

**HISTORY OF MASONIC LODGE
OF MANCHESTER.**

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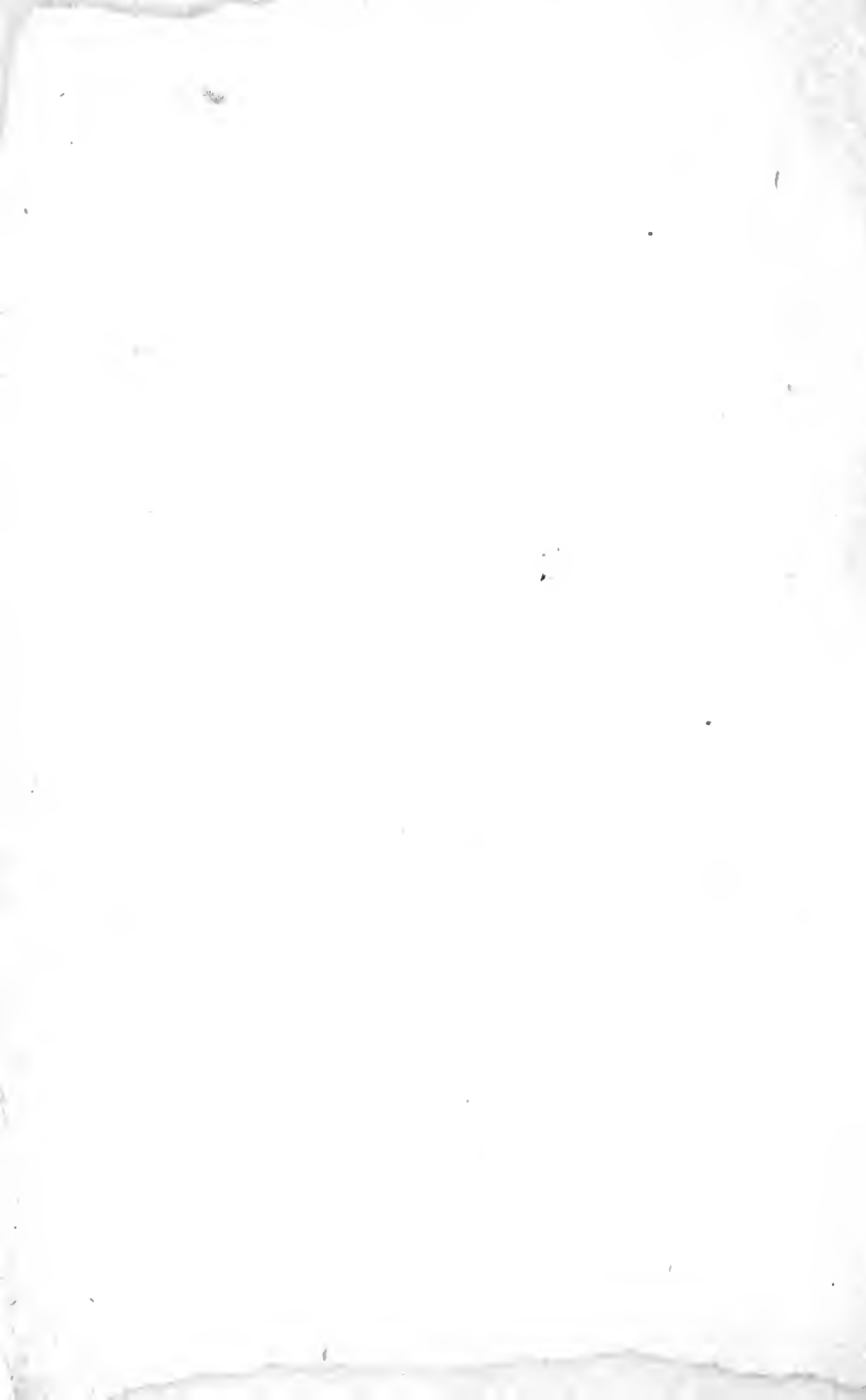


To Col. Parhatau Weissig.

With the Compliments
of the author.

Ben. P. Overton

January 2nd 1908



HISTORICAL SKETCH

OF

MANCHESTER LODGE

No. 14, A. F. & A. M.

Read at the Celebration of the Festival of St. John
the Evangelist,

DECEMBER 27TH, 1906

BY

RIGHT WORSHIPFUL BEN. P. OWEN, JR.

And by him prepared for publication at the request
of the Lodge.

NOVEMBER 20TH, 1907.

RICHMOND, VA.
CHAS. E. PICOT PRINTING CO.
1907.

UNIV. OF CALIFORNIA
AT LOS ANGELES

DEDICATORY.

Before writing this history of Manchester Lodge of Masons, I had heard the glorious past of Old Fourteen portrayed in words of eloquence by Craftsmen who knew much of this history, and whose voices had charmed the brethren like the music of a sweet melody. In recent years, on great occasions, the Lodge has invariably demanded that the voices of Right Wor. William I. Clopton, and Wor. John H. Ingram, should be heard, so that the Craft might be reminded of the men who in the past guided our Lodge over seas sometimes tempestuous, and sometimes calm, urging their fellows to the noblest endeavor.

Encouraged in my labors by these two worthy Craftsmen, who have been justly accorded such high civic honors in this Old Commonwealth, I wish to show my appreciation of their approval of my tedious undertaking, and I therefore take the liberty, without their consent, of dedicating to them this compilation. My excuse, if one be needed for this liberty, is founded upon long personal regard and friendship for these two distinguished Masons and Jurists, for whom the members of my Lodge share with me the highest admiration and regard.

THE AUTHOR.



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AUTHOR'S PREFACE.

The historical sketch of Lodge 14, which I read on the occasion of the celebration of the Festival of St. John The Evangelist, December 27, 1906, being incomplete, and the Lodge having requested me to finish the work so that it could pass into print, I have herewith complied with that request to the best of my ability. The work at times has been tedious and wearisome in order to secure accuracy. In my labors I have been cheered and assisted by Wor. Brother John R. Robertson, to whom I extend my sincere gratitude for his generous aid.

In hurrying the manuscript for the press, the continuity could not be as nicely arranged as was desired, and therefore apology is offered for paragraphic classification.

I had hoped to have been able to positively locate where the building stood in which the Lodge met prior to the erection of the old Masonic Hall on Fifth Street, but business engagements have interfered with my investigations in this direction. Suffice it to say, however, I have data which I think will certainly enable me finally to *absolutely* determine this matter.

I offer this contribution as a token of love and affection for my old Lodge, and if it shall afford the least pleasure and gratification to the brethren delight will come to me, which will be sufficient recompense for all my labor.

Fraternally yours,
BEN. P. OWEN, Jr.

MANCHESTER, VA., November 14, 1907.

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Right Worshipful Ben. P. Owen, Jr.

ROSTER OF THE LODGE, 1907.

DISTRICT DEPUTY GRAND MASTER—RIGHT WORSHIPFUL B. W. RAGLAND,
CHESTER LODGE, No. 94.

Adamson, Arthur L.	April 21, 1888
Ahern, W. J.	February 15, 1904
Aiken, W. A.	March 19, 1906
Amos, L. M.	September 16, 1901
Anderson, Frank S.	June 19, 1905
Atkisson, C. W.	October 21, 1882
Baber, D. E.	
Bates, Selden	November 3, 1893
Betty, T. H.*	February 6, 1892
Blankenship, C. A.	January 17, 1897
Bradshaw, J. A.	June 17, 1886
Bradshaw, W. V.	August 12, 1892
Bradshaw, P. E.	May 21, 1892
Brandis, A. C.	August 26, 1871
Broadus, R. C.	July 21, 1892
Brown, R. E.	October 8, 1900
Brown, T. A.	December 8, 1902
Bryce, W. F., Jr.	September 24, 1898
Burke, Marcus E.	December 27, 1899
Callighan, A. H.	May 20, 1899
Campbell, R. L.	May 20, 1907
Clements, H. L.	May 20, 1907
Clopton, William I.	May 27, 1868
Cook, G. H.	February 18, 1907
Craig, Robert S.	May 1, 1891
Craig, Charles R.	November 23, 1894
Crooks, J. A.	August 12, 1892
Donald, Peter	November 26, 1887
DuVal, J. Fay	March 24, 1894
Eastwood, R. E.	January 20, 1902
Fisher, Thomas H.	February 9, 1895
Fitzgerald, A. H.	October 9, 1886
Fry, John F.	May 20, 1907
Fuqua, C. G.	May 20, 1907
Furcron, A. S.	
Garber, Alonzo B.	November 3, 1903
Garber, B. L.	June 2, 1903
Garber, W. H. (elected)	August 26, 1901
Gibbs, W. A.	July 28, 1890
Goode, James O.	December 19, 1885
Green, C. V.	May 21, 1892
Greenwood, W. L.	November 19, 1906
Griswold, T. V.	January 16, 1905

* Elected honorary member June 18, 1906.

Hill, E. G. October 26, 1894
 Holloway, C. P. (elected) November 21, 1904
 Howlett, E. J. January 21, 1899
 Howlett, J. C. September 1, 1902
 Ingram, Lawrence July 21, 1892
 Jewett, John R. December 8, 1890
 Jewett, G. W. August 5, 1903
 Johnson, J. O. October 17, 1904
 Jones, Carter C. April 15, 1898
 Jones, M. A. July 23, 1900
 Jones, W. T.
 Jordan, M. F. September 16, 1901
 Kidd, L. P. April 1, 1901
 Kincheloe, A. W.
 Kuester, John T. July 20, 1906
 Lacy, Edward N. October 5, 1889
 Lamb, F. A. May 7, 1867
 Lamb, Coulter C. April 15, 1898
 Lanier, George R. July 8, 1893
 Latham, C. S. January 31, 1894
 Latham, L. R. March 19, 1906
 Lawder, Harry M. June 19, 1905
 Levy, Henry August 15, 1902
 Levy, Jacob June 2, 1903
 Lewis, W. J. October 13, 1902
 McGee, J. H. July 13, 1904
 McGee, O. G. July 20, 1906
 Maurice, H. A. February 27, 1886
 Merchant, W. F. elected August 17, 1903
 Moore, W. R. April 29, 1901
 Morris, John L. April 15, 1898
 Morrissette, B. H. June 12, 1867
 Morrissette, W. J. August 17, 1891
 Morton, Mathew May 4, 1889
 Morton, Thomas B. June 2, 1903
 Newman, R. L. (elected) June 20, 1904
 Nunnally, E. P. August 7, 1897
 O'Brien, R. W. June 6, 1896
 Overton, R. D. April 24, 1900
 Owens, S. R. November 18, 1882
 Owen, Ben P., Jr. September 19, 1896
 Page, Charles L. October 1, 1892
 Patram, B. F.
 Payne, E. T. February 3, 1891
 Payne, G. W. October 13, 1902
 Perdue, T. B. March 13, 1897
 Phillips, Frank December 31, 1892
 Phillips, E. A. February 10, 1900
 Pool, W. W. (elected) October 1, 1892. (Raised, 1863)
 Porter, M. E. March 17, 1894
 Powers, J. W. July 18, 1887
 Powers, C. C. September 23, 1901
 Price, F. George March 19, 1906
 Reams, G. W. September 18, 1905
 Rice, John G. May 16, 1885
 Richardson, R. H. September 16, 1901
 Robertson, B. M. (elected) August 14, 1886
 Robertson, John R. April 15, 1898
 Robinson, J. P. July 18, 1887

Royall, Augustine	June 1, 1872
Sampson, Aaron L.	July 23, 1900
Saunders, J. G.	August 15, 1904
Schaadt, Charles	March 13, 1893
Schumaker, S. T.	March 1, 1890
Sharp, Charles H.	February 9, 1889
Sheppard, Myron W.	July 20, 1906
Slaughter, T. B.	August 15, 1902
Smart, G. W.	January 28, 1901
Smith, R. P.	November 26, 1887
Snellings, J. C.	June 1, 1886
Strader, R. M.	March 19, 1903
Talbot, T. J.	January 31, 1894
Tatum, A. R.	September 14, 1891
Tatum, E. G.	April 23, 1892
Toney, D. L.	May 27, 1889
Trevillian, J. E.	June 19, 1905
Trevillian, W. F.	
Vaden, J. H. (elected)	December 22, 1890
Vaden, W. C.	
Vaughan, J. V.	February 27, 1886
Watkins, Charles A.	July 13, 1904
Walker, W. Lance	May 16, 1885
Walker, John Z.	March 1, 1890
Walthall, C. E.	November 19, 1906
Washington, W. H.	
Weisiger, E. W.	September 2, 1863
Weisiger, D. J.	June 1, 1872
Weisiger, Irvin	December 19, 1874
Wells, C. S.	November 19, 1906
Williamson, J. A.	July 14, 1894
Williard, J. T.	
Wright, A. S.	April 18, 1904





Right Worshipful William I. Clopton,
Orator on the Occasion of the Centennial Celebration.

HISTORY

OF THE

Masonic Lodge of Manchester.

To write a history of an organization that has a history of more than one hundred and twenty years, filled with events of interest, is a task around which clusters a halo of fascination simply charming when he who writes that history is allured by a perusal of page after page of decidedly interesting events connecting the present with the past, and bringing face to face, and heart to heart, as it were, brethren who have gone before to assemble in that Celestial Lodge above, where the Supreme Architect of the Universe presides. Men of distinction, illustrious for their public service, and noted for their private virtues, were at the organization of Manchester Lodge, No. 14, Ancient, Free and Accepted Masons.

The organization of this Lodge dates back to February 28, 1786. The nation was young then and had just launched a republican form of government that has since dazzled the other nations of the earth. The membership of this Lodge was mostly men of the Scottish race, whose ancestors had fought with Wallace and bled with Bruce, when Bannockburn had found a name in history as a battle of consequence, and when Sterling Bridge had brought glory and shed eternal fame upon the martial and patriotic spirit of the lads from the Highlands.

The Scotchmen who had settled in Manchester in the latter part of the eighteenth century were forceful men, who had inherited the virtues of their ancestors, and congratulated themselves that the blood of the ancient heroes of Scotland ran uncontaminated in their veins. They lived in this community and were American citizens, yet whenever they assembled on festive occasions their thoughts often wandered back to the hills of Caledonia, and they

cheerfully recalled the superstitious beliefs of Old Scotland "when witches and elves and evil spirits were let loose amongst the children of men."

In the membership of Old Fourteen, listed now and then in this historical sketch, will be found many Scottish names—men just as intensely Scottish as were the McGregors, the Grahams, the Bruces, the Mackenzies, the Hamiltons and the Douglasses, who wept and fought over the woes and wrong of Scotland. They were the men who started commercial life in Richmond and Manchester, and made the two places conspicuous for business activity. In glancing over the old records the first thing to attract attention was an old copy of Burns' farewell address to the brethren of St. James Lodge, Tarbolton, when the bard "from the little mud-walled cottage on the banks of Doon, near Alloway's Auld, haunted kirk in the shire of "Ayr," had sent his chest on the way to Greenock.

This poem of Burns was doubtless sang on festive occasions by the "ancient brethren of Old Fourteen." It was neatly copied and pasted in the back of the oldest minute book of the Lodge. Burns was buried on the 25th of July, 1796, and fragments of the unbound minutes of our Lodge, which has escaped the ravages of time and mice, show that the paper upon which this poem was copied was of the same size and quality used by the Lodge before Burns died. Possibly it was copied before the publication of the Edinburgh edition of Burns' poems in 1787, and probably copied from a copy given to a member of our Lodge by Burns himself.

This poem, having been accorded such a conspicuous place in our records, two verses are here given :

Adieu! A heart-warm, fond adieu!
 Dear brothers of the mystic tie!
 Ye favor'd, ye enlighten'd few,
 Companions of my social joy!
 Tho' I to foreign lands must hie,
 Pursuing Fortune's slidd'ry ba',
 With melting heart and brimful eye,
 I'll mind you still, tho' far awa'.

* * * * *

And you farewell! whose merits claim,
Justly, that highest badge to wear!
Heav'n bless your honor'd, noble name,
To masonry and Scotia dear!
A last request permit me here,
When yearly ye assemble a',
One round—I ask it with a tear,—
To him, the Bard that's far awa'.

THE CHARTER.

The Charter of our Lodge is an exceedingly interesting document, and is in good state of preservation, although it has gone for years without having been pressed into good shape. In the earlier day of our Lodge it was the custom to have this charter read at intervals, as was the case with the by-laws. When it was given to the Lodge it was ordered to be spread upon the record, but it is not known whether this was ever done, since there are no minutes extant of the meetings of the Lodge from 1786 until 1809, with the exception of a few fragments of minutes now among the old papers belonging to the Lodge. This charter was framed at least fifty years ago by Messrs. Franck & Lundin, who kept a picture frame establishment on the corner of Eighth and Main Streets, in Richmond. If the charter had been framed previously there is no record of the fact. The evidence is all the reverse, and the uneven condition of the surface of the charter at present might indicate that it had not been as carefully preserved before 1850 as it has been since that time. A copy of this charter not appearing anywhere in the record is here given. It will be observed that the word "ancient" was spelled "antient" and the word "choose" was spelled "chuse." There were some clerical errors made in copying the charter upon the parchment, the corrections being apparent. The Lodge operated under a dispensation from February 28, 1786, to November 20, 1786. A copy of this dispensation, or the document authorizing the Lodge to work under a dispensation, has not been preserved. A communication (still preserved) was received by the Lodge from the Grand Secretary dated October, 1786, informing the Lodge that their *new*

charter would soon be forthcoming. The following is a copy of the charter, which has been in possession of the Lodge since 1786:

EDMUND RANDOLPH, *G. M.*

To All and Every to Whose Knowledge

These Presents Shall Come—GREETING:

WHEREAS, it hath been duly represented that in the county of Chesterfield, in the Commonwealth of Virginia, there resides a number of the brethren of the Society of Freemasons, who being too remote from any regular Lodge to attend the same without some inconvenience, and being sufficient in number to constitute a separate Lodge agreeable to the constitution of Masonry, and it appearing have heretofore met and associated together agreeable to the constitution of Masonry by the name and description of the Manchester Lodge; and it appearing to be for the good increase of that *antient* and honorable art, that the said brethren should be encouraged and enabled to proceed and work as heretofore has been accustomed in a regular Lodge—

KNOW YE, that we, EDMUND RANDOLPH, Esq., of the Commonwealth aforesaid, as Grand Master of the most *antient* and most honorable Society of Free Masons within the same, by and with the consent of the Grand Lodge of Virginia, testified by the rules and regulations of the said Grand Lodge, do hereby constitute and appoint the Worshipful Brethren JAMES LYLE, ALEXANDER BANKS, CORNELIUS BUCK, together with all such other brethren as may be admitted to associate with them, to be a just, true, regular and perfect Lodge of Free and Accepted Masons by the name, title and designation of the Manchester Lodge, No. 14.

And further do hereby appoint and ordain all regular lodges to hold, acknowledge and respect them as such, hereby granting and committing to them and their successors full power and authority to assemble and convene as a regular Lodge, and to enter, receive and make apprentices, pass fellow crafts, and raise Master Masons according to the known and established custom of *antient* Masonry, and no otherwise, and also do elect and *chuse* masters, wardens and other officers annually at such time or times as to them may seem meet and convenient, and also exact from their members such compensation as they shall judge necessary for the support of their Lodge, the relief of their brethren in distress and contribution towards the grand charity agreeable to the constitution of Masonry and the laws of the Grand Lodge of Virginia recommended to the brethren aforesaid to reverence, and be their superiors in all things lawful, and have, as becomes the honor and harmony of Masons,

and to record in their books this present charter with their own regulations and by-laws, and their whole acts and proceedings from time to time they occur, and by no means to desert their said Lodge hereby constituted, or form themselves into separate meetings without the consent and approbation of their master and wardens for the time being.

All which, by accepting hereof, they are *holden* and engaged to observe; and the brethren aforesaid by accepting hereof, acknowledge and recognize the Grand Master of the Grand Lodge of Virginia as their superior, and shall pay due regard to all such instructions and recommendations as they have or shall hereafter receive from thence, and they are also required to correspond with the said Grand Lodge of Virginia, and to attend the meetings thereof by their proxies or deputies, being Master Masons or members of their Lodge. And for the more effectual preservation of these presents, the same are hereby appointed to be recorded in the book of the Grand Lodge.

DONE IN THE GRAND LODGE at Richmond, the 20th day of November, A. L. 5786.

BY THE GRAND MASTER'S COMMAND.

Witness—

WILLIAM WADDILL, *Grand Secretary*.

This Lodge was regularly constituted by dispensation for the Grand Master, date the 28th February, A. L. 5786, as appears of record in the Grand Lodge of Virginia.

(Seal with blue ribbon.)

W. WADDILL, *G. S.*

OFFICERS OF THE LODGE IN 1786.

In the archives of the Lodge is a printed circular letter from the Grand Secretary, W. Waddill, dated Richmond, October 30, 1786, addressed "To the Master of the Manchester Lodge, No. 14." In this letter James Lyle, of Manchester, is mentioned as Grand Treasurer of the Grand Lodge, and No. 14 is requested to send a list of its officers to the Grand Lodge. The list of officers written on the back of this circular letter is as follows: Cornelius Buck, Master; L. Stoddard, S. W.; T. Banks, J. W.; Benjamin Elliott, S. D.; Obadiah Smith, Jr. D.; H. Austin, Treasurer; A. A. Nicolson, Secretary; William McKennon, Senior Steward; Daniel Weisiger, Junior Steward; C. Stoddard, T. Banks, F. Bailey, J. Murchie and J. Brander, standing committee. This

is the only obtainable list of officers for that year. The Grand Lodge records do not give this information, nor has the Lodge preserved the minutes of that year. The charter shows that the first Master and Wardens were James Lyle, Alexander Banks and Cornelius Buck. The first meeting was held March 6, 1786.

The circular above referred to furthermore says:

"I have to request the favour of you to transmit to our Grand Treasurer, Brother James Lyle, of Manchester, such collections or donation that your Lodge has been pleased to contribute in consequence of the resolution of the Grand Lodge in October, 1785; and to me in Richmond, as soon as may be, the names of your present Master and Wardens, in order that your New Charter may be made out, if not already obtained; also a list of your Members that are not in arrears to your Lodge, with the stated times of your meeting before the first day of April next ensuing."

BIG SAINT JOHN'S DINNER IN 1794.

