

Second [Revived] St. John's Grand Lodge (1853-1859)
 Compiled by R.'W.'. Gary L. Heinmiller and W.'. Bradley S. Corsello
 Apr 2020

The following lodges were part of the Revived, or Second, St. John's Grand Lodge during its existence from June 1853 to its dissolution in June 1859.

No.	Lodge Name		Chartered (if known)	Notes
1	Benevolent	New York	Jun. 1853	Presumably a renumbering of Benevolent 192, which surrendered its charter and was one of the two founding lodges of RSJGL. Presumably dissolved before formation of Eureka 1. (2)
1	Eureka	Brooklyn		Certain members formed St. John's 1 (RSJGL), Eureka presumably dissolved before Jun. 28, 1858 (7)
1	St. John's	Brooklyn	Dec. 30, 1857 (U.D.), Jun. 28, 1858	See Eureka 1. Fifty members formed Zeredatha 483 under the regular GL after the dissolution of RSJGL. (7, 20)
2	Keystone	New York	Jun. 1853	Presumably a renumbering of Keystone 235, which surrendered its charter and was one of the two founding lodges of RSJGL. Members reformed Keystone 235 under the regular GL after the dissolution of RSJGL, with original charter. (2, 16)
3	Freemen's	New York		Forty members formed Ionic 468 under the regular GL after the dissolution of RSJGL. (15)
4	Cassia	Williamsburgh	Jan. 6, 1854	Members unanimously petitioned the regular GL on Apr. 15, 1858, to form a regular lodge, Cassia 445, before the dissolution of RSJGL. (23, 29)
5	Corinthian	New York		Fifteen members formed Corinthian 488 under the regular GL after the dissolution of RSJGL. (12, 13)
6	States' Rights	New York		Presumably dissolved before June 1859 (34)
7	Liberty	New York	May 1854	Presumably dissolved before June 1859 (37)
8	Manhattan	New York		Twenty-two members formed Manahatta 489 under the regular GL after the dissolution of RSJGL. (38, 39)
9	Phoenix	New York	Dec. 5, 1854	Twenty-two members formed Tecumseh 487 under the regular GL after the dissolution of RSJGL. (21, 26, 35)
11	Atwood	New York	Jul. 30, 1858	No. 2910 on GL Library list. Presumably dissolved before June 1859
12	Ionic	New York		Fifty-eight members of Ionic 12 and Lebanon 13 renounced allegiance to RSJGL and petitioned the regular GL on Nov. 13 1856 to establish Mosaic 418. (17, 18)
13	Lebanon	New York		See Ionic 12
14	Trowel	Brooklyn		Twenty-six members formed Stella 485 under the regular GL after the dissolution of RSJGL.

				(7, 22, 27)
15	Columbian	New York	Dec. 4, 1855	Thirty-six members formed Columbian 484 under the regular GL after the dissolution of RSJGL (11, 32)
16	Pyramid	New York		Certain members formed Pyramid 490 under the regular GL after the dissolution of RSJGL (25)

The Revived St. John's Grand Lodge

W.'. Bradley S. Corsello

Solomon's Lodge 196 (P.M.), Ancient Chapter 1, Azim Grotto 7

"Who Was Liberty Lodge No. 7?" – Lecture delivered at the Chancellor Robert R Livingston Masonic Library, August 30, 2018 <https://youtu.be/B0mUKv5JYA0>

The Revived, or Second, St. John's Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the State of New York ("RSJGL") was a failed attempt to revive the original St. John's Grand Lodge ("SJGL").

The SJGL was a schismatic grand body founded by certain expelled City Masons on September 11, 1837, which had some success, and reunited with the regular Grand Lodge on December 27, 1850. The SJGL lodges received new numbers and charters, including the charter in the author's photograph, granted to Solomon's 196.



The triggering event of the attempt to revive the old SJGL was the election and installation of Chancellor Reuben H. Walworth as Grand Master of the regular Grand Lodge, in June 1853. (1, 2) Walworth's opponents accused him of renouncing Freemasonry and writing letters in support of the Anti-Masonic position during the Morgan disturbance – this was denied by Walworth and his supporters. Additionally, in 1849, Walworth's professional services had been retained by the regular Grand Lodge, and he authored a published legal opinion (33) supporting their position against the schismatic Phillips Grand Lodge, which aroused opposition against him in certain circles. (28)

Walworth was the principal stated reason for the new schism. However, according to one commentator, "During the years immediately succeeding the union [with SJGL] in 1850 there continued a spirit of unrest, especially among the leaders of the St. John's Grand Lodge, and they seemed to chafe under the new relationship, perhaps because they did not, although recognized as equals officially, occupy the same positions in the direction of affairs in the united body. This spirit of belligerency rankled in the breasts of some members until it broke out in 1853, in an attempt to revive the St. John's Grand Lodge." (14)

A preliminary organizational meeting was held at Tollerton Hall, 63 Chrystie Street, New York, on June 13, 1853, the Monday following the close of the Annual Communication at which Walworth was installed as Grand Master. (2) W.'. Edmund B. Hays of Keystone Lodge 235 presided, Bro. James B. Carey of Delta Lodge 242 served as Secretary. The meeting was addressed by W.'. Robert B. Folger of IRA 2, W.'. John Ewing of Worth 210, W.'. R.S. Van Tassel of Hyatt 205, W.'. George Cross of Delta 242, a Bro. Redford of Benevolent 192, Bro. George Osborne of Keystone 235, and others. A committee consisting of Bros. Folger, Willets and Van Tassel was formed to draw up a plan for the formation and organization of a new Grand Lodge.

About the time of the organizational meeting, Keystone 235 and Benevolent 192 surrendered their warrants and withdrew from the regular Grand Lodge under implied censure. (1)

On June 20, a tiled meeting was held at Tollerton Hall as Benevolent Lodge 1 (presumably a renumbering of Benevolent 192). (2) The presiding Master and Wardens were Bro. Willets, W.M., Bro. John Syms, S.W., and Bro. Van Tassel, J.W. (Willets was also W.M. of the original Benevolent 1 of SJGL.) Delegates and committees from Worth 210, Independent Royal Arch 2, Eastern Star, Lebanon 13, Keystone 235, Hyatt 205, Delta 242, York 197, Independent 185 and other lodges were present. Several of these lodges were originally SJGL lodges made regular in the union of 1850 - to give their SJGL numbers, Benevolent 1, York 3, Independent 7, Lebanon 13, Hyatt 24, and Worth (u.d.). Keystone was formed under the regular Grand Lodge in 1851, but many of its founding members hailed from SJGL lodges Silencia 2 and Darcy 9. (34)

The committee appointed on June 13 presented a series of grievances against the regular Grand Lodge, including the election and installation of Walworth, alleging that his supporters intended to make him "Grand Master for Life"; the expenses of the Grand Lodge; its power over and "taxation" of subordinate lodges; and unfairness in the

trial of Masonic offences in the Grand Steward's Lodge (many of the SJGL leaders were subjected to such discipline). The committee recommended withdrawal from the existing Grand Lodge and formation of a new Grand Lodge, which would have power limited to chartering new lodges, enforcing the Ancient Constitutions, the Landmarks and the Work – and all Master Masons would be empowered to attend and vote in its Communications. (2)

The report of the committee was adopted unanimously, and all present resolved to form and revive St. John's Grand Lodge. The newly formed grand body proceeded to elect officers for the remainder of their Masonic year, which they took to begin on the second Tuesday of September (the usual anniversary of SJGL). The installation of grand officers was held on June 24, 1853 at the Keystone Hotel, owned and operated by Henry C. Atwood, the principal behind the original SJGL. The organizers of RSJGL denied that Atwood had anything to do with its revival, and claimed that he peremptorily refused to be involved. (2) However, by at least as early as November 1854, Atwood led the RSJGL as its Grand Master for a portion of its brief existence. (3)

Of the original SJGL lodges, only Benevolent and Keystone joined this supposed revival as entire lodges. In Worth 210, Ewing sought to have the lodge (of which he was WM) surrender its charter, presumably to join RSJGL, but when put to a vote on June 21, only 6 of 55 members voted in favor of this action. Ewing and the Wardens of the lodge (Robert E. Roberts, SW and James Ellis, JW) immediately resigned their membership. (5)

It is difficult to ascertain the course and activities of RSJGL after its founding weeks. It was poorly managed and apparently did not publish its proceedings as the regular and Phillips grand lodges did. According to R.' W.'. Peter Ross, ***"Practially it had no history, or, rather, its history was so ignoble even to its leaders that full minutes of its doings were not kept. It established Lodges of which no trace or record remains . . ."*** (28)

Indeed, prior to this work underlying this paper, there was no known list of RSGJL's lodges. Even the total number of their lodges is uncertain. In a November 1854 circular letter to the members of RSJGL, (3), Atwood stated that it began with two lodges (Benevolent and Keystone) and a few members from other lodges. The letter states that by that date, RSGJL had 10 lodges with 50 to 75 members each. In a letter of September 14, 1858, Atwood claimed 14 lodges with about a hundred members each. (8) The list of lodges provided here was compiled primarily by backtracing from the regular lodges formed after the demise of RSGJL, supplemented by searches of newspapers, journals and other public records. The list is not believed to be complete. Lodge 10 is still unknown, and other lodges may have been created and erased without leaving track nor trace.

An activity of RSJGL which received a mention in the New York Times was a celebration of St. John the Baptist's Day in 1857. (34) This was said to be "the first festival held by St. John's Grand Lodge since its reorganization in 1852 [sic]." "There was a large attendance of delegates, and considerable enthusiasm was manifested. Arrangements were made for holding a festival at the Astor House on the evening of the 24th of June, putting the tickets at \$5 each. Hon. John Wheeler, of States Rights' Lodge No. 6, will be invited to preside." "More than three hundred tickets were disposed of upon the spot."

The RSJGL had a terrible reputation among the regular Craft. It was branded "spurious," "irregular," and "clandestine," and was said to make Masons of anyone who would join the institution at any price they could get – it was said that Atwood would confer the degrees of Masonry in his own hotel, for the price of a bottle of wine. (3) R.' W.'. Peter Ross, in his *Standard History*, uses some choice language to describe this schismatic body: "an ugly ulcer, too foul to be treated otherwise than by lopping off the entire part affected. There never was any Masonic schism more uncalled for in its inception, more degrading in its story than this" – "its aim was to form Lodges and manufacture Masons at the smallest cost – at any cost." -- "Foredoomed to failure from its inception," "cheap and nasty," "Masonic treason of the worst possible description." (28)

In his circular letter of November 1854, Atwood bitterly defended the legitimacy of the RSJGL and shot back accusations at his critics and the regular Grand Lodge, accusing that body of harboring "public swindlers," "seducers," "counterfeiters," and "highwaymen" who have emerged from the prison-house with a ruined reputation, and make for the Order as a stepping-stone to lead them again into favour, and open the door to commit new depredations," their officers "waiting at the gallows-foot with a band of music and insignia of the Order, to convey the felon to his last resting place, when the executioner shall have finished his work upon the victim." (3)

The unity of RSJGL began to crack in November 1856, when the members of Ionic 12 and Lebanon 13 disclaimed and renounced all allegiance to that body and petitioned DGM Robert Macoy for dispensation to organize and establish a lodge under the regular Grand Lodge. These persons were "healed" and were permitted to form Mosaic 418. (17) Mosaic prospered reasonably well, however, many of the members who came from RSJGL were "tainted more or less with a spirit of opposition and dissatisfaction, and not being able to gratify that spirit soon lost interest in the Lodge and Masonry and dropped out, a number being unaffiliated each year." (18)

The next lodge to defect was Cassia 4. In a petition to DGM Macoy dated April 15, 1858, its officers and members stated that their lodge was then "working under the jurisdiction of what claims to be St John's Grand Lodge of F.&A.M.," and that "wishing to become identified with the proper and constitutional body, respectfully request you to

grant us a dispensation to empower us to assemble as a legal lodge under the jurisdiction of your G L.” (23) Dispensation was granted on April 29, and at the Annual Communication for that year, Grand Master John L. Lewis made the following remarks (29):

Of the number of those to whom dispensations have been issued, none gave me greater pleasure than that to Cassia Lodge, in Williamsburgh. This lodge had heretofore worked under the authority of a pretended Grand Lodge located somewhere in this city. Becoming satisfied that they were in error, they, by an unanimous vote, resolved to renounce their allegiance to their assumed superior, and to come within the fold of legitimate Masonry in the State of New York, and presented their petition accordingly.

