.....	1899	Colorado.....	2	178	87.00	235.00	1,075.85	.....
Arizona *.....	1899	Colorado and Missouri.	4	330	90.00	2,400.00	800.00	.....
Utah *.....	1899	Missouri.....	4	470	120.00	1,375.00	700.00	.....
Idaho *.....	1899	Missouri.....	1	48	139.00	279.00	180.00	.....
Philippines *.....	1899	Missouri.....	1	175	35.00	125.00	275.00	.....
New Mexico *.....	1900	Colorado.....	2	140	75.00	120.00	225.00	.....
			2,575	66,365	\$375,136.40	\$1,385,577.26	\$697,705.74	

NOTE: Entered Apprentices in all the States.....

Fellow Crafts in all the States..... 30,640
 Master Masons in all the States..... 20,482

Total..... 56,365
 Unaffiliated..... 117,487

Suspended..... 4,182
 Expelled..... 532

Total..... 10,109
 * The star shows no Grand Lodge.

CHAPTER XLIV.

MASONRY—ITS DIVISIONS AND GRADATIONS—ITS POWERS,
RESTRICTIONS AND RELATIONS.

IN attempting to set before you the divisions of Masonic degrees, their government and relationship to each other, and in entering upon this subject, I do so for the purpose of inspiring those who read this and other useful and necessary publications, wherein lie the alpha and omega of Masonic information.

A Masonic Grand Lodge is a sovereign in the State in which it is organized. Then we are forced to subdivide this division into departments.

The first department, sometimes called the "Blue Lodge," is the Master Masons' Lodge. It is composed of the first three degrees known to Masons as E. A., F. C. and M. M. The Lodges in this department acquire their authority from a body styled Grand Lodge, which is composed of a Grand Master, Deputy Grand Master, Wardens and other officers of its own election, the Masters, Wardens, P. G. Officers and Past Masters of its constituent Lodges. The Grand Lodge is invested with three inherent functions or powers over its constituted Lodges, namely, legislative, judicial and executive—legislative, to make the laws for their government; judicial, to apply said laws, and executive power, to enforce the laws which it has made and applied. The first two named functions or powers—legislative and judicial—of the Grand Lodge can only be exercised by that body. It *cannot* delegate these powers to any man or committee. When the Grand Lodge has in its legislative capacity made a law and in its judicial capacity having applied the said law, then it proceeds to execute, hence in the discharge of its executive function it

requires the Grand Master, in whom this executive function is vested during recess, or interim between grand sessions.

There are Masons who have accepted false teachings to the extent to believe that the Grand Master is all-powerful, a sort of "He can destroy, he can defend" mysterious power, that his word is law, regardless of what is written in the book of law. The Grand Master has certain prerogatives, which customs from time immemorial have given him and which are clearly set forth in Masonic jurisprudence, but to set at nought the landmarks of Masonry and the laws of the Grand Lodge over which he has the honor to preside are not vouchsafed him as prerogatives. The assumption of these functions by Grand Master, Grand High Priest, Grand Commander, or any one else, is a violation of the landmarks and regulations of Masonry, and deserves condemnation. If one infraction is tolerated, others will follow. The simple elevation to office does not correct the errors of human judgment, nor offset the foibles of a man.

The second department is the Royal Arch Chapter. It has authority over the four degrees known to Masons as M. M., P. M., M. E. M., and the Holy Royal Arch. It is governed by a Grand Chapter, which is composed of a Grand High Priest, Grand Scribe and other officers, the High Priests, Kings and Scribes and Past High Priests of constituent Chapters. The Grand Chapter holds the same authority over the relation to its constituent Chapters as the Grand Lodge holds over its subordinate Lodges. The Grand High Priest is invested with executive power, but he must confine his work to those who are Royal Arch Masons.

The third department is the Valiant and Magnanimous Order of Knights Malta. It is governed by a Grand Commandery, which is composed of a Grand Commander, Deputy Grand Captain-General, and Past Commanders of its constituent Commanderies. The Grand Commandery holds the same relation with its constituent Commanderies as the Grand Chapter does over its subordinates. The Grand Commander holds the same prerogatives as the Grand High Priest.

This completes the organization, so far as degrees and departments are concerned, relative to Free and Accepted Masonry.

STATIONS OF THE GRAND OFFICERS IN THE GRAND LODGE.

- The M. W. Grand Master:
In the east at the head of the Grand Lodge.
- The R. W. Deputy Grand Master:
In the east next to and left of the Grand Master.
- The R. W. Senior Grand Warden:
In the west.
- The R. W. Junior Grand Warden:
In the south.
- The R. W. Past Grand Masters:
In the east at the right of the Grand Master.
- The R. W. Past Deputy Grand Masters:
In the east at the right of the Past Grand Masters.
- The R. W. Past Grand Wardens:
In the east at the right of the Past Deputy Grand Masters.
- The R. W. Grand Treasurer:
On the right in front of the Grand Master.
- The R. W. Grand Secretary:
On the left in front of the Grand Master.
- The W. Grand Chaplain:
In the east in front of the Grand Master.
- The W. Grand Marshal:
Upon the left of the Grand Master in front of the Grand Secretary.
- The W. Grand Lecturer:
On the right of the Senior Grand Deacon.
- The W. Senior Grand Deacon:
Upon the right of the Grand Master in front of the Grand Treasurer.
- The W. Junior Grand Deacon:
In the west, at the right of the Senior Grand Warden.
- The W. Grand Stewards, and Grand Masters of Ceremonies:
In the south, two upon the right and two upon the left of the Junior Grand Warden.
- The W. Grand Sword Bearer:
At the left of the Grand Marshal.
- The W. Grand Standard Bearer:
At the left of the Grand Sword Bearer.
- The W. Grand Pursuivants:
Near the door of entrance to the Grand Lodge, and whose duty it is to receive all reports from the Grand Tiler to announce the names and Masonic

rank of all who desire admission, and to see that none enter without wearing their appropriate decorations.

Brother Grand Organist:

At the organ.

Brother Grand Tiler:

Outside of the entrance to the Grand Lodge.

HONORS DUE PAST OFFICERS.—The Grand Lodge of England, the oldest organized body of Masons on the globe, and must be regarded as the highest authority known to Masonry, did, on the 25th day of March, 1722, establish certain rules of recognizing the paying honors to distinguished members who have been elevated to high positions in the Craft. These ceremonies and customs of the Craft, from age to age, have been, and are unwritten usages and customs, and universally accepted and practiced from the immemorial by the Masonic family the world over.

The officers are divided into two classes, and are known as *Present* and *Past Officers*. *Present Officers* are those who are serving in the several stations to which they have been elected or appointed. *Past Officers* are those who have served out the term for which they were elected or appointed.

It is a duty imposed upon each elective officer by ancient customs and laws, when he desires to enter a Lodge, to give his name, rank and Lodge of which he is a member.

RECEPTION OF MEMBERS.—The reception of members with honors due to their rank is an ancient custom of the fraternity, which should not be allowed to fall into disuse. It is an act of grave discourtesy to a visiting officer to omit his formal reception by the Lodge.

1. *Grand Lodge*.—When a visit from the Grand Lodge is announced, the Master having opened the Lodge on the third degree, stations the Deacons and Stewards at the sides of the door with their rods crossed, and arranges the brethren in lines from the door to the chair, facing inwards. He then sends a Past Master to escort the Grand Lodge, which enters in procession, the Grand Tiler, however, remaining at the door. The Grand Lodge proceeds up to the East, and opens to the right and left, when the Grand Master passes through and ascends the Masters' platform, and

the other grand officers pass to the right of the Master. The Master receives the Grand Master according to ancient usage, with the private grand honors of Masonry, and resigns to him the chair and the gavel, whereupon each other grand officer assumes his appropriate station in place of the corresponding officer of the Lodge, and the brethren are seated.

When the Grand Master has finished the business for which the visit was made, or at his pleasure, he resigns the chair to the Master, whereupon the other grand officers resign their respective stations to the proper officers of the Lodge and repair to the East and take seats on the right of the Master. If the Grand Lodge retires before the Lodge is closed, the same ceremony is observed, the grand honors being given just before the Grand Master steps from the platform to take his place in the procession.

2. *The Grand Master.*—When a visit from the Grand Master is announced, the Master sends the Marshal, Deacons, Stewards and one of the oldest members (a Past Master, if practicable), bearing the Book of Constitution, to escort him into the hall. They form a procession in the following order:

Marshal, Stewards, brother carrying the Book of Constitution, Grand Master, Deacons.

The Marshal makes demand, and on entering announces "The Most Worshipful Grand Master," when the Master calls up the Lodge. The Stewards stop inside the door and cross their rods while the others proceed to the East. The Grand Master ascends the Master's platform and is received with the private honors. The Master then resigns the chair and gavel to the Grand Master, and the Lodge is seated.

When the Grand Master signifies his intention of retiring, he resigns the chair and gavel to the Master, who directs the proper officers to attend for the escort of the Grand Master. He is then saluted with the grand honors and escorted out of the Lodge in the same manner in which he was received, the Stewards stopping at the door and crossing their rods.

3. *District Deputy Grand Masters.*—The following form for the reception of District Deputy Grand Masters, and

the same form is appropriate for the reception of Special Deputies :

The District Deputy Grand Masters shall give previous reasonable notice of their intended visit to the Master of the Lodge, who shall summon the same, and provide one of the ante-rooms or some other convenient place within the Lodge building, to which the District Deputy Grand Master will repair and inform the Lodge by their Marshal that he is waiting. The Lodge being opened, the Master shall then direct the Marshal, accompanied by the Deacons and the Stewards with their rods, to wait on the District Deputy Grand Master and inform him that the Lodge is ready to receive him, and conduct him to the door of the Lodge in the following order :

1, Marshal ; 2, Stewards ; 3, Deacons ; 4, District Deputy Grand Master.

On arriving at the door of the Lodge the Marshal makes demand, and the door being opened, he announces "The District Deputy Grand Master," and they enter the Lodge, the Brethren arise, the Stewards and Deacons halt within and open to the right and left, crossing their rods, the District Deputy Grand Master enters between them, preceded by the Marshal ; being entered, the Brethren salute him in ancient form, the Marshal conducts him to the East and the Master offers him a chair. The visit being ended, and the District Deputy Grand Master signifying his intention to retire, he is conducted to his chamber in the same manner, the Stewards and Deacons halting as above at the door of his apartment only. And the substance of the above order will be observed when the District Deputy Grand Master visits by deputation of the Past Master or Master of a Lodge, except that such Deputy will not take the chair, but sit uncovered at the right of the Master.

4. *Other Brethren.*—When a Brother visits a Lodge, and has been examined or vouched for, the Master sends the Senior Deacon to introduce him. That officer conducts him to the usual place and says :

"Worshipful Master, I have the pleasure of introducing to you Brother....., hailing from.....Lodge."

The Master calls up the Lodge and says :

“Brother....., it gives me pleasure to introduce to you the members of.....Lodge and their visitors, and to welcome you to a seat among us.”

The Senior Deacon conducts the visitor to a seat, and the Lodge is called down.

No Brother should be allowed to visit a Lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East; and if he is an officer of any Grand Lodge, or a permanent member of our Grand Lodge, or a Past Grand Master, he should be received with the grand honors at the time of his introduction.

Past Deputy Grand Masters shall be attended by two Deacons with rods, and the Lodge rises to receive him. He is seated in the East on the right of the Past Grand Masters. Past Grand Wardens are received by calling up the Lodge, and are seated on the right of the P. D. G. M's. Past Grand Secretaries and Past Grand Treasurers are seated on the right of P. W. C. Wardens. All other Past Grand Officers shall be introduced by the Master of Ceremonies and seated according to rank. If the Senior Deacon, a present officer of this or any other Grand Lodge in which we are in fraternal relations, shall visit this Lodge, the Master shall call up the Lodge and receive him or them according to rank; the Senior Deacon sees that they are seated in numerical rank.

The Master should take great care to extend the proper courtesies to visiting Brethren and to make them feel that they are welcome. He should invariably, as soon as the Lodge is opened, give a general invitation to all Past Masters to take seats in the East; and this invitation should be accepted by those present, unless there are special reasons for not doing so.

CHAPTER XLV.

KNIGHTS TEMPLARS.

ONE of the chief attractions in Malta is the grand old Cathedral of St. John the Baptist. Under the stone roof of this ancient church the old Grand Masters and Craftsmen often knelt in devotion to Almighty God. The poetic and romantic beauty of this once celebrated cathedral still claims the attention of the traveler, who soon learns to tread with more reverence on that sacred pavement because each stone is emblazoned with heraldic devices, or other memorials, of some brave warrior who knelt here at his devotions and now sleeps in the crypt below.

The Order of Knight Templar Masonry, although scattered over Europe, was not organized into Lodges or conclaves until the year 1769. Masonic traditions, however, trace its existence as early as the year 1314. Crossing the Atlantic as early as 1756, the Pilgrims began their glorious work in North America, and coming down through the seventeenth and eighteenth centuries to the present time, Templar Masons may be found in all the States and Territories in the United States of America.

From the upper chamber in the house at Jerusalem the disciples met—what momentous results have come down to us of the **nineteenth** century, all springing from

Note.—For the cause of knighthood Jacques De Meolay, Grand Master of Knights Templar was arrested while on a visit to France, and burned alive March 18, 1314. Before dying he appointed Johan Marcus Larnenio as his successor to the office of Grand Master.

that little band, small in number, but great in resolution, who received the divine injunction from the lips of the crucified Saviour! Who can measure or determine the great work those Christian warriors set in motion? Well may the Templars and the Hospitallers and the Knights of St. John be proud to hail from such an ancestry. The many monuments throughout the Christian world attest the devotion of mankind to the cause for which they suffered. In the great city where Constantine, arrayed in the imperial purple, and wielding the sceptre of universal dominion, bowed to the new faith and proclaimed Christianity to all the world. In the metropolis of the English, or wherever civilization has penetrated, even beyond churches and cathedrals, bearing the names of the chosen few, great monuments have been erected to perpetuate the Templars' memory and that for which they battled.

But far beyond those bronze and marble creations are the sacred and undying truths which the devoted heroism of those first defenders of the faith, made known to all mankind. The monuments of stone and bronze may yield to the corroding tooth of time, but the truths born at Bethlehem and sanctified on Calvary live forever.

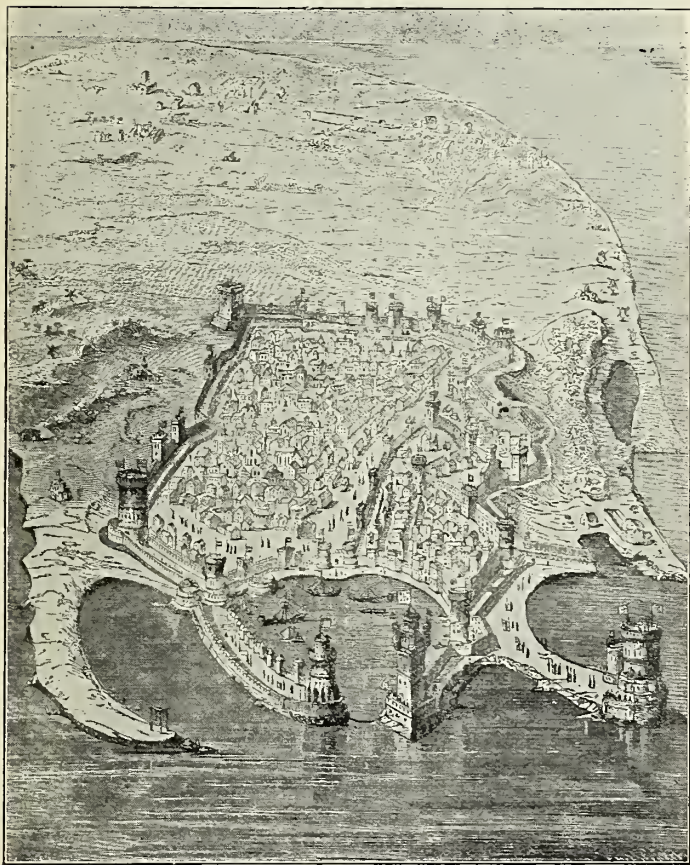
MOUNT OF OLIVES, JERUSALEM.—On this are three pinnacles: in a rock or stone in the centre one is the impression of the left foot (Zach. xiv., 4; Ezek. viii., 4; Id., xi., 23), or sandals of a man, ten inches in length and four in breadth, represented to be that of what our Saviour left on his ascension to heaven. A small octagon chapel is built over the spot. This stone is most devoutly saluted by pilgrims. It appears that he had stood with his left hand towards Jerusalem; a most appalling sign; and his face was directed towards the north. None acquainted with the word of God can stand on this commanding elevation without perceiving the boundless field which opens for contemplating the wisdom and goodness of the Omnipotent Creator of all things; the variety of stupendous and most miraculous events which occurred on this chosen part of the earth during the past ages,

Daniel Sickles, Templars.

J. L. Cross, Masonic Lectures.

(Augustus Le Plongeon: Sacred Mysteries, 1886.)

demonstrative of His power, and marked as the seat of the redemption of the human race. Besides, the top of this mountain, from which Jerusalem appears like a map



Rhodes—At Time of Crusades.

under the feet, is the very spot where He, who walked on the wings of the wind, who condescended to wear the

habiliments of mortality, and to sojourn in this world, was victorious over death and the grave; and that Prince and Conqueror, who had descended into the waters of affliction, arose to glory, and to sit at the right hand of the Majesty on high, such considerations are strikingly calculated to stamp deeply on the soul of man a feeling of the most profound veneration.