In 1794 the Lodge was in such good shape that the brethren began to discuss the feasibility of building a Masonic Hall that would meet the necessities of the occasion. The room they were then renting from Mr. Arthur Graves was not large enough, nor was it as conveniently located as desired. It is very probable that the determination to build the Masonic Hall, on Fifth and Porter Streets, was definitely settled at the Masonic dinner given in commemoration of the Festival of Saint John The Baptist, June 24, 1794. This was a notable dinner, as the records will bear out, and was under the supervision of the stewards. Cooking was at a premium in Manchester that day, and to use the vernacular of the times, "it makes one's mouth water" to read the list of "drinkables and eatables" prepared for that auspicious occasion. It was a subscription dinner and the brethren responded generously. The stewards purchased liberally, and to the extent of about \$140, which had a big purchasing power in those days. They bought two dozen bottles of Port wine, two dozen bottles of porter, four gallons of Madeira, three gallons of "best spirits," and the rest of the bill of fare was as follows: "Side of veal, one lamb, veal head hash, roast pig, two hams, two dozen bread, dried beef, tongue, dozen chickens, two dozen eggs, eight pounds of butter, eight

dozen cucumbers, cabbages and snaps." The brethren had pie for dessert, and in juxtaposition to the bill of fare appeared the entry "servants." Of course, it is not to be presumed that "servants" were to be eaten, even though they were down on the bill of fare. "Servants," "best spirits," "porter" and "Madeira" were together on the wine list, and doubtless stuck close together during the dinner, else the servants were not the "old issue" Virginia darkies. Be it to the credit of the craft, who, having been warned beforehand "not to convert the means thereof to intemperance or excess," fourteen bottles of porter, eight bottles of port wine, and two gallons of spirits were "saved for future use of the Lodge."

LIST OF MEMBERS NO. 14, APRIL 17, 1793.

James Lyle,	Archibald Freeland,
Alexander Banks,	William McKennon,
Cornelius Buck,	Rueben Coutts,
James Brander,	John Michaux,
Obadiah Smith,	Lewis Buckner,
Daniel Ball,	Alexander Ranken,
Horace Austin,	John McColl,
Benjamin Elliot,	Jacob Rubsamen,
John Murchie,	James Swain,
John Harris,	James A. Patteson,
William Ball,	Bernard Fowler,
Bernard Markham,	William Smith,
James Hayes,	Charlie Galbraith,
John Haveningham,	Archibald Campbell,
Andrew Nicolson,	James Tennant,
William Edwards,	William Tatham,
Benjamin Hatcher,	James Scott,
Doct. James Frazer,	John Trabue,
	John Branch.

FROM THE GRAND LODGE RECORDS.

The Lodge not having any minutes, except a few fragments, from 1786 to 1809, it was necessary to resort to the Grand Lodge records for information concerning Lodge No. 14. At that time

the records of the Grand Lodge were meager, but are sufficient to show that the "deputies," as they were then called, from No. 14, were brethren who took a prominent stand in the Grand Lodge on account of their Masonic zeal and wisdom. When the Grand Lodge met in Mason's Hall in the city of Richmond in 1785, Masons living in Manchester at that time were present, and the following year secured a dispensation to organize a lodge in Manchester. The Grand Lodge was then composed of only eight Lodges.

1786.

In 1786 Manchester Lodge was represented in the Grand Lodge by Jacob Rubsamen and Robert Curry. James Lyle, of No. 14, was elected Grand Treasurer and installed. Edmund Randolph, who was Attorney-General of the United States under Washington, was Grand Master. At an "adjourn meeting" of the Grand Lodge "The committee appointed to consider and regulate the rank of the several lodges within this state dependent on the Grand Lodge made their report, which report was agreed to by the Grand Lodge:

Resolved, That the Lodges stand in the following order: Manchester to be No. 11." Constituted February 28, 1786.

1787.

James Lyle was Grand Treasurer in 1787. James Lyle, Alexander Banks and Cornelius Buck were deputies from No. 14. The last named was of the committee to establish a mode of correspondence between the Grand Lodge and the subordinate Lodges of the State. Among other things this committee reported: "That the Grand Secretary be desired to write a circular letter; a copy of which to be forwarded to each particular Lodge enjoining them to correspond with the Grand Lodge quarterly, the letters (if by post to be paid by the Lodges so forwarding them) addressed to the Grand Secretary. By this quarterly communication they are requested to furnish the Grand Lodge with a complete list of their members; distinguishing those who are in arrears with any other information that may tend to the honour and dignity of Masonry."

1788.

April 28, 1788, Cornelius Buck was Grand Treasurer, *pro tem*.
October 28, 1788, Buck was Senior Grand Warden, *pro tem*., and

the only representative from No. 14. At the second day session Manchester Lodge was not represented. At an adjourn meeting of the Grand Lodge, held November 17, 1788, Cornelius Buck was Grand Junior Warden, *pro tem.*, and he and Luther Stoddard represented the Lodge.

1789.

“At a grand half yearly communication, holden at Masons’ Hall in the city of Richmond, on the 28th day of April, 1789,” the deputies were Cornelius Buck, James Brander and Horace Austin. Buck was Senior Grand Warden, *pro tem.* Brander was Grand Treasurer, *pro tem.* “At a half yearly grand communication holden October 28, 1789, the Wor. James Lyle was Grand Treasurer.” Deputies: James Lyle, Obadiah Smith and Archibald Freeland. There was a balance of 34 pounds 7 shillings $\frac{1}{2}$ pence in the hands of Brother James Lyle, when his “accounts” were examined and approved.

1790.

James Lyle was Grand Treasurer and Horace Austin and Andrew Nicolson were deputies from No. 14. Cornelius Buck was a visitor, and so was James Henderson, of Powhatan Lodge, which met at Scottsville, in the county of Powhatan. At an adjourn communication April 29, 1790, Wor. James Lyle was Grand Secretary and Horace Austin represented No. 14. “At a half yearly grand communication, holden April 29, 1790, the ‘deputies,’ were Buck, Bailey and Edward.” The Secretary did not give their full names. Cornelius Buck was Grand Treasurer. At an adjourn meeting October 29, 1790, Cornelius Buck was the only representative from No. 14. October 30, 1790, the Grand Lodge adopted a vote of thanks to Brother James Lyle, Grand Treasurer, and he was appointed one of the Grand Stewards of the Grand Charity fund for the ensuing year.

1791.

It was the custom at this period to advertise the meetings of the Grand Lodge in the Public Gazette, a newspaper then published in Richmond. James Brander was deputy from No. 14. The Lodge

was not represented at the "half yearly grand communication October 28th to 30th, 1791, by a 'deputy,' but Cornelius Buck was Grand Treasurer."

James Henderson, who then represented No. 20, was Grand Secretary, *pro tem.*, in 1791.

Cornelius Buck was Grand Treasurer in 1791. There was no representative from No. 14 this year. James Henderson, who was Grand Secretary, *pro tem.*, was also clerk of a committee, of which John Crawford was chairman.

1792.

Cornelius Buck was Grand Treasurer, and James Henderson was Grand Secretary. No representatives from No. 14. A meeting was held July, 1792, and the representatives were Archibald Campbell and William Tatham. October 1, 1792, James Henderson was Grand Secretary; no representative from No. 14. October 29, 1792, James Henderson, Grand Secretary. Representatives, Horace Austin, Archibald Campbell and William Smith. John Marshall was Deputy Grand Master. October 31, 1792, James Henderson was Grand Secretary, Archibald Campbell, of No. 14, was Grand Pursivant, *pro tem.* He also represented No. 14. November 1, 1792, William Smith represented No. 14.

1793.

October 17, 1793, no representative. John Marshall was elected Grand Master, and James Henderson was still Secretary. Fleming, Elliott and Patteson representatives from No. 14. They were called "representatives" then; they had been called "deputies." Fifteen pounds was voted to the Grand Secretary for his services the preceding year, and he was thanked by the Grand Lodge. It was invariably the custom in those days to thank people for services rendered. It was the day of courtesy and politeness.

1794.

No representative from No. 14. Dr. Henderson was then a member of No. 20.

October, 1794, William Cameron and James Patteson represented No. 14, Cornelius Buck was there as a Past Master.

November 7, 1794, Nathaniel W. Price, of No. 10, succeeded James Henderson as Grand Secretary. "12 shillings and 6 pence is due Brother James Henderson, not having been placed to his order." That was the report of the Committee. He owed the Lodge five pounds.

1795.

June 13, 1795, Cornelius Buck represented No. 14.

November 23, 1795, Archibald Campbell, James Patteson and Wm. Cameron, representatives. Alexander McRae, of No. 3, was visitor, and so was Hugh Stewart, of No. 14.

November 24, 1795, James Patteson and John Howlett, represented No. 14. It was spelled "Howlet." It is now written "Howlett" by Brother E. J. Howlett, of No. 14, who is a grandson of this John Howlett.

June 18, 1795, "a dispensation was issued this day for the initiation of Miles Bott." According to the petition of Cornelius Buck, Master, and John Fleming, S. W., and Archibald Campbell, J. W., of Lodge No. 14, the Grand Master, John Marshall, granted the dispensation. This Miles Bott built the house now occupied by Mr. Walter Gill, on Cowardin Avenue. He was a prominent man in his day and was one of the veniremen for the trial of Aaron Burr for treason against the United States.

1796.

November 28, 1796, James Strange represented No. 14.

November 14, 1796, "a dispensation was issued to Brother William Waddill, Past Master, appointing him to meet and inspect seventeen of the Lodges." He visited No. 14 November 17, 1796, and made this report to the Grand Lodge: "Visited Manchester Lodge, No. 14; I find this Lodge more strict in their discipline than any I have hitherto visited, but attended with much harmony and regularity. Their meetings above the majority upon the average; their charter not recorded." It is doubtful whether the charter was ever recorded in the minutes.

1797.

Richard B. Goode and John Johnson represented No. 14. Goode was Grand Secretary, *pro tem*. He was from Whitby, below Man-

chester on the river. November 28, 1797, Abraham M. Cardoza and John Johnson represented No. 14. "Scottsville Lodge, No. 20, was permitted to suspend their working until they found it convenient to resume it." This Scottsville Lodge was in Powhatan county, and after it surrendered its charter most of the members joined No. 14.

1798.

J. Dunn, A. M. Cardoza and J. Johnson represented No. 14. No. 20 was not represented. John Dunn was a Minister of the Gospel and was Master of the Lodge. James Brander and Jesse Hicks, sometimes spelled Hix, were representatives.

1799.

James A. Patteson, Richard B. Goode and John Howlet represented No. 14. Richard B. Goode was elected Senior Grand Deacon. In those days it was "Senior Grand Deacon," and not, as now, "Grand Senior Deacon."

Bernard Markham was Master of No. 14, and the Lodge met on the third Tuesday of each month.

1800.

James A. Patteson, John Johnson and Richard B. Goode were representatives to the Grand Lodge.

There are no minute books of the Lodge prior to 1809 (as heretofore stated), but a few minutes are preserved in single sheets. From a copy of the minutes of December 16, 1800, when Richard B. Goode was Master, *pro tem.*, "on motion of Brother Jos. C. Brown, and seconded by Brother Jas. Scott, it was resolved that Brothers John Johnson and John Jenkins be a committee to wait on Rev. John Dunn and to request the favour of him to preach a sermon in the Hall on the 27th of December, being the anniversary of St. John The Evangelist.

"On motion of Brother Senior Warden (John Johnson), and seconded by Brother Junior Warden (Danl. Chapman), resolved that a subscription be opened for a ball on the 27th inst., in commemoration of the anniversary of St. John The Evangelist, and that Brother John Johnson, Martin Gordon and John Jenkins be a committee to superintend subscription for that purpose."

1801.

Richard B. Goode was elected Grand Senior Deacon. Alexander McRae, of Petersburg, relative of the Manchester McRaes, was then Grand Master.

In the list of deaths published by No. 14, appears the names of William Cameron, George Mayo and Thomas Banks.

No representation or return from No. 14 appear in the Grand Lodge records for this year.

1802.

December, 1802, Richard B. Goode was Grand Senior Deacon; representatives were Henry L. Biscoe, John Johnson and Jos. C. Brown. Among the visitors was David Patteson, of No. 14.

Officers of No. 14: Henry L. Biscoe was Master, John Johnson, Senior Warden; Abraham N. Cardoza, Junior Warden; Joseph G. Brown, Treasurer; Jesse Hicks, Senior Deacon; Daniel Weisiger, Junior Deacon.; Stewards, John Howlet and David Patteson; Tiler, Thomas Upshaw; Past Masters, Alexander Banks, Cornelius Buck and James Patteson; Master Masons, John Branch, James Brander, John Murchie, Obadiah Smith, William Ball, John Jenkins, Richard B. Goode, Isaac Salle, Daniel Chapman, James Lyle, Jr., Thomas Branch and Theodorick Goode. Entered Apprentices: James Scott, Robert McTyre and Peter Gigliland (Gilliland). All this appear in the Grand Lodge minutes.

1803.

Henry Biscoe, John Johnson and Edward Walford represented No. 14 this year at the Grand Lodge.

“Changes: Richard B. Goode, Secretary; Thomas N. Cogbill, Junior Deacon; William B. Clarke, Senior Deacon; Daniel Walford, Junior Steward. Master Masons, James Brander, Thomas Branch, Daniel Walford. Fellow-crafts, W. B. Clarke, Thomas N. Cogbill. Entered Apprentices, James McCormick, Nicholas Mills and James Clarke.”

1804.

In 1804 James Henderson was Master, Richard B. Goode, Senior Warden; David Petterson, Junior Warden; Daniel Walford, Sec-

retary; John Howlet, Treasurer; Jesse Hicks, Steward; James A. Patteson, Senior Deacon; Henry L. Biscoe, Junior Deacon; Thomas Upshaw, Tiler. Past-Masters, Alexander Banks, Cornelius Buck, James A. Patteson and Henry L. Biscoe. Master Masons, Joseph C. Brown, Obadiah Smith, John Branch, Thomas Branch, James Lyle, Jr., Daniel Weisiger, Isaac B. Salle, John Jenkins, John Johnson. Fellow-crafts, William B. Clarke, Thomas N. Cogbill. Entered Apprentices, J. M. McCormick, William Ball, "Nic" Mills, Peter Gilligland, James Clarke, Jr., Robert McTyre, Hector N. Organ, George Marekham, Peter Fuqua. Brother Mills was called "Nic Mills," and the name of Peter Gigliland changed by dropping the "g." In 1802 it was spelled Gigliland, and now it is spelled Gilliland. Sometimes Isaac Salle's name was spelled Salley, which was improper.

1805.

In 1805 Richard B. Goode represented No. 14.

In 1805 Richard B. Goode was Master, John Johnson, Senior Warden; Joseph C. Brown, Junior Warden; James Lyle, Jr., Secretary; John Howlet was Treasurer, *pro tem.*, Jesse Hicks was Senior Deacon, John Howlet was Junior Deacon, Thomas Upshaw, Tiler. John Howlet was reported as holding two offices in the Lodge.

1806-1807.

In 1806 and 1807 there were no representatives from No. 14 to the Grand Lodge.

1808.

In 1808 John Johnson and Daniel Weisiger represented No. 14. Richard B. Goode and Henry L. Biscoe, both being Past Masters, were present.

In 1808 John I. Johnson was Master, and the Lodge met on the first Saturday. The death of Obediah Smith was reported.

In 1809 Edward D. Diggs (sometimes spelled Digges, which was the original way), John Branch and Beverly C. Stanard represented No. 14.

The deaths of Joseph C. Brown, Obediah Smith and Archibald McRae were reported.

1809.

See extracts from minutes of the Lodge following:

1810.

In 1810 Thomas Upshaw and Henry L. Biscoe died. The Lodge met on the first Saturday.

1812.

In 1812 Daniel Weisiger was appointed on committee "to superintend the department of Grand Steward."

The Right Wor. Grand Lodge of Maryland communicated that there had recently appeared a man in Baltimore, "who evidently makes it his business to prey on the unwary of our order, who calls himself Charles de Cueta Maligni, Marquis de Monserat. This notorious villain is well known in Philadelphia (probably in most of the cities of the United States); he passed under different names. He has passed in Philadelphia under the name of Morino of Acasta, and by other names. He was advertised in Relf's Philadelphia Gazette in 1813, 18th of May: "An artful swindler by the name of Don Carlos de Justes Y Acasta, alias J. M. Marigni; speaks English, French and Spanish, and is said also to speak the Portuguese and Italian languages. He was born near Yorktown." (This man was in Richmond and Manchester and saw at least one of the brethren of No. 14.)

1814.

In 1814 Gilbert Graham, of No. 14, died, and his death was communicated to the Grand Lodge. He was a prominent business man, and was buried in Richmond at Old St. John's Church, Manchester Lodge giving him a Masonic burial.

A REVIEW OF THE MINUTE BOOKS OF NO. 14.

While the minute books of the Lodge from 1786 to 1809, covering a period of much interest to Masonry in Virginia, and of this Lodge in particular, are missing, yet Old Fourteen has some exceedingly valuable records which are in a good state of preservation,

some dating back to the very beginning of the Lodge, consisting of communications, bills, letters, reports and statements of sundry kind. But a reviewal of the "Minute Books" will first be made. This reviewal, which follows, will embrace various entries, and will give a true insight into the old records, showing much done by the Lodge from 1809 to the present time, 1907.

1809.

At a meeting of the Lodge held December 4, 1809, the by-laws were adopted for the government of the Lodge. The first by-law relating to the meeting which was fixed for the first Saturday in every month and on the anniversary of St. John The Baptist and St. John The Evangelist. "No Lodge could 'be holden' out of the usual course unless by order of the Master. The by-laws further set forth that every member shall pay due respect to the Master and Wardens on entering or going out of the Lodge and deport himself therein with the strictest propriety; nor shall any member leave the Lodge without the permission of the Master. It shall be the duty incumbent upon the Master to reprove publicly any member who shall be guilty of indecorous conduct during the session of the Lodge. Any member who shall be in a state of intoxication or make use of any profane swearing abhorrent to morality, and the pure principles of Masonry, shall be conducted out of the room by order of the Master and not permitted to ————— to make proper concessions to the Lodge." (This part of the copy of the by-laws has been worn and worm eaten and was pasted together with narrow strips of paper probably in November, 1880, when the old papers belonging to the Lodge were carefully placed in two small trunks, now in possession of the Lodge. Possibly this may have been done in 1866 by Brother Oscar Bridgewater. These papers were evidently in good shape when put away, but the lapse of time and the invasion of mice has somewhat dilapidated this part of the records.) Applications were at this time required to lie over for one month, as at present, "and if a single brother is found to vote against his initiation, the brother thus dissenting, shall wait upon the Master and Wardens the following day and assign the reasons which governed him in his dissent." The Master and Wardens upon maturely weighing this ————— (here the



Worshipful John H. Ingram, Dove Lodge, No. 51.
Orator on the Occasion of the Laying of the Corner Stone
of Manchester Masonic Temple.

record is unintelligible, but sufficient remains to show that the matter is again taken up and discussed by the Lodge). Any person who petitioned the Lodge for initiation was not permitted to withdraw his petition, but a ballot was necessary to dispose of it. A brother could not be passed or raised before the Master and Wardens shall, either by private or public examination, at the solicitation of the candidate, find him to possess a competent knowledge in the degree from which he desires to be passed or raised. Visitors were not admitted into the Lodge unless vouched for by a Master Mason, "or examined by a deputation from the Master." After he was permitted to come in he could not take part in the debates of the Lodge without the "Solicitation of the Master."

The annual election of officers "shall be holden" at the Lodge immediately preceding the anniversary of St. John The Baptist.

The dues were "three shillings," due each monthly meeting. "The Tiler shall receive from every new made brother nine shillings as charged for passing or raising, and on the festivals of St. John The Baptist and St. John The Evangelist, he shall receive three shillings from each member, and from the Treasurer the sum of one dollar for tiling." "Should any member fail to pay his dues and arrearages for two quarters successively such brother shall be deprived by suspension of the privileges of the Fraternity. The Secretary for his services in the Lodge shall be exempt from the payment of all fees directed by the by-laws." The Secretary was required to keep an alphabetical list of all suspensions and expulsions communicated to this Lodge. These suspensions and expulsions were sent to all the Lodges by the Grand Secretary. Section first, of Article twelve of the by-laws, set forth: "The charter shall be read once every quarter and these by-laws at every Lodge in course and every new made member." Section two of Article twelve set forth: "Every member on his being admitted into this Lodge shall subscribe these by-laws, thereby acknowledging himself most solemnly bound to comply strictly with them." Section three set forth: "No candidate shall be initiated, passed or raised or any brother admitted a member of this Lodge on the day of the annual election, nor on the festivals of St. John The Baptist or St. John The Evangelist." Section four set forth: "Every member shall

be furnished with one printed copy of these by-laws." John J. Johnson was Master and John Jenkins was Secretary. The list of officers and members of the Lodge were as follows:

John J. Johnson.....	Master,
Daniel Weisiger.....	Senior Warden.
Edward D. Digges.....	Junior Warden.
John Johnson.....	Secretary,
John Branch	Treasurer,
Nicholas Mills	Senior Deacon.
James Fore	Junior Deacon.
Gilbert Graham	Steward.
Thomas Upshaw	Tyler.

PAST MASTERS.

James Henderson.	Richard B. Goode.
James A. Patteson.	Henry L. Biscoe.

Cornelius Buck.

MASTER MASONS.

John Howlett, Jesse Hix, Wm. B. Clarke, Isaac Salle, Richard Hughes, James Brander, Branch T. Archer, Anderson Fore, Young Pankey, John Ashton, Peter F. Smith, Obediah Winfree, Beverly Stanard, John H. Smith, Abraham S. Wooldridge.

FELLOW CRAFTS.

James Clarke, Jr..	Henry Randolph.
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APPRENTICES.

William Ball, Hector M. Organ, George Marcam (Markham), Peyton Fuqua, Wiley Jackson, Hardeman Royster, Samuel Patten, Edward Johnson.—Total of 39.

SUBSCRIBING TO THE BY-LAWS.

There were two pages reserved in the record for the members to subscribe to the by-laws, and some did not subscribe thereto until as late as 1824. Allen McRae subscribed in 1809; Thomas Branch on March 6, 1813. This brother wrote a flourishing hand, one not easily forged. R. D. Murchie, the Master, when he began his name never let the pen leave the paper until he had finished, uniting the initials with the surname. Henry Heth wrote an exceedingly plain hand. Samuel Patteson was not a good penman, but evidently wrote rapidly, as his handwriting would indicate him to be a rapid writer. George F. Salle subscribed to the by-laws in 1816; he wrote a very plain hand. Richard O. Henderson had a signature something like John Hancock's to the Declaration of Independence; he affixed his autograph to the by-laws on the 5th day of April, 1817; he was a son of Dr. James Henderson, and was a counsellor at law. This writer has been informed by one who knew Richard Henderson, that he was a brilliant man, a splendid speaker and exceedingly witty. On one occasion during a banquet over which he presided as toastmaster, he called upon a citizen of Manchester, known for his penuriousness and fondness for making safe loans, and said that the next speaker would be Mr. ———, and he proposed this toast: "Twenty per cent. per month and damn good security at that." John Braidwood subscribed to the by-laws on the 4th day of October, 1817, and in doing so wrote an exceedingly legible and plain hand, every letter distinctly written. Braidwood has the distinction of being the man who established the first Deaf and Dumb School in America. James H. Patteson, who afterwards became prominent in the Grand Lodge of Virginia, affixed his signature to the by-laws on August 7, 1814, and A. C. Brander subscribed subsequently.

SUBLIME AND SCIENTIFIC ORATION.