The R. W. Deputy Grand Master was deputed to heal them individually, which was done, and upwards of one hundred good and true men and masons enrolled themselves under our banner. The dispensation asked for was issued to them and application will be made for a warrant at our present session.

Although it formed no part of the motives which influenced the Grand officers in their action, I trust it will not be without its permanent effect. If the misguided men who adhere to irregular or clandestine organizations and positions claiming to be masonic, possessed the candor or magnanimity of the brethren of Cassia Lodge in avowing their fault, they would find no occasion to regret that they had trusted to the kindness and fraternal feeling of this Grand Body; the most fruitful theme of animosity and disunion both within and without our borders would be removed from discussion, and the Grand Lodge of New York could go on in her errand of mercy and benevolence without an obstacle to stay its progress.

The negotiation between our body and Cassia Lodge was terminated in less than one hour, and it is henceforth to become an equal and honored subordinate. There was no humbling itself even to be exalted, which is elsewhere deemed to be meritorious, but a simple determination to do right and abide the consequences.

The end came for RSJGL in June 1859, after a mere six years of existence. Oddly – or perhaps not so oddly considering the shambolic management of RSJGL – the dissolution was effected in a subordinate lodge, St. John’s 1. “Soon after its [St. John’s] organization, several members, having awakened to the conviction that they were not a legitimate body, became dissatisfied and withdrew. Efforts were made to heal the existing difficulties and bring the Lodge under the jurisdiction of the Grand Lodge of the State of New York. Foremost among these was Wor. Bro. Salmon Winchester, Master of St. John’s Lodge No. 1, who was also Secretary of the St. John’s Grand Lodge. His first step was to attempt the disbandment of this Body. Accordingly, on the evening of June 7, 1859, he offered a motion, which was seconded by Bro. Aaron Morley, Senior Warden of St. John’s Lodge No. 1, to disband the Grand Body. The motion prevailed and the Grand Body subsequently disbanded.” (7)

News of the self-dissolution of RSJGL was soon known to the regular Grand Lodge, which was then holding its Annual Communication for 1859. On June 11, the Committee on the Condition of Masonry presented the following report:

Whereas, An organization, bearing the name of St. John’s Grand Lodge, have disbanded, and are desirous of coming under the jurisdiction of this M.W. Grand Lodge; and

Whereas, There are many difficulties existing in the consummation of this object, arising out of the circumstances of their organization, and the manner in which they have made masons; and

Whereas, Justice to the Grand Lodge of the State of New York, as well as to those brethren who have estranged themselves from us, is demanded; therefore

Resolved, That a committee of five be appointed, to whom shall be referred the matter, with power, under the direction of the M.W. Grand Master, upon the terms stated in a letter from the M.W. Grand Master to R.W. J.W. Simons [Deputy Grand Master], and is as follows:

1. A discontinuance of Grand Lodge organization of the St. John’s Lodge.
2. A discontinuance of these several lodge organizations.
3. A healing of all the persons made masons in them individually who may be found worthy.
4. The payment of an additional sum, equal to the amount required in our jurisdiction on the making of masons.
5. The organization of these brethren into lodges U.D., to whom such sums shall be paid – the dispensation is to be without charge, and they to retain their funds and property.

The matter of winding-up the RSJGL was referred to DGM Simons, who invited the principals of the former RSJGL lodges to meet with him, settle their finances, and provide lists of members good standing. He then “healed” the RSJGL members, in a separate proceeding for each lodge, which took about four weeks to complete. Each lodge then petitioned for a dispensation, for which he charged the constitutional fee, later returned to them. (31)

The demise of the Revived St. John’s Grand Lodge marked the end of the Age of Schisms in New York.

Known Grand Officers of RSJGL

Little is known of the Grand Officers of this poorly-documented body, however the following officers are identifiable in from various sources. (The RSJGL should not be confused with the Phillips Grand Lodge or the Atwood Scottish Rite, which were separate bodies.)

At the inception of RSJGL in June 1853, the following grand officers were elected or appointed, listed with their (former) affiliations. These were for the first, partial, Masonic year of RSGJL, which began on the second Tuesday of September (as did the original SJGL). (2)

Grand Master	Richard Thum	York 197
Deputy Grand Master	Charles G. Waterbury	Atwood 208
Senior Grand Warden	R.S. Van Tassel	Hyatt 205
Junior Grand Warden	Andrew J. Fisher	Keystone 235
Grand Secretary	Charles W. Willets	Benevolent 192
Grand Treasurer	Robert E. Roberts	Worth 210
Grand Chaplain	James G. Kent	Independent 185
Grand Pursuivant	Thomas Abbott	Independent 185
Grand Tiler	James Stewart	Independent 185
Grand Marshal	Joseph F. Rose	Benevolent 192
Grand Standard Bearer	John B. Ewing	Worth 210
Grand Sword Bearer	Gilbert M. Platt	Keystone 235
Grand Steward	H. Thompson	Keystone 235
Grand Steward	G.L. Osborne	Keystone 235
Senior Grand Deacon	John Woods	Keystone 235
Junior Grand Deacon	George T. Dollinger	Keystone 235

Sep. 1854 – Sep. 1855: Henry C. Atwood, Grand Master; Charles W. Willets, Grand Secretary (3)

Sep. 1856 – Sep. 1857: John H. Hyde, Jnr Grand Warden (34)

Sep. 1857 – Sep. 1858: George Ely, Grand Master (7)

Sep. 1858 – Jun. 1859 (dissolution): Salmon Winchester, Grand Secretary (7)

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2. *Statement of Proceedings Relative to Grievances Existing in the Grand Lodge of the State of New-York, and the Reasons for Reviving St. John’s Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the State of New York* (New York: Charles Shields 1853).
3. Henry C. Atwood, *Circular Letter of the M.W. Grand Master of St. John’s Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the State of New York, to the Subordinate Lodges Under Its Jurisdiction* (New York: Charles Shields, 1854).
4. *Opinion of Chancellor Walworth, upon the Questions Concerning the Late Masonic Difficulties in the State of New York: Together with the Action of the Grand Lodges of Massachusetts, Kentucky, South Carolina, District of Columbia, Rhode Island, and Illinois, upon the Same Subject* (New York: Br. Narine, 1849).
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6. John G. Baker, “The Atwood Grand Lodge” in *Miscellany of the Masonic Historical Society of the State of New York* (New York 1902).

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16. "Keystone's Story," *Masonic Standard*, vol 1. no. 24, Sep. 24, 1898.
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21. "Tecumseh Lodge," *Masonic Standard*, vol 3. no. 2, Apr. 22, 1899.
22. "Stella Lodge No. 485," *Masonic Standard*, vol 8. no. 49, Dec. 5, 1903.
23. Cassia 445, Grand Historian questionnaire, on file in Livingston Library
24. Keystone 234, Grand Historian questionnaire, on file in Livingston Library
25. Pyramid 490, Grand Historian questionnaire, on file in Livingston Library
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27. William H. Slater et al., *History of Stella Lodge* (Brooklyn: W.C. Niper & Co., 1910)
28. Peter Ross, *A Standard History of Freemasonry in the State of New York Including Lodge, Chapter, Council, Commandery and Scottish Rite Bodies* (New York and Chicago: The Lewis Publishing Co., 1899) ch. 12 & 15.
29. *Proceedings of the Grand Lodge of F.&A.M. of State of New York* (New York: Bro. Narine, 1858) at 42.
30. *Proceedings of the Grand Lodge of F.&A.M. of State of New York* (New York: Bro. Narine, 1859) at 255.
31. *Proceedings of the Grand Lodge of F.&A.M. of State of New York* (New York: Macoy & Sickels, 1860) at 38-39, 160.
32. *Proceedings of the Grand Lodge of F.&A.M. of State of New York* (New York: J.J. Little & Ives Co., 1909) at 111.
33. *Opinion of Chancellor Walworth, Upon the Questions Connected With the Late Masonic Difficulties in the State of New York: Together With the Action of the Grand Lodges of Massachusetts, Kentucky, South Carolina, District of Columbia, Rhode Island, and Illinois, Upon the Same Subject* (New York: Br. Narine, 1849).
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36. Edgar T. Stewart, *History of Keystone Lodge, No. 234, F&AM from 1851 to 1853 - Keystone Lodge, No. 234, F&AM from 1859 to 1907* (Mt. Vernon NY: Daniel Lewis)
37. Master Mason certificate issued by Liberty Lodge 7, Sep. 3, 1854 (collection of Bradley S. Corsello)
38. James Gordon Bennet, *History of Manhatta Lodge No. 489* (New York: O.H. LaBarre 1928)
39. Manhatta 234, Lodge History, on file in Livingston Library

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Second St. John's Grand Lodge
Atwood Scottish Rite
1854-1858

Compiled by R.'W.'. Gary L. Heinmiller
1 Apr 2020

The Second [or Revived] St. John's Grand Lodge [RSJGL] saw a brief revival from 1854 until 1858. As noted in his Standard History of Freemasonry, by Peter Ross, Vol. I, of the RSJGL "Practically it had no history, or, rather, its history was so ignoble even to its leaders that full minutes of its doings were not kept. It established Lodges of which no trace or record remains, it granted dispensation when asked for and for all sorts of purposes, it prostituted Masonry to non-Masonic purposes . . ."

Historically the RSJGL was therefore more or less a footnote in the History of New York Freemasonry until W. Bradley Corsello rummaged through the 'rubbish heap' which resulted in his presentation on Liberty Lodge No. 7 at The Chancellor Robert R Livingston Library, which may be viewed at <https://youtu.be/BOmUKv5JYA0> .

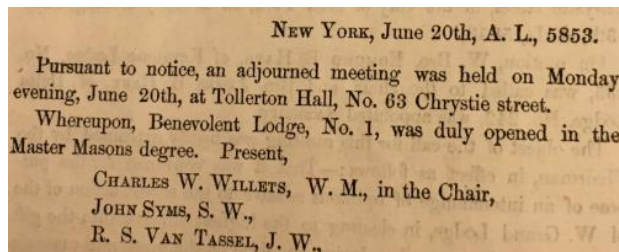
In the course of his presentation he alludes to the Revived St. John's Grand Lodge, and displays the below chart:

Subordinate Lodges of the Revived St. John's Grand Lodge	
Eureka Lodge 1	Dissolved before June 1858
St. John's Lodge 1	Became Zeredatha Lodge 483 (still meeting)
Keystone Lodge 2	Rejoined as No. 285 under its old charter
Freeman's Lodge 3	With Ionic 12 became Ionic Lodge 486
Cassia Lodge 4	Became Cassia Lodge 445
Liberty Lodge 7	Instituted May 1854, dissolved before June 1859
Manhattan Lodge 8	Became Manhatta Lodge 489 (still meeting)
Phoenix Lodge 9	Became Tecumseh Lodge 487
Ionic Lodge 12	With Freemans Lodge 3 became Ionic Lodge 486
Lebanon Lodge 13	Became Mosaic Lodge 418
Trowel Lodge 14	Became Stella Lodge 487
Columbian Lodge 15	Became Columbian Lodge 484 (still meeting)
Pyramid Lodge 16	Became Pyramid Lodge 490 (still meeting)

Other than this chart, there is very little known about these Lodges, other than what he has compiled above, or what I have compiled below regarding them.

Fraternally yours,
R.'W.'. Gary L. Heinmiller

Benevolent 1 Mentioned in Circular of Grievances. Page 3



Benevolent 1, St. John's GL; revived as No. 192 at Union of GL NY; surrendered 16 Jun 1853.

Eureka 1 Dissolved before Jun 1858

243 Eureka New York Warrant 26 Dec 1851;

Silentia 360 chartered 13 Jun 1823; forfeit 9 Aug 1837 to become No. 2, St. John's GL;

York 367 chartered 13 Jan 1824; forfeit 9 Aug 1837 to become No. 3, St. John's GL;

York 3 chartered 27 Sep 1837, St. John's GL;

Worth U.D. under dispensation, St. John's GL, ca 1850;

United States 26 chartered, St. John's GL, ca 1850;

27 Dec 1850 Silentia 2 revived as Silentia 198 at Union of GLNY;

York 3 revived as York 197 at Union of GL NY;

Excelsior 17 revived as Excelsior 207 at Union of GL NY;

United States 26 revived as United States 207 at Union of GL NY;

Worth U. D. revived as Worth 210 at Union of GL NY;

Eureka 243 chartered; 26 Dec 1851;

Excelsior 195, York 197, Silentia 199, United States 207 and Polar Star 24 consol to form Peerless 195, 27 Oct 1967;

Eureka 243 consol with Cyrus 208 to form Cyrus Eureka 208, 2 May 1972;

Cyrus Eureka 208 consol with Eastern Star 227 to form True Light 208, 8 May 1794;

True Light 208 merged with and became Peerless 195, 10 Aug 1983;

Peerless 195 consol with Franklin 216 to form Franklin Lodge No. 195, 11 Jul 2002.