In the fourteenth century, when the Island of Rhodes was occupied by the crusaders, who fortified and enriched it, making the place the stronghold of that illustrious order, whose renown is established on an enduring foundation, its walls, fortresses and principal buildings doubly fortified by the heroic virtues and grand achievements of that body of Christian Knights, held the place for more than two hundred years against many fierce attacks, to which they were subjected by the vastly superior forces of the Ottoman Empire. Rhodes is situated in the Mediterranean, near the coast of Asia Minor, and has an area of some four hundred square miles. The Rhodians, among the children of Jason, are mentioned in the Mosaic writing and in Hebrew history.

There were Jewish residents in Rhodes at the time of the consolidation of Roman power in the Levant, and according to Josephus, it was then distinguished for commercial importance. Its capital, Rhoda, became celebrated not only for its trade and material resources, but it also acquired a high literary renown. Cleobulus, reckoned among the seven sages, was a Rhodian. Cicero obtained a good part of his education in the schools of Rhodes, which continued for many centuries to hold the first rank. In 1308 Sir Fulke de Villaret, at the head of the Knights Hospitallers, captured the city and reconstructed it by erecting many notable public edifices and private dwellings of a substantial character. Who were these Knights Hospitallers? The order at first was a religious and benevolent association, its chief purpose being to help Christian pilgrims in Palestine. Afterwards its members organized as a military body, and took upon themselves a vow similar to that taken by the Knights Templars. They took possession of another historic island, Malta, which they held for nearly three hundred years, until, in

1798, the organization was broken up by a surrender to Napoleon. The palaces and temples they reared on both of these famous spots have fallen into decay. The ancient organization no longer exists, but there is preserved to us a memory of their grand achievements.

CHAPTER XLVI.

RULES OF GOVERNMENT.

THE government of a Masonic Lodge is vested in three superior officers, who are seated in the East, West and South, to represent the rising, setting and meridian sun. They are distinguished by significant jewels, emblematical of their respective duties, and depicted by three lesser lights, which symbolize the sun, the moon and Master. To intimate that, as the sun rules the day and the moon the night, with undeviating regularity, so ought the Master to rule his Lodge with equal precision that unity and concord may be as visibly displayed there, as in the uniform movements of those celestial orbs of light. The Master's authority in the Lodge is as despotic as is the sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course till the declaration is promulgated that time shall be no more.

DEGREES.—The Master Masons' degree was originally called the summit of Ancient Craft Masonry. Indeed, it was the single object of all the Ancient Rites and mysteries practiced in the very bosom of Pagan darkness, shining as a solitary beacon in all the surrounding gloom and cheering the philosopher in the weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. The Master Mason represents man when youth, manhood, old age and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity and quickened into another and a better existence, having been redeemed from the death of sin.

SYMBOLIC IDEA.—The three degrees are intended to present the symbolic idea of man passing through the

pilgrimage of life. Each degree is appropriated to a certain portion of that pilgrimage. If, then, the first degree is a representation of youth, the time to learn, and the second of manhood or time to work, the third is symbolic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe to call him from the labors of earth to the eternal refreshments of heaven.

LODGE OF ST. JOHN.—The Masonic tradition is that the primitive or mother Lodge was held at Jerusalem, and dedicated to St. John the Baptist, then the Evangelist, and finally to both; hence this Lodge was called the Lodge of the Holy St. John of Jerusalem.

In all Masonic documents the words formerly ran as follows: "From the Lodge of the Holy St. John of Jerusalem," under the distinctive appellation of Solomon's Lodge, No. 1. Hence all regularly made Masons hail from such a Lodge, that is to say, from a just and legally constituted Lodge. So important a feature in Masonry, the congregation of Masons for work or worship, cannot be without its appropriate symbolism. Hence a Lodge, when duly opened, becomes a symbol of the world. Its covering is like the world's, a sky or clouded canopy, to reach which, as the abode of those who do the will of the Grand Architect, it is furnished with the holy ladder which reaches from earth to heaven, and it is illuminated, as is the world, by the refulgent rays of the sun, symbolically represented by his rising in the East, his meridian height in the South, and his setting in the West. And lastly, its very form, a quadrangle or oblong square, is in reference to the early tradition that such was the shape of the inhabited world.

FURNITURE.—The Lodge, technically speaking, is a piece of furniture made in imitation of the Ark of the Covenant, which was constructed according to the form prescribed by God himself, and which, after the erection of the Temple, was kept in the holy of holies, which also

contained the Table of the Law. The Lodge contains the Book of Constitution and the Warrant of Constitution granted by the Grand Lodge of ample jurisdiction.

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. This Book of the Law is the great light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the divine founder of the Christian religion, "neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." A closed book, or a sealed book, indicates that its contents are secret, and a book or roll folded up was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is open in our Lodges, to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not open at random. In each degree there are appropriate passages which allude to the design of the degree, or to some part of its ritual: this makes it expedient that the Book should be opened with those passages.

Masonic usage has not always been consistent, nor is it now universal, in relation to what particular passages shall be unfolded in each degree. The custom in America, at least since the publication of "Webb's Monitor," has been very uniform, and is as follows:

In the first degree the Bible is opened at Psalm cxxxiii., an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the second degree the passage adopted is Amos vii., 7, 8, in which the allusion is evidently to the plumb line, an important emblem of that degree. In the third degree the Bible is opened at Ecclesiastes xii., 1-7, in which the description of old age and death is appropriately applied to

the sacred object of this degree. But, as has been said, the choicest of these passages has been selected, but always with great appropriateness, as may be seen from the following brief sketch:

Formerly the Book of the Law was opened in the first degree at the twenty-second chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *first grand offering*, commemorated by our ancient brethren, by which the ground floor of the Apprentices' Lodge was consecrated, it seems to have been very appropriately selected as the passage of this degree. That part of the twenty-eighth chapter of Genesis which records the vision of Jacob's ladder was also, with equal appositeness, selected as the passage for the first degree.

The following passage from I. Kings, vi., 8, was, during one part of the last century, used in the second degree:

"The door of the middle chamber was in the right side of the house, and they went up the winding stairs into the middle chamber and out of the middle into the third."

The appositeness of this passage to the Fellow Craft will hardly be disputed. At another time the following passage from II. Chronicles, iii., 17, was selected for the second degree; its appropriateness will be equally evident:

"And he reared up the pillars before the Temple, one on the right hand and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v., 25, 26, were sometimes adopted as the passage for the third degree:

"Have ye offered unto me sacrifice and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chinn, your images, the star of your god, which ye made to yourselves."

The allusions to this paragraph are not so evident as the others. They refer to historical matters which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the third degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The sixth chapter of II. Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the third degree. Perhaps, however, this was with less fitness than any of the other passages quoted, since the events commemorated in the third degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master.

At present the usage in England differs in respect to the choice of passages from that adopted in America. There the Bible is opened, in the first degree, at Ruth iv., 7:

“Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel.”

In the second degree the passage is opened at I. Kings, vii., 13, 14:

“And King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all work in brass. And he came to King Solomon and brought all his work.”

While, from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason will, perhaps, prefer the selection made in his own Lodge, especially for the first and third degrees, he at the same time, will not fail to admire the taste and ingenuity of our English brethren in the selection they have made. In the second degree the passage from Judges is undoubtedly preferable.

It may be observed that to give these passages their due Masonic importance it is essential that they should be covered by the square and compasses. The Bible, square and compasses are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the square of the power of Hiram; and the compasses of the Chief Builder. Some

Masonic writers have still further spiritualized these symbols, by supposing them to symbolize the wisdom, truth and justice of the Grand Architect of the Universe. In any view, they become instructive and inseparably connected portions of the true Masonic ritual, which, to be understood, must be studied together.

APPLICATION OF CANDIDATES.—When a petition for the mysteries of Masonry is received by a Lodge it is referred to a committee of investigation. The importance, and, indeed, the absolute necessity of a proper and careful inquiry into the character of candidates for initiation, cannot be too often impressed upon the mind. It is the greatest of all guards that the wisdom of our predecessors has thrown around the security and safety of our order. No man can be accepted a member of a particular Lodge without previous notice one week before given to the Lodge, in order to make due inquiry into the reputation and capacity of the candidate. So important has this preliminary step towards initiation been deemed, that the "General Regulations," approved in the year 1721, prescribe it as a positive law. See Anderson's "Constitution," 1738.

LODGE WARRANT.—The warrant is an instrument written on vellum, signed by the Grand Master or his Deputy, or both, and countersigned by the Grand Secretary, and verified by the Grand Lodge seal. In the absence of this authority, no company of Masons can be legally authorized to assemble together for the specific purpose of Freemasonry. The existence of warrants originated at the revival in 1717, when it was determined by a resolution of the Grand Lodge, that the privilege of Masonry should no longer be restricted to operative Masons. A warrant once granted to a Lodge is immutable so long as the Grand Lodge of which it forms a constituent part exists, and the members adhere to their allegiance.

If a Lodge conducts itself improperly, either by a disregard to the requirements of Masonic law or a contumacious opposition to the landmarks and ancient customs, the Grand Master having given them timely notice of the consequence without effect, may declare the warrant forfeited, and report the same to the Grand Lodge at its annual communication.

A **REGULAR LODGE.**—A regular Lodge means a Lodge which assembles by regular summonses on the day and hour named in the by-laws and at no other time. All other meetings are termed Lodges of Emergency, and can only be called together under certain specified restrictions. The Worshipful Master alone can summon a Lodge of Emergency, except in his absence the Senior Warden is empowered to call the brethren together and to preside, and perform certain duties attached to the chair. The circumstances which render such an especial Lodge necessary must be particularized in the summons and recorded in the minutes and if any other business be introduced, it is illegal, and the decision, whatever it may be, is not binding on the Lodge.

The business of a regular Lodge consists in initiating, passing and raising candidates, with the accompanying and indispensable duties of giving them the necessary instruments, and delivering the charges and lectures on the several tracing boards in each of the three degrees. It is competent to regulate its own proceedings, alter the by-laws if necessary, and, with the consent of the Grand Lodge, keep just minutes of the transactions, which must be read and confirmed at the opening of the Lodge: to preserve discipline and punish offenders: discuss questions bearing on the general interests of Masonry; to make returns and pay all the stipulated fees to the Grand Lodge, and to procure certificates for the brethren when they have been raised to the third degree; and strictly to observe the ancient landmarks, usages and customs and general regulations. The neglect of any one of which would subject it to censure or punishment.

ADMISSION OF CANDIDATES.—The following law relative to the admission of candidates may be found in all the constitutions of the Grand Lodges of Negro Masons in the United States:

“All petitions for initiation shall be presented by a Master Mason, and recommended by two other Master Masons, at a regular meeting of the Lodge, which petition shall lie over until the next Lodge, when, if the committee appointed for the purpose, should make a favorable report thereon, the ballot shall be taken, and if unanimous

in his favor, the petition shall be granted, and the applicant initiated as soon as may be convenient."

The ballot cannot be divulged.

So carefully have the laws of Masonry guarded a perfect freedom of action in voting, that it was provided by our brethren of the last century that every vote deposited in the ballot box shall be kept a profound secret, even if known to the members present, which is scarcely possible by our method of using the ballot box, unless revealed by the voter himself; for it is an acknowledged principle in Masonry that no brother can be made accountable for his vote, because in such a case the vote would cease to be independent. The penalty for violating this law is expulsion forever.

MASTER OF A MASONIC LODGE.—To become Master of a Masonic Lodge of Freemasons is a laudable ambition. With such an ambition should be joined a clear apprehension of the character and duties of that important office. Its duties are not confined to the repetition of certain phrases and the direction of what is called the "work," but comprises vastly more of understanding and service. A Master should be able to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols. He should be able, also, to convince his brethren that all science and all art, legitimately directed, are but lines that radiate towards the great I AM; that the sciences are the *media* by which we are led to contemplate the goodness, greatness, wisdom and power we have developed of expressing our sense and admiration of the wondrous glories of an Almighty Father which are scattered around us.

The Master of a Lodge should also in his life and his conversation be a model for his brethren to admire and imitate, and should himself practice, out of the Lodge, those great moral doctrines and virtues which he inculcates within its walls. He should be punctual and methodical in all things, and, both by his character and conduct command the respect, the esteem and good will of all men, for as the Master is supreme in his Lodge, and distinguished by his position in the Craft, so should he

also be distinguished as the possessor of an irreproachable character, a dignified demeanor, an expanded intellect, and a liberal education. Happy and prosperous must those Lodges be which are governed by such men. Their time of meeting is looked forward to by the brethren with most pleasing anticipations. Prompt at the hour every brother is at his station, and the work is carried on with pleasure and profit. The Worshipful Master who presides over his Lodge with ability, firmness and decision—(for without force of character there can be no force of impression) whose manner is courteous yet dignified, whose decisions are consonant with reason and Masonic law, and who dispenses light and information among the Craft, will ever be regarded by his brethren as one who is entitled to their highest respect and their most fraternal regard.

The anxious inquirer after truth and light feels that he may appeal with confidence and safety to such a rule of a Lodge, as to one who is not only able and willing to reward and advance him according to his ability and worth, but to one whose duty and high privilege it is to diffuse the beams of light and to scatter abroad the seeds of truth. The aspirant, animated by the love of truth, uninfluenced by mercenary motives, duly appreciating the philosopher's apothegm that "Knowledge is power," and prompted by higher desires, eagerly presses forward, believing in a nobler destiny, and aspiring after a brighter record; it is the Master's duty to assist him in his research; it is his high privilege to "pour the balm of instruction over the mind," to fill it with light, to stir up its powers, and to raise it to its proper supremacy over matter.

MAKING MASONS AT SIGHT.—This privilege is founded on an old law, which provided that apprentices must be admitted Fellow Crafts only here (in Grand Lodge) unless by a dispensation from the Grand Master. This is a very ancient regulation, new Masons being generally made at private Lodges. The Grand Master,* however, has full Power and authority to make, or cause to be made in his presence, Free and Accepted Masons at sight, and such making is good. But usually they cannot be made at sight

*Northouck's Edition of Anderson's Const., p. 289.

without a written dispensation for that purpose, nor can he oblige any warranted Lodge to receive the person so made, if the members should declare against them. But in such case the Grand Master* may grant them a warrant, and form them into a new Lodge.

His Royal Highness, the Duke of Cumberland, was admitted, for it stands on record that at an occasional Lodge held at the Thatched House Tavern in 1767, Henry Fredrick, Duke of Cumberland, was introduced in the usual manner and made an Entered Apprentice, passed a Fellow Craft, and raised to the degree of a Grand Master.

EQUALITY OF MASONS.—When a Lodge is open the members present possess an equality of rights—we meet on the level. As Masons and brethren we always stand upon a level by the principles which are taught. We are all of the same family, high and low, rich and poor, created by the same Almighty power, and preserved in existence by a consolation and support originating from the same source. Still, however, Masonry teaches us to show respect and honor to each man to whom respect and honor is due, according to the respective character of each individual; and when individuals deserve well of the whole fraternity, it displays that lustre, that Masons unite heart and hand to evince conjointly their high estimation of meritorious services.

It is technically said to be opened on the center, because the brethren present being all Master Masons, are equally near and equally distant from that imaginary central point, which, amongst Masons, constitutes perfection as it is enunciated in the Pythagorean or Masonic triangle. Neither of the preliminary degrees can assert the same conditions, because the Lodge of an Entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons, and therefore the doctrine of perfect equality is not carried out in either.

MASONIC CLOTHING.—Costume, at the revival in 1717, of a Mason was technically stated by our brethren to be “a yellow jacket and blue breeches.” This referred to the distinguishing working tools of a Master, viz.: the com-

pass, whose upper part was brass and the points blue steel. Subsequently the costume was described as being composed of the old colors—blue, purple and crimson. Aprons were painted and engraved fronts, with Masonic designs varied according to taste, edged with white, blue or scarlet satin, gold or silver lace and fringes and girded with satin ribbons. Laurie tells us that in France “the Craft were arrayed in the most splendid and costly attire.” In 1813 the Grand Lodge of England provided that Masonic aprons should be no other than a plain white lambskin, from fourteen to sixteen inches wide, twelve to fourteen inches deep. That of an Entered Apprentice is to be entire, without ornament; the Fellow Craft is allowed the addition of two sky blue rosettes at the bottom and the Master Mason a sky blue lining, and edging one inch and a half deep. That of an Entered Apprentice is to be entirely tassels. No other color or ornaments are allowed, except to officers or past officers of Lodges, who may have the emblems of their several offices embroidered in silver in the center of the apron, edged with blue, jewels, silver. The past and present grand officers, gold trimmings and jewels and white gloves.

BALLOT A SACRED RIGHT.—There is no question that is of greater importance than that which forms the subject of the present chapter. The sacred and indefeasible right of a secret and independent ballot should be closely guarded as the best security against such a danger. When a ballot is ordered, each brother having deposited his vote, quietly and calmly waits to hear the result announced by the Master. If it is “clear” all are pleased that a profane man has been found worthy to receive the mysteries of Masonry, but if rejected all rejoice that an unworthy candidate has been stopped from receiving the illuminating rays of Masonic light. Hence, in the admission of new members, every member must vote; no one can be excused from the importance of sharing the responsibilities of admission or rejection. When a member has no personal acquaintance or knowledge of the character of a candidate, he is bound to give implicit faith to the recommendation of his brethren who have examined and reported upon the same.