On Saturday, the 24th day of June, 1809, "an oration sublime and scientific was delivered by the Wor. Richard B. Goode, Past Master, appropriate to the day, for which he received the unanimous thanks of the Lodge." At this meeting the record says: "In

due form the Lodge was opened in the first degree of Masonry," and at the next meeting the record shows that "in due form the Lodge was opened in the (3rd) or Past-Master's degree, when the following brethren elected were duly installed in their respective offices: Edward D. Diggs, Warden; John Branch, Treasurer; Nicholas Mills, Senior Deacon, and James Fore, Junior Deacon." It appears that there was no treasurer installed on this occasion. A petition from Mr. Young Pankey, praying to be initiated, was received at this meeting, and when the Lodge had been opened in the first degree. Mr. Pankey lived in the house now standing on Sixth and Porter Streets and at present occupied by Mr. Nunnally. A committee was appointed to request R. Wor. R. B. Goode to furnish the manuscript of the oration delivered at the previous meeting, and 100 copies of the same were ordered to be printed. The Lodge ordered a bill for sundries, amounting to \$10.78, to be paid at this meeting, and also \$38.65 for suppers furnished. Just how many suppers were included in this amount was not stated. "At a monthly meeting" of the Lodge held on Saturday evening, September 2, 1809, the following appears in the record: "The committee for repairs reported sundry repairs done to the Hall by Mr. Washington Weisiger, amounting to 73 pounds 14 shillings 6 pence, of which (sum) has been paid by their order on the Treasurer the sum of 58 pounds 16 shillings 0 pence, leaving a balance due to Mr. Weisiger of 14 pounds 18 shillings 6 pence, which by contract he is bound to receive from the Lodge in bonds. —————

Ordered that the Treasurer paid in bonds the aforesaid balance of 14 pounds 18 shillings 6 pence." The Washington Weisiger referred to was the grandfather of Mr. E. W. Weisiger, at present a member of the Lodge and has been a member since 1863.

At "a call meeting" on September 8, 1809, the Lodge was opened in the second degree of Masonry for the examination of Brothers Young Pankey and John Ashton in the second (or Fellow-crafts) degree, and subsequently opened in the third (or Masters') degree, when Brothers Young Pankey and J. Ashton were severally regularly introduced and received the degree according to the ancient custom of York Masons; to whom the Worshipful Master read the usual charge and gave explanation of the "Floor Cloth." At this meeting the Lodge directed the payment of a bill of \$6 to "The

Mutual Assurance Society against fire." Samuel Patteson presented his petition "praying to be initiated into the mysteries of Masonry at this meeting." Saturday evening, November 4, 1809, a visit was paid to the Lodge by the District Deputy Grand Master, Solomon Jacobs, of Richmond, "father of the late Solomon Jacobs, whose death recently occurred in Richmond at an advanced age, and who at the time of his death was a member of the Stewards' Committee of the Grand Lodge. Edward Johnson was balloted for and accepted as a worthy character "and was regularly introduced and initiated into the mysteries of Masonry at this meeting held Saturday, June 2, 1809." Brothers John Branch and Bev. C. Stanard and James H. Smith were appointed to represent the Lodge in the Grand Lodge of Virginia at the next Grand Annual Communication, in case of the non-attendance of the officers of the Lodge. At the meeting December 10, 1809, the Lodge was opened in the third degree of Masonry, "when the Worshipful Master was pleased to inform the brethren that the Lodge was convened for the purpose of conferring on Brothers Anderson Fore and Young Pankey the degree of Past-Masters." "The Lodge was then (Wor. J. Myers in the chair) further opened in the Past-Master's degree, when the brothers before mentioned were regularly and severally introduced and received the degree of Past-Master." The Lodge was then opened in degree of Most Excellent Master, which degree was conferred on Brothers Anderson Fore and Young Pankey. Richard Booker and Allen McRae received the degree of Entered Apprentice at a meeting held the 26th day of December, 1809.

ST. JOHN'S SUPPER AT THE OLD TAVERN.

On Wednesday, the 27th day of December, 1809, the Lodge was "opened in the first degree of Masonry," when the Worshipful Master was pleased to inform the brethren that the Lodge was convened for the purpose of celebrating the day. A procession was accordingly formed and marched to Mr. Zachariah Brook's tavern, where an elegant supper was provided for the occasion, and after partaking of the same the brethren returned to the Hall in harmonious order. Brook's Tavern was what we remember as the "Old Tavern," situated opposite Brother D. L. Toney's store, on Hull,

between Eleventh and Twelfth Streets. In the early days of the old stage-coach the Old Tavern was a very important and noted hostelry. It will be observed that the brethren returned to the Hall in harmonious order. The fact that a bill had been ordered for the payment of sundries, and in those days brandy was included in the list of sundries, imagination can picture that some of the brethren went in very harmonious order to the old Lodge-Room on Fifth Street. At that time there were few houses above Twelfth Street in Manchester, and in returning to their Lodge-Room most of the craftsmen were doubtless returning in the direction of their respective homes. Daniel Weisiger was Master, *pro tem.* at this celebration, and he was well equipped to preside over such an occasion.

On the 7th day of January, 1810, the following resolution was adopted: *Resolved*, That a committee be appointed for the purpose of directing an alteration of the medals of this Lodge, and to have one made for the Tiler, and to have the 'Floor Cloth' repainted, and that the committee, Beverly C. Stanard, Richard B. Goode, Daniel Weisiger, Branch T. Archer and Edward D. Diggs are charged with the execution of this resolution."

MASONIC FUNERAL AT OLD PLANK CHURCH.

This same committee was appointed to prepare for publication an account of the death "of our Worthy Brother Thomas Upshaw, and provide the necessary service for his funeral, which ceremony shall be performed on Sunday, the 14th inst., at 11 o'clock, and that the said committee be authorized to draw on the Treasurer for the amount of such necessaries." The funeral of Brother Upshaw was evidently very largely attended. There were 28 visiting members present at the Lodge meeting on the day of the funeral. Many of them were brother Masons from Richmond; fifteen being from Lodge No. 10; John Warrock, the author of Warrock's Almanac, being among the number. The procession was formed and marched from the Hall to the Methodist Meeting House, where a sermon was delivered by Rev. Hughes, after which the procession proceeded to the grave of the deceased, where the usual ceremony was performed and then returned in proper order to the Hall. Brother

Upshaw was a man of some prominence in his day and generation. There was a band of music at his funeral, and the Lodge paid \$20 for the musicians, and paid Rev. Hughes \$10 to preach the funeral. The Methodist Meeting House referred to was the old building which formerly stood on Tenth and Porter Streets, and which was known as the "Old Plank Church." Brother Upshaw was a school teacher. He taught the youths of Manchester and Chesterfield and was a most persistent collector in his day. Members of the Lodge sent their children to him to be taught and occasionally Brother Upshaw would get the dues of the Lodge and his tuition fees for his scholars complicated. On one occasion there was some talk among the brethren about this, but Brother Upshaw explained the matter satisfactory to the Lodge. He was a man who used long words, and there was a vein of humor running through his philippics, several of which this writer has had the pleasure of reading. The record does not show where he was buried. Perhaps it was in the graveyard in the rear of the "Old Plank Church," where many were interred in years gone by, or more probably in the graveyard in the rear of the old Masonic Hall, Fifth and Bainbridge Streets. At the meeting of the Lodge held on the 3rd day of March, 1810, this paragraph appears in the record: "An account of Mr. Washington Weisiger against this Lodge, for sundry repairs and other work done by him, was presented, amounting to 7 pounds 12 shillings 6 pence, and ordered to be paid." Brother Robert Smith furnished the Lodge suppers at this period and evidently furnished nice ones as he seemed to be liberally paid. Young Pankey was Secretary, *pro tem.* of the Lodge occasionally during 1810, and the minutes which appear over his signature show that he was indeed a skillful penman. In 1810 the Lodge celebrated the festival of St. John The Baptist by having a big dinner. Brothers Daniel Weisiger, Nicholas Mills and Edward B. Diggs were appointed a committee to provide for this festival, and Brother Branch T. Archer was requested to deliver a Masonic oration. On St. John's Day the Lodge was "duly opened in the fourth or Past-Masters' Degree, and in order Brother John H. Smith was introduced to receive the benefit of a Past Master, after which and agreeable to the rules and order of York Masonry" the officers elected were duly installed. "The Lodge was then open-

ed in the first degree of Masonry by the latter officers, when the Rev. Brother Buchanan delivered a sublime discourse, well adapted to the occasion." The brethren dined together and the Lodge was closed in due form and harmony. The Brother Buchanan referred to was Rev. John Buchanan, of Richmond, who was a minister of note in his day and a most interesting account of his ministry in Richmond is found in the book entitled "Two Parsons." At a meeting of the Lodge held in the Hall on Monday, the 25th day of June, the Master was pleased to inform the brethren "that the Lodge was convened for the purpose of continuing the celebration of the anniversary of St. John. The brethren repaired to the Tavern of Mr. Zachariah Brooks (Hull Street, between 11th and 12th), where he had prepared an *elegant ball* for the occasion, after which the brethren returned to the Lodge in order." Daniel Weisiger was master of ceremonies. There is nothing appearing in the record to show that the members of the Lodge were good dancers or which of them were most experienced in "the light fantastic toe," but there is sufficient reading between the lines for the imagination to picture that they all kept time to the "fiddle," and the popular tune was "We won't go home until morning."

On the 27th day of June there was a visit from "William W. Henning, Past Grand Master of Richmond."

The record shows that Cornelius Buck, who was a very prominent Mason in his day and lived at "Buck Hill," seemed to second most of the resolutions that were presented in the Lodge during several years. He kept a store in Manchester and the firm was Buck & Craig.

Wor. Brother John J. Johnson was accorded a vote of thanks from the Lodge, which was ordered to be extended to him Saturday, September 1, 1810, by a committee, who presented him "a silver medal which did not exceed \$20, with an appropriate motto inscribed thereon." The words of the inscription are not given.

The committee appointed to thank Parson Buchanan for his address on St. John's night was granted two indulgences.

District Deputy Grand Master Jacobs visited the Lodge again on the 1st day of December, 1810. He was announced and received, "his credentials being read, the Worshipful Master resigned to him the chair, when he performed the services pertaining to his

office." The District Deputy Grand Master delivered a lecture to the Lodge.

The Lodge celebrated the Anniversary of St. John The Evangelist, December, 1810, and gave a ball at Brooks' Tavern, "where they were met by a number of other brethren, where an elegant supper was provided for the occasion, and after partaking of the same the brethren returned to the Lodge in harmonious order." The brethren appointed to wait upon Parson Buchanan and thank him for the address which he had delivered, were indulged for two meeting nights, and on the third meeting night they reported that they had not seen him, and it was then deemed too late, and the Committee was then discharged. A committee was appointed "to procure a repainting on the Floor Cloth of Entered Apprentices or procure a new cloth." This committee consisted of Brothers Edward B. Diggs (sometimes spelled Digges in the record), James Fore and A. S. Wooldridge. The committee made no report at the following meeting.

PARSON BUCHANAN.

At a stated meeting, June 1, 1811, on motion of Brother McRae, seconded by Brother Archer, it was "*Resolved*. That the festival of St. John The Baptist be commemorated by a sermon in the Hall at eleven o'clock, and that Brothers Allen McRae, James Fore, Thomas Brackett and Branch T. Archer, or any three of them, be appointed a committee to wait on Parson John Buchanan (it was first written 'Brother' Buchanan and the word 'Brother' was afterward eliminated), and solicit the favor of him to deliver a Masonic sermon in the Hall, at eleven o'clock on the 24th inst., and that said committee have a dinner provided at the hall on that day; also an ice cream party in the evening, both by subscription." It seems that Parson Buchanan did not accept and was not present on the occasion, but "the brethren were entertained with an elegant oration, delivered by Brother McRae, to a numerous audience; a sumptuous dinner was also provided for the brethren, who dined together."

At a meeting, September 7, 1811, James Fore was Master, *pro tem.*, and Richard Booker was Secretary. The minutes concluded in these words: "No further business presenting, the Lodge was

closed in due form and harmony." Nicholas Mills was the Treasurer of the Lodge. He was connected with the coal industry in Chesterfield County, and was the father of Dr. Charles S. Mills, of Richmond, who was Collector of Customs of that city, and whose death occurred some years ago. Mr. Nicholas Mills owned "Buck Hill," and his son, Dr. Charles S. Mills, was born there in 1813.

A resolution was adopted, December 7, 1811, providing for a ball to celebrate the Anniversary of St. John The Baptist, at Mr. Price's Tavern, on lower Hull Street. At a stated monthly meeting, March 7, 1812, "the Worshipful Master informed the brethren that the ballot box would then *be carried around* to determine the admission or rejection of Mr. John Fowler, who stood regularly recommended; after the reception and examination of the ballots he was reported to be unanimously approved." June 6, 1812, a resolution was adopted to celebrate the Anniversary of St. John The Baptist by a dinner in the Hall, and a committee was appointed to wait on the Rev. Mr. Turner, in the name of the Lodge, and solicit him to deliver a sermon in the Hall on that day at eleven o'clock. On the 24th day of June, St. John's Day, Mr. Turner was invited to "dine at the Lodge." "Mr. Turner entered and delivered a very elegant and appropriate discourse."

The Lodge received official notice August 1, 1812, of the death of Richard B. Goode, District Deputy Grand Master. "His body being at a distance from his late dwelling (Whitby), and consequently out of the power of the Lodge to perform the obsequies of the dead, resolved, therefore, that each member of this Lodge will for the space of one month wear crepe on the left arm, as a testimonial of the deep sorrow they feel for his loss." December 5, 1812, this was adopted: "*Resolved.* That the Committee of Arrangements be authorized to invite young men or not, as to them may seem expedient." This had reference to attendance upon the balls. "Rev. Brother Joseph Willard" delivered an address in the Capitol at Richmond, to commemorate the Anniversary of St. John The Baptist. This sermon was printed by the Masonic Lodges participating in the occasion, and Manchester Lodge, No. 14, contributed \$7.50 for the expenses and directed a printed copy of the sermon to be sent to Brother Willard.

March 6, 1813, "the Lodge was closed in due form and perfect

harmony." Rev. Mr. Turner delivered an address to the Lodge on the 24th day of June, 1813, and received a vote of thanks from the Lodge. Brother Richard Booker resigned the Secretaryship of the Lodge on July 3, 1813, "as he was about to leave us in defense of his country." The war with England was then in progress, and the martial and patriotic spirit of the times found lodgment in the heart of Brother Booker. Richard Booker's signature as Secretary appeared on the books again in 1814. August 25, 1814, "the ballot box was then sent about to determine the admission or rejection of the candidates, etc." The Lodge convened February 6, 1815, to pay the last tribute of respect to the memory of Gilbert Graham. "The order of procession being arranged, the brethren proceeded to the house of Mr. Robert Graham, brother of the deceased, and from thence to the churchyard in Richmond, where the remains of our departed brother were *interred* agreeably to the ceremony of our Ancient Order."

THE LODGE RETRACTS A COMPLIMENT.

On the 24th day of June, 1815. "Rev. Robert L. Taylor, Past-Master, No. 1, Norfolk, and Chaplain to the Grand Lodge of Virginia, paid a visit to No. 14. Rev. Robert L. Taylor delivered a most splendid and elegant oration prepared for the occasion to a numerous and respectable auditory of gentlemen and ladies in the Lodge room, after which the brethren partook of a sumptuous dinner provided by the Committee of Arrangements in the Hall." Brother Taylor was subsequently thanked for his elegant oration. At the meeting on Saturday, October 7, 1815, the following appears upon the record: "On motion of Brother Stanard, seconded by Brother Brander, resolved, unanimously, that the resolutions heretofore entered into by this Lodge in relation to the Rev. Robert L. Taylor were dictated by feelings arising from a belief that *his* principles were pure and his object universal good; but such has been his conduct since as to confer the belief that his heart is base, and he unworthy the confidence and patronage of any man, particularly a brother Mason; resolved, therefore, unanimously, that the said resolution be rescinded."

June 1, 1816, resolution was adopted to wait upon Brother John Buchanan and request him to deliver an appropriate discourse in

the Hall on the 24th day of June, and in the event of the failure to procure him they solicited the Rev. Kirkpatrick to perform the services. It appears that Brother Buchanan was evidently the first choice of the Lodge for occasions of this sort. At this meeting a claim of \$10 was allowed to Thomas Vaden & Co. This Thomas Vaden was the father of Thomas Vaden, Jr., who died at Buck Hill in 1877, and who was a member of the Lodge for a number of years. Brother John Buchanan accepted the invitation, came over and delivered the address. On the 24th day of June, 1816, James Clarke was made a Past Master. He was a member of a family prominent in this community at that period and for years afterwards. The Secretary of the Lodge did not attend regularly in 1816 for some reason. Samuel Patteson, B. C. Stanard, Young Pankey and others, acted as Secretary, *pro tem*. Another ball was given in 1816, and Brother Puryear furnished the eatables. They evidently enjoyed the repast furnished by Brother Puryear, as the record would indicate. Among those who attended this ball were John Dove, of Richmond, the author of the Masonic Digest.

April, 1817, Richard O. Henderson received the "first Entered Apprentices degree, according to the ancient form."

Saturday, June 17, 1817, the record closes as follows: "*Resolved*, That this Lodge now *adjourn* until Monday evening at seven o'clock." June, 1817, the following was adopted: "*Resolved*, That the Worshipful Master shall procure such jewels as are wanted for the Lodge or complete the order, or dispose of the whole or any part of the present set, as he may judge best, with any other furniture necessarily attached to them." "A minute book for the Secretary's department was also ordered to be obtained." G. F. Salle visited the Lodge in 1817. He was a member of the family of Salles of Chesterfield County, and a lawyer by profession. He was the "Old Kasm" in that amusing book, "Flush Times in Alabama," by Baldwin. Salle was regarded as the most sarcastic man of his generation. He left Virginia and settled in Alabama, and succeeded tolerably well. The Lodge paid Brother Puryear \$2 for ribbon. Brother Puryear was Master of Ceremonies at some of the famous balls given by the Lodge, and it is therefore presumed that the committees wore ribbon on these occasions. James Henderson was Master of the Lodge in 1817, and his son, Richard

O. Henderson, was Secretary. Brother James Henderson was a prominent physician and business man, and his home was on the hill between 10th and 11th and Decatur and Stockton Streets. Richard Henderson was buried at this old home, and about twenty years ago the Lodge directed his remains to be removed and interred in Maury Cemetery. This writer was a newspaper reporter at the time, and on visiting the grave to write a newspaper article, made some inquiries of the person in charge of the disinterment. The man managed to gather not quite a water-bucket of bones, and a rain storm interfering with his work, he said: "This is enough bones for one man." These bones were interred in Maury Cemetery, leaving the balance of his remains to rest at the old home-place. Of course the Lodge knew nothing of these facts until long years afterwards. April 4, 1818, Saturday, the following appears upon the minutes: "On motion of Brother R. O. Henderson, seconded by Brother Stanard, resolved, that some member be deputed to vote upon the house and lot owned in fee simple by the Manchester Lodge, at the next election of delegates for the Virginia Legislature." On motion of Brother Stanard, seconded by Brother Winfree, resolved, "that our Worthy Brother W. A. Patteson, he, and he is hereby, authorized to represent and vote upon the house and lot owned in fee simple by this Lodge in the town of Manchester at the ensuing election of delegates to represent the County of Chesterfield in the next General Assembly of Virginia." Property qualification was then in vogue.

ALL OFFICERS SALUTED.

In April, 1818, the Lodge paid \$25 "as a sufficient and ample compensation for the services rendered, it being as much as has ever been paid for music on similar occasions." This item refers to account presented by the Richmond Band against the Lodge for music at the funeral of Brother Branch. At this same meeting the officers were "saluted with the Ancient Honors in due form." This embraced the Secretary, Treasurer, Steward, Senior and Junior Deacon, and Tiler.

1817.

On Tuesday, the 24th of June, 1817, celebrating the Anniversary

of St. John The Baptist, Rev. John Buchanan "delivered in the Hall, to a numerous and respectable assembly of ladies and gentlemen, an able, eloquent and truly Masonic discourse." It was the custom in those times to read the by-laws regularly, and they were read at this meeting.

The Lodge adopted the following resolution: "*Resolved*, That the thanks of this lodge be presented to our highly beloved and much respected brother, the Rev. John Buchanan, for the very expressive and Masonic discourse this day delivered by him in the Hall in commemoration of St. John The Baptist." Brothers James Henderson, Richard Booker and Beverley C. Stanard were appointed a committee to present Brother Buchanan with a copy of the resolution. At this festival \$9.50 was paid for cake, etc., and \$11 for two gallons of wine.

"A called meeting was *holden* 3rd of July, 1817, to pay the last tribute of respect to the remains of Brother John Jenkins. Among the visiting brothers on this occasion were John J. Johnson, Master St. John's Lodge, No. 36, and John Dove. The Lodge formed in procession, and the body of our deceased brother was committed to the grave with the usual Masonic ceremony."

"At a meeting held in July, 1817, \$25 was voted to pay for the music at the funeral of our late brother, John Jenkins. Henry Heth, of Midlothian, was among those present at this meeting. At this meeting a resolution was adopted directing the Stewards to purchase "five pair of cheap snuffers for the use of the Lodge." This would indicate that the Lodge used candles in abundance.

At the meeting, July 28, 1817, the record closes as follows: "*Resolved*, That the Lodge do now *adjourn* until Wednesday evening next, at 7 o'clock, for the purpose of completing unfinished business. The Lodge was then *closed*."

At many of the celebrations in the olden times meetings were held in the daytime, when a big dinner was served, and when the ceremonies were prolonged into the night, an ice cream feast generally took place, particularly at the festival of St. John The Baptist.

OPPOSED TO DUAL MEMBERSHIP IN OLDEN TIMES.

There appears in the record of Saturday, August 2, 1817, the

following: "on examining the proceedings of the Grand Lodge at the last Annual Communication, the Committee was surprised to find one brother in the representation of three different lodges, viz: 1, 16 and 56, and another in the representation of not less than four, viz: 1, 16, 56 and 100, of which they considered exclusive of its evident impropriety to be a direct violation of the regulation of the Grand Lodge. They presume, however, this course has been pursued through inadvertence, and only for its further prevention, nothing more is necessary than to bring it into view, which we doubt not will be done by our representatives at our next Grand Communication."

September 6, 1817, a resolution was offered by Brother R. O. Henderson, that the thanks of the Lodge be presented to our worthy Brother and late Master, Daniel Weisiger, for the strict attention and ability which he evinced during the time he presided. A committee was appointed to obtain a suitable medal, with the proper inscription thereon, to be presented to Brother Weisiger.

"In 1817, the Lodge was called to pay the last tribute of respect to Brother Wor. Joseph Myers. The procession was then formed and proceeded to the late dwelling of the deceased and from thence to the burying ground in Richmond," where the body of our deceased brother was committed to the grave with the usual Masonic ceremony."

October 4, 1817, J. Braidwood was introduced and received the first prentices degree of Masonry. This Brother Braidwood, as previously stated, started the first school for deaf mutes in America, and the first general school for this purpose was conducted in the Old Masonic Hall, in Manchester. The by-laws were revised this year.