In 1837 the Deputy Grand Master issued an edict forbidding a procession by the Lodges on June 24th of that year. Differences of opinion against this edict resulted in the formation of the St. John's Grand Lodge. Thus a strange anomaly was presented by the existence of two Grand Lodges in New York State, and the advancement of Masonry was definitely retarded. This separation existed for thirteen years, and in 1850 a union satisfactory to both factions was effected. The consolidation was followed by a great revival of interest in the Craft, and the formation of many new Lodges.

At the union of the Grand Lodge of New York and the St. John's Grand Lodge, Darcy Lodge No. 9 of the St. John's body, was received into fellowship with the consolidated Grand Lodge, and was given No. 187. It is stated, on fairly reliable authority, that the organization of Eureka Lodge was the outcome of the differences of opinion between the brethren of Darcy Lodge on the subject of the St. John's Grand Lodge.

St. John's 1 Became Zeradatha 483 (still meeting)

483 0483 Z **Zeredatha** Brooklyn Kings; Warrant 05 Jun 1860; Prev. warrant under St. John's GL, 28 Jun 1858

Keystone 2 Rejoined as No. 285 [235] under its old charter

235 **Keystone** New York Warrant 03 Sep 1851; Keystone 235 surrendered 1853; revived 6 Jun 1860; **Warrant surrendered when it took part in the revival of St. John's GL. Returned to NYGL jurisdiction in [12 Jun] 1860 receiving its old charter and number.**

Freemen's 3 With Ionic 12 became Ionic 486

3 0003 F Freeman's, New York Warrant before 1859; see Ionic No. 486

486 0486 I **Ionic** New York Warrant 08 Jun 1860; met at St. John's Hall, 181 Bowery; formed with some 'healed members' of Freeman's Lodge No. 3; Golden Rule 770 consolidated with Ionic No. 486 to be known as Golden Rule Ionic, 7 May 1969

Cassia 4 Became Cassia 445

445 Cassia Brooklyn / Manhattan 2K; Warrant 22 Jun 1858; **Originally warranted in 1852 or 1853 by the revived St. Johns GL as No. 4;** merged with Adytum-Paragon 640 to become Cassia-Adytum 445 [q.v.], 7 Aug 1987; Cassia-Tuscan 445 changed its name to Cassia No. 445, 26 Sep 2007

States Rights' 6 Dissolved before Jun 1859

Liberty 7 Instituted May 1854; dissolved before Jun 1859

Manhattan 8 Became Man[a]hatta 489 (still meeting)

489 0489 M **Manahatta** New York; Warrant Aug 1859; 135 page Lodge History written 1928; Manhattan 8 [chartered 1855 by the 2nd St. John's Grand Lodge] revived at Manahatta 489, Aug 1859; Hiram 449 and Manahatta 489 consol to form Manahatta 449, 17 Dec 1975

Phoenix 9 Became Tecumseh 487

9 Phoenix New York; Warrant 05 Dec 1854; Revived St. John's Grand Lodge

487 0487 T Tecumseh New York; Warrant 8 Jun 1860; Tecumseh 487 consol with Normal 523 to form Normal 487, 23 May 1977

11 Atwood New York; Warrant 30 Jul 1858 [?]

Ionic 12 With Freeman's 3 became Ionic 486

486 0486 I Ionic New York Warrant 08 Jun 1860; met at St. John's Hall, 181 Bowery; formed with some 'healed members' of Freeman's Lodge No. 3; Golden Rule 770 consolidated with Ionic No. 486 to be known as Golden Rule Ionic, 7 May 1969

Lebanon 13 Became Mosaic 418

13 Lebanon New York; Warrant 27 Dec 1847 [1st St. John's Grand Lodge]; became No. 191, GLNY 26 Dec 1850 418 Mosaic New York; Warrant ca 1857; Mosaic 418 consol with Monitor 528 to form Monitor Mosaic 418, 10 Dec 1971; Crescent 402 consol with Monitor Mosaic 418 to form Monitor Crescent Mosaic 402, 15 Jun 1979

Mosaic Lodge was organized at 132 Bowery, with a membership of 10, on the evening of November 24, 1856, by virtue of a dispensation granted by Right Worshipful Robert McCoy, Deputy Grand Master, and was opened in person by him, assisted by District Deputy Grand Master, Right Worshipful John W. Simons, who afterwards became Grand Master. Worshipful Joseph Hodgman was installed as Master. The same evening 48 Masons, who previously had been working under a charter granted by the body known as the St. John's Grand Lodge, having petitioned to be received into the jurisdiction of the Grand Lodge of the State of New York, and having complied with all the ancient usages and requirements of the Fraternity, were received as members of Mosaic Lodge.

Trowel 14 Became Stella 487 [485]

485 0485 S Stella Brooklyn Kings; Warrant 16 Jun 1860; Trowel 14, 1st St. John's GL, became Wyandank U.D. 27 Jul 1859 and Stella No 485, 16 Jun 1860; Commonwealth 409 consol with Stella 485 to form Commonwealth Stella, 12 Nov 1960; Greenpoint 403 consol with Commonwealth-Stella 409 to form Commonwealth-Greenpoint 403 [GL Proc 1983]

On July 27th, 1859, a dispensation was granted by the M. W. Grand Master to Charles W. Willets, Peter J. Creighton, Jeremiah Box, John R. Weyant, Tunis Tremper, John J. Morris, Isaac Haines, James Patten, James S. Serene, William Parker, W. H. Smith, John H. Buckley, George A. Scales, James W. Flinn, David S. Steward, William E. Quinn, David Smith, Elijah R. Graves, Jeremiah B. Tungney, John H. Mills, Stephen Jessup, Andrew B. Purdy, Martin H. Beebe, Daniel H. Cleanes, Joshua A. Wells and Abner Beebe, formerly members of Trowel Lodge No. 14, warranted by the Atwood or St. John Grand Lodge, to establish a Lodge in Brooklyn, to be known as Wyandank Lodge. Bro. Charles W. Willets being named as Master, Peter J. Creighton, Senior Warden, and Jeremiah Box, Junior Warden; before a year expired the members voted to change the name from Wyandank to Stella, after the infant child of Bro. Joseph Short, and was duly instituted under Charter, dated June 16th, 1860, issued by M. W. Grand Master John W. Simons, and to be known as Stella Lodge No. 485, to meet in Brooklyn on Thursday evening of each week.

Columbian 15 Became Columbian 484 (still meeting)

Warrant 4 Dec 1855

484 0484 C Columbian New York / Manhattan; Warrant ca 1860

Pyramid 16 Became Pyramid 490 (still meeting)

490 0490 P Pyramid New York / Manhattan; Warrant 22 Jun 1860

Ref. Grand Lodge digitized Lodge Files – Keystone Lodge Nos. 2 and 235

HISTORY

OF

Keystone Lodge, No. 235, F. & A. M.

FROM

1851 to 1853

Keystone Lodge, No. 235, F. & A. M.

FROM

1859 to 1907

Now located in the Livingston Room, Masonic
Hall, 23rd Street and Sixth Avenue
New York

By EDGAR T. STEWART

Daniel Lewis, Printer, Mt. Vernon. N. Y.

there were three Grand Lodges in the State of New York, and after the union there still remained two. In 1853 an attempt was made to revive the St. John's Grand Lodge, and for a short time that revised body had a fitful and doubtful existence. Few lodges or brethren followed the leaders in their protest against the installation of M. Wor. Reuben H. Walworth as Grand Master, but there were enough to keep up an unpleasant turmoil. After the revived St. John's Grand Lodge had died out the Phillip's Grand Lodge and the Grand Lodge of New York continued their separate organizations until 1858 when each took the other into fellowship, "kissed and made up."

It is not surprising that with such a spirit ripe in the Grand Lodge the same disposition to set up for themselves should be found among the Lodges and individual brethren. During this period of unrest a number of Lodges were formed, many of them no doubt were organized with the desire and intention of benefiting Masonry. Others were formed by brethren ambitious for office, and some because of disagreements in Lodges. We find a number of Lodges formed at this time had barely sufficient signatures to ask for a dispensation. These Lodges, however, all had a wonderful vitality, and most of them continued to exist.

On July 11th, 1851, a number of brethren, led by W. Bro. Edmund B. Hays, petitioned the Grand Master, M. Wor. Oscar Coles, for

Keystone Lodge, No. 235, F. & A. M.

1851—1853

THE union between the Grand Lodge of New York and the St. John's Grand Lodge were effected on December 27th, 1850. It was the settlement of a long standing disagreement which lasted for thirteen years, and it was hoped that all differences between the brethren of these two bodies would be forgotten and that peace and harmony would prevail. This union, while it was a glorious consummation, for which many had labored long and faithfully, did not unite the entire craft under one head. In 1849 there was a secession from the Grand Lodge, and another body was formed, but who it was that seceded it is hard to determine from the history that has come down to us, or from those brethren still living who participated in the strife, for both the Phillips or Herring Grand Lodge and the Grand Lodge of New York, each claimed to be the only legally organized body, and the only proper Masonic authority in the jurisdiction.

At the time the union of 1850 was effected

a dispensation to form Keystone Lodge. The Grand Master granted their request and issued his dispensation dated July 19th, 1851. The new Lodge was recommended by Silencia Lodge, No. 198. The eight brethren named in the dispensation were Edmund B. Hays, William Work, Andrew J. Fisher, Gilbert M. Platt, Elijah H. Purdy, James Wood, John C. Burns and Nicholas Slater. Seven of them were from Silencia Lodge. Brother Hays was raised in Darcy Lodge, No. 187.

The Lodge started out with bright prospects and promise of success. During the first year of its existence twenty-two were received by initiation and ten by affiliation.

In 1851 Pythagoras Lodge, No. 86, gave up its warrant from the Grand Lodge of New York and accepted one from the Grand Lodge of Hamburg, Germany. This led to a long and unpleasant controversy between the two Grand Lodges. Two or more Lodges were chartered by the Hamburg body.

On March 1st, 1853, the Grand Lodge adopted a resolution: "That the Grand Lodge disapprove of any Lodge meeting in any hall occupied by bodies which are regarded by this Grand Lodge as irregular."

Keystone Lodge, at that time, held its meetings in Pythagoras Hall in which the irregular Pythagoras Lodge met.

At a special session of the Grand Lodge held in the Apollo Rooms, 410 Broadway

June 7th, 1853, the Grand Master in his address stated.

"Some one or two Lodges in this jurisdiction, I am informed have rented, or determined to occupy rooms in the same building with Pythagoras Lodge. This measure has been demonstrated against and very properly, by the Deputy Grand Master, and the Grand Lodge at the quarterly meeting passed a resolution deprecating it; but I am assured that it is notwithstanding persisted in. The danger of demoralizing the allegiance due from the Craft to the Grand Lodge by such intimate connection with the place of meeting of a rebellious body, is the great reason why it should not be permitted, and the authority of the Grand Lodge to control the place of meeting of its subordinates, or to recall the Charter in case of disobedience is so clear that it would seem that no subordinate Lodge would persist in a refusal to comply with its requisition. Such action on the subject is recommended as the Grand Lodge may seem necessary."

After some other business had been transacted M.: W.: Bro. H. C. Atwood called up a resolution of Wor. Bro. King, as to meeting in certain halls. When the following protest of Keystone Lodge, No. 235, was read:

To the M.: W.: Grand Lodge of the State of New York:

At a regular meeting of Keystone Lodge, No. 235, held in Pythagoras Hall, Tuesday

three years occupied the Lodge room there. They being under the jurisdiction of this Grand Lodge, while German Union Lodge under the jurisdiction of the Grand Lodge has also met there during the whole time, yet these bodies have peaceably and quietly enjoyed the privilege and this Grand Lodge knowing these facts, has never found any fault with their proceedings or assumed the power of prohibiting the same. We consider ourselves entitled to equal rights with the before-mentioned bodies, belonging as we do to the same compact with them. We have no connection with Pythagoras Lodge whatsoever in thus occupying the room, and even the contract for the said room was not made with Pythagoras Lodge, but with the President of the Association, which was chartered by the Legislature of this State.