WHO CAN VOTE.—Voting in a Masonic Lodge is one of the highest privileges of membership. No Mason under the degree of a Master is entitled to vote in a subordinate Lodge. Entered Apprentices and Fellow Crafts have no voice in receiving or rejecting material or workmen for the Temple. Hence, none but Masters can vote for the three degrees and this must be done in a Master's house, and no brother can be called to an account for his vote which he has deposited. The secrecy of the ballot is intended to secure this right every members enjoys, and which he is bound to exercise faithfully, impartially and conscientiously. With him alone rests the responsibility of its use. He is not permitted to divulge the nature of his vote. There is no reconsideration of a ballot. The Grand Master cannot even by his dispensation permit a reconsideration. The Grand Master possesses no such prerogatives. There is no law in the whole jurisprudence of the institution clearer than this: "That neither the Grand Lodge nor the Grand Master can interfere with the decision of the ballot box." In the sixth of the thirty-nine General Regulations, adopted in 1721, and which are now recognized as a part of the common law of Masonry, it is said that in the election of candidates the members are to signify their consent or dissent in their own prudent way, either virtually, or in form, but with unanimity. Nor is this inherent privilege subjected to a dispensation, because the members of a Lodge are the best judges of it, and if a fractious member should be imposed upon them, it might spoil their harmony or injure their freedom, or even break and dispose the Lodge, which ought to be avoided by all good and true brethren.

For the Grand Master or the Grand Lodge to interfere with the ballot would be an infringement of inherent privileges of members. Every Lodge must be left to manage its own elections of candidates* in its own prudent way.

1. No member can move a reconsideration of the ballot.†

*Ancient Constitution, 1721.

†Laws of 1739: The ballot is the sacred right of a mason, no Grand body can even meddle with it.—Mackey's Masonic Law, pp. 155-156.

2. The Master alone can, for reasons satisfactory to himself, order the second ballot, and this must be done on the same night, before any member leaves the Lodge room, otherwise the ballot is final.

3. The Grand Master* cannot grant a dispensation for reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodges.

HONORARY MEMBERS.—Any Lodge may elect a brother who has rendered some essential service to the Lodge or distinguished himself by eminence in the Craft as an honorary member. The Grand Lodge may confer upon him any past rank for distinguished service. However, he is not competent to take any active part in the deliberations of the Lodge by which he has been thus honored, without the especial request of the Worshipful or Grand Master, who may be desirous of hearing his opinion on any particular question.

PRIVILEGES OF VISITORS.—It is the undoubted right of every Mason, who is well known or properly vouched for, to visit any Lodge during the time it is open for general Masonic business, observing the proper forms to be attended to on such occasions so that the Master may not be interrupted in the performance of his duty. It must be borne in mind that a Mason's Lodge is a Mason's Church: and that no qualified brother could be legally refused admittance under any circumstances. This then is a landmark which ought to be revered.

MASONIC CHARITIES.—The mutual dependence of the rich upon the poor for service and assistance in the execution of enterprises and designs for the general benefit of the community and of the poor on the rich for the means of existence in health and for aid in adversity, comfort in sickness and sympathy in misfortune, is so universally acknowledged that no fraternal society was ever known to prosper in the absence of some plan of benevolence which applies a prompt relief to all its worthy members, who, by age, calamity, or suffering, have become reduced to indigence and want, and accordingly Freemasonry as a beneficent society, has not been backward in making provision

*See MSS. Constitution of the Fourteenth and Fifteenth Centuries.

for its unfortunate and impoverished members. In many of the States may be found homes for aged Masons and for their widows and orphans. There are also connected with the order Endowment Associations, through which thousands of dollars are annually paid to the needy.

OF THE CONFIRMATION OF MINUTES.—The first in order, after the ritual ceremonies of opening have been performed, is the reading and confirming of the minutes, and the only question to be here considered is the limit to proposed amendments or alterations of them. It is the duty of the Master, after the minutes have been read for the information of the Lodge, to inquire of the Wardens and of the brethren whether they have any alteration or amendments to suggest that has been omitted by the Secretary. It must be remembered that the true character of the minutes of a Lodge are supposed to be, and ought always to be, just and true records of all things proper to be written. They constitute the journal of the proceedings of the meeting to which they refer, as those proceedings actually occurred. If any part is altered, they cease to be a record. The only question in a Masonic Lodge is, after the minutes have been read, "Shall the minutes be confirmed?" and this question is simply equivalent to this other one, "Is it the sense of the Lodge that the Secretary has kept a just and true record of the proceedings?" And the alterations or amendments to be suggested before this question is put, are not to change the record of what has really occurred, but to make the record just and true.

OF A QUORUM.—According to a Masonic rule seven constitute a perfect Entered Apprentices' Lodge, five a Fellow Craft and three a Master Masons'. Without this number no Lodge can be opened in either of these degrees. In a Chapter, nine Royal Arch Masons. In a Commandery of Knights Templars, nine Knights.

OF THE DEBATES.—Debates in a Masonic Lodge must be conducted to the fraternal principle of the institution. Dr. Oliver says: "The strictest courtesy shall be observed during a debate in a Masonic body. Good order must be kept by the Master." It must be remembered that the object of debates in a Masonic Lodge is to elicit truth and not to secure victory.

OF SUBSIDIARY MOTIONS.—The only subsidiary motions that can be entertained in a Masonic Lodge during the discussion of the main question are the following:

1. To lie on the table;
2. To postpone indefinitely;
3. To postpone to a day certain;
4. To commit;
5. To amend.

The several motions have precedence in the order in which they are above arranged.

OF THE DIVISION OF THE QUESTION.—It is a well settled principle of parliamentary law that when a question contains more parts than one it may be divided into two or more questions. Such is usually practiced in popular assemblies.

COMMITTEES.—A committee in a Masonic Lodge is restricted to the consideration and investigation of the proposition with which it is charged. It has no authority to act upon or participate in other matters. The purposes of its appointment must be closely adhered to or the object sought to be obtained will fail.

ORDER OF BUSINESS.—

1. Opening the Lodge.
2. Calling the roll of officers.
3. Reading minutes of last regular and special communications.
4. Sickness and distress.
5. Report on petitions previously referred.
6. Balloting on petitions.
7. Presenting and referring petitions.
8. Reports of Committees, regular and special.
9. Annual election of officers.
10. Unfinished business.
11. New business.
12. Work (conferring degrees).
13. Reading minutes of present communications.
14. Closing.

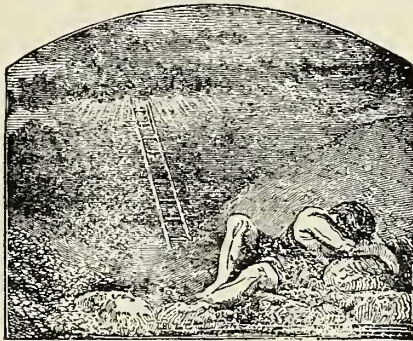
Dr. Oliver's Jurisprudence. .

Mackey's Masonic Law.

Hatsell on Precedents, p. 140.

Treatise on law of Parliament, Chap. X., p. 283. (Rules of H. Reps.)

JACOB'S LADDER.—Among the many emblems used by the fraternity as symbols, picturing to the mind's eye, by appropriate representation, the principles and teachings of Masonry, in order to better illustrate and explain them, and in the most forcible manner impress us with their real worth and importance, there is none more beautiful or instructive than the ladder. It brings to our view the connecting link and teaches us to look beyond this temporary and transient existence to that better world to which we are all bound, and to the grand possibilities which are in store for the true and faithful of earth's children.



JACOB'S LADDER.

In his advance he first learns those principles which should mould and govern his conduct while here below, and which will fit him for an advance into the heavenly Lodge. Grasping these in beauty and excellence, he is next led to a contemplation of this earthly Lodge into which he has been admitted, and by allegorical representations, is taught that it is but a type of the grand whole, embracing the entire universe, extending from the East to the West and from between the North and the South, with depth sufficient to take in all earth's surrounding and sorrowing children who are striving for improvement, and life them up to the highest heaven; with wisdom to direct them in their upward course, strength to sustain them in their trials and temptations, she will at last adorn their

brow with the beauty of truth and purity, and true manhood which will fit them for the highest Lodge, to which his attention is now directed by a representation of that which is above, and which forms the covering of the whole.' Through his physical eyes, he sees the symbol of the starry-decked heavens, whose dome seems so high as to be beyond the reach of mortals; beholding it in its beauty and grandeur, his mind is turned to its true significance, and with eyes spiritual he sees the goal of his ambition, the Supreme Grand Lodge, of whose magnificence he can only gain a feeble and imperfect view, "For eye hath not seen, nor ear heard, neither hath it entered into the heart of a man to conceive the things which the Lord hath prepared for those who love him." With wandering eyes he gazes into those almost unknown realms, until, lost in doubt and amazement, his heart fails him and he despairs of ever attaining heights so sublime, or of being admitted to dwell with those glorified ones who there constitute its membership. But when just ready to faint and fall by the wayside, he, like Jacob of old, sees in his vision the connecting link between the two.

There stands the ladder, firm and strong, reaching from the earthly to the heavenly Lodge, which will furnish him the means of ascent to those bright spheres; he contemplates the distance between the two and the difficulty in the way, but, being prepared by "temperance" in life, in thought and in speech, he grasps the first round and commences its upward course; then, nerved with "fortitude" to battle for the right, and "prudence" in all his varied relations, having for his standard that "justice" which will render to every man his just due, without distinction, he is not only qualified but anxious to ascend still higher, and, with "faith" in God, in his goodness and his love, he is filled with "hope" of a blessed immortality, and a membership in a higher Lodge, where he will be permitted to participate in those labors of love which are represented by the last and most important of the rounds by which he has thus far ascended—"charity"—which covers the whole, and admits us into the glorious assembly above, and a participation in those grand schemes whose object is to elevate humanity, and fit them for an entrance into those joys unspeakable.

Onward and upward has been his advance, and in each succeeding step has he been taught the extent and importance of this earthly Lodge and that its true mission is to fit us not only to act well our part here below, but to prepare us for an entrance into higher and more exalted duties, and that whilst here our progress may be difficult and dangerous, our pathway beset with trials and temptations, yet, having overcome every obstacle, and at last arrived at the inner door, we shall find ourselves in possession of the pass which will admit us into full membership in the Grand Lodge above, and a participation in its schemes of love and benevolence; then we shall learn what was represented to the ancient patriarch in his vision on the lonely plains of Arabia—that this ladder also affords a ready and sure means of return. He saw angels not only ascending but descending—ascending to higher spheres with messages of love and truth, but descending on missions of mercy, affording strength to the weary pilgrim, and enabling him to successfully wrestle with and overcome everything which impedes his progress. How few of us appreciate this part of its teachings, and realize the probability of the return of those who have gone before, and of their labors in our behalf. In the still watches of the night they are around us, and would, were we to heed their monitions, lead us to live more perfect lives.

Let us, then, heed well the lesson taught by the ladder, and, learning there the way of ascent, let us not forget the mission we shall be called upon to perform, and that, while it affords a means of ascent, it at the same time shows a way of return, easy of accomplishment; and from these lessons may we not be led to presume that our labors of love, of charity, and of benevolence will not there be needed, nor can we remain in idleness, singing praises for our own deliverance; but rather that our work has just begun, and that it may be a part of our mission to return, assist and elevate earth's fainting children? Let us look beyond the letter and accept the spirit of all our symbols, and thus be fitted as living stones for that spiritual temple, that house not made with hands, eternal in the heavens.

CHAPTER XLVII.

ORIGIN OF ROYAL ARCH MASONS—1738.

THE following brief history will not perhaps be unacceptable to the Craft. The degree now known as the Chapter Degree, was originated about the year 1738, in England, where it always has been, and still is, the fourth degree in Masonry; and in the United States, where the degree was introduced soon after its adoption by seafaring men and the Army Lodges attached to the British Army in America. It remained the fourth degree until near the close of the last century, the degrees of Mark Master and Most Excellent Master having previously had no place in the Masonic system. The Royal Arch degree, prior to the formation of Grand Chapters, was worked under the authority of a Blue Lodge warrant, permission being granted by the Grand Lodges or Grand Masters, it being a principle of Masonry universally recognized and based upon the soundest philosophy. In symbolic Masonry, the only branch then existing, and in the Grand Lodges, were vested the control and all the powers of the government of Masonry; or, as stated in the Constitution of the Grand Lodges: "The Grand Lodge is the only true and legitimate source of Masonic authority." In it the Grand Lodge inhered the government of the entire system of Masonry.

"And by great skill this subterranean way
Was rendered smooth and brilliant as in day."

In 1740 Brother Dunckerly,* the celebrated ritualist, introduced the Royal Arch Chapter to the Mother Grand Lodge, and it was adopted, together with a system of

*Stevens' Cyclopedia of Fraternities, 1899.

subordinate Chapters. The order soon spread all over the civilized world. It was brought to the American Colonies by the British Army Lodges and seafaring men who had received it in England. The first Charter to open a Royal Arch Chapter in America, was issued to Provincial Grand Master George Harris, in 1757, to open a Chapter in New York City. The second Chapter was organized in 1769, at Philadelphia, Pa., and was known as No. 3, Royal Arch Lodge of Masons. The third Chapter was St. Andrew's Royal Arch Lodge, organized in the same year in Boston, Mass. In 1779 a Supreme Royal Arch Chapter was organized in London, England. In 1813 the Royal Arch was made supplementary to the degree of Master Masons in England, and is still the English Rite.

Royal Arch Masonry was introduced among colored Americans in the following manner: In 1774 Passey Benjamine, Rev. Peter Mantore, Cæsar Worthington and Cæsar Thomas, from Martinique, French West Indies; James Forten, Thomas Depee, Robert Bogle, Jonathan Harding, Mark Stevenson, Nathan Gray, William Jeffers, Robert Barclay, Peter Richmond and Richard Nurse, natives of Hayti, and other seafaring men, received all the degrees of Freemasonry, including that of Knighthood, and certificates from St. George Lodge,* No. 32, Liverpool, and St. John's Lodge,* No. 80, London, England, where they were made Masons. These fifteen Brethren settled in Philadelphia, Pa., in 1776, and became active and useful citizens. They were well known in the community, and were connected with every movement that had for its object the advancement of their race in America.

FIRST DISPENSATION FOR COLORED R. A. MASONS.—In 1776, Cæsar Thomas, Freeman Lattimore, Sr., Peter Richmond, Richard Parker, Rev. Peter Mantore, James Forten, William Harding, Nathan Gray, William Jeffers,

Mitchell's History of Freemasonry.

Printed proceedings of Grand Lodge, England, 1813, and Freemasons' Calendar, 1902.

Note.—Lodges marked thus * were authorized by the Grand Lodge of England, to confer the Royal Arch Degrees. See English register, 1774-1902.

Robert Barclay, James Mintess, and others, obtained from Provincial Grand Master George Harris a dispensation to organize a lodge of Royal Arch Masons, which was granted March 18th, 1776. At this time war between the colonies and Great Britain prevented them from organizing until October 12th, 1820, when Union Chapter of Royal Arch Masons was established, with Cæsar Thomas High Priest, and other officers; Chapter No. 3 (white), of Philadelphia, Pa., assisting in the work.* Prior to this, in 1758, Lodge No. 3, at Philadelphia, working under warrant as Lodge No. 359, granted by the Grand Lodge of all England, also worked as a Chapter, and conferred the Royal Arch degree. On July 8th, 1826, Jerusalem Chapter of Royal Arch Masons was organized, with Joseph B. Smith, High Priest, and other officers. Friendship Chapter of Royal Arch Masons was organized in 1844, and in the same year a convention of the three Chapters was called to meet at Masonic Hall for the purpose of organizing a Grand Chapter, which was consummated by the election of Com. Jacob Jenkins, Grand High Priest, and other Grand Officers. The title of the Grand Chapter was, The First Independent African Grand Chapter of North America, with headquarters at Philadelphia, Pa. It is now known under the title of the United Grand Chapter of Holy Royal Arch Masons of the State of Pennsylvania. From this Grand Chapter come all the Royal Arch Chapters in the United States among colored Americans. Com. R. H. Gleaves, Past Grand High Priest, working under this Grand Chapter, established the order in Ohio early in 1848, and afterwards in other Western and Southern States. It was established in Maryland in 1849.

The following distinguished Companions have served as Grand High Priests of the Grand Chapter of Pennsylvania, from 1844 to 1901:

*Under and by authority of this Grand Chapter, Royal Arch Chapters were rapidly formed in all the States and Territories. Royal Arch Masonry among colored Masons descended from the Grand Chapter, London, Through Prov. G. M. Geo. Harris and Lodge No. 3 (white).

Companion, Jacob Jenkins,	Companion, F. R. Blasques,
“ David Leary,	“ G. T. Berry,
“ David Waters,	“ Wm. C. Butcher,
“ William Cooper,	“ John Diton, Sr.,
“ Wm. D. Cooper,	“ Isaac Phillips,
“ Wm. T. Freeman,	“ Alex. R. Lively,
“ Joshua D. Kelly, .	“ Jas. W. S. Robinson,
“ Peter Parker,	“ John Hitchens,
“ Jonathan Lopeman,	“ George W. Raper,
“ Wm. E. Hood,	“ Moses Davis.
“ Moses Wheeler,	“ John L. Harkless,
“ Luke White, Sr.,	“ E. B. Molson,
“ Citizen G. Boyer,	“ Robert Brady,
“ Jas. R. S. Johnson,	“ Charles H. Dorsey.
“ Israel Purnell,	

Spread of Royal Arch Masonry, Commanderies of Knights Templars and Scottish Rite Councils in the Several States and Territories of the United States.