Among the by-laws was this, under the head of initiation: "Two dissensions shall reject him, but when there appears but one dissent, such dissentient shall state the reason to the Master or Wardens, which governed him in his dissent, and if his objections are not removed, the candidate will stand rejected; otherwise, the Master and Wardens may direct the initiation of the candidate. If any person shall petition this Lodge for initiation, he shall not be permitted to withdraw the petition, but shall be balloted for and disposed of by the Lodge."

Brother William Goff was raised to the third degree of Masonry, Saturday, October 18, 1817. Brother Goff was the grandfather of Mrs. James A. Lipscomb, whose husband has been chief of police of Manchester for upwards of thirty years.

Saturday, November 1, 1817, the following was adopted: "*Resolved*, That a committee of six members be appointed to take into the consideration the situation of the property belonging to Lodge No. 14 (Old Mason Hall on Fifth and Bainbridge), and report their information to the Lodge on the first Saturday in December, next." The following brothers composed the above committee: "B. C. Stanard, Daniel Weisiger, Nicholas Mills, Allen McRae, R. O. Henderson and James Henderson." At this meeting the Lodge appointed a committee of four, R. D. Murchie, B. C. Stanard, Allen McRae and Daniel Weisiger, to take into consideration the celebration of St. John The Evangelist.

The Lodge gave \$15 "to aid Brother Seth Babbitt to prosecute his journey to Fayetteville, whither he says he is going to join his family."

Brother Richard O. Henderson was Secretary of the Lodge during this year (1817), and it is remarkable what a variety of handwriting he was capable of indulging in. He was a splendid penman, and sometimes it looks like his work was done by a goose-quill, and then again, by a fine up-to-date pen.

Brother Puryear, who had supplied the Lodge so abundantly with eatables on the anniversary celebrations, resigned as Steward, and the Lodge elected William Goff as his successor.

The Committee of Accounts made a report in 1817, showing how the various members stood. Some owed as much as \$77.50. The Lodge had a membership of fifty, and the statement showed that the members owed \$1,515 to the Lodge. This embraced debts for furniture, etc.

"December 27, 1817, at the celebration of St. John The Baptist, a committee appointed to obtain and present to our late Master, Daniel Weisiger, a Past-Master's medal, etc., begged leave to report that they have performed the duties assigned them in relation to said medal, etc." Evidently this medal was not presented in open meeting at the Lodge, but was just handed to Brother Weisiger informally by the committee. The medal cost \$25. Considering



Worshipful Aaron L. Sampson, Master of No. 14.



the purchasing power of money at that time the medal was doubtless a beautiful one.

December 27, 1817, Richard O. Henderson delivered an oration in the presence of the brethren and citizens assembled. In those times the members of the Lodge would invite citizens of the town, and the Lodge room would be filled with the most prominent and distinguished men of Manchester and vicinity. Richard Henderson was a splendid speaker, as was often told by our late venerable Brother W. T. Lithgow, who remembered him well. The statement of Brother Lithgow is verified by this resolution, which appears in the minutes of December 27, 1817: "*Resolved, unanimously, That the thanks of this Lodge be tendered to our Worthy Brother, Richard O. Henderson, for the very handsome, appropriate and impressive oration delivered by him in the hall, and that Brothers Beverley C. Stanard, Daniel Weisiger and Brother Geer, be, and are hereby, appointed a committee to wait on your said brother, and request of him a copy of the said oration, with the view to its being published at the expense of the Lodge.*"

At this same meeting a resolution was adopted, "That Lodge No. 14 would meet in the Hall in Manchester tomorrow, at half past nine o'clock, a. m., and that sufficient number proceed to the Hall in Richmond, and join No. 19, and walk in procession to the Capitol, to hear a sermon delivered by a brother." Rev. John Buchanan was the brother who delivered this address, and the Lodge went over in a body to hear him. "He delivered a most appropriate and impressive Masonic sermon." Manchester Lodge returned in procession to No. 19, and from thence to Manchester. The members did not go over to the Capitol in carriages, or vehicles, but the record says: "they walked in procession over to the Masonic Hall in Richmond." The craftsmen of today are not like the brethren of the olden times in this respect.

MOST WOR. WM. A. PATTESON.

January 17, 1818, Brother Wm. A. Patteson was examined as to his proficiency in the first degree, with the view of his advancement. Afterwards the Lodge was immediately opened in the second degree, and Brother Patteson was advanced.

This appears in the record of February, 1818: "*Whereas. The*

room in the Masonic Hall, lately in the occupancy of Mr. Kirkpatrick, is now unoccupied, and likely to sustain much injury thereby, resolved, therefore, that the Worshipful Master be directed to resume possession of said room for the Lodge, and provide such locks, etc., that he may presume necessary for its proper protection." The Mr. Kirkpatrick was an Episcopal Minister, and taught school in the Old Masonic Hall on Fifth Street. John Braidwood was his assistant.

March, 1817, on motion of Brother Stanard, and seconded by Brother McRae, "*Resolved*, That the committee appointed for the purpose of taking into consideration the situation of the property belonging to Manchester Lodge, be discharged."

At the meeting, June, 1818, a list of balance due to the Lodge is given: the total aggregated \$1,808. There were fifty-six members in the lodge at that time. Among them was Branch T. Archer, William Ball, Cornelius Buck, James Brander, Richard Booker, James Brackett, Christopher Branch, Thomas Ball, O. D. Baker, John Braidwood, H. L. Biscoe, Asa Driscoll, Peyton Fuqua, G. W. Geer, James Henderson, John Howlett, Jesse Hicks, Harry Heth, Richard O. Henderson, Joseph Sowder, Daniel Weisiger, Allen McRae, R. D. Murchie, Samuel Patteson, William A. Patteson, Isaac Salle, Beverley C. Stanard, Archibald Wooldridge, David Wallace, A. S. Wooldridge, Obadiah Winfree, all prominent citizens of that day and time. The record shows that James A. Patteson died this year.

The report of the Senior Warden on the "furniture" was ordered to be recorded, as follows: "Bible, square and compass, four senior and junior wardens' pillows, four deacons' staffs, one wooden square, 24-inch gauge, walnut ballot box, charter for the lodge, with tin case; two swords, one master's, two senior wardens'; one secretary and treasurer's, one steward's, one deacon's, one tiler's medals; four gavels, three floor cloths, one cushion, two copies *Alhymen Rezon*." The Lodge still has some of this "furniture."

LAYING CORNER STONE OF OLD ST. JOHN'S CHURCH.

Thursday, June 18, 1818, the Lodge proceeded to Masons' Hall in Richmond, where, in consequence of the unpropitious weather,

the ceremony of laying the corner stone was postponed until Wednesday, the 24th inst., at 10 o'clock, a. m. This had reference to the laying of the corner stone of St. John's Church in Richmond. The Church had already been erected, and the corner stone was evidently laid when the addition was built. On Wednesday, the 24th inst., "the Lodge met and accepted the invitation of the Building Committee of the Lodge in Richmond to join them this day in laying the foundation stone of St. John's Church, and that the Lodge do now proceed to the Masons' Hall in Richmond. The Lodge proceeded, agreeable thereto, and afterwards Lodges 10, 19 and 54 met at the Hall in Richmond, and the whole procession then proceeded to the Old Church, and our Brother Hart delivered to the members and a large congregation an elegant address, after which the members returned to the Masons' Hall of Richmond. On motion of Brother McRae, the united Lodges unanimately resolved to appoint a committee to wait on Brother Hart and request a copy of his address, in order for it to be published and preserved in our archives. Allen McRae, John Warrock, John Dove and John H. Robertson, were appointed on this committee." In looking over the archives of the Lodge, a copy of this address could not be found.

Friday, September 18, 1818, the Lodge was opened in the fourth degree of Masonry, and Brother Robert Murchie was introduced and passed to the degree of Master.

October 3, 1818, "Wor. James Henderson was, by unanimous vote of this Lodge, chosen to be recommended as Deputy District Grand Master for the district.

"*Resolved*, That the Treasurer be instructed to pay Mr. John Warrock \$5 for one hundred copies of the address delivered by the Rev. Brother J. H. Hart, on the occasion of the laying of the corner stone of St. John's Church."

"*Resolved*, That this Lodge will celebrate St. John The Evangelist, by giving a ball, if sufficient number of subscriptions for that purpose can be obtained." The committee to secure subscriptions consisted of Wm. A. Patteson, Andrew L. Addison and R. D. Murchie.

An "*adjourned*" meeting, held in December, 1818, "the Lodge

accepted an invitation from Wor. W. H. Fitzwilson, Master, Lodge No. 19, to join said Lodge in procession on the 27th of December, next, from the Masons' Hall in Richmond, to the Old Church (St. John's Church), for the purpose of attending a Masonic sermon.

The committee appointed for the purpose of obtaining subscriptions to the Masonic ball in Manchester, reported that they had obtained 37 subscriptions for that purpose. Whereupon, the following was adopted: "*Resolved*, That this Lodge will celebrate the birthday of St. John The Evangelist, by a ball, on the 28th inst., at the Manchester Exchange." The managers of this ball were Richard Booker, Daniel Weisiger, Reuben Johnston, John Dove, Richard Henderson and W. A. Patteson. "*Resolved*, That the said managers be authorized by their discretion, to invite a number of gentlemen, not Masons, not exceeding twenty-five." This ball was evidently a big success. 37 contributed for it, and 25 invited guests, making 62, sure. There were evidently a number of ladies present, and there was certainly more than one hundred persons present.

The question of looking after delinquent members is no new one in our Lodge, and is not confined to our day and generation, but, as far back as 1818, it was resolved that the further consideration of the order respecting delinquent members in consequence of the inability of the Committee of Accounts, be postponed until the first meeting in April, next.

June 6, 1819, the Lodge adopted a resolution agreeing to permit Rev. Mr. Price to perform religious ceremonies in the room lately used for that purpose, on condition that application be made to the Worshipful Master for the key when wanted, and returned to him immediately upon the close of such religious ceremonies. An application was made at this meeting by the late Worshipful Master, James Henderson, for Mr. Hutchinson to conduct Sunday School in said room, which was granted, subject to the same conditions as aforesaid. The old Lodge room was used for religious purposes until within the recollection of some of the present members of the Lodge.

June 24, 1819, the Lodge proceeded to Richmond and joined No. 19, and members of other Lodges at the Hall, and from thence they proceeded to the Monumental Church, where a discourse was de-

livered by the Rev. Brother Hart, appropriate to the anniversary of St. John The Baptist. Whenever Manchester Lodge visited Richmond on occasions of this kind, they invariably returned to the Masonic Hall in Richmond, and from thence they came to Manchester.

August, 1819, an account was presented for the taxes on the Hall, which, being paid by Brother James Henderson, was ordered to be passed to his credit, amounting to \$5.75.

On November 10, 1819, the Lodge convened for the purpose of hearing a lecture from Brother Vinton, which he delivered in Apprentices' degree. This resolution was subsequently adopted: "*Resolved*, That Brother Vinton is entitled to thanks of the Lodge for the very able lecture delivered this evening, on the first degree of Masonry." At this meeting of the Lodge there was present Patrick Coutts, one of the owners of Coutts' Ferry. When Mayo's Bridge was built, the Couttses ran a ferry between Manchester and Richmond, just below the end of Mayo's Island. Some one twitted one of the Couttses about the prospective falling off in business after this bridge was built, and he replied: "My name is Coutts, and every tub shall stand upon its own bottom." The late Sherwin McRae, who was for many years State Librarian, and who lived to be a very old man, delighted to tell of this instance in the life of one of the Couttses, which had been handed down to him by one of the older citizens. This Colonel Sherwin McRae was a near relative of Allen McRae, whose name frequently appears in the records of our Lodge. At the funeral of Colonel Sherwin McRae, Rev. Dr. Moses D. Hoge, a most distinguished Presbyterian divine, conducted the services. In the course of which he said: "We are about to bury the most courteous Virginian I have ever known."

December 4, 1819. "*Resolved*, That a committee of three members be appointed to procure, as expediently as possible, such repairs as are immediately necessary for the security of the Hall, in consequence of injuries which it has sustained from fire, and make a report." This committee consisted of James Henderson, R. R. Miller and William Goff. It would appear from this that the Lodge room had caught on fire, and had been damaged to some extent. The building was insured as far back as 1796, as an old policy, in possession of the Lodge, will show.

No. 14, in conjunction with the members of No. 19, and other Lodges, determined to celebrate the anniversary of St. John The Evangelist, by participating in a ball at the Eagle Tavern, in Richmond, in 1819.

There occurred a terrible fire in Savannah in 1819, and the communication from Brother Hurt, from Lodge No. 19, relative to our suffering brothers, occasioned by the late calamitous fire in Savannah, was read, and the Lodge took the matter under consideration and appointed a committee to do the necessary thing.

On motion of the Worshipful Past-Master, James Henderson, three members were appointed to inquire in whom the fee simple title of the Hall, as at present vested, and make a report. The members of the foregoing committee were the Senior and Junior Wardens and Treasurer. It was further resolved, "that a committee be appointed to inquire, whether any, and if not, what general regulation would be advisable with respect to regular and periodical transfer of the fee simple title to the real property of the Lodge." The committee was to consist of the Senior and Junior Wardens and the Worshipful Master, James Henderson.

1820.

Saturday, March 4, 1820, the committee appointed to inquire into the fee simple title of the Hall, and transfer of the same, asked leave to obtain a further indulgence to make their report. June 3, "*Resolved*, That no examination of visitors shall hereafter take place during the sittings of the Lodge, but applicants to visit, who shall have previously been ascertained to be duly qualified, may, nevertheless, be admitted as usual."

In August, 1820, "*Resolved*, That the committee heretofore appointed to ascertain in whom the legal title of the real property of the Lodge vested, be discharged from further acting thereon, and that a committee of three brothers, or any two of them, be appointed with instructions to inquire, with all practical expedition, in whom the said title now vests, and make a report." "*Resolved*, That the committee heretofore appointed to inquire, whether any, and if any, what general regulation would be advisable with respect to regular and periodical transfer of the fee simple title of

the real property of the Lodge, be discharged from further proceedings thereon, and that its duties be assigned to a committee of three members, or two of them, with instructions to report as soon as practicable."

"*Resolved*, That in future the funds for initiation must be paid previously to receiving the degree of Apprentice, and that before any member can be examined for advancement, he must pay the advancement fee, as well as all antecedent arrearages to be shown by receipt or certificate from the Treasurer, and if not found qualified, or not accepted, the fee shall be returned."

"A copy of the by-laws was ordered to be printed, with a list of members annexed, and also fifty copies in large characters of the laws, respecting visitors, and which copy is to be hung up in the Hall, the Steward's room, the preparing room, and the lobby."

September 2, 1820, the committee appointed to inquire what general regulation would be advisable, etc., to transfer the fee simple title of the real property of the Lodge, made a report, which was concurred in by the Lodge. A record was made in the minutes: "Here insert report," but the report was never inserted.

"October 26, 1820, the Worshipful Master informed the Lodge that it was called together to render our last duties to our departed Brother, John Braidwood, and after mentioning the form of the procession, the Lodge proceeded to the late residence of the deceased and accompanied his remains to the place of interment, when, after the usual ceremonies, his body was deposited in the grave, when the procession returned to the Hall." It would seem from this that John Braidwood resided in Manchester, and was buried here. There was no music at his funeral, at least the record does not show that there was a bill paid for music. His funeral was very largely attended. Among the visiting brothers was John I. Johnson, John Dove, of No. 19; James B. Roddy, of No. 10; Jos. Viglinive, of No. 10; Zachariah Clarke, of No. 10; J. B. Richardson, of No. 19; D. E. Hickey, of No. 1, of Norfolk; Edmund Redford, of No. 19, of Richmond. His funeral was not conducted from a church; in fact, there was only one church in Manchester at that time, and that was the "Old Plank Church," which stood on Tenth and Perry Streets, which has been demolished and pulled down in the last few years.

Saturday, December 2, 1820, Worshipful District Deputy Grand Master, Brother Cabell, paid a visit to the Lodge, and at the request of the Worshipful Master, Brother Cabell took the seat as presiding officer in his official capacity of District Deputy Grand Master, who having gone through the examination of the different departments of the Lodge, which he was pleased to approbate, he was pleased to resign the chair to Wor. John O. Henderson, who was then Master. This Brother Cabell was an ancestor of Wor. J. Allston Cabell, of Richmond, who has been an honored guest of No. 14 on festive occasions.

November 2, 1820, in obedience to the order of Manchester Lodge, August, 5, 1820, the undersigned members of the committee met on the 2nd day of November, 1820, and agreed on the following report:

The committee beg leave to state that by a reference to the records of the County Court of Chesterfield, they find that upwards of eleven years ago the real property of the Lodge was conveyed by deed from James Lyle to Richard B. Goode, John I. Johnson, John Rowlett, Jesse Hicks, B. L. Biscoe, B. T. Archer, and A. S. Wooldridge, and their heirs, for the use and benefit of the Society of Free Masons, denominated as Manchester Lodge, No. 14. In examining this deed the committee would remark that James Lyle warrants the title against all claims in himself, or in others.

Secondly. That the witnesses to the deed are John B. Ogg, James Liggan, Richard A. Saunders, and John Haveningham, of whom Richard A. Saunders only has attended to prove it in court; all which will now fully appear by reference to our authenticated copy of the deed in question, which accompanies this report.

Third. That John Haveningham is dead; James Liggan is a resident in Manchester, and John B. Ogg is an inhabitant of Norfolk.

The committee would further remark that the ten feet allotted by the said deed for a passway was some years ago encroached upon by A. B. Puryear, inasmuch as he dug an ice house clearly within the boundaries thereof, and of which he was duly apprised; that since the tavern fell into the hands of his successor the encroachment has been mentioned to Mr. Ball, who, notwithstanding, seemed to consider the whole of the ice house included in the conveyance made to him by Mr. Puryear: therefore, upon his own and not the Lodge's property.

This committee was James Henderson, William Angus and Joseph Sowder.

It was resolved that this same committee be instructed to take the necessary steps for completing the record of the said deed.

1821.

On the 5th of May, 1821, the record says: "The Lodge was opened in the first degree of Masonry." Vespasian Ellis was Secretary, *pro tem.*, of the meeting on May 12, 1821.

At a meeting of the members of the committees appointed by the Lodges of Manchester and Richmond, for the celebration of the festival of St. John, June, 1821, the following was adopted: "*Resolved*, That the mode of celebrating the approaching St. John's Day, as it will happen on Sunday, shall be such that while it pays due regard to the feelings of society for the sanctity of the Sabbath, will be in perfect accordance with the principles of Masonic institution. *Resolved*, That the celebration be in the Old Church at Richmond; that our Rev. Brother W. H. Hart, Chaplain of the Lodges in the city of Richmond, be requested to deliver a sermon before the brethren, and that our Worthy Brother, Dr. Buchanan, be requested to assist Brother Hart in the pious services of the day. *Resolved*, That the Manchester Lodge, No. 14, was respectfully requested to preside on that day. *Resolved*, That Brother Chevers be authorized to procure a band of music and some frugal refreshments for the occasion, and that the aggregate expenses shall not exceed \$24, to be paid by the four lodges. *Resolved*, That two hundred copies of such hymns, as may be selected for the occasion, be printed and the amount placed with the general bill of expenses."

"The Lodge proceeded to the Masons' Hall, in the city of Richmond, where they were joined by a number of brethren of Richmond, and all having formed a consolidated meeting, walked in procession to the Old Church, where an excellent and appropriate sermon was delivered by our Rev. Brother, W. H. Hart, after which the procession returned to the Hall, whence the brethren adjourned, and in the evening those of the Manchester Lodge assembled in their room and proceeded to the election of officers for the ensuing year."

In August, 1821, the Committee of Accounts made a report, showing a balance due the Lodge amounting to \$1,450.53.

Saturday, November 3, 1821, "*Whereas*, Few members attended this evening, probably from the unfavorable state of the weather, and the sitting of the Superior Court, of Chesterfield, resolved, that the Worshipful District Deputy Grand Master be respectfully requested to visit this Lodge, to be assembled in the third degree, on the second Saturday of this month, and that the Secretary do give special notice thereof to all members who are Master Masons."

On November 14, 1821, a call meeting was held to "pay the last tribute of respect to our lamented and deceased brother, Joseph Sowder, whose remains are now lying at Major Smith's, and accordingly proceeded to the dwelling of Major Smith, where we were joined by a number of brethren from No. 19 and 54. The body was accordingly conveyed to the place of interment, where it was performed in the usual Masonic order."

1822.

June 24, 1822, Brothers R. R. Booker, R. O. Henderson and Peter Archer were elected as Trustees of the Lodge's property, in trust for the use of the members of this Lodge.

Petition of Mr. William Walker, "who prays to be introduced as a member of this Lodge, was presented and laid over until the next meeting." This Mr. Walker was afterwards elected, and was one of the "Three Williams" that kept up the Lodge for a number of years.

On account of a clerical error Brother Walker's application went over longer than usual, but that was sufficiently explained at the meeting, held the 2nd day of November, when the Lodge considered the application, and Mr. Walker was elected. At a meeting in Manchester, October 28, 1822, "Brother R. O. Henderson stated to the committee that low health renders his attendance very questionable, and, therefore, requests that the committee will be pleased to elect a Chairman from whom more certain attendance may be expected. Whereupon, *Resolved*, That the committee will proceed to the election of a Chairman during the present meeting." This had reference to a committee that had been appointed by the Lodge.

1823.

The record of June 24, 1823, appeared to have been edited by some one who had the knack of abridgment, as his pen was drawn through a number of superfluous words. These superfluous words seemed to be in the hand of Dr. James Henderson, who was Secretary, *pro tem.*, and probably may have been corrected by him, or the Worshipful Master. The correction referred to was simply the names of the brethren who had been put in nomination and had been defeated. These names were not erased sufficiently to prevent them being read at this time. This is the only record, with one exception, in 120 years, in which the names of defeated candidates for office have been inserted in the record.

September 6, 1823, the Committee of Accounts reported an indebtedness to the Lodge by the members, amounting to \$1,467.92. In this report the committee said, among other things, that the committee observed that it has been the misfortune of the Lodge to lose a number of members considerably indebted to the Lodge, and that executors and administrators have no legal authority for the discharge of such debts, and they can remain on the books of the Lodge only as incumbrances. This resolution closed these accounts: "*Resolved*, That the Treasurer be instructed to close all open accounts, showing balances against the brethren now outstanding, by charging the same to the Lodge account." The following was also adopted: "*Resolved*, That the Treasurer be instructed, as soon as conveniently he can, to provide whatever furniture may be necessary for the safe-keeping and regular arrangement of all books and papers belonging to his and the Secretary's departments, so that each of these officers may have entire custody of whatever belongs to his office."

"Brother William Walker was introduced and passed in due form to the second degree of Masonry on October 11, 1823."

At a meeting, December 6, 1823, Brethren John B. Richardson, Richard A. Carrington, John A. Carrington, Richard Adams and John A. Smith, of Lodges 10 and 19, were visitors.

December 27, 1823, the following was adopted: "*Resolved*, That the Treasurer is hereby instructed to pay Brother Pierce's bill for refreshments at the Lodge on the 7th inst., as well as at the

present meeting, amounting together to \$4.121½." Later on the half-cent was eliminated from the United States mint.