Under these considerations we deem it a duty to declare that the W.: Master of that Lodge being either exceedingly ignorant of his duty as a Master of a Lodge or as a Mason of the very first principle of the order, or else being actuated by malicious feeling, has violated his duties as a Master Mason in which he is fully bound always to hail, answer and obey. We, therefore, enter our "solemn protest" as one of the bodies that compose this compact.

Resolved, That the above protest be forthwith transmitted to the Grand Lodge now in session and that Keystone respectfully awaits their answer.

evening, June 7th, 1853, the following protest, with resolution appended, was unanimously passed, to wit:

We hereby solemnly protest against the confirmation of that portion of the minutes of the Grand Lodge at its special communication held at the Medical College in Crosby Street, granting a warrant to Continental Lodge on the following grounds, viz.:

That the Master of the same is altogether incompetent to discharge his duty, and is an improper person to trust the warrant with, for the following reason:

That he has assumed a power not contained in his warrant, and a power which the Grand Lodge has never yet been assumed, to fix the place for any Lodge to meet. By denying admission to his Lodge of a member of Keystone Lodge who was duly and properly vouched for on the ground as he expressed himself, viz.: "That Keystone Lodge met at Pythagoras Hall, and that he would admit no member hailing from any lodge that did meet there."

We deny the right of the Grand Lodge to prohibit occupying that room, it being perfectly safe from the public gaze, that right not being sanctioned by any article in the Constitution, or any precedent.

On the contrary, we have a precedent in our favor viz.: That at Warren Hall, Zschoke Lodge, German Pilgrim Lodge and La Union Francais Lodge have for the period of the last

I certify that the above is a true copy from the Minutes of the Lodge and hereby sign the same and affix the seal of Keystone Lodge.

Andrew J. Fisher, W. M.
John Wood, Sr. W.
Gilbert M. Platt, Jr. W.

Geo. L. Osloom,
Sect'y *pro tem*.

As far as we can learn no answer was ever received to this protest.

In the latter part of the year 1853, W.: Bro. Andrew J. Fisher returned the warrant of Keystone Lodge, No. 235, to the Grand Master.

Keystone Lodge, No. 235, F. & A. M.

1859—1907

SEVERAL of the brethren assembled on this evening of July 5th, 1859, when a petition was presented to the M.: W.: Grand Master asking permission to revive Keystone Lodge, No. 235 and requesting the return of the old warrant. W.: Bro. Edmund B. Hays was named as Master, W. H. Jarvis as Senior Warden and Thomas Clarlock as Junior Warden. This petition was endorsed and recommended by Munn Lodge No. 190, and Piatt Lodge, No. 194.

An adjourned meeting of the members of the late Keystone Lodge, No. 2 was held at St. John's Hall, No. 181 Bowery.

(It would seem from this that the Number 2 would indicate that after the surrender of the warrant of Keystone 235 in 1853, that this became a constituent of the Atwood Scottish Rite which flourished for a short time about that period).

W.: Bro. Hays presided in the chair, Bro. Joseph J. Jennings moved that the properties, monies, etc., belonging to the late Lodge be transferred to the present Lodge, which he withdrew at the suggestion of Bro. Lovegrove, and a committee of three were appointed to confer with the Trustees of the late Lodge

Redmayne, L. C. Browning, E. F. Thayer, N. T. Neville, M. Pearson and P. C. Mauney having paid the constitutional fee, were introduced and the prescribed form having passed through with they were declared members of Keystone Lodge, U. D.

The Committee on By-Laws and Constitution presented a series of the same which were adopted.

The Lodge then proceeded to elect officers to fill the vacant stations until the Lodge shall have received its warrant with the following result:

- Bro. John W. Goetz, Treasurer.
- " Wm. Quail, Secretary.
- " George Quail, Senior Deacon.
- " Richard Dunne, Junior Deacon.

Bros. Anson House, Aaron Butterfield and Merrick Pearson as Trustees.

At the Communication held August 30th, 1859, a committee was appointed to procure a Square and Compass and Holy Bible to be used in the examination of visitors.

It would seem that correspondence between the Lodges at this time was not as courteous or conducted in that fraternal spirit as is now the universal custom, as evinced at the 23rd Communication of Keystone Lodge, held January 17th, 1860, as follows:

A communication was read from Washington Lodge of Elizabeth, N. J., granting permission for this Lodge to heal Bro. Benjamin

and solicit the loan of the paraphernalia until otherwise disposed of. The dispensation empowering the members to work under the name of Keystone Lodge and under the jurisdiction of the Most Wor. Grand Lodge of the State of New York, was presented by R.: W.: District Deputy Grand Master John W. Simons, which was read by the Secretary and under the authority thus conferred. W.: Bro. Edmund B. Hays, as W.: Master, proceeded to open the Lodge in the Master Masons Degree in due form.

R.: W.: Bro. Simons then addressed the brethren calling their attention to the provisions of the By-Laws and Constitution of the Grand Lodge and urging them to act agreeably to them.

On motion a committee, consisting of the three first officers of the Lodge and the secretary of the meeting, were elected to draft a series of By-Laws and Constitution for the government of the Lodge.

Bro. Mather moved the sum of fifteen dollars be adopted as an initiation fee, but at the suggestion of R.: W.: Bro. Simons he withdrew his motion and the sum of twenty dollars was adopted. Bro. Wm. Quail acting as secretary.

The second regular meeting of Keystone Lodge, U. D., was held August 9th, 1859. After the reading of the minutes for information Bros. H. D. Alcock, Thomas Jones, Wm.

C. Pierson, but refusing to allow us to heal Bros. Green and Tucker which was received and entered on file.

The following preamble and resolution was presented by the committee appointed to wait upon the above Lodge in relation to the healing of the above brethren, which was unanimously adopted.

New York, Jan'y 17th, A. L., 5860.

To the Officers and Brethren of Keystone Lodge, U. D.

Brethren:

The committee who were appointed to present a respectful Memorial to Washington Lodge, No. 33, of Elizabeth, N. J., in regard to the healing of Messrs. Green, Tucker and Pierson, would respectfully beg leave to offer the following preamble and resolution:

Whereas Messrs. Green, Tucker and Pierson, of Elizabeth, N. J., were regularly initiated, passed and raised to the S. D. of M. Mason in Keystone Lodge, No. 2, then under the jurisdiction of St. John's Grand Lodge of the State of New York, and

Whereas At the last June Communication of that Grand Body its organization was dissolved and the members composing those Lodges were healed and its Lodges received dispensations from R.: W.: D. G. M. Bro. Simons to continue their labors in a legal and constitutional manner under the jurisdiction of

the Grand Lodge of the State of New York, and

Whereas. At the healing of the members of Keystone Lodge, No. 2, by the R. W. D. G. Master Bro. Simons, the said Washington Lodge did protest against the healing of the above named brethren of their Lodge, and

Whereas. A respectful and fraternal memorial was presented to said Washington Lodge of Elizabeth City, by a committee of three from Keystone Lodge, U. D., appointed for that purpose, requesting permission from said Lodge of Elizabeth to heal the above named brethren of the late Keystone Lodge, No. 2, and

Whereas. When said memorial was presented to Washington Lodge of Elizabeth, by said Committee, it was instantly laid upon the table, thereby not only treating said Committee in an un-Masonic manner, but directly insulting Keystone Lodge, U. D., and

Whereas. A few of the members of said Washington Lodge of Elizabeth, a few days after did hold a caucus upon the subject at the house of Bro. Oakley of said city, and at the next communication of said Lodge, that body did refuse, and ever will refuse to grant permission for Keystone Lodge to heal two of the above named members of the late Keystone Lodge, No. 2, namely: Messrs. Green and Tucker, and refusing to assign any cause for so doing. Not only to said Committee but to

Keystone Lodge, U. D., thereby treating said Lodge in an un-Masonic manner, being a precedent in our opinions never before known in the annals of our time-honored institution, and also a stigma upon the escutcheon of masonry, therefore be it

Resolved, That as Washington Lodge, of Elizabeth, has refused to assign any cause or reason why Messrs. Green and Tucker should not be healed, thereby refusing to place them upon a level with the rest of the members of the late Lodge, Keystone Lodge, U. D., treat with silent contempt the action taken by Washington Lodge, of Elizabeth, in the matter, and would henceforth hereafter and forever feel that the ancient and honorable usage, intercourse, friendly and Masonic feeling and correspondence has been violated by them, as we consider their acts uncourteous, unconstitutional, un-Masonic and unheard of.

All of which is respectfully submitted.

Signed { E. B. Hays,
F. T. Lovegrove, } Committee.
R. H. Whitehead, }

The first regular communication of Keystone Lodge, No. 235, F. & A. M., was held in St. John's Hall, No. 181 Bowery, on the evening of June 12th, 1860.

After the Lodge had been opened in due form R. W. Bro. Henry C. Banks. acting as Grand Master, assisted by R. W. Bro.

Henry W. Turner as S. G. Warden, W. Bro. George Ray, as J. G. Warden, R. W. Bro. Robert Macoy as Grand Marshal and R. W. Bro. Daniel Sickels as Grand Steward proceed to install the officers elect in due and ancient form, succeeding which the Grand Master declared this Lodge entitled to the name of Keystone Lodge, No. 235, and presented the warrant.

On the 26th of June, 1860, an amendment to the By-Laws was adopted making the fee for admission \$25.00 of which sum the sum of five dollars shall be deposited with each proposition.

The fee for healing (or re-obligating) brethren who were members of the old Keystone Lodge, No. 235, or Keystone Lodge, No. 2, who wish to affiliate with this Lodge was fixed at ten dollars each; this was afterwards raised to fifteen dollars.

In May, 1862, the location of this Lodge was changed to the Egyptian room of Odd Fellows' Hall, Corner Grand and Centre Streets.

On the 12th of June, 1863, the Trustees were directed to confer with Wor. Bro. Edmund B. Hays and procure from him all the books and other property belonging to the late Keystone Lodge, No. 2. There are none of these in the possession of the present Keystone Lodge, nor is there any record of their having ever been received.

Masonic Standard, Volume 8, page 50

<https://books.google.com/books?id=w3EtAQAAMAAJ&pg=PA50-IA83&lpg=PA50-IA83&dq=%22ionic+lodge+no.+12%22&source=bl&ots=IUBi-yOGRC&sig=ACfU3U01m-q4kjcOOSn8gwubfvvyvsbGalQ&hl=en&ppis=e&sa=X&ved=2ahUKEwj7ZeelcnoAhUChHIEHWkuDIkQ6AEwAXoECAQLw#v=onepage&q=%22ionic%20lodge%20no.%2012%22&f=false>

In the record of the organization of the Lodge appears this interesting statement, signed by "John W. Simons, Secty.": "The following persons, to wit, John Slote, Floyd Palmer and forty-six others, who have heretofore been working under a body styling itself St. John's Grand Lodge, and who have renounced all allegiance to the same and petitioned to be admitted to the jurisdiction of the M.W. Grand Lodge of the State, were then admitted, and in compliance with - the ancient usage in such cases, regularly admitted to this jurisdiction."

Filed with the record of the organization of the Lodge is a document signed by forty-eight brethren, renouncing all allegiance to the old St. John's Grand Lodge. After a preamble setting forth the fact of their belief that the Grand Lodge of New York was the only legitimate grand body in the State, the following resolution is appended:

"Resolved, That **Ionic Lodge No. 12,** and **Lebanon Lodge No. 13,** F. and A.M., annexed to and now working under the jurisdiction of St. John's Grand Lodge, do hereby disclaim and renounce all allegiance to or acknowledgement of that body under which we are now working."

The forty-eight signers of this renunciation were then received as members of Mosaic Lodge, after having by some magic ceremony of "healing," been "remade" as Masons. This made the number of members at the beginning fifty eight.

The two Lodges, Ionic No. 12 and Lebanon No. 13, named in the resolution of renunciation, were under the authority of the second, or revived, St. John's Grand Lodge, which was organized in 1853, and after a fitful, unsatisfactory existence of six years, was terminated in 1859.