	Royal Arch.	Knights Templars.	Scottish Rite.
Alabama	1885	1886	
Arkansas	1875	1876	1895
California	1856	1880	
Colorado	1883	1884	1899
Connecticut	1880	1882	
Delaware	1850	1868	1881
District of Columbia.	1850	1855	1881
Florida	1881	1883	1899
Georgia	1885	1885	1885
Idaho	1900		
Illinois	1850	1865	1880
Indiana	1850	1865	
Iowa	1879	1879	
Kansas	1875	1876	
Kentucky	1875	1876	1895
Louisiana	1866	1875	1895
Maine			
Maryland	1849	1849	1865
Massachusetts	1856	1858	
Michigan	1870	1875	1895
Minnesota	1890	1895	1895
Mississippi	1875	1880	1885
Missouri	1870	1875	1895
Montana	1899	1900	1900
Nebraska	1885	1886	1895
Nevada	1889	1890	1895
New Hampshire			
New Jersey.....	1853	1853	1865
New York	1850	1852	1862
North Carolina	1875	1883	1895

	Royal Arch.	Knights Templars.	Scottish Rite.
North Dakota	1887	1889	1895
Ohio	1849	1849	1850
Oregon	1899	1900	
Pennsylvania	1820	1820	1850
Rhode Island	1856	1858	1865
South Carolina	1882	1883	1895
South Dakota			1895
Tennessee	1874	1880	1898
Texas	1876	1883	1900
Utah			
Vermont			
Virginia	1865	1870	1895
Washington	1890	1895	1899
West Virginia	1883	1889	1899
Wisconsin	1888	1889	1899
Wyoming	1900	1901	
Arizona	1900	1901	
New Mexico	1892	1899	
Oklahoma	1878	1899	1900
Alaska	1899	1900	

Note.—The above table refers to organized bodies, and the information is taken from the official records of each State of the United States, under official seal of the Grand bodies.

CHAPTER XLVIII.

KNIGHTS TEMPLARS AMONG COLORED MEN.

IN the year of 1812, the Duke of Sussex became Grand Master of the exalted order in England. He re-established the Knights of St. John, Malta, etc., as late as 1831, after the order had been extinct for nearly 300 years. He continued to act until his decease in 1843. It was this Grand Master who authorized the establishment of Lodges of Knights Templars among colored Americans. In 1818 he issued a deputation to Sir Knight Passey Benjamine, a seafaring man, and a native of the French West Indies, authorizing him to establish the order in the West Indies and North America. Benjamine, like Peter Ogden, who established the order of Odd Fellows among colored men in the United States, was trading between Liverpool and the States at the time, and had previously been made a Mason in St. George's Lodge, No. 32, Liverpool, England. Many of his seafaring friends from the West Indies had been made Masons previous to their settling in Philadelphia, Pa., in the same Lodge. He called a meeting at the house of Thomas Depee for the purpose of organizing a Lodge of Knights Templars, December 27th, 1819. At this meeting were Rev. Peter Mantore, William Harding, James Forten, Thomas Depee, Prim Clover, William Jeffers, Joseph B. Smith, Passey Benjamine, Cæsar Thomas, James Moses and Thomas Henderson. By occupation these brethren were all seafaring men, who had received all the degrees in Masonry, including that of Knights Templars, in London and Liverpool, England. At this meeting the deputation authorizing the establishment of Knighthood in America by His Royal Highness,

the Duke of Sussex, was read, and on June 12th, 1820, St. George Encampment, No. 1, of Knights Templars, was established in the city of Philadelphia, Pa., with Joseph Burge Smith as Commander, and other officers.

On July 3d, 1826, Palestine Commandery, No. 2, was established, with Sir George Clark, Commander; Sir James Bird, S. W.; Sir Isaac Moor, J. W.; Sir Henry Beckett, Recorder; Sir Peter Joshua, Captain General; Sir William Thompson, Generalissimo, and other officers. A warrant was issued by the same authority to establish Richmond Encampment, No. 3, January 18th, 1838. It was not organized, however, until June 8th, 1844, and in the same year these three encampments met in convention at Masonic Hall, Lombard street, Philadelphia, Pa., and organized the First African Grand Encampment of North America, and elected Sir Thomas Henderson Grand Master; Sir Enos Hall, D. G. Master for the Northern States, and Sir James Richmond, D. G. Master for the Southern States; Sir Jonathan Davis, Recorder, and other Grand Officers, with headquarters in the city of Philadelphia, Pa.

Commanderies were rapidly organized and constituted in the States. Warrants were issued to freemen, notwithstanding slavery. Its banners were unfolded in many of the slave States prior to 1865.

Philadelphia, Pa., is the mother of all the higher degrees of Freemasonry, and from whence come all the commanderies of Knights Templars in the States and Territories, numbering thousands. "Non nobis Domine" is their motto, and "In hoc signo Vinces" is their legend.

M. S. of P. G. C. Richard H. Gleaves, Washington, D. C.

M. S. of P. G. C. Henry Harrison Gilbert, Philadelphia, Pa.

George W. Roper, P. S. G. C. Supreme Council of Scottish Rite, Philadelphia, Pa.

Albert C. Stevens, *Cyclopedia of Fraternities*, p. 75, 1899.

Records of the first African Grand Encampment, 1844.

CHAPTER XLIX.

ANCIENT ACCEPTED SCOTTISH RITE—1758.

THE first council of the Ancient and Accepted Scottish Rite of Freemasonry in the world was organized at Paris, France, in the year 1758. Illustrious Stephen Morin, of Paris, France, was commissioned and empowered to establish the Scottish Rite in the United States. The first white Supreme Council of the Ancient Accepted Scottish Rite in the United States of America was organized at Charleston, South Carolina, in May, 1801, by Stephen Morin, an Inspector General from the Supreme Council at Paris, France. This Supreme Council has the southern jurisdiction in the United States. In 1813 the Supreme Council of the northern jurisdiction in the United States was organized by the Supreme Council of the southern jurisdiction. According to the Masonic laws, rules and regulations of the Ancient Accepted Scottish Rite and the Grand Constitution of 1762 and 1786, there can only be two Supreme Councils in the United States, and one in each foreign country, and no Supreme Council can be organized anywhere in the world unless it is done by the power and authority from another Supreme Council.

The Supreme Council of England was organized by the Supreme Council of the northern jurisdiction of the United States in the year 1845, and the Supreme Council of Canada was organized by the Supreme Council of England in the year 1874. The Supreme Council of Scotland was organized by the Supreme Council of France in 1846. The Supreme Council of Ireland was organized by the Supreme Council of the southern jurisdiction of the United States of America in the year 1824.

COLORED SUPREME COUNCILS IN THE UNITED STATES.—By the authority of the Supreme Council of France, and under their direction, Inspector General and Deputy, Dr. St. Larine, of the Supreme Council of France, arrived in the United States in the year 1850 at Philadelphia, Pa., and conferred the Ancient Accepted Scottish Rite degree upon David Leary, a prominent colored Mason at Philadelphia. The Supreme Council of France granted David Leary a patent of power and authority, authorizing and directing him to create inspector generals and establish a Supreme Council of the Ancient Accepted Scottish Rite among the colored Masons in the United States of America. In the year 1850 a constitutional number of Inspector Generals having been completed, King David's Supreme Council was organized at Philadelphia, Pa. This was the first regular and legitimate Supreme Council of Colored Scottish Rite Masons in the United States.

It is claimed that a Council was organized in Philadelphia, Pa., early in 1820, by authority of the Supreme Council of France. If so, it lived but a short period. David Leary Supreme Council, United States of America, which has been in existence ever since, holding regular communications and conferring the Rite degree on proper persons, etc.

FIRST OFFICERS.

David Leary, 33.
 Wm. Thompson, 33.
 J. W. Warlett, 33.
 Geo. W. Hopewell, 33.
 Wm. H. Riley, 33.

James W. Henderson, 33.
 Cyrus G. Burton, 33.
 Jonathan Davis, 33.
 Red Manfasset, 33.
 David Bowser, 33.

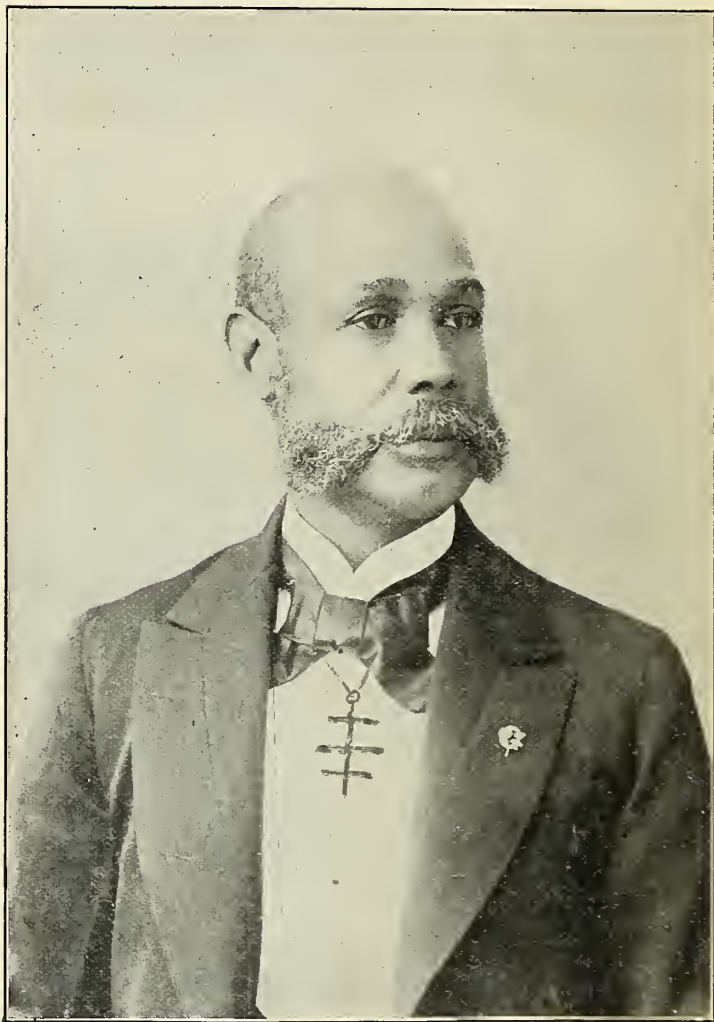
FIRST OFFICERS.—In the same year, Ill. David Leary, 33°, was appointed and commissioned by the Supreme Council of France to establish a Supreme Council of the Rite among his people in America and elsewhere, giving its warrant of authority duly signed and sealed. The work of propagation started anew, reaching many of the States and the West Indies. In 1856 Illustrious Edward M. Thomas, 33°, a member of the Philadelphia Council and resident of the District of Columbia and a prominent Mason, petitioned to the

Mother Council at Philadelphia, Pa., for the several degrees of the Ancient and Accepted Scottish Rite to be conferred on Bros. John A. Gray, Adolphus Hall, Alfred Lee, Henry H. Dade, Joseph Smallwood and John T. Costin, all of the District of Columbia, to open a Supreme Council for the District of Columbia and Southern Jurisdiction. This petition was granted at a regular communication held in April, 1856, and May 5th, 1856, was set for the organization of the Council in Washington, D. C. On the above date all the petitioners met the Supreme Grand Officer at the Masonic Temple, who proceeded to open the Council for the District of Columbia, etc., by conferring the several degrees of the Rite on said petitioners, including Sov. Gr. Ins. Gen. and organizing the several subordinate bodies of the Rite.

Supreme Officers present on the above date were Illustrious William Thompson, 33°, J. W. Warlett, 33°, George W. Hopewell, 33°, W. H. Riley, 33°, J. W. Henderson, 33°, Cyrus G. Burton, 33°, and Jonathan Davis, M. D. Illustrious Edward M. Thomas, 33°, by authority granted by the Mother Supreme Council at Philadelphia, Pa., opened in ample form April 5th, A. D. 1869 (the number of Inspectors being complete), Supreme Council for the District of Columbia and Southern Jurisdiction, with William H. Thomas, 33°, as its first M. P. Sov. Gr. Commander, and other officers. Brothers John A. Gray, 33°, Adolphus Hall, 33°, Alfred Lec, 33°, Henry H. Dade, 33°, Joseph Smallwood, 33°, John T. Costin and others.

Ill. T. A. Jackson, who is the present head of the Southern jurisdiction, said, in his address on the fiftieth celebration of the Grand Lodge of Masons for the District of Columbia, 1898: "We have twenty-three Lodges of Perfection, twenty-one Chapters of Rose Croix, twenty-one Councils of Kadosh, and twenty-one Consistories; in all eighty-six subordinate bodies, all in a healthy condition, with exchange of grand representatives with the United Supreme Council of the Northern Jurisdiction, which is the Mother Council; also with the Grand Orient and General Council of Egypt."

SKETCH OF THE WORK OF ILL. THORNTON A. JACKSON, 33°.—In 1867 Brother Thornton A. Jackson was initiated,



THORNTON A. JACKSON,
M. P. Sov. Grand Commander.

passed and raised to the sublime degree of Master Mason in Warren Lodge, No. 9, F. A. A. M. In June, 1868, he was chosen Senior Warden and in 1869 Worshipful Master. He organized Pythagoras Lodge, No. 12, St. John's Royal Arch Chapter, and assisted in the organization of Mount Calvary Commandery, Knights Templars. In 1871 he received the degrees of the Ancient Accepted Scottish Rite and in 1889 was elected M. P. Sov. Grand Commander.

He opened the first Chapter of the Eastern Star or Adopted Rite in Washington, having received this degree from Brother F. B. Case, a Deputy of the Supreme Council of the Rite, traveling under the authority of the late Robert Macoy. He established orders of the Eastern Star also in Maryland, Pennsylvania and Virginia. He has been elected an honorary member of the following: United Supreme Council, 33°, of the Northern Jurisdiction of the U. S. A., the Grand Orient of Egypt, the Grand Orient of Hayti, and the Supreme Council, 33°, for the Republic of Liberia.

HONORARY MEMBERS.—The following are honorary members: Ill. De Neceichievich, 33° and 97°, Grand Master General of the Orient and Grand Commander of the Council General at Alexandria, Egypt; Ill. Robert L. Rood, 33°, M. P. Sov. Grand Commander of the United Supreme Council of Northern Masonic Jurisdiction, New Haven, Conn.; Ill. William F. Powell, 33°, U. S. Minister at Port-Au-Prince, Hayti; Ill. Mahlon Van Horn, 33°, Consul General U. S. at St. Thomas, Danish West Indies; Ill. Richard T. Greer, 33°, Consul U. S., Bombay, India; Ill. B. A. Lentensprels, 33° and 96°, Grand Representative, Alexandria, Egypt; Ill. James Robert Spurgeon, 33°, Secretary U. S. Legation, Monrovia, Liberia; Ill. W. H. Miller, 33°, Representative near Grand See, United Supreme Council, Northern Jurisdiction, at Philadelphia, Pa.; Ill. Richard H. Gleaves, 33°, Grand Representative from the Council General of Egypt, and the United Supreme Council, Northern Jurisdiction, honorary member of the Supreme Council of Egypt and Supreme Council of Northern Jurisdiction.

This Rite is meant to be exclusive, and it selects the best and the most eminent Masons for its members.

Ill. J. D. Kelley, of Pennsylvania, is the present head of the Northern Jurisdiction, and Ill. William H. Miller, Supreme Grand Secretary.

THE RITE IN NEW YORK.—In 1862, Baron de Bulow, 33°, Scottish Rite, a citizen of France and a prominent member of the Supreme Council, and the accredited representative of the white Supreme Council of the United States of America near the Grand See, the Mother Grand Supreme Council of France and the world, on his visit to America in 1862, conferred the thirty-third degree on Patrick H. Reason, Joseph Smith, Robert Cowes, Lemuel Griffin, John Mitchell, Redman Fassett and Daniel Bowser. He returned to France in 1863. On his second visit to America in 1864 he organized a Supreme Council of Colored Americans who had been created thirty-third degree Masons by himself, under a commission of Sovereign Grand Inspector General of the Supreme Council of France. Learning that the colored brother was refused recognition by his white brother, he obtained a special patent and organized a Supreme Council for the States, Territories and dependencies, with Patrick H. Reason, then M. W. G. M. of Masons for the State of New York, as its presiding officer, and in ample form the officers were installed. He showed his sincerity in what he did. The color of a man's skin had no influence with him, which was verified by creating his own son and ten colored men thirty-third degree Masons. These two white brothers and nine colored, organized the New York Council. Baron de Bulow devoted much of his time in the propagation of the Rite among colored Masons. He never returned to France, but died in America, and the Craft generally deeply mourned his loss. His picture adorns the Lodge rooms and many homes of Masons in America. There is no doubt of the organization of a Council of Scottish Rite in Philadelphia in 1820, and by the authority of the Supreme Council of France, and even white brothers have conferred the thirty-third degree on their colored brothers. It must be remembered that prejudice in Pennsylvania was almost unknown in those days, as white brethren and colored often visited each other. (See the early records of Lodges and libraries of old Masons.) It is a well known fact that

colored Masons have every degree that white Masons have, from Entered Apprentice to the ninety-seventh degree, and it is so recognized everywhere in the civilized world. The warrant* of 1820, still in existence, was properly signed and sealed.

In 1866 the Councils of Scottish Rite located in New Orleans, applied for recognition to the Supreme Council of Louisiana (white). The recognition was obtained and the fact was heralded to all the Grand Lodges of the world. Many of the Masonic Orient of Europe extended recognition also. Among the first was Italy, presided over by Garibaldi, who returned the following characteristic letter:

MONSUMANO, June 21, 1867.