1824.

April 11, 1824, the record says: "Brother William Walker was accordingly introduced and, with much solemnity, raised to the sublime degree of Master Mason."

June 20, 1824, a call meeting was made to pay the last tribute of respect to "the remains of our much beloved and respected Brother, John Cunliff, who departed his life on yesterday morning." The brethren walked in procession to Richmond, where they were joined by the members of the city lodges; they then proceeded to the Old Churchyard, and after depositing, with Masonic solemnity, the remains of their brother, they returned to the Hall and the Lodge was closed in ancient form. John Cunliff has a number of descendants in Manchester.

June 24, 1824, James Fore was elected Junior Warden. He has a number of descendants in this vicinity.

On Saturday, July 3, 1824, visiting brother, John Heth, entered and took a seat. This John Heth is better known as Jack Heth, and was a very prominent man in Chesterfield in his day. He was operating the coal mines at Midlothian when the old Coal Car Railroad, which ran down what is now Stockton Street, in Manchester, was built. He was the father of General Harry Heth, of Confederate fame, and the grandfather of the wife of this writer.

Brothers Aly Fore, William Walker, George L. Sampson and Edward Furguson received the Past Masters' degree on August 7, 1824.

Saturday, October 30, 1824, the Lodge was opened in the first degree. "The Worshipful Master informed the brethren that they were assembled for the purpose of carrying into effect the resolution of the Joint Committee, conformably to the proceedings of the Lodge on the 12th inst. The Worshipful Master observed that these resolutions, in consequence of their extent and the close engagements of the Secretary of your Committee, could not be obtained in regular form, but would afterwards be furnished; in the meantime, he stated so much thereof as was necessary for the movements of the Lodge. In accordance therewith, the brethren gen-

erally proceeded to the Masons' Hall in Richmond, where they were met by numerous assemblage of brethren from those lodges, as well as visitors from distant parts of the county. The illustrious brother, Lafayette, was introduced, with appropriate honors, and the brethren, in Masonic order, proceeded with their guest to the Union Hall, where they dined and passed the evening in great fraternal satisfaction, and after having, at a late hour, escorted him to his lodgings at the Eagle Hall, the brethren of the different lodges separated."

On the morning of the 31st the members of Manchester Lodge assembled at the Hall, and the Worshipful Master informed them that this day was appointed to perform the last duties of respect to the memory of our deceased brother, James Fore. The brethren in general proceeded to the house of Anderson Fore, and with due solemnity, committed to the parent earth the remains of our much respected brother, James Fore.

December 4, 1824, the following appears: "The Senior Warden presented a newspaper, taken from the post office, and addressed to the Lodge. *Resolved*, That said newspaper be put into the hands of a committee, consisting of Brothers J. Henderson, G. L. Sampson and P. F. Smith, with instructions to report thereon at the next regular meeting of Apprentices."

At the next meeting of the Lodge further time was allowed this committee to report, and also at the following meeting. This newspaper was considered at several meetings, and the result was never reported.

1825.

The meeting, Saturday, January 5, 1825, the following appears: "An account was presented in behalf of Brother P. F. Smith, for expenses incurred by himself and other members attending the Joint Committee of Arrangements for receiving Brother Lafayette, amounting to \$2.75, which was ordered to be paid."

Friday, June 24, 1825, Brother William Walker was elected Senior Deacon.

July 8, 1825, "the Worshipful Master informed the brethren that in pursuance of an invitation from No. 10, they are convened for the purpose of meeting said Lodge for the purpose of laying

the corner stone for the new Courthouse of Henrico County." The Lodge then proceeded to Richmond and joined in the laying of this corner stone.

August 6, 1825, "the Lodge received a visit from the District Deputy Grand Master, John Dove, who furnished a luminous and extended exemplification of the mode of working, recommended by the Grand Lodge of Virginia."

In 1825, October 4, Brother N. C. Pierce, Tiler, by the Master's order, purchased two cushions at \$3, and three gavels at \$1.50, and this bill was ordered to be paid. Maybe we have the remains of those cushions in the Lodge room now.

On December 11, 1825, "the Worshipful Master apprised the Lodge that they were convened for the purpose of paying the last tribute of respect to our deceased brother, Allen McRae, late Senior Warden of the Lodge."

"By invitation of the Worshipful Master, Lodge No. 10 attended and assisted in the proceedings. For want of time to give the necessary notice Nos. 19 and 54 were not invited. The procession proceeded from the Hall to Zach. Brooks' Tavern, where the body was, and after having placed it in the hearse, proceeded to the extreme end of the town, where No. 10 left us, and No. 14 continued with the body to the place of interment, and after having paid the last tribute of respect to our much lamented brother, McRae, returned to the Hall, and then the Lodge adjourned." The home of Brother McRae was in the vicinity of Bon Air.

1826.

Saturday, January 7, 1826, "one-third of Brother J. Warwick's bill for furnishing admission tickets to the dinner given Brother Lafayette, amounting to \$2.67, was ordered to be paid." The balance of this account was paid by other lodges participating.

Brother W. A. Patteson was declared duly elected Senior Warden of the Lodge. The record says: "Brothers George L. Sampson and W. A. Patterson were nominated to fill the office of Senior Warden, and on the count of ballots Brother W. A. Patteson was declared duly elected Senior Warden of this Lodge." This is the other instance where the name of the defeated brother appeared in the record.

On Saturday, April 26, 1826, "*Resolved*, That the Treasurer be directed to pay Mr. Mann \$15, for music furnished at the funeral of our late brother, Allen McRae, that sum being understood by this Lodge to be the usual fee on such occasions." Brother Mann had doubtless performed similar services for the Richmond Lodges, and had a uniform rate.

June 3, 1826, "*Resolved*, That Brothers James H. Patteson, William Goff, Ed. Fuqua, William Walker and A. C. Brander be a committee to wait on Brother Henderson, and request of him to favour us with an oration on the 24th of June, and that the foregoing brethren be likewise a committee of arrangements."

June 24, 1826, "a letter was received from Brother James Henderson, Secretary, requesting the Lodge not to re-elect him."

"The Lodge passed a portion of the day, June 24th, 1826, in social and fraternal hilarity, mindful of the distinguished Masonic virtues of St. John."

July 1, 1826, "a bill was presented by Brother A. C. Brander, for six spittoons, purchased for this Lodge, amounting to \$6, which was ordered to be passed to his credit."

It would seem that the brethren in those days used tobacco, and used it in the Lodge room.

Saturday, October 7, 1826, the following appears in the record: "*Whereas*, Many of the members of this Lodge are now, and long have been, largely indebted thereto, and it is but too true that the whole expenses of the Lodge have been defrayed by a small portion of the members; be it therefore, resolved, that Brother T. T. Burfoot, James Henderson and Ed. Ferguson, any two of whom may act, be appointed a committee to take this subject under consideration and report at the next regular meeting of Apprentices, the steps which should be taken by the Lodge for the purpose of remedying this evil, which has become at length totally insufferable."

December 2, 1826, District Deputy Grand Master, John Dove, paid the Lodge a visit.

December 2, 1826, the committee appointed October 7, 1826, to take into consideration the debts due to the Lodge, etc., made a report, the substance of which was expressed in one of the four resolutions adopted: "*Resolved*, That as many of the brothers are

indebted for a large amount, and as it may be attended with inconvenience to be required to pay the same at once, we suggest the propriety of allowing them to give their notes for four, eight and twelve months, for their respective dues, payable to R. R. Miller."

The District Deputy Grand Master, in a patient and instructively manner, elucidated the mode of working in the two first degrees of Masonry.

On December 5, 1826, Right Worshipful District Deputy Grand Master, John Dove, visited the Lodge and delivered a lengthy and instructive lecture in the third degree of Masonry. The form of closing of the minutes at this time was in these words: "and then the Lodge was closed."

1827.

February 3, 1827. William W. Weisiger was admitted and initiated into the mysteries of Masonry, in due and ancient form, and the Treasurer being satisfied for his initiation fee, he became a member of the Lodge.

March 3, 1827. "The report of the committee appointed to examine the locks to the Hall and have same repaired, was presented and accepted. A bill was presented for repairs done to the locks of the Hall by Brother William Adcott, amounting to \$4, which was ordered to be paid."

Saturday, April 20, 1827, seemed to be pay day at the Lodge; all the brethren scrambled to settle up. Notes and checks came in a rush for dues. The report of the committee had that good effect.

June 2, 1827. "*Resolved*, That a standing committee be appointed to have, at all times, repairs done to the Lodge building, and the lot for the present, and the leak in the roof repaired, and to have the boundary line of the lot ascertained and the same enclosed with a close fence." Brothers James Henderson, James Brander, William Adcott and R. R. Miller to compose said committee.

"*Resolved*, That Brothers R. R. Miller and James H. Patteson be appointed a committee for the purpose of waiting on Brother Hart, and soliciting him to preach a Masonic sermon in the Masonic Hall, in Manchester, on Sunday, June 24, and that said Committee apprise the pastor of the Presbyterian Society, who had

been permitted to use the Hall, that we shall want the Hall on that day."

June 24, 1827, The Worshipful Master communicated an invitation from Nos. 10 and 19, in the city of Richmond, by their committees, inviting this Lodge to attend a Masonic sermon, to be delivered at the Old Church, on Church Hill, by our Rev. Brother William H. Hart, commemorative of the anniversary of St. John The Baptist, in accordance with the arrangements made by these Lodges. Whereupon, "*Resolved*, That this Lodge, duly esteeming the fraternal politeness of our sister Lodges, Nos 10 and 19, and justly reverencing the occasion, accept their invitation, and will attend accordingly." The Lodge proceeded from the Hall to the Masonic Hall, in the city of Richmond, and there joined the procession, and proceeded from thence to the Old Church, on Church Hill, and listened to an appropriate sermon delivered by our Rev. Brother William H. Hart, from thence to the Hall in the city of Richmond and back to our own Hall." "*Resolved*, That this Lodge, justly esteeming the services our brother, Wm. H. Hart, has rendered us this day, direct the Treasurer to hand him \$15, as a token of our respect and regard for the same."

"*Resolved*, That the thanks of the Lodge be returned to Miss Martha Brander, for the neat and tasty manner she has trimmed the jewels of this Lodge, and that a committee be appointed for that purpose, and the committee to consist of Brothers James H. Patterson, R. R. Miller and William W. Weisiger."

The committee appointed to have the lost jewels of the Lodge replaced, and the other jewels newly trimmed, reported that they had performed that duty and handed their bill, amounting to \$26.24, which was ordered to be paid.

August 4, 1827. "*Resolved*, That the Treasurer be directed to pay to Brother John Warrock \$4, in full, for printing fifty copies, for the use of this Lodge of the sermon delivered by Rev. Brother William H. Hart on ruled line."

The committee appointed by the Lodge to tender their thanks to Miss Martha Brander for trimming the jewels of the Lodge, reported that they had performed that duty.

On Saturday, September 1, 1827. "*Resolved*, That the sum of \$5 be appropriated, out of the sums of the Lodge, for the purpose

of aiding in the erection of the Hall in the town of Portsmouth, in accordance with the request made by Brothers Mordica Cook, John A. Murdock and Charles A. Grist, the committee appointed to solicit subscriptions for that purpose, and that the Worshipful Master answer their communication.

Saturday, September 15, 1827, Brother W. W. Weisiger was introduced and passed for the degree of Fellow-craft of Masonry, in antient and due form.

1828.

February 16, 1828, Brothers T. E. Burfoot and William W. Weisiger were introduced and raised to the sublime degree of Master Mason, in due and antient form.

March 1, 1828, Daniel Weisiger was elected Senior Warden of the Lodge until the 24th of June next.

June 24, 1828, the following resolution, being duly offered and seconded, was unanimously adopted: "*Resolved*, That the Secretary be, and he is hereby, instructed to express to our late brother and Past-Master, James Henderson, the deep regret of this Lodge at his withdrawal from it, and to offer to him its fraternal sympathies in the protracted disease that has caused this deep loss."

At a call meeting, July, 1828, "the Worshipful Master informed the Lodge of the object of its call, which was to attend the meeting of the Lodges in the city of Richmond, this day, for the purpose of co-operating with them on their invitation in the funeral of Wor. Brother John I. Johnson, formerly Master of this Lodge." The Lodge proceeded to the Masons' Hall in the city of Richmond, where a procession was formed, which proceeded to the place of interment, and consigned the remains of Brother Johnson to the grave, with all due solemnities. No. 14 presided. Having returned to the Hall in Richmond, the brethren were called from labor to refreshments, and returned to the Hall in Manchester, where they were again called to labor, and there being no further business, the Lodge again closed in due form and solemnity."

W. A. Patteson was Master, and Thomas E. Burfoot was Secretary on this occasion.

FUNERAL OF RICHARD HENDERSON.

October 26, 1828, a call meeting of the Lodge was held "for the purpose of paying the last tribute of respect to, and burying with Masonic solemnity, Past-Master Richard O. Henderson, late of No. 14, who departed this life on the day before yesterday, the 24th. The procession was then formed and proceeded, in Masonic order, to the late residence of the deceased, and thence to the family burying ground of Brother James Henderson, bearing with it the mortal remains of Brother Richard O. Henderson, which were consigned to the grave with due form and ancient solemnities. The procession then returned to the Hall and the Lodge was closed. The officers of the Lodge on this occasion were as follows: W. A. Patteson, Master; J. H. Patteson, Senior Warden; William Walker, Junior Warden; Asa Driscoll, Senior Deacon, *pro tem.*; R. R. Miller, Junior Deacon, *pro tem.*; Peter F. Smith, Secretary, *pro tem.*; A. C. Brander, Treasurer, and William Marsh, Steward and Tiler. Present: William Matthews, James Brander, Christopher Branch, Daniel Weisiger, and the following visiting brothers: A. Carrington, Master No. 19; P. M. Blair Bolling, B. F. Spalding and George Ives (S. D. No. 19), J. W. Smith, No. 10; Roger Knott, Treasurer No. 54; William Rowley, S. D. No. 54; Joseph A. Myers, S. D. No. 19; D. D. Ross, No. 10; E. E. Walls, No. 54; Peter Cook, No. 54; Robert Bryson, No. 19; William B. Page, No. 54; Archibald Armstrong, No. 54; William Been, No. 10; J. G. Brooks, No. 10; William B. Preston, No. 19; Daniel Burkley, Liberty Lodge, No. 95; E. E. Brown, late of No. 19; T. Williams, No. 10; John England, No. 10; William Michaels, late of No. 10; N. C. Ragan, Rockingham Union Lodge, No. 29; Ed. E. Noel, late of No. 5; David Morrison, of No. 19 (Scotland); Anderson Fore, late of No. 14; John A. Smith, late of No. 19; O. D. Baker, late of No. 14; A. L. Addison, late of No. 14.

1829.

February 14, 1829, at a call meeting the Worshipful Master informed the brethren that they were convocated for the purpose of paying the last fraternal respect to the remains of our beloved brother, James Brander. A communication was received from the

Worshipful Master of Lodge No. 10, Richmond, and read as follows: "Worshipful Sir and Brother: Your note of this morning, directed to Worshipful Brother Williams, is just received. The lateness of the receipt and the early hour you named for the meeting will make it impossible for us to attend, as a Lodge, the funeral of Brother Brander. Previous to receiving your note, understanding an invitation had been, or would be sent to us, I directed our Tiler to inform the brethren and request their attendance. Very respectfully, your friend and brother, William Mitchell, Jr., Master Lodge No. 10."

The Lodge then proceeded to the house of Brother Brander, and attended his remains to the place of interment and deposited them in the ground in ancient and Masonic order, and then returned to the Hall. On motion made, "*Resolved*, unanimously, as an expression of respect and regard to the memory of our late Brother Brander, the members of this Lodge do wear crepe on their left arm for thirty days, and then the Lodge was closed."

Wor. Master William A. Patteson was, on motion, allowed the amount of \$5, which sum he had bestowed as a donation from this Lodge to two Spaniards, who had been driven from their country by persecution against the fraternity.

"A call meeting was held, August 14, 1829, to pay the last Masonic honors to the memory of Brother Nathaniel C. Pearce, who departed this life this morning. The Lodge then proceeded to the place of interment, and having consigned to the dust, with due and ancient solemnities of Masonic burial, the body of our deceased brother, returned to the Hall." (The record shows that he died and was buried on the same day.)

The minute books from 1829 to 1844 seem to have disappeared. The membership was small, and during this period the "Three Billy's (Wm. A. Patteson, Wm. W. Weisiger and William Walker) undoubtedly kept the fires of Masonry burning.

OLD BILLS AND WHAT THEY SHOW.

The Lodge has in its possession a number of old bills, some of them dating as far back as 1786, when the Lodge was chartered. These bills tell exactly what the brethren purchased in the long

ago, and give the purchase price of the various articles. The largest purchases were made in the months of June and December, when the festivals of the Saints John were celebrated. The Lodge room was regularly scoured in June and December, and the Lodge paraphernalia especially looked after when these two months rolled around. One of these bills furnish conclusive evidence as to the date of the first meeting of the Lodge. The Dispensation, authorizing the formation of the Lodge, was dated February 28th, 1786, and the charter dated November 20th, 1786. This bill was presented by Moses Tredway, who kept a tavern, or house of entertainment, in Manchester, at that period. The bill was rendered upon a piece of paper about the size of a dollar note, and was for two suppers furnished the Lodge—one on March 6th, and the other March 7th, 1786. It appears that as soon as the Dispensation was received a meeting of the Lodge was called for March 6th, 1786, for organization. This bill is also important because it shows how many brethren were present at this first meeting of Old Fourteen. On the 6th of March, 1786, Moses Tredway furnished sixteen suppers, and on the next night seventeen. Having two meetings on two consecutive days would indicate that the Lodge had more work for the first meeting than it could get through with. Just what Moses Tredway furnished the brethren on the occasion of the first two lodge suppers does not *fully* appear in the bill. A lump charge was made for the suppers, which cost about fifty cents a plate. Caterer Tredway did, however, itemize other purchases. On the first night he furnished (or at least the bill says so, and there is no record that the bill was ever disputed) five bowls of toddy, and four bowls of punch. On the second night, the brethren perhaps being more fatigued on account of the arduous labors of the preceding night, increased the number of bowls of punch to ten, and the number of bowls of toddy to eight. The two suppers, including *everything*, cost ten pounds and fourteen shillings, in English currency.

On April 5th, 1786, Moses Tredway furnished the Lodge with eight bowls of toddy, three bottles of porter, and three tumblers of grog. The Junior Warden at that time was Alexander Banks, and it is presumed that he saw that "no brother convert the means thereof to intemperance or excess."

MUSICIAN TO THE LODGE.

The man who furnished the music for the Lodge at the celebration of the festival of St. John The Evangelist, on the 27th of December, 1793, was unable to write his name, and had to "make his mark," in receipting for the \$3, which the Lodge paid him. This musician's name was Simon Gilliat, and the instrument used was a fiddle. Simon played on more than one occasion, for the brethren and the Lodge was evidently satisfied with his music, as he was promptly paid.

OLD FURNITURE OF THE LODGE.

The Lodge has now some of the same furniture used as far back as 1797. The old benches, now in the dining room, were purchased by a committee composed of Brothers William Smith, Abraham Cardozo and James A. Patteson. The following brethren bound themselves under a written agreement, now in possession of the Lodge, to pay each a proportion of the cost of the furniture: James Strange, Abraham Cardozo, Joseph C. Brown, Daniel Price, Lewis Buckner, Abraham Banks, Richard B. Goode, James A. Patteson, Henry L. Biscoe, Jesse Hix, George Mayo, William Smith, David Rattray, Robert Craig, William Ball, Miles Botts, Archibald Campbell, J. Murchie, Thomas Banks, James Brander, Cornelius Buck, Theodorick Goode, John Heveningham, Oba. Smith, James Lyle and William Branch.

The wooden chest used in the room at the "West gate," was purchased by the Lodge in 1797, as shown by a receipted bill still in possession of the Lodge. The old blue benches, still used in the dining room, were bought for the Lodge in 1797, and the three candle sticks around the altar, according to the best information obtainable, were purchased in 1786, and exactly one hundred years afterwards were nickel plated—a thing which should not have been done.

THE BIBLE USED ON THE ALTAR.

The Bible now in possession of the Lodge, and now used on the altar, was bought by Brother Gardiner Fleming, in 1786, from a

Mr. Blyth, of Richmond, at a reduced price, four shillings and six pence, which was less than a dollar. Subsequently the Lodge had a clasp put on this Bible by Mr. Jacob Ege, who kept a jewelry store in Richmond at that period, and himself a member of Lodge No. 19. A son of this Jacob Ege was connected with the jewelry firm of Mitchell & Tyler, well known in Richmond thirty-five years ago. Jacob Ege was paid about two dollars and fifty cents for putting the clasp to the Bible, his account being rendered in English currency. Sometime early in the fifties (probably 1853) the Bible was rebound at the instance of Brother William R. Weisiger. In 1866 the binding again got in bad shape and the venerable book was rebound that year by Brother Oscar Bridgewater. He was a bookbinder by occupation, and excelled himself in this particular job, as the sacred book is at present in fine condition, although having ever since been in constant use. There are few Bibles now in use as old as this one. It was printed in Edinburgh, Scotland, in 1778, by William Kineaid, Printer to His Majesty, George III. It contains the Apocrapha, now rarely seen in a Bible.

COLONEL WILLIAM TATHAM.

In a report not dated, but signed by "Martin Gordon and John Johnson, committee for the Lodge," the name of William Tatham appears, with others, indebted to the Lodge. There was a charge against him in this report of 8 pounds and 5 shillings, and immediately after his name appears the following words: "No nothing about him." This report was made after the death of Jacob Rubsamen, referred to elsewhere in this historical sketch, there being an entry against "Jacob Rubsamen, deceased." It was customary then to charge the unpaid dues of a brother against his estate, if he left any.

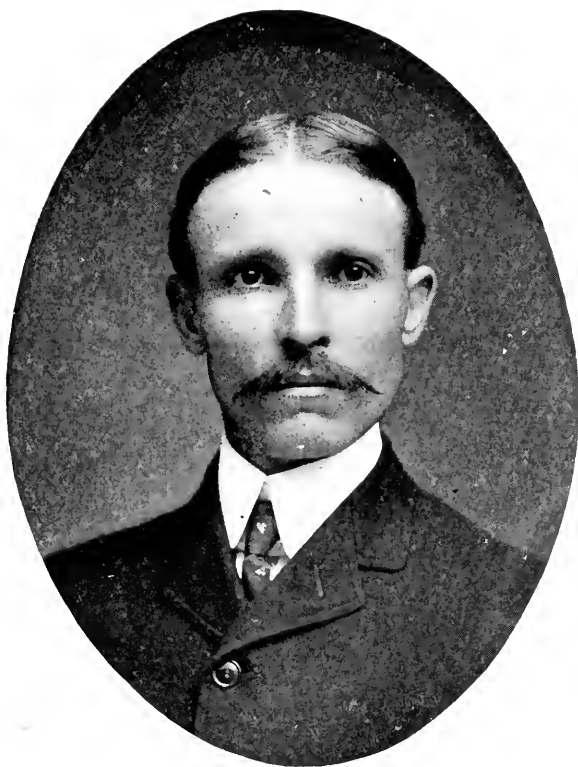
There is also in the archives of the Lodge an unreceipted bill against "Mr. William Tatham," dated September, 1792. There is a charge September 20th against him for quarterly fee—six shillings—a similar charge December 20th, and December 27th there is a charge of 3 shillings for "tiler's fee St. John." March 19th, 1793, there is another charge against him of 6 shillings for "quarterly fee."