Mosaic Lodge worked under dispensation until June 4, 1857, when a charter was granted as No. 418. The growth of the Lodge during the first few years was in keeping with the spirit of enthusiasm that prevailed at the time. The first report to the Grand Lodge, June 1, 1857, about six months after the granting of the dispensation. records 67 members, an increase of 9; the second report, June 1, 1858. showed 104 members, a net gain of 37; the third, June 1, 1859, the record was 122 members, an increase of 18; the fourth, June 1, 1860, showed the number enrolled as 140, a gain of 12. Thus, in three years and a half the membership was increased by 82.

When we consider that those who came from the rebellious St. John's Grand Lodge on the night of organization, were many of them tainted more or less with a spirit of opposition and dissatisfaction, and not being able to gratify that spirit soon lost interest in the Lodge and in Masonry and dropped out, a number being unaffiliated each year, the amount of work done will be found much greater than the bare statistics reveal.

Proceedings – 8 Jun 1860

For a lodge at New York City, to be called Pyramid Lodge, No. 490; with the names of JACOB R. BREESEE, M., JAMES ELLIS, S. W., and JOHN ROOK, J. W.

For a lodge at New York City to be called Columbian Lodge, No. 484.

For a lodge at Brooklyn, Kings County, to be called Stella Lodge, No. 485. This lodge, having been at work under dispensation, under the name of Wyandank Lodge, and, by a vote of the lodge, desiring that change of name.

For a lodge at Brooklyn, Kings County, to be called Zeredatha Lodge, No. 483, with the names of BENJ. PRICE as M., E. A. HODGSON, S. W., and C. P. MARRATT as J. W.

For a lodge at New York City, to be called Manahatta Lodge, No. 489.

For a lodge at New York City, to be called Corinthian Lodge, No. 488.

For a lodge at New York City, to be called Ionic Lodge, No. 486.

For a lodge at New York City, to be called Tecumseh Lodge, No. 487; with the names of CHAS. W. ATWOOD, M., WM. B. NEWMAN, S. W., JOHN C. THORNTON, J. W.

For a lodge at New York City, to be called Keystone Lodge; and that the old charter and No., 235, be granted them.

States' Rights 6

NEW-YORK CITY.

Celebration of St. John's Day.

A meeting of the delegates from the various subordinate Lodges, working under the jurisdiction of St. John's Grand Lodge, F. and A. M., of the State of New-York, was held at Military Hall, Bowery, on Saturday evening, to complete the arrangements for the celebration of the natal day of their patron saint, John the Baptist. R. W. JOHN H. HYDE, J. G. W., in the Chair. There was a large attendance of delegates, and considerable enthusiasm was manifested. Arrangements were made for holding a festival at the Astor House on the evening of the 24th of June, putting the tickets at \$5 each. Hon. JOHN WHEELER, of States Rights' Lodge No. 6, will be invited to preside. This will be the first festival held by St. John's Grand Lodge since its reorganization in 1852. More than three hundred tickets were disposed of upon the spot.

New York Times, May 20 1857

<https://chroniclingamerica.loc.gov/lccn/sn83030313/1856-02-24/ed-1/seq-5/>

NEW YORK HERALD, SUNDAY, FEBRUARY 24, 1856.

MASONIC NOTICE.—THE MEMBERS OF STATE Rights Lodge No. 6, F. A. M., are hereby summoned to attend the regular meeting at St. John's Hall, on Monday evening Feb. 25, as business of interest will be transacted. By order, W. F. McKAY, W. M.
F. S. DREW, Secretary.

<https://chroniclingamerica.loc.gov/lccn/sn83030313/1856-05-18/ed-1/seq-5/>

NEW YORK HERALD, SUNDAY, MAY 18, 1856.

The friends of his deceased parents, the friends of Geo. Ely, the members of Ocean Lodge, No. 321, I. O. of O. F., and the members of State Rights Lodge, No. 6, F. and A. M., are respectfully invited to attend the funeral, from the residence of George Ely, No. 60 Sixth Avenue, tomorrow afternoon, at two o'clock.

Liberty 7

Master Mason certificate issued by Liberty Lodge 7, dated Sep. 3, 1854. "Published by RWJL Cross GL. 1849" and "A. Doolittle K.T. del. et sculp." i.e. published by Jeremy Cross in 1849, designed and engraved by Amos Doolittle (his collaborator on *The True Masonic Chart, or Hieroglyphic Monitor*). The same form of certificate was supplied to the original SJGL, shown by the following Master Mason certificate issued by Benevolent 1 of the SJGL. (Collection of Bradley S. Corsello)

Who Was Liberty Lodge No. 7?" – Lecture delivered at the Chancellor Robert R Livingston Masonic Library, August 30, 2018 <https://youtu.be/BOmUKv5JYA0>



Published by RWJL Cross GL. 1849

A. Doolittle K.T. del. et sculp.



https://archive.org/stream/cu31924080633674/cu31924080633674_djvu.txt

15 - Charter of **Phoenix Lodge, No. 9**, at New York City. Granted by St. Johns Grand Lodge and dated at the City of New York December 9th, 1854; naming Charles W. Willetts, as Master; George L. Osborn, as Senior Warden; Abraham StoothofT, as Junior Warden. It is signed, above the body of the instrument, by Henry C. Atwood, Grand Master; R. S. Van Tassel, D. Grand Master; Andrew J. Fisher, S. Grand Warden; Charles W. Atwood, J. Grand Warden, and below on the right by Charles W. Willetts, Grand Secretary. Registered in the Book of the Grand Lodge Vol 1 page 97. The seal is impressed in red wax covered by blue paper, attached to a blue ribbon interlaced in openings in the certificate: within a beaded circle a female figure floating on clouds and holding a child ; beneath a Blazing Sun with five-pointed Star on the left. Square and Compasses on the right, nearly surrounded by legend: "ST. JOHN'S GRAND LODGE STATE OF NEW YORK." Engraved on Parchment. Oblong. Size 19x15½ inches.

From M.'W.'. E. M. L. Ehlers. Case 6.

The Grand Lodge granting this Charter was the second St. John's Grand Lodge and was organized by those who were dissatisfied with the election of M.'W.'. Reuben H. Walworth; but from lack of recognition and support, it shortly passed out of existence.

<https://ia801606.us.archive.org/25/items/McClenachanCTTheBookOfTheAASR1868/McClenachan%20C%20T%20-%20History%20of%20the%20most%20ancient%20and%20honorable%20fraternity%20of%20Free%20and%20accepted%20masons%20in%20New%20York%20Vol%20III%201892.pdf>

The Second St. John's Grand Lodge - 1858

For a period of years, the Masonic times seemed out of joint; obligations were not highly revered, charges of unmasonic conduct were quite common, and a sense of Masonic honor seemed to be generally wanting. Probably this was incident to the turmoil created by the Morgan episode, whereby many of those who had been professors of the principles of the Institution found it convenient to renounce the association, or to modify their attachment to it, forgetful that the result of such course was a shadow on their uprightness and on the record of their lives. Schisms were common in the Grand Lodge; Lodges in their individual capacity would at times withdraw their allegiance, and claim independence, and divisions at times existed between members of the same Lodge. As has been read herein, the Grand Lodge would frequently be treated with contumely, silence, or at times with unbecoming language. Instances were numerous and continuous; thus, in September 1853, Washington E. Jackson refused to answer a summons of the Grand Steward's Lodge, and he was expelled. Holland Lodge, No. 8, was in collision with St. John's Lodge No. 1; and Hanover Lodge No. 152, with Forest Lodge No. 166. A disturbing convention of Masons was held in Rochester, and the Warrant of Delta Lodge No. 242, with its properties, were demanded in consequence of its withdrawing its allegiance, and connecting its fortunes with one of the other Grand Lodge claimants to regularity.

On June 9, 1853, Reuben H. Walworth was elected Grand Master of the Grand Lodge of the State of New York, whereupon Brother Henry C. Atwood gave notice of his withdrawal from the Grand Lodge, and called upon the Lodges that formerly composed the St. John's Grand Lodge to follow him, during the period of the Grand Mastership of Reuben H. Walworth ; Brother Atwood declaring he would not sit in a Grand Lodge with one so objectionable, and who had uttered so public a denunciation of the Fraternity as the words following: " That the Fraternity was well suited to the dark ages when men could neither read nor write, and when the hand of every man was turned against his fellow; but in this enlightened age, when men have the light of science, enlarged education, the right of private judgment, the restraints of law well administered, the humanizing influence of religion and benevolence deeply imprinted on the heart, an institution of this kind should be scouted at and trampled beneath the feet." It was alleged by Brother Atwood that these words were uttered by Chancellor Walworth, on the steps of the City Hall, in response to the Committee that waited on him to invite him to be active within the lines of the Fraternity.

To verify the incident, and especially the precise language of the Chancellor on the steps of the City Hall, is among the impossibilities. While not credited by many, evidently the charge was believed by some, although denied by the Chancellor. In a much milder form, and under other circumstances, as hereinbefore recorded, an expression of a somewhat similar tenor was the subject of the protest presented against the installation of Reuben H. Walworth, as Grand Master in 1853.

Grand Master in 1853. Brother Walworth was Grand Master for one year. The St. John's Grand Lodge continued as a separate organization for a period of six years, although Brother Atwood had announced that his outgoing was to continue only during the pendency of the Chancellor's Grand Mastership.

The number of Lodges represented in Grand Lodge in 1853 was one hundred and ninety-eight; the number represented in 1854, notwithstanding the schism, was two hundred and twenty-one.

SYMBOLIC LODGES AND THE SCOTTISH RITE INTERDICT.

Prior to Henry C. Atwood's declaration of withdrawal the following occurred:

A Brother, James Foulhouse, Commander of the Louisiana State Supreme Council Scottish Rite, which Council was one of the disturbing elements among the Symbolic Lodges in that State, came to New York for consultation as to establishing a Supreme Council of that Rite in each State, with power to grant Warrants for Lodges to work in the Symbolic degrees of that Rite. This met with favor from Brother Atwood. A Supreme Council was established for the State of New York by reorganizing the Supreme Council of which Brother Atwood was then at the head.

In March, 1853, two Warrants for Symbolic Lodges were issued by this New York State Grand Council—one Warrant to authorize a Lodge to be known under the distinctive title of "John, the Forerunner, No. 1," to work in the English language; the other Warrant to establish the Lodge "La Sincerite No. 2," to confer the degrees in the French language. no. 1 was to work under a critical translation from the French; the Warrant was finally recalled before work was commenced, but the Lodge La Sincerite No. 2 was opened and continued its work.

Grand Master Randall, on June 7, 1853, after referring to the occupancy of rooms in the same building by Lodges under obedience to this Grand Lodge with the clandestine Pythagoras Lodge, and deprecating the same, stated:

"I am informed that one or more Lodges, in the Scottish Rite, have been established within the last few months in the city of New York, under the patronage and countenance, or assumed authority of a distinguished Past Grand Master in this Grand Lodge; and that a part or all of the persons so associated, have withdrawn from some of our subordinates. This subject should be inquired into, and the facts ascertained and laid before the Grand Lodge and the Fraternity. And if it is seriously attempted to set up a rival rite in the first three degrees, such action of the Grand Lodge should be had as may be considered justifiable, and likely to prevent it."

Subsequently "a communication was received from Lodge L'Union Francaise No. 17, and also the correspondence between the R. W. Joseph D. Evans, Deputy Grand Master, and M. W. Henry C. Atwood, relative to the organization of Lodges under the Scottish Rite."

On motion of Most Worshipful John D. Willard the whole subject was referred to a Special Committee, consisting of Worshipful Brothers John L. Lewis, Jr., William Seymour, and John F. Brown.

On the afternoon of June 10 a communication from Most Worshipful Henry C. Atwood, upon the above subject, was received and referred to the same committee.

THE H. C. ATWOOD SCOTTISH RITE LODGES DECLARED CLANDESTINE.