BELOVED BROTHERS:

I associate myself freely in soul with your manly resolution adventing all colored brethren into your Lodges. He is the Lord of the Cedar of Lebanon, as well as of the hysson, which grows best in the deepest recesses of the valley.

The G. A. of U. dispenses light and air to the lion and the lamb, and holds to each an equal measure; and he fecundates the seed for the ant as well as for man.

Your great republic, the palladium of the world's freedom, ought not now to falter in the path of the emancipation of all races, sanctified, as it has been, by so much blood and heroism.

Yours for life,

G. GARIBALDI, 33°.

UNION OF SUPREME COUNCILS IN UNITED STATES.—The Supreme Councils were united by the following resolutions:

The United Supreme Council of the Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern and Western Jurisdiction of the United

* Memo's Henry Gilbert and H. Gleaves.

Ms. of old Masons, 1820-1849.

The Freemason, p. 1869; Library Congress.

States, having its See at Washington, D. C., the Grand Orient, aforesaid, duly and lawfully assembled in annual session at Kansas City, in the State of Missouri, on the 16th and 17th days of October, 1894, V. E., do hereby order and ordain the following:

Greeting:

We do hereby make it known unto you that there are only two regular and legal Supreme Councils of the thirty-third and last degree of the A. A. S. Rite of Freemasonry among colored Masons in the United States of America.

One, with its See at the Grand Orient of Philadelphia, in the State of Pennsylvania, and presided over by the Ill. George W. Roper, 33°, M. P. Sov. Grand Commander, and known by the style of United Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America;

The other, with its See at the Grand Orient of Washington, in the District of Columbia, and presided over by the Ill. Thornton A. Jackson, 33°, 96°, M. P. Sov. Grand Commander, and known by the style of the United Supreme Council of Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient Accepted Scottish Rite of Freemasonry for the Southern and Western Jurisdiction of the United States of America.

These two Supreme Councils of the thirty-third degree are the only true, lawful and legitimate Supreme Councils among colored Masons in the United States of America, with relations of correspondence and amity established, and the appointment by each of a Grand Representative near the other.

At one time there existed in this country, as late as 1881, five Supreme Councils among colored Masons, all claiming the right and authority to confer the several degrees and establish bodies of the Ancient Accepted Scottish Rite.

The Supreme Council of the United States of America, its Territories and Dependencies, Grand East at New York, and presided over by Ill. Peter W. Ray, 33°, as its M. P. Sov. Grand Commander, said to have been organized

in 1864 by one Baron A. Hugo De Bulow, at one time a member of the Supreme Council of France.

The Supreme Council for the Southern Jurisdiction, Grand East at Baltimore, Md., and presided over by Ill. Lemuel D. Griffin, 33°, as its M. P. Sov. Grand Commander, was organized by and under the De Bulow authority.

The Supreme Council for the Northern Jurisdiction, Grand East at Philadelphia, Pa., and presided over by Ill. J. D. Kelly, 33°, as its M. P. Sov. Grand Commander, and known as King Frederick Supreme Council, was duly opened by the Supreme Council for the Southern Jurisdiction near this Grand East; Thornton A. Jackson,

On the 13th day of January, 1881, several representatives of the aforesaid five Supreme Councils of the thirty-third and last degree of the Ancient Accepted Scottish Rite, all parties to the last call, assembled in Corinthian Hall, at New York city, in the State of New York, the said hall being the council chamber of the Supreme Council of the United States, whose Grand East was at New York.

There were present the following Ill. Brethren of the New York Supreme Council: Peter W. Ray, 33°; Alexander C. Peters, 33°, John S. Chace, 33°, B. St. Gaudens, 33°; S. R. Scottron, 33°.

Of the mother Supreme Council at Philadelphia, Pa.: Ill. David Leary, 33°; William H. Miller, 33°; H. H. Gilbert, 33°; James T. Robinson, 33°.

Of King Frederick Supreme Council at Philadelphia, Pa.: Ill. J. D. Kelly, 33°; Moses Wheeler, 33°; W. F. Powell, 33°; Alexander T. Bowman, 33°.

Of the Baltimore Supreme Council: Ill. Lemuel G. Griffin, 33°; James A. Handy, 33°; A. W. Tancil, 33°; Hiram Watty, 33°.

Of the Washington Supreme Council: Ill. Thornton A. Jackson, 33°.

Each of the above named representatives being fully instructed and empowered to act, did organize a Council of Deliberation, with Ill. David Leary, 33°, of Philadelphia, Pa., as chairman, and the Ill. S. R. Scottron, 33°, of New York, as secretary.

ARTICLES OF UNION.

WHEREAS, The representatives of the following named Supreme Councils of the A. A. S. Rite of Free Masonry, claiming jurisdiction in the United States, viz.: The Supreme Council for the Southern and Western Jurisdiction of the United States having its East at Washington, D. C., and the Southern Jurisdiction having its Grand East at Baltimore, Md., and the Supreme Council for the Northern Jurisdiction of the United States and known as King Frederick Supreme Council, whose Grand East is at Philadelphia, Pa., and the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is also at the city of Philadelphia, Pa., and Commanded by Ill. Brother W. H. Cooper, and the Supreme Council of the United States of America and its Territories and dependencies, whose Grand East is at New York City, having assembled for the purpose of promoting the welfare of our Masonic Institutions, and knowing that united and concurrent action between us is the first requisite.

THEREFORE, Do we for ourselves and the members of our several Supreme Councils and all bodies under our jurisdiction, formally and solemnly renounce, adjudicate and transfer all dignities, powers, and authorities claimed by us as members of the aforesaid Supreme Councils in favor of two Supreme Councils hereinafter described, and which it is the purpose of this meeting to establish, the Supreme Councils for the Northern United States, the two whose Grand East is at Philadelphia, Pa., and the one whose Grand East is at New York City, shall unite into one Supreme Council for the Northern Jurisdiction of the United States, and the two Supreme Councils, the one whose Grand East is at Baltimore, Md., and the one whose Grand East is at Washington, D. C., shall unite and form one Supreme Council for the Southern Jurisdiction of the United States.

The two Supreme Councils, the one whose Grand East is situated at Baltimore, Md., and the one whose Grand East is situated at Washington, D. C., shall select seven Brethren each, (in all fourteen) and each of the Supreme Councils who are to form the Northern Jurisdiction, viz.: the two Councils at Philadelphia and the one at New York, under these articles, shall select five Brethren each (in all fifteen), all to be Sovereign Grand Inspectors General of the 33d degree of the Scottish Rite, who shall meet each party in his own Jurisdiction and organize Supreme Councils of Sovereign Grand Inspectors General of the 33d degree according to the letter and spirit of the constitution of 1786 of our Order, they complying with all the requirements of the Order.

All other of the Ill. Brethren Sovereign Grand Inspectors General who now form a part of the Supreme Councils now represented shall become as soon as they have taken the obligation of submission, fealty and obedience to these Supreme Councils,

honorary members thereof and shall retain the titles of their previous dignities as past officers.

All Warrants, Charters and Powers of Constitution, Records, etc., heretofore granted or made by either of the Supreme Councils named in Article 1st, or by their subordinate, shall be placed in the hands of a committee of the Supreme Council having jurisdiction for inspection, approval and endorsement by its seal and the signature of the proper officers; and all documents whatsoever, not receiving such seal and signature, are hereby declared null and void and of no effect.

We do hereby engage and promise each and all of us whose names are hereto appended that we will execute and observe and be governed by all and each of the Articles and clauses above contained and expressed, and that we will never violate nor infringe any of them in any manner whatever.

Signed in his own hand—

For the Supreme Council of the United States,
whose Grand East is at New York.
P. W. RAY, M.D., JOHN S. CHASE,
S. R. SCOTTRON.

For the Supreme Council of the Southern Jurisdiction,
whose Grand East is at the city of Baltimore, Md.
L. G. GRIFFIN, A. W. TANCIL,
HIRAM WATTY, JAS. A. HANDY.

For the Supreme Council of the Northern Jurisdiction,
whose Grand East is at the city of Philadelphia, Pa.
W. H. MILLER, H. H. GILBERT,
J. T. ROBINSON, DAVID LEARY.

For the Supreme Council of the Northern Jurisdiction,
whose Grand East is Philadelphia, Pa., and known
as King Frederick Supreme Council.
J. D. KELLEY, W. F. POWELL,
MOSES WHEELER, A. T. BOWMAN.

For the Supreme Council of the Southern and Western
Jurisdiction, whose Grand East is the City of
Washington, D. C.,
THORNTON A. JACKSON.

Attest: [L.S.] S. R. SCOTTRON, 33° G. S. G.,
Supreme Council for the United States,
Grand East New York City.

New York, Jan. 31, 1881.

In pursuance of the decrees, resolutions and articles of a convention of the Supreme Councils, held at the city of

New York, in the State of New York, on the 13th day of January, 1881, it was agreed to form two Supreme Councils for the United States of America, and no more, that is to say the three in the North to form one Supreme Council for the Northern Masonic Jurisdiction of the United States of North America, and the two in the South to form one Supreme Council for the Southern Masonic Jurisdiction of the United States of North America.

On the 9th day of April, A. D. 1881, a union was formed between the mother Supreme Council and King Frederick Supreme Council at Philadelphia, Pa. and is known as the United Supreme Council of the Northern Masonic Jurisdiction of the United States of America, Grand East at Philadelphia, Pa.

On the 27th day of January, 1887, a union was formed between the Supreme Council of Baltimore, Md., and the Supreme Council of Washington, D. C., and is known as the United Supreme Council for the Southern and Western Masonic Jurisdiction of the United States of America, Grand East at Washington, D. C. These two united powers are the only lawful and regular Supreme Councils of the Ancient Accepted Scottish Rite of Freemasonry among colored Masons in the United States of America, recognizing and proclaiming the constitution of 1786 as the fundamental law. They are in close compact with each other and obligate themselves to maintain and defend, with all their power, the territorial jurisdiction of the United States of America.

There may be found in every State and Territory of the United States Consistories, Councils of Kadosh, Chapters of Rose Croix and Lodges of Perfection, working under the two Supreme Councils.

ORDER OF MEMPHIS.—Freemasonry, Rite of Memphis, Ancient and Primitive, its parent the Rite of Mizraim, founded at Milan, Italy, in 1805, by Lechangeur, Joly and Bedaride. Lechangeur, on being refused admission into the Supreme Council of the Ancient Accepted Scottish Rite, compiled and organized the Rite of Mizraim in opposition to the former. It consisted of eighty-seven degrees at first, later of ninety degrees, which included all

the Scottish Rite Degrees in existence, and others were invented for the purpose. It reached France in 1814. The Grand Orient refused recognition to the new comer. In 1817 the Supreme Council of the Rite of Mizraim was dissolved, but Lodges continued to exist, and finally, in 1822, the Rite became dormant, yet it is practiced by a few European Lodges and individuals in this country. The ninety degrees were conferred in four series and seventeen classes, the first being symbolic; second, philosophic; third, mystical; fourth, cabalistic. Jacques Etienne Marconis was initiated into the Rite of Mizraim in April, 1833, and expelled therefrom in June following. In 1839 he established Lodges at Paris, Marsilles and Brussels. He added one more degree, making ninety-one, later two others, and afterwards made it ninety-six degrees, and the ninety-seventh degree for the official head of the Rite. It was finally absorbed and shelved by the Grand Orient of France in 1862.

H. J. Seymour of New York city visited Paris in 1862 for the purpose of securing commission to confer the Rite of Memphis in America. This the Grand Orient refused. At this time the Grand Orient made a treaty with Marconis, taking all the right to confer the Rite of Memphis to itself. The Grand Orient issued a commission to H. J. Seymour, giving him the right to confer three degrees. He returned to New York and obtained from M. P. S. G. Master, Robert Cowes (colored), the rituals of all the degrees. He at once assumed the title of Grand Master of the Rite of Memphis for America, and founded a Sovereign Sanctuary in New York city in 1867. The Supreme Council of Scottish Rite of England wrote to the Grand Orient of France in 1872, making inquiry as to Seymour's right. The Grand Orient in reply said he had received power to confer three symbolic degrees, and on learning that he was conferring more, the Grand Orient broke all connection with Seymour.

Gould said that a Chapter was organized in America in 1850 and 1854 in New York city. Robert Morris, in the Freemasons' Almanac, January 1, 1865, states that the

Rite of Memphis was introduced in America November 6th, 1856, by Marconis, who established a Supreme Council of ninety degrees with John Mitchell at its head, and a Sovereign Grand Council of ninety-four degrees, with David McLellan as Grand Master.

ORDER OF MEMPHIS AMONG COLORED MEN.—The order among colored Americans.—In the year 1836, Robert Cowes, a Royal Arch Mason, was initiated in Milan, Italy, and later the ninety-seventh degree was conferred on him in Paris by Moullet and Marconis in 1837. He received a royal commission to propagate the order among his people. He established several Lodges in the West Indies in 1840, and in New York city in 1845, and November 7th, 1850, a Council was organized. At this meeting Robert Cowes, M. P. S. G. M., David Mitchell, John Mitchell and David McLellan helped in the organization. It is very evident that the Grand Orient acknowledged the order of Memphis as a part of the Scottish Rite, for in 1862, Marconis, in response to a circular sent out by the Grand Orient of France demanded recognition of his dormant French Lodges, which was granted, and thus all his symbolie Lodges became a part of the Grand Orient, and his whole system came under the supervision of that grand body. According to this, the right of Robert Cowes and Marconis in the establishment of the order in America was confirmed by the Grand Orient, as the order had been established before Marconis ceded anything to the Grand Orient of France. In America, among colored men, there had been formed six mystic Temples, twelve Councils, S. M. G. W., twenty-three Senates of H. P., and forty-one Chapters of R. C., and, while not very large, they are scattered throughout many States of the Union.

ARABIC ORDER.—The Ancient Arabic Order of Nobles of the Mystic Shrine, Thirty-second Degree Masons, was organized June 16th, 1871, at 114 East Thirteenth Street New York City. The degrees were conferred on Edward Eddy and eight others. It is a social and benevolent

See official records of the Mystic Temples and Chapters, 1845-1902.

society with a ritual and history linked to Arabic traditions, in which Oriental mysticism, names, legends and titles are freely employed. It also has a secret purpose made known only to those who encircle the Mystic Shrine. None except Masonic Knights Templars, or those who have attained the thirty-second degree, Ancient Accepted Scottish Rite of Freemasonry, are eligible to membership. It is not a Masonic order and forms no part of Freemasonry. It is independent in origin and government, and is associated with the Craft only because it was established by eminent Freemasons and because none but Masons of high degree may become acquainted with its mysteries. It was conceived and established by Dr. Walter M. Fleming, a thirty-third degree Mason, and W. J. Florence, a thirty-second degree Mason, both of New York. Mecca Temple A. A. O. N. M. S., was the first or parent Temple in the United States, instituted September 26th, 1872. It has now been established in many of the States.

The Grand Council of the A. A. O. N. M. S. of North and South America was instituted at Chicago July 10th, 1893, by John G. Jones and others, who received the degrees from several members of the Grand Council of Arabia, who were in Chicago in attendance at the World's Fair. These Shriners conferred the degrees of the order upon a number of colored Americans and furnished them with the necessary rituals and other paraphernalia.

In 1895 a meeting of the Grand Council of the Ancient Accepted Order of Nobles of the Mystic Shrine of North and South America was held at Chicago, since which time the order may be found in every State and Territory except Maine, New Hampshire and Vermont. The officials of this order are some of the most active Freemasons in the United States. Among its workers may be found such distinguished Masons as John G. Jones, Joseph H. Shreve, J. W. Denmore and D. W. Dempsey, of Illinois; W. W. Madden, of Maryland; W. P. Floyd, of Indiana; D. F. Seville, of Washington, D. C.; Thomas W. Logan, of Missouri; B. M. Shook, of Ohio; Dr. J. B. Stansberry, Joseph S. Curtis, Robert H. Hurcless, James H. Lewis and M. L.

Hunter, of New York; J. F. Scott, of Ontario; E. A. Williams, of Louisiana; S. S. Scott, of Colorado; Thomas P. Mahomet, of Nebraska; J. P. Scott, of Texas, and John Coleman, of Mississippi.

CHAPTER L.

THE LODGES OF ADOPTION.

IN the year 1730 the French Masons founded the Adopted Rite or Ladies' Degree, by framing ceremonies for their reception and approaching, as far as was consistent (that is if any such institution could be consistent) with the established rules to genuine Masonry.

These Lodges were required to be under the guardianship of some Masonic Lodge. Certain classes of ladies, who, from their relationship by blood or marriage to Master Masons, were entitled to membership. The ladies were adopted into the Masonic family, to enable them to express their wishes and give satisfactory evidence of their claims, in a manner that no stranger to the Masonic world could.

On June 10th, 1774, the Grand Orient of France issued an edict by which it assumed the management of Lodges of Adoption, and made rules and regulations for their government. The rules provide that no man should ever be permitted to attend the meetings except he be a Freemason, having received the Master's degree in a regular Masonic Lodge. These organizations receive recognition from regular Masonic bodies in all countries. The Chapter, now so called, is adopted in the family of the fraternity, and its progress has made it one of the important branches.

THE EASTERN STAR.—In the year 1868 Robert Morris, a zealous Mason, founded the degree of the Eastern Star, for the purpose of bringing a stronger and more practical means of recognition for those who have lawful claims upon the friendship and protection of the Masonic fraternity than had previously existed.

The theory of the Eastern Star degree is based upon the Holy Writings.