This Brother Tatham was evidently a man of culture and learning, and the Lodge has in its possession an appeal made by him to the Grand Lodge of Virginia. He is referred to in Rady's History of Richmond Lodge, No. 19. Brother Tatham applied for membership in that Lodge and was rejected, the Lodge passing upon his petition while being opened on the first degree. He claimed that a Royal Arch Mason could not be rejected by an Entered Apprentice Lodge, and his printed appeal (now in possession of No. 14, and perhaps the only one in existence) is a most unique document. Doubtless he was the same Col. Tatham referred to in "The Two Parsons," written by that distinguished Virginian, George Wythe Munford.

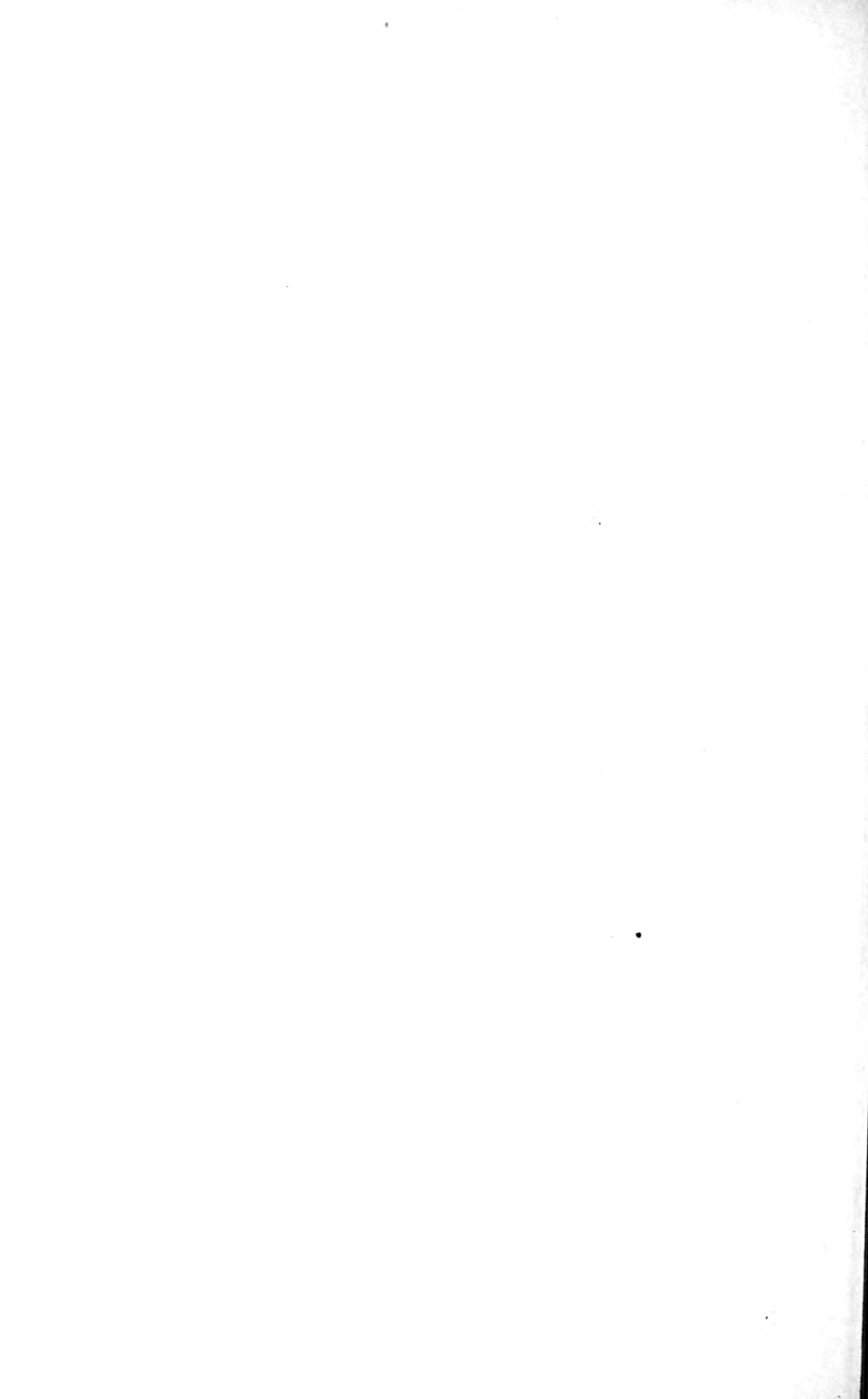
This Col. Tatham, according to "The Two Parsons," was a gentleman at one time of good intellect and high standing; but he possessed a monomania on a subject which led him into the wildest vagaries, while on all other topics he was perfectly sane. On ordinary occasions, he would not only converse intelligibly, but could make himself exceedingly agreeable. In the main, he was harmless and inoffensive; but as his disease increased in intensity, he became hopelessly insane. He was fully persuaded that he was entitled to three peerages in England. He would descant for hours upon his high honors and immense wealth. Then again he cherished the belief that he had a right to a benefice, and was the patron to whom an advowson of the Church belonged, possessing this privilege under a grant from King George III. Accordingly with a view to select some parson to be his rector or perpetual curate, as he might determine, he went to hear Parson Buchanan preach, and this he followed up for two or three Sundays, paying particular attention to his doctrine, his mode of inculcating it, and his arguments as drawn from the Bible.

The narrative then tells of a visit Col. Tatham made to Parson Buchanan, and with decided interest leads up to the denouement, when Parson Buchanan unequivocally told the importunate Colonel that he would not accept the proffered gift "with a thousand fold added."

This so enraged the Colonel that he sent a challenge to Parson Buchanan. The message was conveyed by Sir Grenville Orville, who was an officer of the English Army, and had no knowledge of



Worshipful John R. Robertson.
Master of No. 11 when this history was read.



the actual monomania of his friend, Colonel Tatham. The transactions between Colonel Orville and Parson Buchanan on this account were ludicrous and amusing, but Colonel Orville made the proper amend, however, as soon as he became aware of Colonel Tatham's hallucinations.

The death of Colonel Tatham, or rather Brother Tatham, was very tragie. On the 22nd of February, a few years after the death of Washington, a military company was firing a salute in the Capitol Square, in Richmond. Colonel Tatham was seen to approach the musicians (Gardner and Blind Edward, who are remembered by persons yet living in Richmond, particularly by our venerable brother, George Canning Wilde, of No. —), and to one of them said: "I am going, Gardner, directly into eternity, and have but one request to make of you: Play the long roll, crescendo, and then diminuendo, until it dies away as if in the far distance. Edwards, throw your soul into that fife. I have heard you do it until the big tears started in my eye. Let it be sweet, old fellow."

To the author of *The Two Parsons*, he asked: "Will you not go with me to my long home?" Presently Lieutenant Brown, of the company, gave the command, "Right half battery, ready." In the next half minute, before the smoke had cleared away, we heard the order, "Left half battery, ready." The orderly, "Left Gun!" At this moment Colonel Tatham, withdrawing his arm from ours, sprang directly before the muzzle of the gun, and raising his arms to their height, cried at the same moment with the officer, "Fire!"

The firing immediately ceased, and when the smoke was lifted, nothing remained but the lifeless body of Colonel Tatham. The mortal was there; the immortal spirit had gone to the presence of its Maker.

Before the company was dismissed, by permission of the lieutenant commanding, Edwards and Gardner stood over the remains of the unfortunate gentleman and complied with his request. Very few of those who surrounded the body went away without shedding a tear. All were moved by the mournful pathos of that solemn dirge.

Parson Buchanan read the service over his grave, and shed a tear of pity for his melancholy end.

A SILVER SEAL.

In 1792, the Lodge used a seal made of silver. It was purchased from Elijah Evans, a local silver-smith. The bill was dated October 1, 1792, and the amount charged was three pounds—a little less than \$15. The committee appointed to procure the seal was composed of W. Cameron and James Brander. The last named lived near the old Masonic Hall, and some of his descendants are now living in Richmond. No trace of this seal has been discovered within recent years, nor is there in possession of the Lodge any document bearing an impression of this seal.

A SPARKLING SCINTILLATION FROM "THE TWO PARSONS."

The fact that John Marshall, the Great Chief Justice of the Supreme Court of the United States, participated in the laying of the corner stone of the Old Masonic Hall, on Fifth Street, which for nearly a century was the meeting place of Old Fourteen, and Parson John Buchanan was such a frequent visitor to our Lodge in the days of *Auld Lang Syne*, it may not be amiss to reproduce here the following from "The Two Parsons:—"

"The views of both of our pastors on these subjects were so different from those entertained and acted upon by some other divines of the days of which we are writing, that they are worthy of notice. They thought it their duty to preach politics, in and out of the pulpit, and denounce the administration and their opponents of the Republican, then the Democratic party, in the most virulent manner. A great many sermons were preached against Mr. Jefferson, and disseminated broadcast over the land. Our good parsons, on the contrary, thought that if any embargo should be imposed, it ought to be on the pens of those who persecuted the best men with slanders. Notwithstanding these opinions, the excitement was so great at the time it was almost impossible to avoid being drawn into the whirlpool. A most animated contest took place between the two parties at the election of a member of Congress from the Richmond district. The candidates were John Marshall, who had been minister to France, and secretary of state under Mr. Adams, and John Clopton, an eminent member of the bar, each the exponent of the principles of his party. Their suc-

cess or defeat involved what each party believed the well being and future prosperity of the country. It was believed the contest would be very close. The parties were drilled to move together in a body; the leaders and their business committees were never surpassed in activity and systematic arrangement for bringing out every voter. Sick men were taken in their beds to the polls; the halt, the lame and the blind, were hunted up, and every mode of conveyance was mustered into service.

“The election had progressed until a short time after dinner, when the vote exhibited a tie. The committees were continually bringing in their men, and as one man would vote for Marshall, another on the opposite side would immediately give a plumper for Clopton. Liquor in abundance was on the court green for the friends of either party. A barrel of whiskey for all, with the head knocked in, and the majority took it straight. Independent of the political excitement, the liquor added fuel to the flame. Fights became common, and every now and then there would be a knock-down and drag-out affray to quell, which required all the power of the county justices.

“In those days there was no precinct elections. All the voters of a county assembled at the Court House, and the crowd was frequently excessive. On this occasion it was almost impossible to obtain ingress or egress to and from the polls. In truth, none could enter but a voter, and he only with the greatest difficulty. The candidates, as was then the custom, were seated on the justice’s bench, and it was usual, when a vote was cast, for the candidate in question to return thanks. Sometimes, “I thank you, sir.” Sometimes, “May you live a thousand years,” etc. There were several noisy, impudent fellows, who made comments on the voters as they came up; sometimes amusing, sometimes insulting; and then the partisans of each would make the welkin ring with their exhilarating huzzas, and animated retorts. As the scene waxed hot and furious, the committees examined their list to ascertain who had not voted. It was soon found that Parsons Blair and Buchanan were among the delinquents. Some of the most influential and leading men immediately took carriages and hurried to bring them to the polls. It so happened they were together at Parson Blair’s. Several gentlemen—their intimate and personal friends—had call-

ed at different times during the day, requesting them to vote, but ineffectually, each insisting that it was better for ministers of the gospel not to interfere in such matters. But at last, when the leading men of the Federal committee came and urged them as a duty which they owed their country to vote; that the salvation of the party depended upon it, and the great interests of the country demanded it; after, first, a peremptory refusal on the part of Parson Buchanan, and then, upon continued pressure by the committee, a partial yielding on the part of Parson Blair, upon condition that Parson Buchanan would go, both assented, and were escorted to the carriages, and finally managed to be elbowed and squeezed up to the polls. Mr. Marshall had a few minutes before been two votes ahead; then amid the fiercest excitement, Clopton had made up the gap, and was one ahead of him. There were shoutings and hurrahs perfectly deafening. Men were shaking fists at each other, rolling up their sleeves, cursing and swearing, with angry and furious denunciations. Some became wild with agitation. Then came Mr. Thomas Rutherford and voted for Marshall, and there was again a tie. One fellow growled out an imprecation, and another replied, "You, sir, ought to have your mouth smashed for your impudence." The crowd rolled to and fro like a surging wave. Parson Blair came forward. A swaggering fellow just above him said, "Here comes two preachers, dead shot for Marshall." Both candidates knew them intimately, and rose from their seats, and the shout was terrific.

"Mr. Blair," said the sheriff, "who do you vote for?" "John Marshall," said he. Mr. Marshall replied, "your vote is appreciated, Mr. Blair." Another fellow cried out, "bring out the Darby town boys. The Darbys have another shot in the locker. I see you, old Thom, you are the devil to plump the Parson." And old Thom came pushing and elbowing with a howl, but Parson Buchanan was at the sheriff's elbow. The whole Federal party, and the Democrats, too, thought this vote was certain, beyond the possibility of a doubt, for Marshall. "Who do you vote for, Mr. Buchanan?" "For John Clopton," said the good man. Mr. Clopton said, "Mr. Buchanan, I shall treasure that vote in my memory. It will be regarded as a feather in my cap for ever." The shouts were astounding. "Hurrah for Marshall! Hurrah for

Clopton!" The astonishment expressed in Mr. Marshall's face, in Parson Blair's countenance, by the friends of Mr. Buchanan generally, can only be imagined.

"Then old Thom Enroughty (the whole family of Enroughtys were universally called Darbys) shouted out, "I'll go with that Parson, Clopton! I was going to swear, but I won't, because I respect that old chap. Thank you, old fellow. Hurrah for Clopton!" Another voter cried out, "One a my new." And the vote recorded. "Well done, Darby," said Clopton. "Any more of the Darby boys? Go it, boys!" said Darby. There was a pressure from both sides. When our friends entered the carriage on their return home. Parson Buchanan said, "Brother Blair, we might as well have staid at home. When I was forced against my will to go, I simply determined to balance your vote, and now we shall hear no complaints of the clergy interfering in elections."

When the returns came in from the district it was found that Clopton was elected.

This John Clopton was the grandfather of Right Wor. William I. Clopton. He was one of the most distinguished Virginians of his day, and in that generation Virginia had many illustrious sons.

"OLD KASM."

The Lodge had in its membership, as far back as 1818, a brother who was given much notoriety by being made a character in a very interesting book, called "Flush Times in Alabama," written by a Virginian, who left his native state to try his fortune in Alabama. The brother referred to was George F. Salle, of Chesterfield. Besides figuring as a character in a book, he figured as a witness in a noted Masonic trial [Vespasian Ellis], the records of which are still preserved in the archives of this Lodge. Brother Salle was of Huguenot extraction, his ancestors having fled from France, after the revocation of the edict of Nantes, and settled in Chesterfield. This is Baldwin's sketch of him in "The Flush Times of Alabama:"

He was an old time lawyer, the race of which is now fortunately extinct, or else his survivors "lag superfluous on the stage." He was of stout build, and somewhat less than six feet in height. He dressed in the old fashioned fur-top boots and shorts; ruffled shirt,

buff vest, and hair a grizzly gray, roached up flat and stiff in front, and hanging down in a queue behind, tied with an eel skin and pomatumed. He was close shaven and powdered every morning, and, except a few scattered grains of snuff which fell occasionally between his nose, and an old-fashioned gold snuff-box, a speck of dirt was never seen on or about his carefully preserved person. The taking out of his deliciously perfumed handkerchief, scattered incense around like the shaking of a lilac bush in full flower. His face was round and a sickly florid, interspersed with purple spots, overspread it, as if the natural dye of the old cognac were maintaining an unequal contest with the decay of the vital energies. His bearing was decidedly soldierly, as it had a right to be, he having served as a captain some eight years before he took to the law, as being the most pugnacious profession. His features, especially the mouth, turned down at the corners like a bulldog's or a crescent, and a nose perked up with unutterable scorn and self-conceit, and eyes of a sensual, bluish gray, that seemed to be all light and no heat, were never pleasing to the opposing side. In his way, Old Kasm was a very polite man. Whenever he chose, which was when it was to his interest to be polite, and when his blood was cool and he was not trying a law case, he would have made Chesterfield and Beau Brummel ashamed of themselves. He knew all the gymnastics of manners, and all forms and ceremonies of deportment; but there was no more soul of kindness in the manual he went through than in an iceberg. His politeness, however, seemingly defferential, had a frost-bitten air, as if it had lain out over night and got the *rheumatics* before it came in; and really, one felt less at ease under his frozen smiles, than under anybody else's frowns.

He was the proudest man I ever saw; he would have made the Warwicks and the Nevilles, not to say the Plantagenets or Mr. Dombey, feel very limb and meek if introduced into their company; and selfish to that extent that if by giving up the nutmeg on his noon glass of toddy, he could have Christianized the Burmese Empire, millenium never would have come for him.

When he argued a case you would suppose that he had bursted his gall-bag—such, not vials, but demijohns, of vituperation, as he poured out with a fluency only interrupted by a pause to gather,

like a tree-frog, the venom sweltering under his tongue into a concentrated essence. He could look more sarcasm than anybody else could speak; and his scornful gaze, virtue herself looked like something sneaking and contemptible, he could not arouse the nobler passion or emotions, but he could throw a wet blanket over them.

He died in an apoplectic fit in the courthouse, while abusing an old preacher, who had testified against him in a *crim. cou. case*.

At the meeting of the bar, held in respect to his memory, it was announced that "the melancholy dispensation which called our beloved brother hence, while in the active discharge of his duty, was much deplored." His partisan biographer, continuing, said, "but with a pious resignation, which was greatly to be admired, they submitted to the will, etc., and with a confidence Old Kasm himself, if alive, might have envied, *trusted* he had gone to a better and brighter world, etc., etc., which carried the doctrine of Universalism about as far as it could well go."

This biographer, a young lawyer from the Valley of Virginia, who sought fame and fortune in Alabama, and who confessed that Old Kasm not only "skinned him, but had showered down aquafortis on the raw," was too partisan to be correct—too imaginative to be true, and carried the spirit of irony exceedingly far when he said, "Bright be the bloom, and sweet the fragrance of the thistles on his grave."

Brother George Salle's sister, in fact two of his sisters, married Thomas Vaden, Sr., a prominent tobacconist in Manchester, who lived for years in the large brick house known as the McRae house, on Porter, between Sixth and Seventh Streets. The widow of Thomas Vaden, Sr., died in this home in 1894, aged 94 years. She retained her faculties to the last, and the description of "Old Kasm" afforded her much amusement, on account of its incomparable extravagance and rich humor, as this writer, whose wife is her granddaughter, can personally testify.

LOST JEWELS.

At a meeting held September 3rd, 1881, "the Master was requested to purchase a square and compass, and to report to the Lodge." This had reference to the square and compass used on

the Bible at the altar. The original ones were purchased in 1786, and were lost in 1881, on the occasion of a Masonic funeral at Maury Cemetery. They fell from the Holy Writings, and were not missed until the Craft had returned to the Lodge room. Diligent efforts were made to find them, but without success.

MASONIC BALLS IN THE OLDEN TIMES.

Masonic balls were quite frequent in the early part of the Nineteenth Century, especially was this the case in Richmond and Manchester. The favorite place in Manchester for such entertainments was at the Old Tavern, now standing on Hull Street, between Eleventh and Twelfth Streets. About thirty years ago this structure was considerably altered to meet more modern requirements. It was the custom, occasionally, in those days to extend invitations to gentlemen not members of the Craft, to participate in the gay festivities, and frequently more than one hundred persons attended Masonic balls in the Old Tavern.

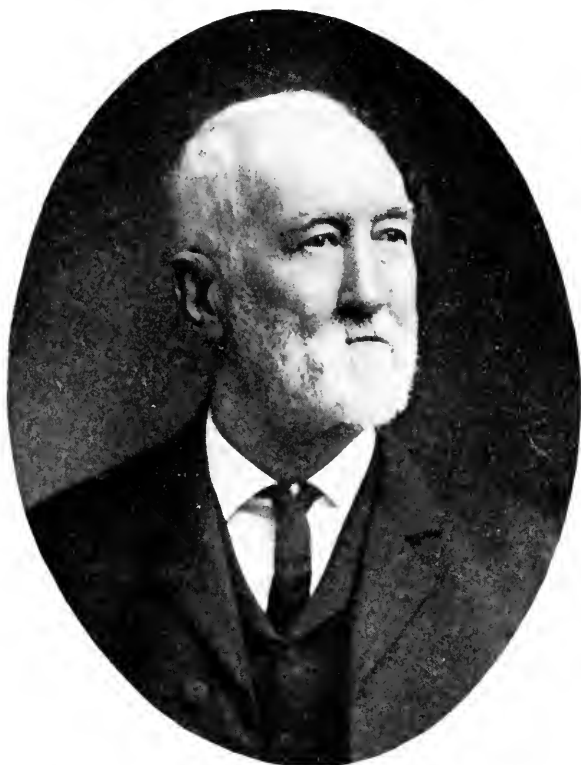
There appeared in a newspaper, published in Richmond, in 1810, the following advertisement of a public ball given in the old Masonic Hall on Franklin Street, between Eighteenth and Nineteenth Streets:

“J. Darrick’s Ball at Free Mason’s Hall, November 29, 1810. Regulations—No gentleman will be admitted except upon presentation of ticket. No person will be permitted to smoke in the room. Gentlemen not allowed to dance with boots on. Each dance to be played shall be called by the manager. Supper shall be served at 10 o’clock; after supper dancing shall begin as before. A bar shall be kept, with proper refreshments for ladies and gentlemen.”

Diligent search does not disclose that there were printed rates for the Masonic balls given during this period, either in Manchester or Richmond, and it cannot be positively stated that the rates above quoted were applicable to the old time Masonic balls, however, much they may be suggestive.

MASONIC GRAVE YARD.

When the Lodge decided to build the present Masonic Temple, and mortgaged the property on Fifth and Porter Streets, it adopted the following, on June 4th, 1892:



Brother E. W. Weisiger,
Oldest Mason of No. 14—Our Poet Laureate on 'Possum Night.



"That when a sale of the present hall or lot shall be made, a thorough search shall be made for the graves of ancient Masonic brethren, whose bodies are buried in the rear of this Lodge, and the right shall be reserved to remove their remains to Maury Cemetery for burial in the lot owned by this Lodge, and shall also reserve the corner stone and plate, which shall be carefully preserved."

FIRST DEAF AND DUMB SCHOOL IN THE UNITED STATES.