The Committee on the evening of June 10, 1853, through their Chairman, John L. Lewis, Jr., presented a unanimous report, which was received, and the four resolutions appended thereto adopted. It was as follows:

"The Committee to which was referred the subject of the establishment of certain Lodges in this jurisdiction, to confer certain degrees, said to be those of Entered Apprentice, Fellow Craft, and Master Mason, by another body, claiming to be a Masonic body with Grand Lodge powers, but working in the Scottish Rite, and to which was also referred a communication from M. W. Henry C. Atwood, respectfully report as follows:

That they have given the subject submitted to them a careful and attentive consideration, and deem the information communicated to them as reliable and undoubted, and the fact of the establishment of such Lodges an invasion of the jurisdictional rights of this Grand Lodge, not less flagrant than that committed against the rights of Virginia by the Grand Orient of France, and which was condemned, not only by this body, but by all the Grand Lodges of the Union, who took notice of the matter. There is this distinction between the cases, that the Grand Orient was under a misapprehension, and promptly and magnanimously retracted the offensive act, but no such plea can in this case be set up. A Grand Lodge has, of undoubted right, supreme control over the Symbolic degrees within its temporal jurisdiction, and the Councils of the Scottish or 'Ancient and Accepted Rite,' both at Charleston and Boston, while claiming to have originally had these degrees in their system, and under their control, have published to the Masonic world their formal abandonment of them to the Grand Lodges of the different States, so that it is not even left as a disputed jurisdictional question. This body, therefore, cannot, in self-respect, or in the protection of her undoubted rights of supremacy, do less than to resist this invasion of its authority.

We, therefore, submit the following resolutions as embracing our conclusions upon the different matters submitted to us:

1. Resolved, That Brother Atwood, having voluntarily abandoned his position as a Past Grand Master, all his rights and privileges as such shall henceforth cease.

2. Resolved, That we regard the fact of the establishment of Lodges to confer any degrees of Masonry (under whatever rite they may claim), by any Masonic authority other than this Grand Lodge, upon any person who is not a Master Mason, as an invasion of the rights and privileges of this Grand Lodge, and as such, it shall be sternly

rebuked and resisted, as this Grand Lodge has, of undoubted right, sole, original, and exclusive jurisdiction over those degrees in this State.

3. Resolved, That the persons who have received, or shall receive said degrees, or what purports to be said degrees, in the above-mentioned Lodges, shall be and are hereby held to be clandestine Masons ; and all Free and Accepted Masons under the jurisdiction of this Grand Lodge are hereby strictly forbidden to have any Masonic intercourse or communication with them, and this interdiction shall apply to all Grand Lodges that may hereafter acknowledge the authority of said Grand Body of the Scottish Rite.

4. Resolved, That any Lodge in this jurisdiction, which shall hold its meetings in the same room with any Lodge of irregular and clandestine Masons, subjects itself to the disciplinary action of this Grand Lodge—such acts being strictly forbidden.

All which is respectfully submitted.

John L. Lewis Jr.,

J. F. Brown,) Committee.

William Seymour,

New York, June 10, A. L., 6853."

In 1855 the members of La Sincerite Lodge No. 2, established by the Atwood Supreme Council, which had been working in the Scottish Rite, but who suspended labor in 1854, and who were formerly members of La Union Francaise No. 17, disbanded, and applied to the Grand Lodge for the State of New York for a dispensation for a new Lodge, which was granted to them after they had made Masonic acknowledgment of true allegiance.

EXPULSION OF H. C. ATWOOD, B. B. FOLGER, C. W. WILLETTs, AND OTHERS.

In September, 1853, Brother Charles S. Westcott presented charges against Brother Henry C. Atwood, which were referred to the Grand Officers with power. The Committee consisted of Brothers Joseph D. Evans, Jarvis M. Hatch, Finlay M. King, James M. Austin, and Charles L. Church ; and were the Deputy Grand Master, Senior and Junior Grand "Wardens, and the Secretary and Treasurer of the Grand Lodge, who reported on December 6, 1853, that

"The charges which were preferred against Bro. Henry C. Atwood, for unmasonic conduct, at the last Quarterly Communication, having been referred to the undersigned, with power, had Bro. Atwood summoned to appear before the Grand officers, on this 27th of September, 1853, at the Grand Secretary's office, to answer or plead to said charges.

In a communication received from him, he not only refuses to appear as required, but declines to do so, in very abusive and unbecoming language, thereby manifesting, in this contempt, gross unmasonic conduct. We therefore order that Bro. Henry C. Atwood be, and he is hereby expelled from all the rights and privileges of Freemasonry."

Charges having been preferred against Brothers Robert B. Folger, Charles W. Willetts, Robert E. Roberts, Charles J. Waterbury, John E. Ewing, Richard Thum, A. J. Fisher, and R. S. Yan Tassell for unmasonic conduct; their cases were referred to the Grand Stewards' Lodge, before whom, on September 27, 1853, these Brethren refused to appear, presenting communications that were unacceptable and unmasonic, and they were expelled. From time to time, within the period of three to six years, a number of these Brethren made requests to be re-admitted, which was granted by the Grand Lodge.

In like manner, and at the meeting of September 27, Brother John B. Ewing was expelled for contumacy.

In the matter of the settlement of differences the Committee on Foreign Correspondence, in its argument as to why it could not accept mediation on the part of the Grand Lodge of Pennsylvania as between the Grand Lodge of the State of New York and any other claimant to Masonic organization and power, urged as follows:

"We conceive that a proposition for mediation between the Grand Lodge of New York, or any other regular Masonic body, and the Scottish Rite organization, lately established in the city of New York, would require an abandonment of all self-respect, and would be conceding to them some grounds for continuing their unlawful assemblies, for which there is not now the shadow of a pretext. If the proposed mediation should be unsuccessful, in inducing them to abandon their organizations, it would be a quasi acknowledgment that they were right in their position."

We will now follow the history of the Grand Lodge of the State of New York to the time of the disbandment of the Second St. John's Grand Lodge in 1859; then give the version of the difficulty as recited by the leaders of the latter named Body before resuming the History of the Grand Lodge.

&c.

CHAPTER XV.

THE DAWN OF PEACE.

IT was in 1858, as has been already told, that the Phillips Grand Lodge abandoned its separate existence and hauled down its flag under a treaty that was equally honorable to both parties. The revived St. John's Grand Lodge still remained like an ugly ulcer, too foul to be treated otherwise than by lopping off the entire part affected. There never was any Masonic schism more uncalled for in its inception, more degrading in its story than this. It was founded in deceit and carried on in iniquity. Practically it had no history; its aim was to form Lodges and manufacture Masons at the smallest cost—at any cost. Foredoomed to failure from its inception, classed from the first—as its founders well knew it would be—as clandestine, not only by every Masonic governing body, but by every Mason not carried into its ranks by his own arrogance or ambition or self-conceit, it well earned the epithet of “cheap and nasty.”

Practically it had no history, or, rather, its history was so ignoble even to its leaders that full minutes of its doings were not kept. It established Lodges of which no trace or record remains, it granted dispensations when asked for and for all sorts of purposes, it prostituted Masonry to non-Masonic purposes, “an’ a’ for a fee,” as the Scotch song goes. Its Lodges made men members of the circle without inquiry as to fitness or character, and at times made the transition from being a profane to a full Master Mason occupy only half

an hour. To this day, when some of its doings are unearthed, we wonder how men who ever knelt at a Masonic altar and assumed the vows which bound them to the craft could have perpetrated such Masonic outrages, even although a degree of moral obliquity had dimmed their original sense of right and wrong. In treating of this body and in characterizing it as we have done here, it must be remembered that we do not hold the rank and file, those who enlisted into Masonry at its profane altars, as at all co-partners in the Masonic wrong which was wrought. They knew no better, and possibly were only persuaded to enter the ranks because entrance was cheap and easy or because friendship so led them. But no words of censure can be too harsh for application to the original seceders. Practically the St. John's Grand Lodge held no meetings except at irregular intervals, and then only transacted the most formal business in the most perfunctory way. Its moving spirit was Henry C. Atwood, and there seems no doubt that his ulterior motive was to develop in the city and State a system by which the degrees of the body to which he finally belonged could be completely worked from the first degree up, ignoring all interest of the Grand Lodge over the three symbolic degrees, and in that way build up what he regarded—or professed to regard—as an independent and complete Masonic system in New York of which, of course, he would be the supreme

head. This is borne out by a communication written by him on Sept. 14, 1858, in which he said: "We have not yet made much progress as far as regards the first three degrees of the Scottish Rite, but our preparations are good. We have fourteen Lodges in New York which are under the jurisdiction of the Grand Lodge of St. John, and each of these numbers about a hundred members, of which the greater number wish to receive the first three degrees of Scotticism."

But his own members were not contented then with the prospect. Many had joined some one of the St. John's Lodges without any understanding—possibly, it may be in some cases, with only a vague understanding—that they were connecting themselves with an illegitimate concern. They found, after being hailed as full-fledged Master Masons, that their progress was barred, that they could not visit Lodges outside of their own little circle, that every Grand Lodge in the country treated their claims to be regarded as brethren and fellows with contempt. The more numerous became these victims the more powerful became their discontent with the "system" in which they found themselves, and so with the coldness of contempt without and the fire of discontent within, the St. John's Grand Lodge was really fast drawing to its end even when Atwood was writing so hopefully regarding its prospects. The movement for bringing about the end was even then being arranged, mainly by the diplomacy of John W. Simons. In past times the Grand Lodge acknowledged the existence of its opposing faction, to a more or less complete extent, and this was seen in the "treaties," or "Compacts," or whatever they may be called, which closed the Country, the Atwood and the Phillips Grand Lodges. But this St. John's Grand Lodge could not be recognized in any shape—recognition in such a case would be putting a premium on Masonic treason of the worst possible description. To guide him Simons obtained the ulti-

matum of the Grand Master to the St. John's people as containing the only grounds on which they could obtain Masonic standing:

1. A discontinuance of the Grand Lodge organization of the St. John's Grand Lodge.
2. A discontinuance of the several Lodge organizations.
3. A healing of all the persons made Masons in them, individually, who may be found worthy.
4. The payment of an additional sum equal to the amount required in our jurisdiction on the making of Masons.
5. The organization of these brethren into Lodges under dispensation to which such sums shall be paid—the dispensation to be without charge and they to retain their funds and property.

Harsh as these terms apparently were to the St. John's people, they were accepted and the Grand Lodge expired, not as a result of any formal declaration, but simply from inanition. Brother Simons fully carried out the instructions of the Grand Master and the Grand Lodge. "He determined," says McClenachan, "that the constitution required the exacting of the fee with the issuance of the dispensation in each case; and, further, that there must be a 'remaking' of every applicant as implied by 'healing.' Brother Simons then sent for each of the principals of the petitioners and explained to them the method proposed. The organizations were then directed to pay all claims against them as such, and also to adjust all money differences with their members, with the distinct understanding that no complaints on that score would be entertained after they had entered the regular fraternity. They were also directed to furnish lists of all the members recognized by them as in good standing, all of which having been complied with, they were remade in their several Lodges, all of which required a period of about four weeks. The fees received from the candidates were subsequently paid into the treasuries of the Lodges, U. D. On the completion of the cere-

mony each Lodge was required to send in a petition, with the recommendation of the nearest Lodge, when a regular dispensation was issued." On June 11, 1859, it was formally reported to the Grand Lodge that the St. John's body had been abandoned. The negotiations and results we have above chronicled occupied many months of the following Masonic years, but when, in 1860, the Grand Master addressed the Grand Lodge he was able to state that "we have effected a durable union of the entire craft in our State under one governing head and without sacrifice of principle, demonstrating that in the midst of every conflicting element the principles of Masonry had a controlling sway." It was the first time since 1837 that a Grand Master could so, with truth, address the brethren; could assert that the craft was a unit from the St. Lawrence to the sea, from Chautauqua to Manhattan. In the strength then felt how trivial the pretensions of Hamburg, how innocuous seemed the claims of the poor Africans! The stately craft had passed through a succession of ordeals, it had been assailed by persecution as well as schism, and as we review the past, with all its ordeals and trials, we can safely say that our beloved Grand Lodge was in reality only strengthened and enriched by her troubles and her tribulations.

The Grand Mastership of John L. Lewis was conspicuous for the number of public appearances made by the fraternity. The old trouble of the Morgan craze had subsided and the craft stood higher than ever in the esteem of the people. Its aims were beginning to be clearly understood and its broad, liberal platform of humanity was winning for it friends on every side. Even in Connecticut, where the feeling against the order was once so rampant, Chancellor Walworth, as Grand Master, had attended, in 1854, the public Masonic ceremony of placing the capstone of a monument which the craft had erected in Danbury to the memory of General Wooster, a Revolutionary hero. In July, 1857, a monument to

another hero of that same glorious struggle, General Anthony Wayne, was dedicated over his remains at Stony Point, with Masonic honors, Deputy Grand Master Macoy being at the head of the brethren. On Nov. 25, 1857, another of the nation's heroes—Gen. W. J. Worth—who began his military career in the war of 1812, had his memory honored by the Grand Lodge turning out in full force to lay his remains in their last resting place, on Broadway, where a graceful column now marks the spot. Grand Master Lewis was at the head of the fraternity and the exercises were very impressive.