Five eminent female characters, to wit.: Jephtha's daughter represents the force of a vow; Ruth represents devotion, Esther represents fidelity, Martha represents faith, Electa represents patience. The Rite of Adoption diffuses the principle of morality, friendship and virtue and aid in ameliorating the condition of the destitute widow and helpless orphan.

Thus, through the tie of association and mutual obligation, they, too, co-operate in the great labors of Masonry.

GOVERNMENT AND AUTHORITY.—The government of the Rite is vested in the Supreme Council, Grand Chapters and subordinate Chapters. The Supreme Council, by the inherent authority of possession and right of eminent domain, has exclusive power to establish Chapters of the Rite; to establish a uniform system of work and lectures; has jurisdiction over all subjects of legislation, and appellate powers to hear and decide all questions of law and equity that may be brought before it, and to do each and everything appertaining to the good and perpetuity of the Rite, in accordance with its constitution and the landmarks of the order.

The Rite consists of the degrees of Eastern Star, the Queen of the South, and the Amaranth.

The elective officers of a Chapter are the Worthy Patron, W. Matron, Associate Matron, Treasurer, Secretary, Conductress, and Associate Conductress, who are elected by ballot and installed on December 27th—festival of St. John the Evangelist. The appointed officers are the Warder, Adah, Ruth, Esther, Martha, Electa, and the Sentinel, who is appointed by the Worthy Matron.

The ceremonies of this order are very beautiful and its morality unquestionable. The Grand Lodge of France takes special care and protects these Lodges of Adopted Rite.

The order soon extended throughout France, Germany, Italy, Holland, Russia and the United States. England rejected them and still continues to do so. However, they flourish in all parts where the order has been established. The first Grand Matron was the Duchess of Bourbon, who was installed in 1775, with great pomp.

We might fill pages were we to mention all the Lodges which were formed from that period down to the present day. Suffice it to say that they rapidly increased and numbered among their members some of the most distinguished ladies of the world.

Etat du G. O. de France. T. I. Part IV., p. 19.

CHAPTER LI.

DISTINGUISHED MEN WHO ARE MASONS.

MANY distinguished Americans are Freemasons. Out of the twenty-five Presidents of the United States twenty-three were claimed to be Masons, and all but a few of the signers of the Declaration of Independence were Freemasons.

Benjamin Franklin identified himself with the Craft early in the seventeenth century; also Jeremy Gridley, Attorney General of the Province of Massachusetts; James Otis, Master for the Crown in the Province of Massachusetts, who argued the famous Writs of Assistance in 1761; William R. Coxe, of the Senate in 1796; Robert R. Livingston, of New York, and Peyton Randolph, who was Grand Master of the Masons of Virginia.

Washington and nearly all of his Generals and other high officials were Freemasons. Such at least was the case in respect to General Nathaniel Greene, Henry Lee, Israel Putnam, Francis Marion, Baron Steuben, Baron De Kalb, and the Marquis Lafayette. (Prince Hall.) Joseph Warren, Paul Revere, Joseph Brant (Thazendanegal), a Mohawk Indian chief in the British service during the Revolutionary War; Nero Prince, George Middleton, Cyrus Forbes, Boston Smith, Rev. Peter Mantore, Rev. Absalom Jones, Thomas Depee, Richard Parker, Peter Richmond, Richard Allen, Bustel Bawser, the first colored school teacher in Philadelphia, Pa., 1783; Cæsar Washington, Mark Stevenson, Cæsar Benjamin, John Marshall, Chief Justice of the United States from 1801 to 1835; Tecumseh, Chief of the

Shawnee Indians and formidable ally of the British in the War of 1812; Josiah Quincy, President of Harvard College, 1820-1840; Henry Clay, Lewis Cass, John Bell, Stephen A. Douglas, W. S. Hancock, John W. Prout, Paul Drayton, John T. Hilton, R. H. Gleaves, John Desales, Jonathan Davis, Francis Datcher, Sr., Lewis Hayden, W. H. Riley, L. H. Hood, George W. Wilboam, J. A. Creighton, James Dolphin, J. R. Blackburn, J. R. Barber, John V. De Grasse, Thomas W. Stringer.

Other distinguished Masons were: George B. McClellan, William H. English, Arthur W. Sewall, Edward M. Stanton, Zachariah Chandler, Benjamin F. Tracy, Jacob H. Bromwell, R. A. Alger, Anson Burlingame, Marshall Jewell, Caleb Cushing, De Witt Clinton, Benjamin F. Butler, John A. Logan, Oliver P. Morton, O. H. Platt, M. S. Quay, Henry M. Teller, J. H. Drummond, Albert Mackay, Albert Pike, Dr. Oliver, S. J. Randall, W. H. Upton, G. M. State of Washington; W. H. Miller, James Lewis, George H. White, Bishop Wayman, Bishop Derrick, Col. James Young, R. H. Terrell, W. E. Terry, William H. Myers, W. H. J. Malvin, Robert Small, William M. McDonald, C. C. Johnson, Robert Elliott, John M. Langston, John F. Cook, Samuel W. Clark, Thomas C. Platt, James S. Sherman, James D. Richardson, George M. Book, John M. Harlan, Dr. Elisha K. Kane, R. E. Peary, A. W. Greely, George W. Childs, and others. All the above names are men who have become distinguished in politics, in war, in the professions, and in other walks of life.

SIGNERS OF THE DECLARATION OF INDEPENDENCE, JULY 4th, 1776.—They took the following solemn vow: "With a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor, for the support of the Declaration of Independence, that these United Colonies are, and, of right, ought to be, free and independent States.

1. *John Hancock of Massachusetts.
2. *Samuel Adams of Massachusetts.
3. *John Adams of Massachusetts.
4. *Robert Treat Paine of Massachusetts.

5. *Elbridge Gerry of Massachusetts.
6. *Josiah Bartlett of New Hampshire.
7. *William Whipple of New Hampshire.
8. *Matthew Thornton of New Hampshire.
9. *Stephen Hopkins of Rhode Island.
10. *William Ellery of Rhode Island.
11. *Roger Sherman of Connecticut.
12. *Samuel Huntington of Connecticut.
13. *William Williams of Connecticut.
14. *Oliver Wolcott of Connecticut.
15. William Floyd of New York.
16. Francis Lewis of New York.
17. *Philip Livingston of New York.
18. *Lewis Morris of New York.
19. *Richard Stockton of New Jersey.
20. *Francis Hopkinson of New Jersey.
21. *John Witherspoon of New Jersey.
22. *John Hart of New Jersey.
23. *Abraham Clark of New Jersey.
24. *Robert Harris of Pennsylvania.
25. *George Clymer of Pennsylvania.
26. *Benjamin Rush of Pennsylvania.
27. *James Smith of Pennsylvania.
28. *Benjamin Franklin of Pennsylvania.
29. *George Taylor of Pennsylvania.
30. *John Morton of Pennsylvania.
31. *James Wilson of Pennsylvania.
32. *George Ross of Pennsylvania.
33. *Cæsar Rodney of Delaware.
34. *George Read of Delaware.
35. *Thomas McKean of Delaware.
36. *Samuel Chase of Maryland.
37. *William Paca of Maryland.
38. *Charles Carroll of Maryland.
39. *Thomas Stone of Maryland.
40. *George Wythe of Virginia.
41. *Benjamin Harrison of Virginia.
42. *Richard Henry Lee of Virginia.
43. *Thomas Nelson, Jr., of Virginia.
44. *Thomas Jefferson of Virginia.
45. *Francis Lightfoot Lee of Virginia.
46. *Carter Braxton of Virginia.

Note.—For further information respecting these men, see *Biographical Annals*, by Lanman, 1887, and *Records of Congress from 1774-1788*.

Note.—Those marked * were Freemasons. A portion of this information was kindly furnished by the Hon. Jacob H. Bromwell, G.S., of Ohio Masonic G. L., (white) the greatest Masonic Jurist in the United States, and also one of the leading members of the Congress of the United States.

47. *William Hooper of North Carolina.
48. *Joseph Hewes of North Carolina.
49. *John Penn of North Carolina.
50. *Edward Rutledge of South Carolina.
51. Thomas Lynch, Jr., of South Carolina.
52. Thomas Heywood, Jr., of South Carolina.
53. *Arthur Middleton of South Carolina.
54. Button Gwinnet of Georgia.
55. *Lyman Hall of Georgia.
56. *George Walton of Georgia.

PRESIDENTS OF THE UNITED STATES, 1789-1902.

Those marked *† were Vice-Presidents and became President through the death of the elected President.

Those marked * were Freemasons.

	Electoral votes received by each.
1. 1789—*George Washington of Virginia....	69
1793—George Washington of Virginia.....	132
2. 1797—*John Adams of Massachusetts.....	71
3. 1801—*Thomas Jefferson of Virginia.....	68
1805—Thomas Jefferson of Virginia.....	162
4. 1809—*James Madison of Virginia.....	122
1813—James Madison of Virginia.....	128
5. 1817—*James Monroe of Virginia.....	183
1821—James Monroe of Virginia.....	231
6. 1825—*John Q. Adams of Massachusetts...	84
7. 1829—*Andrew Jackson of Tennessee.....	178
1833—Andrew Jackson of Tennessee.....	219
8. 1837—*Martin Van Buren of New York...	170
9. 1841—*Wm. H. Harrison of Ohio.....	234
10. 1841—*†John Tyler of Virginia.....	234
11. 1845—*James K. Polk of Tennessee.....	170
12. 1849—*Zachary Taylor of Louisiana.....	163
13. 1850—*†Millard Fillmore of New York....	163
14. 1853—*Franklin Pierce of New Hampshire.	254
15. 1857—James Buchanan of Pennsylvania...	174
16. 1861 *Abraham Lincoln of Illinois.....	180
1865—Abraham Lincoln of Illinois.....	212
17. 1865—*†Andrew Johnson of Tennessee....	212
18. 1869—Ulysses S. Grant of Illinois	214
1873—Ulysses S. Grant of Illinois.....	286
19. 1877—*R. B. Hayes of Ohio.....	185
20. 1881—*James A. Garfield of Ohio.....	214
21. 1881—*†Chester A. Arthur of New York...	214
22. 1885—Grover Cleveland of New York.....	219

	Elec. votes.
23. 1889—*Benjamin Harrison of Indiana.....	233
1893—Grover Cleveland of New York.....	277
24. 1897—*William McKinley of Ohio.....	271
1901—William McKinley of Ohio.....	292
25. 1901—*†Theodore Roosevelt of New York..	292

Those marked *† were Vice-Presidents and became President through the death of the elected President.

Those marked * were Freemasons.

There have been twenty-five Vice-Presidents of the United States, of whom twenty-one were Freemasons.

VICE-PRESIDENTS OF THE UNITED STATES. ORDER OF SERVICE AND STATES, 1789-1902.

1. 1789—*John Adams of Massachusetts.
1793—John Adams of Massachusetts.
2. 1797—*Thomas Jefferson of Virginia.
3. 1801—*Aaron Burr of New York.
4. 1805—*†George Clinton of New York.
1809—George Clinton of New York.
5. 1813—*†Elbridge Gerry of Massachusetts.
6. 1817—*Daniel D. Tompkins of New York.
1821—Daniel D. Tompkins of New York.
7. 1825—*‡John C. Calhoun of South Carolina.
1829—John C. Calhoun of South Carolina.
8. 1833—Martin Van Buren of New York.
9. 1837—*Richard M. Johnson of Kentucky.
10. 1841—*§John Tyler of Virginia.
11. 1845—Geo. M. Dallas of Pennsylvania.
12. 1849—*||Millard Fillmore of New York.
13. 1853—*†Wm. K. King of Alabama.
14. 1857—John C. Breckenridge of Kentucky.
15. 1861—*Hannibal Hamlin of Maine.
16. 1865—*¶Andrew Johnson of Tennessee.
17. 1869—*Schuyler Colfax of Indiana.
18. 1873—*Henry Wilson of Massachusetts.
19. 1877—*William A. Wheeler of New York.

*†Died in office.

*‡Resigned Dec. 2, 1832.

*§Became President by death of W. H. Harrison.

*||Became President by death of Taylor.

*¶Became President by death of Lincoln.

Note.—See American Almanac compiled by Dr. Ainsworth R. Spofford, Librarian of Congress, 1888, as to names.

20. 1881—**Chester A. Arthur of New York.
21. 1885—*Thomas A. Hendricks of Indiana.
22. 1889—Levi P. Morton of New York.
23. 1893—*A. I. Stevenson of Illinois.
24. 1897—*†G. A. Hobart of New Jersey.
25. 1901—***Theodore Roosevelt of New York.

SPEAKERS OF THE HOUSE OF REPRESENTATIVES OF
THE UNITED STATES.

- 1789-1791—*F. A. Muhlenberg of Pennsylvania.
 1791-1793—*Jonathan Trumbull of Connecticut.
 1793-1795—*F. A. Muhlenberg of Pennsylvania.
 1795-1799—*Jonathan Dayton of New Jersey.
 †Geo. Dent of Maryland.
 1799-1801—*Theodore Sedgwick of Massachusetts.
 1801-1807—*Nathaniel Macon of North Carolina.
 1807-1811—Joseph B. Varnum of Massachusetts.
 1811-1814—*Henry Clay of Kentucky.
 1814-1815—Langdon Cheves of South Carolina.
 1815-1820—*Henry Clay of Kentucky.
 1820-1821—*John W. Taylor of New York.
 1821-1823—Philip B. Barbour of Virginia.
 1823-1825—*Henry Clay of Kentucky.
 1825-1827—*John W. Taylor of New York.
 1827-1834—*Andrew Stevenson of Virginia.
 1834-1835—*John Bell of Tennessee.
 1835-1839—James K. Polk of Tennessee.
 1839-1841—*Robert M. T. Hunter of Virginia.
 1841-1843—John White of Kentucky.
 1843-1845—John W. Jones of Virginia.
 1845-1847—John W. Davis of Indiana.
 1847-1849—*†Robert C. Winthrop of Massachusetts.
 1849-1851—Howell Cobb of Georgia.
 1851-1856—*Linn Boyd of Kentucky.
 1856-1857—*Nathaniel P. Banks of Massachusetts.
 1857-1859—James L. Orr of South Carolina.
 1860-1861—*William Pennington of New Jersey.
 1861-1863—Galusha A. Grow of Pennsylvania.
 1863-1869—*Schuyler Colfax of Indiana.

*†Died in office.

**Became President by death of Garfield.

***Became President by death of McKinley.

Note.—Those marked * are known to be masons. A portion of the above information was furnished by the Hon. Wm. L. Stark, 33d degree mason of Nebraska (white), and also the Representative in Congress for a number of years of the fourth district of the aforesaid State, and other reliable sources.

- 1869-1875—James G. Blaine of Maine.
 1875-1876—*Michael C. Kerr of Indiana.
 1876-1881—Samuel J. Randall of Pennsylvania.
 1881-1883—*J. Warren Keifer of Ohio.
 1883-1887—John G. Carlisle of Kentucky.
 1889-1891—John G. Carlisle of Kentucky.
 1891-1895—Charles F. Crisp of Georgia.
 1895-1899—Thomas B. Reed of Maine.
 1899- —*David Henderson of Iowa.

THE GROWTH OF FREEMASONRY FROM 1717 TO 1902.—
 Number of Freemasons in the world. This table is compiled from the official Masonic reports and manuscripts. The figures given seem to be a fair representation of the aggregate number of the Craft up to December, 1902:

THE GROWTH OF FREEMASONRY FROM 1717 TO 1902.

	Lodges.	Financial Members.
England	2,350	454,000
Spain	583	28,300
Cuba	83	3,973
Porto Rico	30	1,300
Portugal	220	11,000
France	573	49,800
Germany	389	34,527
Belgium	29	2,550
Holland	195	15,398
Luxembourg	18	1,400
Hungary	155	14,000
Italy	324	24,000
Roumania and Bulgaria	130	12,400
Sweden and Norway	145	23,000
Switzerland	138	13,363
Turkey	410	22,500
Egypt	412	20,800
Costa Rica	48	1,250
Argentine Republic	170	15,000
Brazil	340	24,000
Chili	118	28,000
Mexico	413	22,535
Russia	828	148,722
Africa	180	3,054
Peru	52	2,039
Uruguay	63	2,850
Venezuela	104	14,400
Australia Independent	423	32,000

Scotland	800	99,255
Ireland	481	49,000
United States and Canada.....	10,864	808,408
United Columbia, New Granada, Greece.....	180	8,000
China	881	224,749
Japan	200	11,128
Philippines	600	29,874
Hawaii	28	2,387
French West Indies	200	5,000
Hayti	218	20,000
Total	23,275	2,283,912

MEN WHO ASSISTED ME.—In closing this little volume, grateful acknowledgments are rendered by the author to the following distinguished brother Masons and others for the valuable manuscripts and other data contributed:

Grand Lodges.	Grand Masters.	Grand Secretaries.
Alabama	Reuben R. Mims.	{ H. C. Binford, Jeremiah Barnes.
Arkansas	M. A. Clark.	{ Joseph C. Corbin.
California.....	Edwin A. Clark.	{ F. W. Jackson, Roderigo Wilkins.
Colorado.....	L. C. Connell.	{ William G. Sprague.
Connecticut.....	R. L. Reed.	{ F. O. Cross.
Delaware	T. E. Postles.	{ J. H. Murray.
District of Columbia	Robert H. Terrell.	{ Wm. H. Myers.
Florida.....	J. H. Dickerson.	{ W. H. Chandler, E. I. Alexander, R. S. Mitchell, M. J. Preston.
Georgia	W. E. Terry.	{ S. C. Johnson.
Illinois.....	Rufus Mitchell.	{ Richard E. Moore.
Indiana	D. W. Caine.	{ R. F. Taylor.
Iowa	James Washington.	{ A. A. Bland.
Kansas	Solomon G. Watkins.	{ H. H. Curtis.
Kentucky	Charles Steel.	{ W. Pratt Annis.
Liberia	C. T. O. King.	{ E. C. Johnson.
Louisiana	Lewis R. Price.	{ T. J. Edwards.
Maryland	James H. Hill.	{ James H. Lewis, J. L. H. Smith.
Michigan.....	Robert C. Barnes.	{ Charles T. White.
Minnesota.....	H. B. Houston.	{ Wm. R. Morris, John L. Neal.
Mississippi	E. W. Lampton.	{ E. E. Perkins.