The first deaf and dumb school in the United States, for the general public, was started in the Old Masonic Hall on Fifth and Porter Streets, in 1818, by John Braidwood and Rev. Kirkpatrick. Braidwood, previous to this time, had taught in the family of Colonel William Bolling, who lived in Chesterfield and Goochland counties, but when Braidwood became associated with Rev. Kirkpatrick, they were ready and anxious to have as many pupils as they could get. There is a tradition that the Lodge contributed towards paying for the education of two or more deaf mutes, then living in Manchester, and that Kirkpatrick and Braidwood had eight scholars when they taught in the Masonic Hall in Manchester.

Prof. Guilford D. Euritt, a most efficient instructor of the Virginia School for the Deaf, Dumb and Blind, at Staunton, Virginia, was requested to furnish what information he could about John Braidwood, and in response thereto sent the following:

STAUNTON, VA., Oct. 24, 1906.

BEN. P. OWEN, JR., ESQ.,

Manchester. Va.

MY DEAR SIR:

Your favor of the 23d instant just received, and it gives me great pleasure to comply with your request for information concerning John Braidwood, the founder of the first school for the deaf in this country. The most authentic history of the man that I can find is embodied in a letter from Col. William Bolling, the patron of Braidwood, dated Dec. 10, 1841, and addressed to Rev. Joseph D. Tyler, who was at that time the Principal of this School. The sketch may not be as full as you would wish, but you may rest assured that the facts given in Col. Bolling's letter are absolutely reliable.

I send you herewith a copy of the letter referred to, and if I can be of any further service, you have only to command me.

With sincere regards, I am,

Very truly yours,

GUILFORD D. EURITT.

BOLLING HALL, Dec. 10, 1841.

REV. JOS. D. TYLER. *Prin. D. D. and B. I.*

Staunton, Va.

MY DEAR SIR:

Before entering into the circumstances relative to my attempt, the first that had been made in the United States to establish an institution for the deaf and dumb, it may be interesting to you to be informed of the education of two brothers, John and Thomas, and that of my sister, Mary, who were all born in that situation. John, oldest, was sent by my father in the year 1771 to Edinburgh, and placed under the care and tuition of Thomas Braidwood. Thomas and Mary followed him in 1775. They all remained in his school during the Revolutionary war, and all returned to Cobbs, Chesterfield county, Va., the then residence of my father, Major Thomas Bolling, in July, 1783. John died about three months after his return.

(Here follows an irrelevant statement of their acquirements—G. D. E.)

Soon after the return of my brothers and sisters, the Braidwoods moved their institution from Edinburgh to London.

In the spring of 1812, John Braidwood, a grandson of my brother's preceptor, arrived in the city of Washington. The late Gov. Pleasants, of this county, then a member of the House of Representatives from this district, knowing the situation of my family, immediately informed me thereof. By my solicitation, Braidwood visited me in the month of May in this year. His plan was to rent a suitable house in Baltimore, hire servants and procure everything necessary to board all his pupils. War having been declared by the United States against Great Britain, he was thereby, as he said, cut off from receiving remittances from London. The fact was he had no funds. He claimed that several gentlemen in Philadelphia and Baltimore had engaged scholars to him (which was not the fact), and each had promised to advance him \$600 to enable him to establish his institution. I accompanied him to Richmond and placed that sum in his hands, with the understanding when we parted that his institution would open on the 1st of July following, and that in the meantime he would write to me every week or ten days. I heard nothing from him till the month of October following, when I received a letter

from him, dated in the jail of New York. He had associated himself in Richmond with a young Englishman, recently arrived, who imposed himself on the public as the son of a nobleman. They went on together to Washington, Baltimore, Philadelphia, etc., moving in high style, until the whole of my money was squandered. Having gotten in debt, Braidwood fled to New York, where he was pursued, arrested for debt, and committed to jail. In this miserable situation he applied to me for relief; he said he was arrested for that nobleman's debt, for which he was in no wise liable, yet, before he could be released, it would be necessary for me to establish a credit in some responsible house there for the sum of \$400 to discharge the judgment, should one be obtained against him, and that \$200 more would be required to pay his jail fee and defray his expenses to my house, which, if I would do, he would return, take charge of my son, and remain with me until I should be compensated for those advances. Contrary to the advice and opinion of all my friends, I determined to make one more effort to obtain his services, negotiated the credit as required, and remitted the money to him. Judgment was recovered against him and the money paid, but he complied with his promise and returned in November, 1812, took charge of my son, and was faithful and diligent, exhibiting unequivocal evidence of his qualifications in his profession, and admitted my son's extraordinary capacity to receive instruction, whose progress was truly gratifying, until the following summer, when being in command of a troop of cavalry of this country, I was ordered to Norfolk, where I remained six months in military service. From this time he began to relax, and on my return had almost abandoned his duties. Frequently going to Petersburg, ten miles distant, he relapsed into his former habits of neglect, dissipation and extravagance, became largely indebted to the merchants of the place, and suddenly abandoned the institution and fled to the North; did nothing, and in 1818 returned to Richmond, penniless, friendless, and scarcely decently clad. Again he applied to me, and again I went to his relief by forming a connection between the Rev. Kirkpatrick, then residing in Manchester, and himself. I again sent my son to him under the care of Rev. Kirkpatrick. They had five other pupils, and he conducted himself for about six months to the entire satisfaction of Rev. Kirkpatrick, but before the third quarter ended Braidwood's conduct was such as to oblige Rev. Kirkpatrick to dissolve all further connection with him. After this he became a barkeeper in a tavern in Manchester, where he died, a victim to the bottle, in the year 1819-'20.

In conclusion, my dear sir, I have only to add that this communication has been extended far beyond my intention when I commenced it. While I might say much more, it has been a

painful task to say as much of a person now no more. I submit it to your discretion to make such use of it as may be desired in your proposed publication on the subject, either in extracts or otherwise, with authority to refer to me by name, for all the facts which I have stated.

With high esteem and friendly regard,

WILLIAM BOLLING.

DR. JAMES HENDERSON.

The Lodge appointed a committee to communicate with the relatives of the late Dr. James Henderson, in relation to the removal of his remains to Maury Cemetery. This committee made the following report, on November 13th, 1882:

We, the committee appointed to take charge of the remains of our deceased brother, the Most Worshipful James Henderson, and those of his son, Richard, and also to visit the relatives of our deceased brethren, beg leave to make the following report:

That we are now ready, and have made arrangements, to take charge of said remains whenever Mr. E. B. Howle shall carry out his contract with the heirs of our deceased brethren. We also beg leave to report that we at first visited Mrs. Lee, the widow of the late Hancock Lee, whose first wife was the daughter of Dr. James Henderson. We afterwards visited and had an interview with Miss Margaret Henderson. She expressed herself as very much pleased and gratified at the action that the Masonic Lodge of Manchester had taken relative to the remains of her grandfather and uncle. From her we gained the information that our deceased brother, Dr. James Henderson, was born in Liden, Fife county, Scotland, about 1763; came to America in 1788; married in 1792 to Mary Ogilby, of Amelia county; removed to Manchester in 1804, where he resided until his death, 1829, aged sixty-six years. We further report that in her name, and that of her sister, Charlotte, she presented to Manchester Lodge, No. 14, the Masonic apron which had been worn and was the property of our brother, the late Dr. James Henderson, and they also kindly loaned to this Lodge the miniature of her grandfather, from which it is the wish of this Lodge to have a picture taken. All of which is respectfully submitted.

W. T. LITHGOW,

J. B. VADEN.

OFFICERS PAST AND PRESENT.

A correct list of the officers of the Lodge, from 1786 to 1809, is not obtainable from the Lodge records. During this period the records seemed to have been kept in fragments, and a few of these fragments are yet preserved, but are still unbound. In fact they are so few in number as not to justify being bound. From these fragment sheets, and from official circulars, that have been preserved, it is known officially that the following were officers of the Lodge in the years named:

- 1797—James Strange (He assisted Masters of Richmond Lodges in laying corner stone of the Virginia Penitentiary, August 12th, 1797).
1798—Rev. John Dunn, Master.
1799—B. Markham, Master.
1800—B. Markham, Master.
1801—James A. Patteson, Master.
1802—James A. Patteson, Master.
1803—Henry L. Biscoe, Master.
1803—Henry L. Payne, Master.
1804—Henry L. Biscoe, Master.
1804—Dr. James Henderson, Master.
1805—Dr. James Henderson, Master.

The Grand Lodge records, from 1786 to 1809, do not give the officers of No. 14 during this period, but simply gives the names of the deputies, or representatives, from No. 14. In all probability these names represent the officers of the Lodge, but their respective offices were not given.

The list from 1809 to the present time is obtainable from the Lodge records, and the Masters, Senior and Junior Wardens, and Secretaries, who have served the Lodge is as follows: (See next page.)

WORSHIPFUL MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
1809—John I. Johnson,	Daniel Weisiger,	Edward D. Digges,	John Jenkins.
1810—Daniel Weisiger,	Edward B. Digges,	Branch T. Archer,	Young Pankey.
1811—Daniel Weisiger,	Branch T. Archer,	James Fore, Jr.,	Richard Booker.
1812—Daniel Weisiger,	James Fore,	Nicholas Mills,	Richard Booker.
1813—Nicholas Mills,	James Fore,	John Branch,	B. C. Stanard.
1814—Daniel Weisiger,	John Branch,	Peter F. Smith,	Richard Booker.
1815—Daniel Weisiger,	John Branch,	Peter F. Smith,	Allen McRae.
1816—Daniel Weisiger,	Richard Booker,	Richard Booker,	Allen McRae.
1817—James Henderson,	Richard Booker,	B. C. Stanard,	R. O. Henderson.
1818—James Henderson,	Richard Booker,	B. C. Stanard,	R. O. Henderson.
1819—Richard Booker,	R. O. Henderson,	W. A. Patteson,	Joseph Sowden.
1820—R. O. Henderson,	W. A. Patteson,	William Goff,	Joseph Sowden.
1821—Branch T. Archer,	James Henderson,	William Goff,	O. D. Baker.
1822—James Henderson,	William Goff,	Branch T. Archer,	O. D. Baker.
1823—W. A. Patteson,	P. F. Smith,	James Fore,	James Henderson.
1824—W. A. Patteson,	P. F. Smith,	James Fore,	James Henderson.
1825—P. F. Smith,	Allan McRae,	Geo. L. Sampson,	James Henderson.
1826—W. A. Patteson,	Daniel Weisiger,	William Goff,	James Henderson.
1827—W. A. Patteson,	Edward Furguson,	William Goff,	J. H. Patteson.
1828—W. A. Patteson,	J. H. Patteson,	William Walker,	J. H. Patteson.
1829—W. A. Patteson,	J. H. Patteson,	William Walker,	Thos. E. Burfoot.
1830—W. A. Patteson,	J. H. Patteson,	William Walker,	Thos. E. Burfoot.
1831—W. A. Patteson,	J. H. Patteson,	William Walker,	No record.
1832—W. A. Patteson,	J. H. Patteson,	William Walker,	No record.
1833—W. A. Patteson,	Wm. Walker,	William Walker,	No record.
1834—W. A. Patteson,	Wm. Walker,	Wm. Adcock, Jr.,	No record.
1835—W. A. Patteson,	Wm. Walker,	Wm. Adcock, Jr.,	No record.
1836—W. A. Patteson,	Wm. Walker,	Wm. W. Weisiger,	No record.
1837—W. A. Patteson,	Wm. Walker,	Wm. W. Weisiger,	No record.
1838—W. A. Patteson,	Wm. Walker,	Wm. W. Weisiger,	No record.
1839—W. A. Patteson,	Wm. Walker,	Wm. W. Weisiger,	No record.
1840—No returns made to	the Grand Lodge,	Wm. W. Weisiger,	No record.
1841—No returns made to	the Grand Lodge,	Wm. W. Weisiger,	No record.

1842—W. A. Patteson,	Wm. Walker,	(No.	Wm. W. Weisiger,	No record.
1843—No returns made to the Grand Lodge.	the Grand Lodge.			No record.
1844—W. A. Patteson,	Wm. W. Weisiger,		William Walker,	
1845—W. A. Patteson,	Wm. W. Weisiger,		William Walker,	
1846—No meeting.				
1847—No meeting.				
1848—Wm. Walker, P. T.,	Thomas Lambert	(No.	T. U. Dudley (19), P. T.,	Wm. B. Isaacs (19), P. T.
1849—No meeting.	10), P. T.,			
1850—W. A. Patteson,	Wm. Walker,		Wm. W. Weisiger,	James Nesbitt.
1851—Wm. W. Weisiger,	S. B. French, P. T.,		P. D. McKinney, P. T.,	James Nesbitt.
1852—Wm. Walker,	Wm. Weisiger,		Chas. H. Wynne,	James Nesbitt.
1853—James Nesbitt,	Chas. H. Wynne,		A. A. Allen,	Francis E. Hatcher.
1854—Chas. H. Wynne,	A. A. Allen,		Thos. Vaden, Jr.,	Francis E. Hatcher.
1855—Chas. H. Wynne,	A. A. Allen,		Thos. Vaden, Jr.,	Francis E. Hatcher.
1856—A. A. Allen,	Thos. Vaden, Jr.,		F. E. Hatcher,	James Nesbitt.
1857—Wm. R. Weisiger,	F. E. Hatcher,		Wm. L. Holt,	L. M. Burfoot.
1858—F. E. Hatcher,	W. L. Holt,		Jas. T. Weisiger,	L. M. Burfoot.
1859—W. L. Holt,	Jas. T. Weisiger,		John H. Hatcher,	B. B. Weisiger.
1860—Jas. T. Weisiger,	John H. Hatcher,		D. K. Weisiger,	B. B. Weisiger.
1861—John H. Hatcher,	D. K. Weisiger,		Wm. E. Day,	J. H. Weisiger.
1862—John H. Hatcher,	D. K. Weisiger,		Wm. E. Day,	J. H. Weisiger.
1863—Wm. Bradley,	Wm. Whitworth,		N. Eubank,	A. A. Allen.
1864—N. A. Eubank,	F. C. Weisiger,		Lewis Rogers,	E. W. Weisiger.
1865—J. E. Seward,	J. S. Whitworth,		G. T. Blanton,	W. R. Weisiger.
1866—J. E. Seward,	H. Fitzgerald, Jr.,		G. T. Blanton,	R. H. Talley.
1867—Henry Fitzgerald,	Geo. T. Blanton,		I. C. Wells,	J. D. Craig.
	Geo. T. Blanton,		J. C. Wells,	J. J. R. Perdue.
1868—I. C. Wells,	T. W. Crow,		J. D. Craig,	L. S. Clarke.
1869—T. W. Crow,	J. D. Craig,		J. R. Perdue,	L. S. Clarke.
1870—T. W. Crow,	J. D. Craig,		J. R. Perdue,	W. D. Craig.
1871—J. D. Craig,	A. Fitzgerald,		L. S. Clarke,	R. H. Beaseley.
1872—J. D. Craig,	A. Fitzgerald,		A. C. Gibbs,	O. B. Sims.
1873—T. W. Crow,	Jas. W. Craig,		W. E. Gary,	J. A. Vaden.
1874—T. W. Crow,	D. J. Weisiger,		H. W. Bransford,	A. A. Allen.
1875—D. J. Weisiger,	H. W. Bransford,		Augustine Royall,	J. B. Vaden.
1876—D. J. Weisiger,	H. W. Bransford,		Augustine Royall,	

WORSHIPFUL MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
*1877—H. W. Bransford,	A. Royall,	S. C. Dyer.	J. B. Vaden.
1878—S. C. Dyer,	Thos. B. Sims,	Wm. I. Clopton,	J. B. Vaden.
1879—A. Fitzgerald,	Wm. I. Clopton,	W. D. Craig,	J. B. Vaden.
1880—A. Fitzgerald,	Wm. I. Clopton,	W. D. Craig,	J. B. Vaden.
1881—Wm. I. Clopton,	W. D. Craig,	L. E. Traylor,	J. B. Vaden.
1882—W. R. Weisiger,	L. E. Traylor,	H. Fitzgerald,	J. B. Vaden.
1883—F. A. Lamb,	T. W. Gentry,	J. J. Beville,	J. B. Vaden.
1884—F. A. Lamb,	T. W. Gentry,	J. J. Beville,	J. B. Vaden.
1885—H. B. Owen,	R. B. W. Beattie,	Thomas Inge,	J. B. Vaden.
1886—H. B. Owen,	R. B. W. Beattie,	Thomas Inge,	J. B. Vaden.
1887—R. B. W. Beattie,	Thomas Inge,	John G. Rice,	J. B. Vaden.
1888—Thos. S. Inge,	John G. Rice,	E. P. Owen,	J. B. Vaden.
1889—John G. Rice,	E. P. Owen,	J. R. Charlton,	J. B. Vaden.
1890—John G. Rice,	E. P. Owen,	W. T. Williamson,	G. E. Richardson.
1891—E. P. Owen,	W. T. Williamson,	C. H. Sims,	G. E. Richardson.
1892—W. T. Williamson,	C. H. Sims,	A. H. Fitzgerald,	F. H. Fitzgerald.
1893—W. T. Williamson,	A. H. Fitzgerald,	John H. Ingram,	F. H. Fitzgerald.
1894—A. H. Fitzgerald,	J. H. Ingram,	John Z. Walker,	F. H. Fitzgerald.
1895—John H. Ingram,	John Z. Walker,	Jos. I. Galloway,	F. H. Fitzgerald.
1896—John Z. Walker,	Jos. I. Galloway,	W. Lance Walker,	F. H. Fitzgerald.
1897—Jos. I. Galloway,	W. L. Walker,	W. J. Morrisette,	F. H. Fitzgerald.
1898—W. L. Walker,	W. J. Morrisette,	C. S. Latham,	F. H. Fitzgerald.
1899—W. J. Morrisette,	C. S. Latham,	Ben. P. Owen, Jr.,	C. R. Craig.
1900—John G. Rice,	C. S. Latham,	Ben. P. Owen, Jr.,	F. H. Fitzgerald.
1901—C. S. Latham,	Ben. P. Owen, Jr.,	T. H. Betty,	R. E. Brown.
1902—Ben P. Owen, Jr.,	T. H. Betty,	J. H. Vaden,	R. E. Brown.
1903—T. H. Betty,	J. H. Vaden,	Jno. R. Robertson,	R. E. Brown.
1904—J. H. Vaden,	John R. Robertson,	A. L. Sampson,	R. E. Brown.
1905—John R. Robertson,	A. L. Sampson,	H. A. Maurice,	R. E. Brown.
1906—A. L. Sampson,	H. A. Maurice,	C. A. Watkins,	R. E. Brown.

* A. Royall was elected Worshipful Master to fill the vacancy occasioned by the death of Wor. Master H. W. Bransford.

MUSIC AT MASONIC FUNERALS.

It was the custom of the Lodge from its earliest existence, down to about 1870, to have music at the burial of a deceased brother. The highest price paid at any one time during an interim of ninety years was twenty-five dollars. After the Civil War, when negroes became members of secret benevolent organizations, they made music a feature at all funerals. Sometimes their tunes were indeed ludicrous, if one is to judge from a newspaper report during Reconstruction Period. The reporter wrote that a Manchester colored band, attending the funeral of a "colored sister," on a rainy day, played, going to the cemetery, "Wait 'till the Clouds Roll By," and on returning, very touchingly played, "The Girl I Left Behind Me." These two pieces embraced the negro band's *repertoire*.

The advent of the negro, with his crude burial music, had much to do with the almost absolute retirement of the white bands on funeral occasions in Manchester.

DURING THE CIVIL WAR.

A close analysis of the minutes of the Lodge during the great Civil War, discloses more than really appears upon the surface of the records. In other words, while the minutes are clear and distinct, yet ensconced between the lines, are more than what the mere formal words convey. Month after month the Lodge meets. The Hall is almost within the shadow of the historic Capitol of the Confederacy. In 1860 the Lodge was in splendid shape, and the members were doubtless looking forward to greater usefulness in the broad field of Masonry; indeed, such was really the case, for there were true men at the helm bent on steering the ship safely. Another year and then came the crash of arms, and the "dogs of war" were turned loose upon our fair land. The greatest of English writers had said:

"War is a game, if which, were their subjects wise,
Kings would not play at."

It was a game, in which the South played her part, and history will take care of the Southern side in that tremendous struggle. And they who hereafter write profoundly upon constitutional

liberty, will find the chief exponents and defenders of the Constitution among the men of the South, who went to battle, and some to death, defending the right of state sovereignty.

When the bugle call to arms was sounded, Manchester and Chesterfield sent her contingent to the army, and those men made an imperishable record. The Lodge met regularly all during the war. In the list of membership were some who enlisted for regular service, some who held positions in the Confederate Government, and others employed in the railroad shops—all not in regular service being connected with the Home Guard, which saw service in the field in the latter days of the war.

Occasionally some of the brethren would slip home from the army, particularly when the contending forces had begun to hover around Richmond, where the last "die was to be cast," and when the life of the Confederacy was steadily ebbing away.

Brother E. J. Howlett, then a member of Chester Lodge, laid down his gun and knapsack and paid Old Fourteen a visit one night in the Sixties.

Brother A. C. Brandis, now one of the oldest members of the Lodge, knocked at the door for admission on the night of September 10th, 1864, and the late James W. Craig, whom many of the brethren kindly remember, made application for membership that same night.

The Lodge had many enthusiastic Masons that year. Alfred A. Allen, whose portrait adorns the Lodge room wall, was then deeply interested in the success of Masonry in this community.

Lewis Rodgers often attended Lodge meetings, and two years afterwards, when the foul hand of a cowardly murderer sent him to the grave, the Lodge put on record that in his death the craft had lost a good and faithful member.

Alexander Baxter, who three years before had marched forth to war at the head of the Elliott Grays, playing with all his vigor upon his beloved fife,

"The Girl I Left Behind Me."

was there as musical as ever.

Thomas J. Allgood, the man who made the black walnut ballot box, now used by the Lodge, was a member then, but had not been

in the Lodge very long. He was a man of wonderful memory. He had little trouble learning the Masonic catechism, for he could read a page in a book but once and then repeat that page almost verbatim. He was a skilled workman, and what he laid off on his trestle board was nicely done.

William Whitworth was a very worthy brother, and then it was, he began to recall the traditions and to revere the memories of the Lodge. No brother loved Masonry more than he. A patriarch he was among the craft, and only a few years have passed since he "crossed over the river to rest in the shade of the trees."

J. W. Wells and Alexander Fitzgerald were in the army, and "the difference between the old and the present price of initiation was remitted in their cases," so the record read. But what cared they for "price." Were they not staking their all for home and country, and gallantly standing with that brave gray line that made the Army of Northern Virginia illustrious in warfare?

James D. Lyle, whose father and grandfather, and great-grandfather before him, had been members of the Lodge, died a year before the ending of the war, and when the cannonading was so terrific around beleagured Richmond, he was given a Masonic burial, and his body laid to rest near the graves of his ancestors.

Other names appear in the list of members at this critical time in the affairs of our government. Brother E. W. Weisiger, the poet laureate of Old Fourteen, was Secretary of the Lodge. At first he used a pencil in attesting his signature to the minutes, but later his patronymic appeared in ink. His poetic effusions will ever endear him to the brethren, and some of his literary contributions will find space elsewhere in this compilation.