In the laying of the cornerstone of a new courthouse at Canandaigua on July 4, 1857, the fraternity came to the front in a function which was "from time immemorial," according to Anderson and the early historians, peculiarly its own. The event was particularly significant of the change of public sentiment which had set in, for Canandaigua, to quote a once celebrated phrase by a presidential candidate, was in the "enemy's country," right in the center of the starting point of the Morgan persecution. The occasion was noteworthy, too, as that of the last appearance of Past Senior Warden John Greig, who, too feeble to descend from his carriage to stand beside the brethren when the ceremonies were in progress, raised himself slowly from his seat and in a voice trembling with age uttered the words, "I am a Mason." Considering the man, the time and the place, this brief utterance was as significant as in the circumstances it was pathetic. Greig, who had a wide practice as a lawyer in Canandaigua, had been Senior Warden in 1821, when Tompkins was Grand Master and he served in 1822 under Joseph Enos, and, although the fire and hate of the Anti-Masonic movement swept over the place of his abode, and most of the brethren in that and other country districts renounced Masonry or concealed or denied their connection with it, he never hesitated to proclaim himself in the words of his little speech, and

so they represented when uttered by him not only a song of triumph, but a reminiscence of simple loyalty which, had it been possessed in the dark days by most of the brethren, would have turned the hue and cry of Anti-Masonry in some other direction. Within a year after making this last public declaration good old John Greig passed to the Grand Lodge, leaving behind him a record and an example which ought to be ever studied and emulated.

These ceremonies were all more or less connected with the institution—the heroes had all belonged to the craft and cornerstone laying was part of its “original” business—and as the appearance of the brethren in public proved popular the old penchant for inviting them to parade in all sorts of affairs began to revive. But, unless where the craft was directly concerned in one way or another, the Grand Lodge refused the necessary dispensation to its subordinates or steadfastly declined itself to take part. This was simply a return to the old policy which had governed Masonry in New York from the time the Grand Lodge began to be a power. A notable instance of this policy was given in 1858, when, after considerable consideration and consultation, and with much reluctance, the Grand Lodge declined to take part in the civic procession which was arranged for September 1 of that year to commemorate the successful laying of the first Atlantic cable. This was certainly a matter of prime importance, an event which marked an epoch in the world’s history, and one in which every conceivable interest on the earth might well have been expected to be represented in the rejoicings. Yet it was felt that on the subject of Masonic processions a hard and fast line should be drawn. John W. Simons favored taking part, saying with undoubted truth, “Masonry is an institution founded on the liberal arts, and, ever looking to the progress of humanity, it should give its approval to every effort tending to draw the nations of the earth into closer and more peaceful relations.” The Grand Lodge

thought so, too, and it passed complimentary votes to those to whose genius or energy the laying of the cable was due—but there it rested.

Certainly, while we do not disparage the importance of the first cable, we think the craft—as such—appeared to more advantage on May 30, 1860, when it laid the cornerstone of the Utica Orphan Asylum, than though it had celebrated a dozen cable-layings. It was certainly a notable Masonic occasion, and was destined not to be the last on which the Grand Lodge should meet in Utica to prepare a home for helpless children. The Grand Master, J. L. Lewis, duly opened a meeting of the Grand Lodge and a procession was formed, but one of those storms for which Utica seems famous—as the brethren since have often known to their cost—descended upon the scene and the processionists had to take shelter in the City Hall. There the Grand Master delivered an address and gave Utica a new name, evidently with a sort of prophetic instinct, “the City of Philanthropy.” Among other things, he said: “When shall we come forth in our strength and lay the foundations of an asylum for a brother’s little ones worthy of the object, worthy of the craft in New York? The feeble accents of him who addresses you fall upon your ears probably for the last time; but if in coming years you shall cherish any kindly memories of your present Grand Master, remember that his latest words to you on such an occasion were a plea for the widow and orphan, his last admonition, that taught from the loving and glowing lips of a Greater Master to remember that ‘the poor always ye have with you.’”

During the latter part of J. L. Lewis’ “reign” the question of the prerogatives of the Grand Master—of any Grand Master—excited a good deal of discussion and were even the theme of consideration by the Grand Lodge, or rather of one of its committees. In some instances, in some notably important instances, the powers of the leader of the

craft were either not very clearly laid down, or were misconstrued, and the legal mind of John L. Lewis, as well as his historical bent, led him to study these prerogatives and attempt to give them definite shape. That the chief official virtually assumed all the executive powers of a Grand Lodge when that body was not in session was a conclusion which could not be controverted, but in the early times the principle that the Grand Lodge when in session could by its vote overturn or nullify such acts was not so clearly understood. Then there was the power to grant dispensations for one thing or another, notably for public processions and for forming new Lodges, and the like. Briefly stated, some of the most noted of these prerogatives were:

1. To preside over every assembly of the craft.
2. To grant dispensations for conferring degrees at irregular times.
3. To grant dispensations for the opening of new Lodges.
4. To make Masons at sight.

The first and third of these are indisputable, although the history of Lodges give evidence that at times the first prerogative was not acknowledged, so far as the Deputy Grand Master was concerned. The second was long operative, but in 1861 the Grand Lodge passed a resolution requesting the Grand Master not to issue dispensations for such irregular work and we cannot recall an occasion when that resolution was not respected. The fourth, however, was long a bone of contention in the Masonic world.

Mackey and others give the prerogative of making Masons at sight the dignity of a landmark; some modern authorities, of less standing, however, deny it a position of such honor. The tendency of Masonic thought—modern Masonic, at least—is against the prerogative, landmark or no landmark, and while Grand Masters in some jurisdictions still claim it as one of their inherent rights, the

claim is made rather in the way of preservation of the right than from a desire to put it in practice. We rarely hear of it in these later days and then only in the line of preserving the "landmark," as such regard it, from falling to pieces through disuse, rather than from any practical necessity which ever arises for its exercise.

There are many evidences of brethren having been initiated, passed and raised by command of the Grand Master in what were called "occasional Lodges," by the earlier historians of the Grand Lodge of England (Modern). On these occasions, however, either the Grand Master or his deputy were present and the Lodge regularly opened, passed out of existence as the ceremony of raising ended. "Making Masons in an occasional Lodge" is the form used by Anderson in describing these transactions and it was left for Lawrence Dermott to introduce the phrase "making Masons at sight." In his *Ahiman Rezon*—which practically governed the New York Grand Lodge until it arrived at maturity, he said: "The Grand Master has full power and authority to make, or cause to be made, in his Worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his Worship's presence without a written dispensation for that purpose."

It can hardly be said, however, that the Grand Masters of New York availed themselves to any very great extent of this prerogative and probably the authentic instances might be counted on the fingers of one hand, so far as the Grand Lodge was concerned. Still it was claimed it was acknowledged in the constitution in the written powers assigned to the Grand Master and it was ever, in peaceful times, a fruitful source of discussion, especially as every now and again from some Grand jurisdiction came reports of its exercise under more or less peculiar circumstances. Grand Master Lewis was utterly opposed to it, although he did not go as far

as some writers have done of flatly denying it to be a landmark, but he certainly doubted its claim to that dignity. He said: "There is no conceivable case which, to my mind, presents a necessity for the exercise of the power. It ever resolves itself into a question of convenience. Going upon a voyage or a long journey leads to the inquiry, why the petition was not made in a proper time before the voyage or journey was undertaken. If a return is contemplated then the petition can await the return. The dispensing power which arrests the requirements of written constitutions, nay of landmarks, cannot be a landmark itself and should be exercised with caution. Every candidate should pass the scrutiny of a secret ballot before admission to the portals of our Temple. Making Masons at sight leads to hasty and imperfect work—to half comprehended and confusedly received instructions and frequently to differences among brethren. It is the fruitful source of

complaint where these hastily made Masons go. The exercise of the power is asked always from selfish, not to say mercenary motives; for the avowed object is always some personal advantage to the applicant. It rarely benefits the candidate who thus receives the degrees, and its refusal can rarely injure him. The rush at the gates of the institution is sufficiently great without the action of Grand officers to smooth the way."

These thoughtful words really express the evil of the exercise of the prerogative and we are surprised all reference to it was not then wiped out of the constitution. But succeeding Grand Masters were more zealous of their supposed prerogatives and several of them exercised it, and until 1873 the constitution conferred on the Grand Master the power "to make Masons at sight in a Lodge." But the sentiment of the craft was decidedly against it and in the constitution now operative all mention of it has been removed.

A Standard History of Freemasonry in the State of New York ..., Volume 1, By Peter Ross

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CHAPTER XII.

CHANCELLOR WALWORTH.

SO far as we can ascertain, Chancellor Walworth did not come into prominence in Grand Lodge affairs until, in 1849, he was formally asked as an eminent jurist, a Freemason and a Past Master, for an opinion upon the troubles of that year as to the right or wrong of the contentions of the opposing parties. After patiently examining the claims put forth by both sides he gave his conclusions in an able document which was no less distinguished for its clearness of statement than for its matchless lucidity of exposition. In it he decided against the claims of the Phillips party without qualification and declared the amendment of the constitution in regard to Past Masters was neither a violation of an inherent right nor contrary to the Compact of 1827, and riddled the claims of the Phillips Grand Lodge to regularity, much less to being the Grand Lodge of New York. Of course such an utterance brought down upon its author all the anathemas and denunciations imaginable by those whose position it impugned and much bitterness was expressed against him, especially when it was stated that he had been paid a fee of \$250 for it. But the acceptance of a fee, under the circumstances, was by no means derogatory to the Chancellor. He was a lawyer and he simply acted as he would have done in any case in which his professional services might have been invoked. But the importance of the document, the high

standing of its author, at once lifted him into prominence in the councils of the craft and many eyes began to turn to him as one who by his commanding influence, his unimpeachable integrity, and his love of justice might yet bring the scattered forces of the State into one united mass. He was several times approached on the subject but resolutely declined, until, believing in the assertions of his friends that he might be of some service in reuniting the scattered hosts, he reluctantly permitted his name to be used and, although his election was in a measure a violation of the Compact of 1827, inasmuch as his immediate predecessor was a representative of the "Country" interests, he was elected Grand Master at the annual meeting on June 9, 1853.

But the very opposite of harmony was the result. The election was hardly over before a number of members of the Grand Lodge got together and drew up a formal protest against his installation, which was presented at once to the meeting. The protest was signed, among others, by Oscar Coles, Robert D. Holmes, Thomas Dugan, the retiring Grand Treasurer, Dr. Powell, the retiring Grand Secretary, and some eighteen others, a fairly representative group. They stated, among other things:

That it appears, from testimony which your protestants believe is uncontradicted, that during the "dark days" of Masonry Brother Walworth lent the powerful aid of his name and pen to the injury of the institution; and while we, as citizens, cheerfully acquiesce in the justice of the honors

which have been, and are now, accorded to him as an eminent jurist and an exalted member of a learned and honorable profession, we cannot, as Masons, be content to see him elevated to the highest dignity of our time-honored institution.

Further, that the great reputation which Brother Walworth has so fully earned furnishes one of the strongest grounds for our present objections against him, because at the time when prejudice against the institution swept over the land it was clearly the duty of those who stood high in the world's esteem as divines, statesmen, legislators and jurists, to sustain the landmarks of their Masonic faith and to shield the integrity of the institution against the unjust aspersion of its unscrupulous opponents. And that those who, being recognized as the pillars of society, the exponents of our laws and religion, considered it necessary to leave our temples and recommend their brethren to cease their ancient rites in the days of adversity, should certainly now abstain, if they were then honest in such opinions, from being candidates for our honors at this time, when our principles have been fully vindicated, the violent passions once arrayed against us have subsided and prosperity unparalleled, at least in modern Masonic history, now prevails in this jurisdiction.

Your protestants have been informed and believe that during the time alluded to, Brother Walworth ceased to be connected with any Lodge of Masons, and has only reunited himself with the fraternity since calumny and unjust reproach against us have been allayed and peace restored.