MEN WHO ASSISTED ME.

Grand Lodges.	Grand Masters.	Grand Secretaries.
Missouri.....	Joseph H. Pelham.	A. R. Chinn.
New Jersey	Joseph Morgan.	C. N. Robinson.
New York.....	Edw. V. C. Eato.	Benjamin Myers.
North Carolina... {	James H. Young.	B. S. Stevens,
	Geo. H. White.	E. R. Dudgey.
Ontario.....	Hiram Demun.	J. C. Richards.
Oklahoma.....	L. A. Bell.	R. Emmitt Stewart.
Ohio.....	Samuel W. Clark.	W. H. Buckner.
Pennsylvania.....	.....	Wm. H. Miller.
Rhode Island.....	John C. Barnes.	S. H. Gilmore.
South Carolina.....	C. C. Johnson.	E. J. Sawyer.
Tennessee.....	W. S. Thompson.	{ J. A. Henry,
		{ J. H. Kelly.
Texas.....	J. W. McKinney.	Wm. M. McDonald.
Virginia.....	A. M. Jones.	Dr. H. L. Harris.
West Virginia.....	N. H. Winters.	{ I. W. Jones,
		{ D. B. Buckner.

FROM STATES HAVING NO GRAND LODGES.

Arizona.....	J. H. C. Reed.	Phoenix.
Idaho..... {	W. H. Barker.	Salt Lake City.
	J. H. Drummond.	Portland, Maine.
Montana..... {	J. W. Crump,	} Helena.
	Samuel Jones,	
	F. T. Gibbin,	
	G. W. Alexander,	
	D. Q. Jackson.	
Nevada.....	Roderigo Wilkinson.	.....
New Mexico.....	W. J. Slaughter.	Santa Fe.
Nebraska.....	Issac Trice.	Omaha.
Oregon.....	Abraham Anderson.	Portland.
South Dakota.....	F. L. Gordon.	Fargo.
Utah.....	W. W. Taylor.	Salt Lake City.
Washington (State)	John A. Conna.	Tacoma.
Wyoming.....	J. A. Palmer.	Cheyenne.
Wisconsin.....	J. J. Miles.	Milwaukee.

DISTRICT OF COLUMBIA.

William Myers, D. C.
Richard H. Gleaves, D. C.
W. L. Cole, D. C.
John A. Gray, D. C.
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Rev. F. J. Grimke, D. C.
Geo. M. Webster, D. C.
Hon. J. H. Bromwell, G.S., Ohio.
Hon. W. L. Stark, Nebraska.

CHAPTER LII.

MASONIC FORMS, ETC.—PETITION TO OPEN A NEW LODGE.

FORM NO. 1.

To the M. W. G. M., of F. A. A. Masons of.....

“We the undersigned, being regularly registered Masons of the Lodge mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to promote and diffuse the genuine principles of the Art; and, for the convenience of our respective dwellings and other good reasons, we are desirous of forming a new Lodge, to be named..... In consequence of this desire we pray for a warrant of Constitution, empowering us to meet as a regular Lodge at.....on the.....of every month, and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the order and the laws of the Grand Lodge; and we have nominated and do recommend Brother A. B. to be the first Master, Brother C. D. to be the first Senior Warden, and Brother E. F. to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master and the laws and regulations of the Grand Lodge.”

This petition must be signed by seven regular Master Masons whose names have been registered in the Grand Lodge books, and the customary fee paid in full.

FORM NO. 2.

FORM OF CONSENT AND RECOMMENDATION.

Hall of — Lodge, No. —

A. L. 58—

This is to certify, that at a stated meeting of — Lodge, No. —, held at the Lodge Room on the — day of —, A. L. 58—, a petition was presented addressed to the M. W. Grand Lodge (or Grand Master), signed by Bros., (here insert name of petitioners), and praying for a dispensation to establish a new lodge in the town of —. Whereupon, on motion, it was Resolved, (the vote being by ballot), that this Lodge recommend the establishment of said proposed Lodge.

In witness whereof, I have subscribed my name, and caused the seal of our said Lodge to be affixed.

W. M.

[L. S.] Attest: Secretary.

The Lodge recommending and vouching for the petitioners should add, after the in the foregoing form, these words:

“Resolved, further, that this Lodge vouches that said petitioners are men of good moral character, and are possessed of the proper Masonic qualification, being competent to confer the degrees of Entered Apprentice, Fellow Craft and Master Mason, and to conduct properly the business and ceremonies of a Lodge without assistance from others.”

PETITION FOR DEGREES.

To the Worshipful Master, Wardens and Members of Lodge, No. F. and A. M.,.....

FORM NO. 3.

Being promoted by a favorable opinion conceived of the Institution, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, I voluntarily offer myself a candidate for the mysteries of Freemasonry, to be conferred in your Lodge.

If elected, I promise cheerfully to conform to all the ancient usages and established customs of the fraternity.

I am by occupation....., Age..... years, and without any mental or physical defect, which, as I am informed, would preclude my initiation.

I submit my character to your investigation, and ask your suffrage in my behalf. Respectfully,

.....

Enclosed find \$.....

Recommended by

and.....

Members ofLodge, No.

The undersigned committee, to whom was referred the above petition, after due consideration, report the same back to the Lodge, and recommend that the prayer of the petitioner be.....

.....
.....
.....

Committee.

FORM NO. 4.

PETITION BY A MASTER MASON FOR MEMBERSHIP.

To the Worshipful Master, Wardens and Brethren of.....
Lodge, No. of Free and Accepted Masons:

The petition of the subscriber respectfully represents, that he is a Master Mason in good standing, holding a regular dimit fromLodge, under the jurisdiction of the Grand Lodge of, which accompanies this petition. He is desirous of being admitted a member of your Lodge, No..... if found worthy. His place of residence is; his age....years; his occupation.....

Recommended by.....

A. B.

FORM NO. 5.

PETITION FOR RESTORATION.

To the Worshipful Master Wardens and Brethren of —
Lodge No. —, of Free and Accepted Masons:

The petition of the subscriber respectfully represents, that, on the—day of—, A. L., 58—, he was, by the judgment and sentence of your said Lodge, expelled (or indefinitely suspended,) (or suspended for the term of....) from the rights and privileges of Masonry and from membership in your Lodge.

For the following reasons [here state them] he prays to be restored to the rights and privileges of which he has been deprived by the judgment and sentence aforesaid. If this prayer shall be granted, he promises to conform to the legal conditions of his restoration.

A. B.

MASONIC OFFENSES.—Any breach of Masonic duty is a Masonic offense, of which, on the part of any of its initiated candidates, or members, or of any Mason residing within its territorial jurisdiction, the Lodge is bound to take cognizance.

A Mason is obliged by his tenure to obey the moral law; therefore, any violation of that law is a Masonic offense. He is obliged to be a good man and true; to be a peaceable subject to the civil powers wherever he resides or works; never to be concerned in plots and conspiracies against the peace and welfare of the nation; nor to behave himself undutifully to inferior magistrates; to obey his Masonic rulers, supreme and subordinate, in their several stations; to work honestly; to avoid wrangling and quar-

reling, slander and backbiting; to conform to all the established usages and customs of the fraternity; and is charged to inculcate the three great duties—to God, to his neighbor and to himself. He is also bound to the institution, and to its members, by certain specific obligations. A violation of any of these duties or obligations is a Masonic offense and renders the brother so violating liable to Masonic punishment.

Masonry will not take cognizance of religious or political offenses. Heresy is not a Masonic crime. * * * Whenever an act done by a Mason is contrary to, or subversive of, the three great duties which he owes to God, his neighbor and himself, it becomes at once a subject of Masonic investigation, and of Masonic punishment. Besides these offenses, * * * are unseemly and irreverent conduct in the Lodge; imprudent conversation in relation to Masonry, in presence of the uninitiated; wrangling, quarreling, backbiting, slander; improper revelations, undue solicitation for candidates; angry and overzealous arguments in favor of Masonry, with its enemies; every act which tends to impair the unsullied purity of the order; want of reverence for, and obedience to, Masonic superiors; the expression of a contemptuous opinion of the institution; all countenance of impostors; and, lastly, holding Masonic communion with clandestine Masons, or visiting irregular Lodges.

MASONIC PUNISHMENTS ARE.

1. Private reprimand.
2. Public reprimand.
3. Definite suspension.
4. Indefinite suspension.
5. Expulsion.

CHARGES.

1. All charges must be in writing and signed by the complainant. Charges for offenses committed while the Lodge is at labor should be introduced by the Senior Warden.

2. Charges for offenses committed at any other time should be introduced by the Junior Warden.

3. Charges may be introduced by any member of the Lodge.

4. All charges must specify, with reasonable certainty, the nature of the offense alleged, and the time and place at which the offense complained of was committed.

5. The charges must be presented at a stated communication of the Lodge, or at a meeting called for that purpose.

6. A copy of the charges, attested by the Secretary, shall be at once served, together with a summons, requiring the accused to appear before the Lodge and answer the charges, giving not less than ten days to answer, which day must be specially called for that purpose.

7. On the day mentioned in the summons the accused shall answer the said charges in writing.

8. If the accused shall deny the charges, a committee of not less than three members of the Lodge may be appointed to take the evidence, and report the same to the Lodge, together with their opinion as to the guilt or innocence of the accused, or the Lodge may proceed to take the evidence and try the cause in open Lodge.

9. The accused may object to either or all of the committee, and the Master shall decide upon the sufficiency of such objection without debate.

10. The witnesses who are Masons may be enforced by summons, and testify on their honor as Masons. The uninitiated on sworn affidavits. The committee, if appointed, must make a written report, stating their findings of fact separately, and report a resolution embodying their opinion as to the guilt or innocence of the accused, and report to the Lodge at a stated or specially called Lodge. At least five days' written notice of the intention to present their report, together with a copy of the report of the committee, except the testimony, having been served upon the accused.

11. Upon the presentation of the report the Lodge may, by a majority vote, accept the same, or refer it back to the committee to take further evidence.

12. If the report be accepted, the Lodge shall proceed to determine, by ballot, the punishment to be inflicted, without debate.

13. A ballot shall be taken in the following order, until the requisite number of votes be given to pass the sentence:

1. Expulsion.
2. Indefinite suspension.
3. Definite suspension.
4. Public reprimand.
5. Private reprimand.
6. A vote of two-thirds is necessary for expulsion or suspension. A vote of a majority is necessary for reprimand.

19. If the accused appear before the Lodge and acknowledge himself guilty of the charges preferred, the Lodge shall proceed by ballot, without debate, to determine the degree of punishment to be inflicted.

20. The accused may appear with or without counsel, who must be a Master Mason, and the counsel shall have the right to be present at all the meetings of the Lodge and of the committee whenever the matter of his client shall be under consideration. Appeals may be taken to the Grand Lodge within thirty days after sentence or decision by giving written notice of appeal to the Lodge. The notice shall specify the grounds on which the appellant relies. The Secretary of the Lodge shall, within twenty days after the service of a notice of appeal transmit to the Grand Secretary an attested copy of all papers in the possession of the Lodge relating to the case. No new evidence shall be heard upon appeal to the Grand Lodge.

MASONIC FUNERALS.

1. No Freemason can be buried with the formalities of the fraternity unless it be at his own request or that of some of his family, communicated to the Master of the Lodge of which he died a member.

2. Fellow Crafts or Entered Apprentices are not entitled to these obsequies.

3. The Master of the Lodge, having received notice of the death of a brother (the deceased having attained to the degree of Master Mason), and of his request to be buried with the ceremonies of the Craft, fixes the day and hour for the funeral and directs the Secretary to summon the Lodge. The procession is formed in the following order:

Tiler, with drawn sword.

Stewards, with white rods.

Master Masons.

Secretary and Treasurer.

Senior and Junior Wardens.

Past Masters.

The Chaplain.

The Three Great Lights, on a cushion covered with black cloth carried by the oldest member of the Lodge.

The Master, supported by two Deacons, with white rods.

If a Past or Present Grand Master, Past or Present Deputy Grand Master, or Grand Warden should join the procession of a private Lodge, proper attention must be paid to them. They take place after the Master of the Lodge. Two Deacons, with white rods, attend a Grand Warden; and when a Grand Master or Deputy Grand Master is present, the Book of Constitution should be borne before him; a Sword Bearer should follow, and the Deacons, with white rods on his right and left.

All the members to be dressed as follows: Black or dark clothes, high black hats, a black necktie, white gloves, and a white lambskin apron, with a band of black crape around the left arm above the elbow, and a sprig of evergreen on the left breast. The Master's gavel, the Wardens' columns, Deacons' and Stewards' rods, the Tiler's sword, the Bible, the Book of Constitution and Marshal's baton should be trimmed with black crape, neatly tied with white ribbon. All officers, grand or subordinate, should wear their official jewels.

THE FUNERAL SERVICE.—The brethren being assembled at the Lodge room, or some other convenient place, the presiding officer will open the Lodge on the third degree. After having stated the object of the meeting the service will commence—all the brethren standing.

MASTER.—Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom, then, may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?

My brethren, where is the man that liveth that shall not see death?

RESPONSE BY THE BRETHREN.—Man walketh in a vain

shadow: he heapeth up riches, and cannot tell who shall gather them.

MASTER.—Where is now our departed brother?

RESPONSE.—He dwelleth in night. He sojourneth in darkness.

MASTER.—Can we offer any precious thing to redeem our brother?

RESPONSE.—We have not the ransom. The place that once knew him shall know him no more forever.

MASTER.—Shall his name be lost upon the earth?

RESPONSE.—We will treasure it in our memories; we will record it in our hearts.

MASTER.—How, then, will it be known?

RESPONSE.—It shall live in the exercise of his virtues.

MASTER.—When our brother died did he carry nothing away with him?

RESPONSE.—He fulfilled his destiny: naked came he into the world and naked he has departed out of it.

MASTER.—Hear, then, the conclusion of the whole matter. It is the Lord only that can give, and it is the Lord that hath taken away.

RESPONSE.—Blessed, forever, be the name of the Lord.

MASTER.—Let us endeavor to live the life of the righteous, that our last end may be like his.

RESPONSE.—God is our God forever and ever. He will be our guide and our support, even through the dark valley of the shadow of death.

MASTER.—I heard a voice from Heaven, saying unto me: "Write, from henceforth, blessed are the dead who die in the Lord: even so, saith the Spirit, for they rest from their labors."

The Master here takes the roll on which is inscribed the name and age of the deceased, and says:

Almighty Father! in thy hands we leave, with humble submission, the soul of our departed brother.

The brethren will answer three times, giving the grand honors each time.

The will of God is accomplished. So mote it be.

The Master here deposits the roll, and repeats the following or some other suitable prayer:

Most glorious and merciful Lord God, author of all good

and giver of every perfect gift, pour down, we implore thee, thy blessing upon us; and under the deep solemnities of this occasion, bind us yet closer together in the ties of brotherly love and affection. May the present instance of mortality sensibly remind us of our approaching fate, and may it have an influence to wean our affections from the things of this transitory world and to fix them more devotedly upon thee, the only sure refuge in time of need.

And at last, Great Parent of the Universe, when our journey shall be near its end, when the silver cord shall be loosed, and the golden bowl be broken, oh, in that moment of mortal extremity, may the lamp of thy love dispel the gloom of the dark valley; and may we be enabled to work an entrance into the Celestial Lodge above, and in thy glorious presence, amidst its ineffable mysteries, enjoy a union with the souls of our departed friends, perfect as is the happiness of heaven, and durable as is the Eternity of God. Amen.

The above ceremonies may be performed either at the Lodge, the house of the deceased, or in the church edifice, if the corpse be taken there, and religious services be performed. If at the house of the deceased, the Master will take his station at the head of the coffin, which will be uncovered, the Wardens at the foot, and the brethren around it, and commence as above prescribed. At the conclusion, the coffin will be closed. If in the church, immediately after the benediction the Master, Wardens and brethren will place themselves as above directed, when the ceremonies will be commenced.

A procession will then be again formed, and march to the place of interment in the order prescribed. The members of the Lodge will form a circle round the grave. The clergy and officers will take their station at the head and the mourners at the foot, when the services will be resumed by the Master as follows:

“The hand of the Lord was upon me, and carried me out in the Spirit of the Lord and set me down in the midst of the valley, which was full of bones.

“And caused me to pass by them round about; and behold, there were very many in the open valley; and lo! they were very dry.

“And he said unto me, ‘Son of Man, can these bones live?’ And I answered, ‘O, Lord, God, thou knowest.’”

“Again, He said unto me, prophesy unto these bones, and say unto them, Oh, ye dry bones, hear the words of the Lord.

“Thus said the Lord God unto these bones: ‘Behold, I will cause breath to come into you, and ye shall live.’”

“‘And I will lay sinews upon you, and will bring up flesh upon you and cover you with skin, and put breath into you, and ye shall live, and ye shall know that I am the Lord.’”

“So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone.

“And when I beheld, lo! the sinews and the flesh came upon them, and the skin covered them; but there was no breath in them.

“Then said He unto me, prophesy unto the wind; prophesy, Son of Man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live.

“So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet.”

By Brethren: We are again called upon by the most solemn admonition to regard the uncertainty of human life, the immutable certainty of death, and the vanity of all earthly pursuits. Decrepitude and decay are written on every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth, that so soon as we begin to live, that moment we begin to die. Weakness and imperfection are the incidents of our fallen condition; the damp, dark grave is our destiny and our doom. What an eloquent commentary is here exhibited upon the instability of every human pursuit; and how touchingly does it echo the sad sentiments of the great preacher, who wrote for our perpetual warning the immortal text, “Vanity of vanities, all is vanity.”

The last offices that we pay to the dead are useless things, except as they constitute lessons to the living. The

cold, marble form enclosed in the "narrow house" before you, is alike insensible to our sorrows and our ceremonies. It matters not now to him, whether two or three gather around the grave to perform his funeral ritual, or that hundreds have assembled, with the banners and insignia of our order, to deposit him in his final resting place. It is of little moment how, or in what manner, his obsequies are performed; whether the wild winds chant his requiem, or it be accompanied with rare and costly music, and the minstrelsy of many voices. He has gone to accomplish the fearful destiny of all our race, and his body, in the profound slumber of the grave, to be resolved into its original elements.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene, and view humanity stript of its dazzling, meretricious ornaments, and you must needs be persuaded of the utter emptiness of these delusions. The monarch of a hundred providences, at whose bidding nations pay obedience, and the poor beggar that shivers upon the dunghill, are equals in the house of death. The one is obliged to part with his scepter and his crown—the other has no further use for his wallet and his rags—and both are indebted to their Mother Earth for a common sepulchre. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

While we drop the sympathetic tear over the grave of our departed brother, let us cast around his foibles, whatever they may have been, the broad mantle of a Mason's charity, nor withhold from his memory the commendation that his virtues claim at our hands. It is on record in the volume of Eternal Truth that perfection on earth can never be attained. The best of created men did most grievously err, and the wisest of our race went sadly astray. Suffer, then, the apology of human nature to plead on behalf of him who cannot any longer extenuate for himself.

The following invocations are then made:

MASTER.—May we be true and faithful to each other, and may we live and die in love.

RESPONSE.—So mote it be.

MASTER.—May we profess what is good, and always act agreeably to our profession.

RESPONSE.—So mote it be.

MASTER.—May the Lord bless us and keep us; may the Lord be gracious unto us, and may all our good intentions be crowned with success.

RESPONSE.—So mote it be.

MASTER.—Glory be to God in the highest; on earth peace—good will towards men.

RESPONSE.—So mote it be; now, henceforth, and forever. Amen.

The service is then resumed by the Master as follows:

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

Here the apron is taken from the coffin and handed to the Master, and the corpse is made ready to be laid in the earth, when the service is resumed.

Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of the world the soul of our deceased brother, we, therefore, commit his body to the ground. [Here deposit the coffin.] Earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day when the earth and the sea shall give up their dead.

The Secretary will then advance and deposit the roll in the grave with the usual forms.

MASTER.—Friend and brother, we bid thee a last, a long farewell! Thou art at rest from thy labors; may it be in peace!

RESPONSE.—So mote it be. Amen.

If circumstances will permit, it will be proper at this stage of the proceedings to sing the following or some other appropriate hymn; or it may be repeated by the Master, or omitted entirely, as shall be considered best.

HYMN.

Thou art gone to the grave, but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave, we no longer behold thee,
 Nor tread the rough path of the world by thy side;
 But the wide arms of mercy were spread to unfold thee,
 For all men may hope since the Sinless has died.

Thou art gone to the grave, but 'twere wrong to deplore thee,
 When God was thy ransom, thy guardian and guide;
 He gave thee, and took thee, and soon will restore thee,
 Where death has no sting since the Saviour has died.

The service is then resumed by the Master, who, presenting the apron, says:

The Lamb Skin, or White Apron, is an emblem of Innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter.

The Master then deposits it in the grave.

This emblem I now deposit in the grave of our deceased brother. By this we are reminded of the universal domination of Death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth or the charms of beauty propitiate his purpose. The mattock, the coffin and the melancholy grave admonish us of our mortality, and that, sooner or later, these frail, weak bodies must moulder in their parent dust.

The Master, holding the Evergreen in his hand, continues:

This Evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay an imperishable immortal spirit over which the grave has no dominion and death no power.

The brethren will now move in procession round the place of interment, and severally drop the sprig of evergreen in the grave; after which the public grand honors are given. The Master then continues the ceremony in the following words:

From time immemorial it has been the custom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, there to deposit it with the usual formalities. In

conformity to this ancient usage, and at the request of our deceased brother, we have assembled at this time, in the character of Masons, to offer up before the world the last tribute of our affection, and thereby to demonstrate in the strongest possible manner the sincerity of our past esteem for him and our steady attachment to the principles of the order.

To those of his immediate relatives and friends who are most heartstricken at the loss we have all sustained, we have nothing of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement, but, in the beautiful spirit of the Christian's theology, we dare to say that He who tempers the wind to the shorn lamb looks down with infinite compassion upon the widow and fatherless in the hour of their desolation; and that the same benevolent Saviour, who wept while here on earth, will fold the arms of His love and protection around those who put their trust and confidence in Him.

Then let us each, in our respective spheres, so improve this solemn warning of our God that at last, when the sheeted dead are stirring, when the great white throne is set, and the volume of the record of our lives is opened, we may receive from the Omniscient, Eternal Judge the thrilling invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The service is concluded with the following or some other suitable prayer:

Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must appear to render an account for the deeds done in the body, we do most earnestly beseech thee, as we now surround the grave of our fallen brother, to impress deeply upon our minds the solemnities of this day. May we ever remember that in the midst of life we are in death, and so live and act our several parts as we will desire to have done when the hour of our departure is at hand.

And oh! Gracious Father, vouchsafe us, we pray thee, thy divine assistance, to redeem our misspent time; and in the discharge of the duties thou hast assigned us,

in the erection of our moral edifice, may we have wisdom from on high to direct us; strength eommensurate with our task to support us, and the beauty of holiness to adorn and render all our performanees acceptable in thy sight. And at last, when our work on earth is done, when the mallet of death shall call us from our labors, may we obtain a blessed and everlasting rest in that Spiritual House, not made with hands, eternal in the heavens.

So mote it be. Amen.

The proession will then return to the place whence it set out, where the necessary duties are complied with, and the Lodge is elosed in the third degree.

FUNERAL DIRGE.

“Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of wo!

“Mortals now indulge a tear,
For mortality is near!
See how wide her trophies wave
O'er the slumbers of the grave!

“Here another guest we bring,
Seraphs of celestial wing,
To our funeral altar come,
Waft this Friend and Brother home.

“Lord of all! below—above—
Fill our hearts with Truth and Love;
When dissolves our earthly tie,
Take us to thy Lodge on high.”

MASONIC CALENDAR.—Rules for discovering the different dates:

1. To find the date for the Aneient and Acepted Rite, add 3,760 to the present year.

2. To find the date for the York Rite, add 400 to the present year.

3. To find the date of the Royal Arch, add 530 to the present year.

4. To find the date for the Royal and Select Masters, add 1,000 to the present year.

5. To find the date for the Knights Templars, subtract 1,118 from the present year.

6. To find the date of the Rite of Miriam, add 4,004 to the present year.

CHAPTER LIII.

GROWTH AND WEALTH OF THE NEGRO IN AMERICA.

FOR many years I have looked forward to the time when some writer would give to the world a clear and concise history of the achievements and progress of the negro since the emancipation.

The statistics and facts relative to the moral, mental and material progress of the race during the past thirty-seven years are almost unprecedented in the world's history—particularly when we call to mind that it has been done in the face of bitter and determined opposition. This alone would have caused any race not gifted with an indomitable will power to fall by the way and cease further labors. Not so with intelligent, persevering negroes, who are determined that naught shall forego the purpose which they have resolved to effect. Persecution will only make them rise into greater vigor and with dauntless hope still bear up and press right onward.

“Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bulldog's grip;
Small as he looks, the jaw that never yields,
Drags down the bellowing monarch of the fields.”

They have not stopped to think of the slow process by which all lofty heights in this world's path are reached, nor the many difficulties to be passed through before the goal is in view. A battle with one's self is required and it must be done—“fortune, success and position are gained by piously, determinedly, bravely striking, growing and living to a thing.” In the battle of the negro's life, new phases are constantly presenting themselves and he cannot be victorious unless he is able “to show a new front as often

as the situation shows a new peril." Life was started at a disadvantage by being born in poverty and ignorance. This network of circumstances still helps to bind them down. It will take a great deal of pluck and many well-directed efforts to accomplish the end for which they are striving. However, in reviewing the course of the negro's progress, wonder and amazement arrest our attention at every step. The tabular statement, given further on, is unquestionably an important one to every one of the race. It was compiled from the census of 1900 and data furnished by competent persons in the States.

We have been, without doubt, an important factor in the physical development of this country. Every industry in the South which entails outdoor and factory labor is being principally done by colored men. An important fact connected with this is, notwithstanding the large number of colored people employed, there is no such thing as the wheels of industry being clogged by "strikes." They seem to have learned the lesson that the interest of their employer is theirs also; therefore, they are determined to steadily push forward the industrial prosperity of the country.

The following data shows to what extent colored labor is employed in the agricultural and mining industries of the South.

In 1901, 75 per cent. of all the tobacco grown and manufactured, 90 per cent. of the cotton, 95 per cent. of all the sugar and molasses, 75 per cent. of the resin and turpentine, 70 per cent. of the corn grown, 85 per cent. of iron and coal mined, 70 per cent. of the wheat and rye, 65 per cent. of all dairy products, and 75 per cent. of the live stock raised, were produced by the labor of colored men.

The colored population, according to the last census, was 8,844,789. Of this number 5,987,069 can read and write. This shows how rapidly illiteracy has been reduced among them. They have written and published 2,500 books, own 305 newspapers and 200 magazines. They have \$18,000,000 worth of school and \$100,000,000 of church property. They have formed many beneficial societies in the States which pay about \$1,800,000 annually for relief of widows and orphans, together with \$875,000

for sick benefits and burial. This astounding amount is paid exclusively through the efforts of colored people. If a like amount was applied to our neglected business opportunities, great wealth producing agencies could be established which would greatly benefit the race in giving honorable and profitable employment to many. However, there are some improvements going on along this line.

In Oklahoma a mining company has been organized with a cash capital of \$100,000; in North Carolina and Mississippi a cotton mill with quite a large capital. "The True Reformers," of Richmond, Va., started by Rev. W. W. Browne, an unusually clever man, is one of the most successful organizations operated by colored men. They own several buildings, and have not only the finest bank in Richmond, but one of the largest colored banks in the world. In the list below will be found still further evidences of the thrift and economy of many well known citizens in the States: Mr. J. W. Bowen, New York, \$155,000; Mrs. Gloucester, Brooklyn, N. Y., \$163,000; Mr. Roselle, New York, \$300,000; Dr. Peter Ray, New York, \$252,000; Mrs. Daniel Brooks, New York, \$210,000; Mr. James W. Mars, New York, \$87,000; J. McKee, Pennsylvania, \$2,000,000; Mrs. Fannie Thompson, \$160,000; Ton Lafon, Louisiana, \$1,000,000; Mrs. Bettie Lewis, Virginia, \$156,000; Wiley Jones, Arkansas, \$150,000; Dr. John R. Francis, \$50,000; Daniel Murray, District of Columbia, \$50,000; Dr. P. Guignon, New York, \$170,000; Mr. H. Todd, Georgia, \$600,000; Mr. William Still, \$150,000; Ex-Governor P. B. S. Pinchback, \$150,000; Mr. L. A. Bailey, Washington, D. C., \$100,000; Dr. Charles B. Purviss, \$75,000; Mr. John F. Cook, Washington, \$270,000. Many others have property assessed at \$10,000 to \$40,000. Practically most of this wealth has been accumulated since the close of the Civil War.

NEGRO SLAVERY IN THE UNITED STATES.

Number of Slaves in the United States from 1620 to 1860.

Census.		Census.	
1.....	1790— 697,897	5.....	1830—2,009,043
2.....	1800— 893,041	6.....	1840—2,487,455
3.....	1810—1,191,364	7.....	1850—3,204,313
4.....	1820—1,538,038	8.....	1860—3,953,760

Among the Colored People in North America. 391

Number of Slaves in That Part of the U. S. Acquired by Per-
chase from France.

Census.	1810.	1820.	1830.	1840.	1850.	1860.
Louisiana ..	44,660	69,064	109,588	168,452	244,806	330,726
Arkansas ...	.....	1,617	4,576	19,935	47,100	111,115
Missouri ...	3,011	10,222	25,091	5,824	87,422	114,931
Iowa .....	.....	.....	.....	16	.....	.....
Total	37,671	80,903	139,855	246,645	379,221	557,772
Total in all the States and territories in 1860.....						3,953,760
Total number of free colored people in 1860.....						488,070
Total in 1860.....						4,441,830

THE GROWTH OF THE COLORED RACE IN THE UNITED STATES FOR ONE HUNDRED AND TEN YEARS, FROM 1790 TO 1900.

Year.	Colored Population.	Per cent of total Population.	Increase per cent.
1790	757,208	19.3	
1800	1,002,037	18.9	32.33
1810	1,337,808	19.0	37.50
1820	1,771,656	18.4	28.59
1830	2,328,642	18.1	31.44
1840	2,873,648	16.8	23.40
1850	3,638,808	15.7	26.63
1860	4,441,830	14.1	22.07
1870	4,880,009	12.7	9.86
1880	6,580,793	13.1	34.85
1890	7,488,788	11.9	11.93
1900	9,312,599	8.1	11.57

June 1st, 1900, the total population of the United States was 76,303,387.

The above table was made up from the official Census from the first to the twelfth, inclusive, and other reliable sources.

POPULATION AND WEALTH OF NEGROES IN 1900, BY STATES.

States.	Negro pop. 1900.	Homes owned.	Farms owned.	Wealth by States & Ter.	Illiterate persons.
Alabama ...	827,303	23,536	11,123	\$71,346,000	336,605
Alaska	168	6	....	6,400	6
*Arizona ...	1,848	85	1,769	1,123,600	211
Arkansas ...	366,826	16,838	9,991	30,721,200	113,453
California ..	11,045	861	711	21,064,400	1,211
Colorado ...	8,570	462	53	820,800	962
Connecticut .	15,226	599	76	1,321,200	1,441

States.	Negro pop. 1900.	Homes owned.	Farms owned.	Wealth by States & Ter.	Illiterate persons.
Delaware ..	30,697	1,297	297	\$2,405,600	8,967
Dist. of Col..	86,702	3,964	4	35,507,600	17,462
Florida	230,730	14,121	5,607	30,286,000	64,816
Georgia	1,034,813	26,636	9,547	80,501,600	379,067
Hawaii	233	23	413	....	....
Idaho	293	36	545	32,400	37
Illinois	85,078	4,479	545	17,696,000	12,903
Indiana	57,505	3,515	389	15,102,400	10,594
*Indian Ter.	36,853	3,509	7,461	12,942,000	10,594
Iowa	12,693	900	98	1,166,000	1,962
Kansas	52,003	5,489	735	14,791,600	9,230
Kentucky ..	284,706	14,906	4,240	34,124,400	58,137
Louisiana ..	650,804	20,463	8,460	56,105,600	284,028
Maine	1,319	121	26	116,800	155
Maryland ...	235,064	14,976	2,882	48,124,000	63,033
Massachusetts	31,974	1,094	87	2,752,000	2,853
Mississippi ..	910,070	28,855	18,368	77,122,000	313,312
Minnesota ..	4,959	140	342	1,633,600	337
Missouri ...	161,234	9,535	1,901	23,911,600	36,390
Michigan ...	15,816	1,573	704	1,482,400	1,426
Montana ...	1,523	75	294	157,200	52
Nebraska ...	6,269	250	257	505,200	333
Nevada	134	18	160	20,800	29
New Hamp.	662	83	7	49,600	70
New Jersey .	69,844	2,588	245	15,573,600	9,882
New York ..	99,232	2,213	557	48,392,800	9,180
*N. Mexico.	1,610	69	1,393	142,400	271
N. Carolina .	624,469	29,011	13,204	48,883,200	208,132
North Dako .	286	26	1,317	48,800	10
Ohio	96,901	6,927	1,001	10,896,800	14,107
*Oklahoma .	18,831	2,530	2,378	1,668,400	3,628
Oregon	1,105	49	260	76,400	89
Pennsylvania	156,845	3,978	324	42,419,600	19,532
Rhode Island	9,092	319	16	848,000	1,063
S. Carolina .	782,324	26,870	15,503	44,208,400	283,883
S. Dakota...	465	46	1,773	42,800	51
Tennessee ..	480,243	21,023	7,602	38,570,800	147,784
Texas	620,722	33,292	17,125	47,767,200	167,138
Utah	672	19	198	47,600	37
Vermont ...	870	49	6	61,600	99
Virginia ...	660,722	46,268	22,809	51,412,000	213,836
Washington .	2,514	161	981	226,400	259
W. Virginia .	43,499	1,983	477	3,299,200	11,083
Wisconsin ..	2,542	167	485	246,400	250
Wyoming ..	940	32	157	64,000	141
On b'd ships.	6,394	....		
Totals ...	8,840,789	372,444	174,847	937,836,400	2,853,720

*The above table does not include school and church property.



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