In support of this position the protestants cited a letter written in 1832 by the Chancellor and printed in W. L. Stone's "Masonry and Anti-Masonry," in which he said: "I am satisfied that the evils of keeping up the institution hereafter will more than counterbalance any good which in this country can possibly be effected by it. And this has determined me, for the purpose of quieting the alarms of the community and preserving the peace of neighborhoods, as well as to prevent divisions in the church of our Divine Master, to recommend that Masons should submit to the reasonable demands of the people to cease their meetings, and that the Lodges surrender up their charters." Several other passages in Stone's book showing Wal-

worth's position at that era were also referred to.

Had Chancellor Walworth anticipated this, it is not probable that he would have consented to the presentation of his name for the Grand Mastership, for it is clear that he did not seek the office. But being in the fight he could not withdraw, especially under such charges. On June 10, the day after his election, he accepted the office and addressed the Grand Lodge on the subject ventilated in the protest. "I was never," he said, "a renouncing



R. A. Walworth

Mason, and no man ever heard me speak one word in derogation of the institution. On the other hand, at all times, and in all circumstances when I had occasion to speak thereof, I have strenuously defended it and insisted upon the purity of its principles as one of the noblest of charitable institutions.

"I was made a Mason in Plattsburg soon after I was of age, and for several years presided over the Lodge and Chapter at that place. In 1823 I was appointed circuit judge

and moved to Saratoga Springs, my present residence. But my official duties as Judge and Chancellor for the next twenty-five years rendered it impossible for me to discharge the duties of an affiliated member of a Lodge, although I occasionally visited the Lodge at the place of my residence, while one existed there, and during that time I was made a Knight Templar at Plattsburg.

"Shortly before the commencement of the Morgan excitement I was holding a circuit at Plattsburg at which a Mason, who was also a member of a church to which I belonged, was charged with murder. He had seduced his wife's sister and was charged with having gone from the communion table to his residence and in the absence of his wife destroyed the illegitimate child of her sister, born during such absence, to conceal its birth and his guilt. During that circuit I attended a Masonic festival, and being called upon for a toast I considered it my duty to proclaim to my brethren and to the world that neither Masonry nor Christianity was answerable for the crimes of unworthy members or professors. I accordingly delivered a toast, using, as far as I recollect, the precise language quoted in the 561st page of the book referred to in the protest, which toast is as follows: 'It is the duty of Masons as well as of Christians to throw the broad mantle of charity over the imperfections and frailties of their brethren; yet neither should ever permit themselves to extend its ample folds for the purpose of screening those who have disgraced themselves, and disturbed the peace of society, by their crimes.' * * *

"The paragraph set forth at length in the protest, taken from another page of that book, is my language, but I never used it publicly, nor intended it should be made public. It is, I believe, a correct extract from a private letter to an officer of a Lodge, in reply to a letter from him requesting my opinion as to the expediency of yielding, for the time, to the Anti-Masonic storm that was then sweep-

ing over this and most of the Northern States. I may have erred, brethren, in my opinion, but, if so, it was an error which was common to a very large portion of the wisest and the best Masons of the State. There is no reasoning with a whirlwind, but wisdom dictates that you should sometimes bend to the storm. So I thought, and such was the opinion of most of the fraternity in this State at that time."

On motion of Past Grand Master John D. Willard the explanation of Chancellor Walworth was voted "full, complete and entirely satisfactory," but there is no doubt that there was a wide feeling of discontent in the craft, and there certainly was some justification for the discontent. Doubtless the Chancellor's name and reputation were calculated to add to the dignity of the Grand Lodge, but there is no doubt, as the protestors held, that at the very time when the influence of his name and reputation were most needed, he stood aside. It has been urged that in advising the brethren to bend to the storm, to close their Lodges, he was simply echoing the advice which was given by De Witt Clinton and others. But Walworth's advice was to abandon Masonry altogether while Clinton merely suggested a temporary closing of the doors. Walworth seems to have remained unaffiliated until just about a year before his election as Grand Master, when he re-entered, for the first time in many years, the portals of a Lodge at Saratoga. Now the craft was just fairly emerging from the cloud, had emerged from it, in fact, and Masonry was booming and it was felt to be, by many veterans, an injustice, that they who had borne the burden of the fight should be passed over in favor of one who had turned aside, and at best counseled complete retreat. There is no doubt, however, that it was thought by those who proposed his election that the best interests of the craft would be subserved by placing at its head a successor of Chancellor Livingston. His conduct as Grand Master and

the splendid progress made under his administration more than justified their anticipations.

On the day of Walworth's election Henry C. Atwood declared he would not sit in a Grand Lodge with a Grand Master who had publicly stated that "an institution of this kind [Masonry] should be scouted at and trampled beneath the feet," words, however, which were denied by the Chancellor. But Atwood believed they had been spoken, as did many others, and when Atwood announced his intention of withdrawing from the Grand Lodge and called upon the Lodges which formerly hailed from St. John's Grand Lodge to follow him, he did not pass out alone. On June 13 a meeting of the sympathizers in the new rebellion was held in Tollerton Hall, Chrystie street. Among those who took part in the proceedings were Edmund B. Hays, of Keystone Lodge, No. 235, who presided, R. B. Folger, of Independent Royal Arch, No. 2; C. W. Willets, Master of Benevolent Lodge, and R. S. Van Tassel, of Hyatt Lodge, No. 205. Atwood does not seem to have been present. After some discussion it was determined to organize a new Grand Lodge and a committee was appointed to draw up a plan and arrange other details. This committee reported at a meeting held on June 20, in Benevolent Lodge, after that body had been opened on the Master Mason's degree. The report, after reciting that an "indignity had been heaped upon them [the fraternity] by a certain clique ruling the present Grand Lodge of the State of New York in forcing on them, as Grand Master, Reuben H. Walworth, late Chancellor of the State, who they deemed as entirely unfit to fill that high office," presented four grievances.

The first of these detailed the reasons why Walworth was deemed unfit for the office of Grand Master, and asserted that the idea prevailing was to make him Grand Master for life. The second accused the Grand Lodge with squandering the moneys pouring "into

its coffers." Particulars of this expenditure were given and it was claimed that out of \$80,000 received from 1829 to 1853, only \$5,000 had been appropriated for charity. The third grievance set forth the inordinate taxation of subordinate Lodges by the Grand Lodge, such as \$5 for each Mason raised to the sublime degree, \$5 for a dispensation to parade, whether for a festival or a funeral, a registry fee of fifty cents, etc., and the fourth and last grievance was rather general in its tenure, denouncing especially the Grand Stewards' Lodge as "resembling the inquisition of Spain." In conclusion "the immediate formation of a new Grand Lodge, on the ancient platform and according to ancient Masonic principles and usages" was recommended and the general principles on which such a body was to be governed were presented in detail. This report was adopted and the meeting revived—in name at least—St. John's Grand Lodge. Richard Thum, of York Lodge, was elected Grand Master, Charles G. Waterbury, of Atwood Lodge, No. 208, Deputy Grand Master, R. S. Van Tassel, of Hyatt Lodge, No. 205, and Andrew J. Fisher, of Keystone Lodge, No. 235, Grand Wardens, and Charles W. Willets, of Benevolent Lodge, No. 192, Grand Secretary, while the other officers were selected from members of these Lodges and from Worth Lodge, No. 210, and Independent Lodge, No. 185. Atwood had no place on the board of officers. His friends claimed that the movement had culminated in open rebellion against his wishes or that he remained simply a spectator of the steps being taken to bring about open rebellion. However this may be, there is no doubt that on June 24, 1853, he made his appearance in the new body and installed its officers, placing in their hands the banner and regalia which had been used by the previous St. John's Grand Lodge—the body we have generally coupled with his name. Next year he became Grand Master.

Thus there were again three Grand Lodges

in New York. The triangular fight was again on and while opposition to Chancellor Walworth was the main cause of the new schism there is no doubt that there were other influences at work, all of which had a more or less direct effect upon the crisis.

One of these was the invasion of New York by what are known in Masonry as the "hautes grades." For many years prior to the time of which we are now writing the Grand Lodge had emphatically claimed to have sole jurisdiction in the State of New York over the first three degrees in what was, and is, known as the York rite, and objected to the exemplification of these degrees in any other rite within her jurisdiction. She had no authority to interfere and did not attempt to interfere with any body claiming to be Masonic and dealing with the "haute grades" or anything else, but she, on the other hand, claimed that they should not interfere with the craft degrees.

Early in 1853 James Foulhouze, who called himself "Commander of the Louisiana State Supreme Council, Scottish Rite," came to New York with the avowed purpose of establishing a State Supreme Council. He came north, in fact, with the view of planting such a council in every State which would work the Scottish Rite degrees. Atwood, then nominally at the head of a Council, seems to have fallen in with Foulhouze's purposes and furthered his aims. The Foulhouze State Council was inaugurated and in March, 1853, it issued two warrants, one to John, the Fore-runner, No. 1, and the other to La Sincérité, No. 2. The former was to work in English, the latter in French. These bodies began their work by illustrating the three degrees, according to their system. Atwood, who was more or less intimately connected with the manipulation of the State Council claimed that while they exemplified the three degrees it was only to Master Masons and that it was necessary the degrees should be worked by them so that their candidates might better

understand what was to follow. They were, in fact, simply in the nature of schools of instruction and as only Master Masons could be initiated into the rite it followed that there was no violation of the position of the Grand Lodge.

That, however, was not the opinion of the craft and it was at once surmised that the whole proceeding was but the entering wedge for another Grand Lodge. At the opening of the Grand Lodge meeting on June 7, 1853, Nelson Randall, the retiring Grand Master, referred to the subject as follows: "I have been informed that one or more Lodges in the Scottish Rite have been established within the last few months in the city of New York under the patronage and countenance, or assumed authority of a distinguished Past Grand Master in this Grand Lodge, and that a part or all of the persons so associated have withdrawn from some of our subordinates. This subject should be inquired into and the facts ascertained and laid before the Grand Lodge and the fraternity. If it is seriously attempted to set up a rival rite in the first three degrees such action of the Grand Lodge should be had as may be considered justifiable and likely to prevent it."

The whole matter, presenting many phases, was turned over to a committee consisting of John L. Lewis, Jr., J. F. Brown and William Seymour, and these brothers seem to have given the entire subject very careful attention. On June 10, the day after Atwood had announced his withdrawal from the Grand Lodge, these gentlemen submitted a report which, after again declaring the supremacy of the Grand Lodge over the symbolic degrees and pointing out that "the Councils of the Scottish, or 'Ancient and Accepted Rite,' both at Charleston and Boston, while claiming to have originally had these three degrees in their system, have published to the world their formal abandonment of them to the Grand Lodges of the different States," submitted the

following conclusions, which were unanimously adopted:

1. That Brother Atwood, having voluntarily abandoned his position as a Past Grand Master, all his rights and privileges as such shall henceforth cease.

2. That we regard the fact of the establishment of Lodges to confer any degrees of Masonry (under whatever rite they may claim) by any Masonic authority other than this Grand Lodge, upon any person who is not a Master Mason, as an invasion of the rights and privileges of this Grand Lodge, and as such it shall be sternly rebuked and resisted, as this Grand Lodge has, of undoubted right, sole, original, and exclusive jurisdiction over these three degrees in this State.

3. That the persons who have received, or shall receive said degrees, or what purports to be said degrees in the above mentioned Lodges shall be and are hereby held to be clandestine Masons; and all Free and Accepted Masons under the jurisdiction of this Grand Lodge are hereby strictly forbidden to have any Masonic intercourse or communication with them, and this interdiction shall apply to all Grand Lodges that may hereafter

acknowledge the authority of said Grand Body of the Scottish Rite.

4. That any Lodge in this jurisdiction which shall hold its meetings in the same room with any Lodge of irregular and clandestine Masons subjects itself to the disciplinary action of this Grand Lodge—such acts being strictly forbidden.

In September formal charges were preferred against Atwood and as he did not appear to defend himself and instead sent an abusive letter to the Grand officers, he was formally expelled at the December meeting. Robert B. Folger, Charles J. Waterbury, Richard Thun, A. J. Fisher, R. S. Van Tassell, Charles W. Willetts and John B. Ewing were also expelled. They were all prominent not only in the new St. John's body but also in the Foulhouze-Atwood Scottish Rite. In 1854 La Sincerite Lodge, No. 2, suspended its labors, and those of its members who had belonged to La Union Francaise confessed their error to the Lodge, asked for a dispensation to form a new Lodge and had their request granted. It is questionable if St. John, the Forerunner, ever did more than work the degrees by way of illustration and its charter was revoked soon after it was issued.