Francis Bacon Clopton (who was a brother of Right Wor. William I. Clopton) sometimes acted as secretary, and faithfully recorded the minutes. He was a zealous Mason, and passed to his reward on October 24th, 1865. The funeral took place from the residence of his mother (Mrs. Maria Clopton), on Clopton Hill, and the services were conducted by Rev. Dr. J. Lansing Burrows, then the foremost Baptist divine in the Southern Church.

Andrew Overby, who accidentally slipped through the Richmond & Danville railroad bridge and drowned, while assisting to save that structure during the great freshet in James River in 1877:

A Cary Gibbs, foreman in the old Richmond & Danville railroad shops, and father of Brother William Gibbs; H. C. B. Walker, who left Manchester shortly after the war to reside in Norfolk, whose eldest daughter married M. C. Keeling, now Major in the State Artillery of Virginia, and Thomas Vaden, Jr., who joined the Lodge in 1851, when it took on a new and vigorous life, after a sleep of several years, were among those who kept the Lodge going during the troublesome times of war.

William B. Bradley was acting as Master of the Lodge when the civil war ended, and on the 8th of April, 1865, the night before the day of the surrender at Appomattox, there were more than forty brethren present. This included a visiting brother from the city of New York. At the next meeting (May 6th, 1865) all the stations and places were filled, *pro tem.*, except the Tiler's place, Brother A. J. Simmons, the Tiler, being "without the door with a drawn sword in his hands." Brother Simmons was for many years toll gatherer on Mayo's Bridge.

Notwithstanding the poverty surrounding them in consequence of the war, the brethren were liberal and generous. Wor. William W. Weisiger, who had been assiduously working upon the Masonic trestle board since 1827, was in 1865 appointed a committee to look after the education of a son of William Wallace Day, a deceased brother, who in his day was one of the most brilliant lawyers that ever practiced at the Chesterfield bar. Hardly had the smoke of battle ascended above the Capitol of the Confederacy, than new life and vigor took possession of the craft, and inspired by the Masonic zeal and wisdom of Wor. William Robert Weisiger, Old Fourteen took its old time conspicuous stand among the Masonic Lodges in the Commonwealth, accredited by the Grand Lodge of Virginia.

THE WEISIGERS OF OLD FOURTEEN.

The men from Scotland, who started the fires of Masonry in this community and kept them burning so brightly in this Lodge from 1786 until 1828, had their compeers in men of the English strain, who have conducted the affairs of the Lodge since 1851. In the membership is found brethren of the Anglo Saxon race, as true, as brave, as charitable and as just as Scotland furnished in the early years of the Lodge. In the old Anglo Saxon, Weisiger

meant philosopher or wise man (or wizard), and in the reign of Henry VI., the name was known in England, and they who bore the cognomen were "greatly che" renown. The records of No. 14 show that the Weisigers (originally the Weisagers) were indeed philosophers, for they were nurtured in that philosophy founded by that wise philosopher, who "enriched his mind abundantly in a general knowledge of things, and more especially in geometry and Masonry," and "in the joy of his heart he exclaimed Eureka."

To the Weisigers this Lodge is deeply, very deeply indebted, and the records will fully bear out the statement that this name shines with peculiar lustre and brightness in the annals of Old Fourteen.

But speaking collectively of brethren of the English strain, as in contrast with those sturdy Scots "who started the ball in motion" and launched our Lodge to life. They were of the lineage that brooked no danger, nor did they hie themselves out of sight to escape the danger of defending the right. How pleasant would it be could these pages be extended so as to give a personal sketch of the many brethren, some dead and some yet living, who, by their deeds of charity, bravery and brotherly love, exemplified the highest type of noble manhood.

No greater courage was shown at Bannockburn than was exhibited on the heights of Gettysburg. The blow of the claymore was not as severe as the clash of the sabre, the clatter of the musketry, and the roar of the cannon.

How alluring is it to individually portray in these pages the many who belonged to Fourteen; who distinguished themselves in public life, and those who earned the gratitude of the people by their deeds of charity, and of brotherly love. How great is the temptation to wander from the original purpose of this compilation.

A MASONIC FAMILY.

John Howlett, who lived near Granite, in Chesterfield, was Steward of the Lodge in 1802, and was a pretty good provider. He was a great one for buying cheese, and bought the best the market afforded. His accounts show that he paid 25 cents a pound for it, and in those days 25 cents had a greater purchasing power than now. Brother Howlett gave the brethren light refreshments in the summer time, but when cold weather set in he called into service

the "Dutch oven" and had roast shoat and barbecued lamb. He was the grandfather of E. J. Howlett, and the great-grandfather of J. C. Howlett, present member of the Lodge. The records show that the Howletts, like the Weisigers, are truly a Masonic family.

THE LODGE AS A SCHOOLROOM.

The old Masonic Hall for nearly a century was a mecca for school children. Many educators taught there, and some of the present members of the Lodge attended school there. The scholars were not seated at desks, as they are now, but sat upon benches with their faces to the walls, to which were fastened boards answering the purpose of desks. These boards bore the imprint of the knives of scholars who had an irrespressible hankering for carving at that time, but not afterwards, for when they became grown up men they followed other business than woodcarving. Some of these bench cutting boys became prominent in business and professional life in Richmond and Manchester. They left their initials on the school furniture, and their impress years afterwards upon the business community. Prof. Elihu Morrissette, now a principal of one of the public schools in Richmond, taught in the Masonic Hall, with Rev. Francis J. Boggs, a Methodist minister, who was for sometime Chaplain of the Lodge. They taught there some years, beginning in 1867. One of their scholars discovered and removed the silver plate which had been placed in the corner stone of the building. This plate was promptly turned over to the Lodge, replaced in the corner stone, and remained there until taken out to be put in the corner stone of the Masonic Temple, where the Lodge now meets.

Besides being a pedagogue and a Methodist minister, Rev. Francis J. Boggs was a chaplain in the Confederate Army. He could teach, pray, preach and, if necessary, fight. The story has been told, with reliable authenticity, that upon one occasion he expostulated with a soldier for imposing upon another. Objecting to any interference, on the part of the chaplain, the soldier who Parson Boggs had reproved, became exceedingly insulting and remarked: "If you were not a minister of the Gospel, I would thrash you well." He mistook his man, for immediately Parson Boggs, pulling off his coat and throwing it upon the ground, said, "Lie there, Methodism, until I lick this man." Imagination can picture what followed.

A ONE-ARMED WORSHIPFUL MASTER.

This Lodge has the distinction of having elected a Worshipful Master, to preside in the East, who had only one arm. Probably no other Lodge within the jurisdiction of the Grand Lodge of Virginia, since its formation, has ever accorded such an honor to a brother similarly afflicted. Thaddeus W. Crow, was the name of this one-armed Worshipful Master, and he presided over the Lodge in 1869 and in 1873. He was the first sergeant in the old Elliott Grays, of Mahone's Brigade, and went down among the dead and wounded at the battle of Chancellorsville, with the faith of a little child in his heroic heart. When lying wounded upon the field of Chancellorsville, a surgeon said to him, "Sergeant, your wound, I think, will prove fatal, but I will do for you the best I can." Thinking that his wound was a mortal one, and seeing many of his comrades wounded and dead nearby, he muttered to the surgeon, "If I am to die, leave me and attend to those who can be saved." Saying this he raised his eyes heavenward and exclaimed,

"The Lord giveth and the Lord hath taken away,
Blessed be the name of the Lord."

Then he sank into unconsciousness, but after awhile a change for the better took place and finally he got well again. He was a Mason before the battle of Chancellorsville. He was a pillar in the Methodist Church when the congregation worshiped in the building now standing on Ninth Street, near the court house. He was for many years president of the Board of Trustees of the town of Manchester. His death, at a ripe age, occurred quite recently at Ashland, Kentucky, and when he "smoothed right nobly into his long rest" there passed to the great beyond as true, as pure, as noble, as brave a man as ever came in and out among his fellows.

"The Lord giveth and the Lord hath taken away,
Blessed be the name of the Lord."

CORNER STONE OF THE MANCHESTER MARKET HOUSE.

On October 10th, 1866, at the invitation of the Board of Trustees of the town of Manchester, the Lodge laid the corner stone of the

market house, Ninth and Hull Streets. Smith's band of Richmond, furnished the music for the occasion, and there was a large turnout of citizens to witness the corner stone laying. Joseph E. Seward was then Master of the Lodge. The building was used for market purposes for some years, and considerable business was done there. There were few grocery stores in Manchester then, and the market was crowded early with buyers and sellers, and on Saturday's the crowd was unusually large, the market hours continuing all day on Saturday's, running late into the night. A list of the articles deposited in the corner stone was not recorded by the Lodge.

CORNER STONE LAYING OF MEADE MEMORIAL CHURCH.

On July 29th, 1869, the Lodge laid the corner stone of the Meade Memorial Church, on Twelfth and Decatur Streets. Thaddeus W. Crow was Worshipful Master. After prayer by Rev. Dr. Joshua Peterkin, and singing by the choir, an impressive address was delivered by Rev. Dr. Charles Minnigerode, who was rector of St. Paul's Church, Richmond, when Jefferson Davis and Robert E. Lee worshipped there. The following articles were deposited in the corner stone:

By the Lodge.—"Copies of its constitution and by-laws, and roll of officers and members, and a World Almanac."

By the Church.—History of the Church, Prayer Book, Holy Bible, \$500 bond of the State of Florida, of 1861; Farmers' Gazette, 1869; Wynn's Almanac, 1869; copies of the Dispatch, Examiner and Enquirer.

PICTURES AND PORTRAITS IN THE LODGE ROOM.

There are some very interesting pictures and portraits on the walls of the Lodge room.

This entry appears in the minutes of the meeting of the Lodge, held April 25, 1874:

"The likeness of Wor. James Lyle, deceased, was presented to the Lodge, and Brother S. C. Weisiger appointed to take charge of the same and have it in good condition." There was an interpolation in this entry, made with lead pencil, stating that the picture was presented by Mrs. French. This lady is a granddaughter of



Christopher Eng. Co.
Richmond Va.

H. A. Maurice,
Senior Warden,
Frank S. Anderson,
Junior Deacon,
Myron W. Sheppard,
Steward.

A. S. Wright,
Treasurer,
R. E. Brown,
Secretary,
J. A. Williamson,
Tiler.

Charles A. Watkins,
Junior Warden,
W. F. Bryce, Jr.,
Senior Deacon,
Jacob Levy,
Steward.

the James Lyle referred to, and is still living. She is the widow of Colonel S. Bassett French, who was Secretary to several Governors of Virginia, Judge of the Hustings or Corporation Court of the city of Manchester, and a member of this Lodge.

The presentation of this portrait of Brother Lyle inspired the Lodge, at the same meeting night, to request Wor. Brother Wm. R. Weisiger "to procure the pictures of as many of the old members as possible for the use of this Lodge." This portrait of Brother Lyle, which was obtained by Brother Weisiger, had been in the possession of Mrs. French for many years. It was in bad shape and was restored by Mr. Trainham, a Richmond artist, whom the Lodge paid \$25 for this work.

January 16, 1875. "On motion the pictures of Wor. Wm. A. Patteson and W. W. Weisiger be obtained for the use of the Lodge, and Brother S. C. Weisiger requested to procure the same, not to cost more than \$25."

At this meeting Wor. Wm. R. Weisiger presented to the Lodge a copy of the Ahyman Rezon, which formerly belonged to Alexander Banks, who was a chartered member of No. 14.

This book is not now in possession of the Lodge, but it might be traced and returned to the archives.

On June 24, 1881, Wor. David J. Weisiger, by request of Mrs. Hexter, of Richmond, "presented the picture of Brother Emanuel Semon," and on motion, the following was adopted: "*Whereas*, Manchester Lodge, No. 14, has this day been the recipient, at the hands of his daughter, Mrs. Levi Hexter, of a picture of our beloved brother, Emanuel Semon, therefore, be it

Resolved, That the Lodge accepts the picture with feelings of deep love for his memory, and that a committee of two be appointed to return the thanks of the Lodge for the same. The Master appointed Brothers D. J. Weisiger and T. W. Gentry this committee, and on motion, the Master, Alexander Fitzgerald, uncle of Wor. Master A. H. Fitzgerald, was added to the committee."

THE CENTENNIAL OF OLD FOURTEEN.

On March 13, 1886, the following was adopted:

"*Resolved*, That a committee, consisting of six, be appointed by the Worshipful Master to take into consideration the celebration of

the centennial of this Lodge, which occurs on the 20th of November, next, which committee, when appointed, shall report to this Lodge the plans for the appropriate celebration of said centennial." The Worshipful Master appointed the following as the committee: Brothers Wm. I. Clopton, A. A. Allen, James D. Craig, H. Fitzgerald, D. J. Weisiger and William Whitworth.

There is no record of this centennial celebration appearing in the minutes of the Lodge. A programme, and a most excellent one, was arranged and nicely carried out, but, strange to say, no entry appears in the minutes, other than the above, in reference to this celebration, with the exception of possibly one line, which says, "Brother B. M. Robertson was added to the Centennial Committee."

The newspapers of Richmond gave very nice reports of the centennial celebration. The following is taken from the Dispatch of November 21st, 1886:

"The one hundredth anniversary of the organization of Manchester Lodge, No. 14, A. F. & A. Masons, was celebrated yesterday. When the morning broke the sky was dotted with threatening clouds, which deterred many, who otherwise would have done so, from attending. To those who did, the day was one of real enjoyment, and it was an event long to be remembered in Masonic circles. The members met at their Hall, Fifth and Bainbridge Streets, soon after 9 o'clock, and about an half hour later, in regalia and under the command of the proper officers, marched in a body to Bainbridge Street Baptist Church, where a sermon, suitable to the occasion, was preached by the Chaplain, Rev. W. H. Christian. At the church there were many gentlemen, not members of the craft, and a number of ladies, to hear the sermon.

"After the sermon the band played Nearer My God to Thee, and the Lodge and invited guests proceeded to the Danville Depot, where a special train was in waiting to bear them to Bon Air, where the other exercises were to take place. A few minutes travel landed the party at their destination, and upon their arrival a short time was spent in social conversation.

"About 12 o'clock the audience assembled to hear the centennial address by Wor. Brother William I. Clopton. This was an important contribution to Masonic literature. He gave an interesting sketch of the Lodge from the time it was constituted, under

dispensation, February 28th, 1786, and its organization, under a regular charter granted by the Grand Lodge, November 20th, of the same year, up to the present time.

"After the address a handsome dinner was spread in the spacious dining room of the Bon Air Hotel, and courses for one hundred were laid at once. There were three tables.

"In the afternoon there was music and dancing, which was enjoyed to a great extent. The party returned to Manchester about 5 p. m., having spent a most delightful day. The festivities incident to the pleasing circumstances, which enlisted the energies and engaged the attention of the brethren of Old Fourteen, were concluded last night after adjournment of the regular meeting of the Lodge. The members and their visiting friends from Richmond and elsewhere then marched from the Lodge room to Odd Fellows' Hall, corner Eighth and Hull Streets, where a sumptuous banquet, prepared under the supervision of Prof. Charles L. Siegel, was served in courses by his numerous assistants. The replies to the regular and volunteer toasts were all appropriate and elicited hearty applause. Many heartfelt wishes were uttered for the continued future prosperity of Old Fourteen, now worthily presided over by Brother Harry B. Owen, and who was peculiarly happy last night in his acting as master of ceremonies, as well as of the Lodge. The songs of Brother F. W. Cunningham lit up the occasion and his auditors to a genial glow of satisfaction, and a feeling of entire contentment with "all the world and the rest of mankind."

The Richmond State, of November 20th, 1886, gave a fuller report of Wor. Brother Clopton's address (This writer was the reporter). The following interesting extract from Brother Clopton's address was published in the State:

"At that time, Manchester, although much smaller in population than it is now, had a much greater commercial importance. It was the point of export for a large portion of the tobacco of the southside country, and at one time had fourteen commercial houses, which imported foreign goods. The writer was informed by Mrs. Elizabeth Hewlett, born in 1776, that it was the common occurrence to see wagon trains from Philadelphia, which had come to Manchester to buy foreign goods. Amongst these Manchester merchants James Lyle and Cornelius Buck were prominent, and amassed fortunes and died full of honors, leaving many de-

scendants. All that is known of Alexander Banks, is that he died and was buried in the old Hatcher burying ground, on Seventh Street. James Lyle, Sr., James Lyle, Jr., and James Lyle, minor, were all at one time (father, son and grandson) members of our Lodge, and James Lyle (IV), who died a bachelor, was a member in the recollection of some of the older brethren present. Neither Banks nor Buck left male descendants to take their places in the ranks. For many years the course of the Lodge was one of unexampled prosperity. The names of the best men of the towns and surrounding country were borne upon its rolls. Time will not permit, on this occasion, to call the roll. I will commit that task to some pious brother of the Lodge, who in this labor of love will gather from the minute books of the Lodge the names of those men who have been best loved and most highly honored amongst us during three or four generations. From an old paper it appears that the Lodge held its meetings at rooms rented of Thomas Baillie (this should be Thomas Railey), and afterwards at rooms rented of James Franzier. [This should be Arthur Graves, as a closer inspection of the old receipted bills and letters in the archives will show. Thomas Baillie was Steward of the Lodge at one time, and James Frazier, not Franzier, was likewise a Steward. Baillie paid the rent money for the Lodge. The minutes on which Right Wor. Brother Clopton relied for his authority were incorrectly recorded by the Secretary.]

"Where these rooms were tradition does not inform us. Growing rich and prosperous, the Lodge in the year 1795, laid the corner stone of the building we now occupy with great ceremony. Our then Master Alexander Campbell, a distinguished lawyer of that day, assisted by the then Masters of Nos. 10 and 36, and in the presence of a multitude, which included Governor Brooke, Deputy Grand Master, and John Marshall, Grand Master, and other distinguished persons, laid the corner stone, which was exposed and replaced in repairing the building in 1868-9.

"From this period the Lodge enjoyed great prosperity and honor in the community, until about the year 1827, when its fortunes suffered a decline. One by one, in dim and solemn procession, the elder brethren passed away to that celestial country from whose bourne no traveler returns. Their seats were vacant in the Lodge room, their voices no longer awaken the echoes of the mighty conclave, and no Apprentices applied to fill their places. For more than twenty years downward, and only downward, appeared to be the course of the Lodge. The star of its hope seemed destined to be quenched in the darkness of an eternal night, but, pale and flickering though it grew, it was yet destined to shine on and shine on until the dawning, when it should be merged in the splendor of the coming day.

"In the year 1845, the membership was reduced to seven—Brothers Wm. A. Patteson, Wm. W. Weisiger, Wm. Walker, James Nesbitt, S. Lethbridge, Titus C. Rice and Emanuel Seman, who served as Tiler for years without pay. In 1845, Brother Lethbridge disappeared; Brother Rice rarely attended, and Brother Nesbitt not always; but the "three Williams," and the grand old tiler, were usually present when the Lodge met, and the minutes show that often there was no meeting at all. The revenues of the Lodge failing, there was not even money enough in the treasury to pay the insurance on the property, which was sold and bought in by the town, and the Lodge room rented out to another society, reserving to the Lodge the poor privilege to meet in some hole and corner of the building. The star of its hope seemed, indeed, about set. The elder brethren were sometimes convivial, and Lodge traditions relate that three Brothers William, when the Lodge was closed, were in the habit of accompanying the tiler, who lived in Richmond, across Mayo's Bridge, that he might pass in safety by night over the dark and rushing river; that in the sombre darkness over the solemn river at midnight their spirits often failed, and it was concluded time and again that all hope for the Lodge had fled, and that the charter must be surrendered. But after they would get across, according to the custom of the time, a parting glass with Brother Seman was always taken at the old Alhambra, and there amid the garish lights and genial warmth the despair born of darkness, cold and disappointment was always retracted, and the charter was never surrendered. Thus is seen how hearts cast in the heroic mould, and souls filled with the afflatus of celestial fire can rise superior to the buffets of outrageous fortune and stand to the post of duty though the heavens shall fall. All honor to these noble brethren, who, with a faith always true, and hearts always brave, watched over and guided through darkness and tempest, the strong built argosy laden with the precious cargo of our then unborn hopes, that it might glide safely into the haven when the coming day should disclose the port. But the eclipse, under which the Lodge labored, was destined to end; even then the coming day 'stood tiptoe on the misty mountain top,' the renaissance of the Lodge was at hand, and the glories of its past were to shine again with brightness of its renewed youth."

This beautiful allusion had reference to the new life, which the Lodge took on in 1850, when nine candidates applied for initiation, and when, what was thought to be "the setting sun," gave place to "the rising sun" and the Lodge proceeded to stand up like a strong man ready for a race.

BRIEF LODGE NOTES.

On February 16, 1878, the Lodge appropriated \$20 toward payment for the monument to Right Rev. John Dove, in Hollywood Cemetery. Brother Dove was buried in Old St. John's Church yard, Richmond.

On January 19, 1883, seven brethren presented a petition to organize a new Lodge in Manchester, and this petition was rejected.

On December 27, 1882, Brother I. C. Wells, one of the founders of the Fifth Street Methodist Sunday School, informed the Lodge that the "new House was built, and that they had moved." This had reference to the Fifth Street Church. The congregation has worshipped in the old Masonic Hall, pending the erection of the Church building. Brother Wells was the father of Brother Cornelius S. Wells, at present one of the trustees of the Lodge.

It would seem from a paragraph in the minutes of July 20, 1872, that the Lodge had been neglecting to use candles about the altar. The record says:

"Wor. Brother T. W. Crow, on behalf of a committee for lighting the Lodge room, made a verbal report, recommending that five brackets for lamps be placed on the walls of the room, and that candles be used about the altar."

On December 27, 1884, St. John's Festival was celebrated in grand style. The record says: "Some beautiful and touching remarks, pertaining to the the Lodge, were made by H. Fitzgerald, William Whitworth, H. B. Owen, Fahr, Meredith, Blanton, Lloyd, Crutchfield, Walsh, and many others." Wor. F. A. Lamb was then Master.

Midlothian Lodge, No. 211, informed Manchester Lodge, No. 14, on June 24, 1875, that the new Masonic Hall, at Midlothian, would be dedicated July 5, 1875, and invited the brethren of Manchester Lodge to attend the ceremonies. P. S. Hancock was then Master of Midlothian Lodge, and concluded the invitation in these words: "May the great Architect of the Universe bless you, and each and every one of you and your families"

On October 9, 1875, Manchester Lodge, No. 14, became a member of the Widows and Orphans Home Association, a statement to this effect being inserted in the minutes of that date.

On August 30, 1878, a call communication was held in reference to aiding the yellow fever sufferers in the South. The Lodge appropriated fifty dollars for the relief of the sufferers.

Brother George C. Vanderslice, then pastor of the Methodist Church, delivered an appropriate address, on the occasion of the celebration of the festival of St. John The Evangelist, December 27, 1875. - And the record shows that short addresses were delivered by other brethren. Brothers F. J. Boggs and Peyton Johnston, whom the brethren were anxious to have present, sent regrets at not being able to participate in the festivities.

On October 16, 1880, Brothers Henry Fitzgerald, John H. Foster and W. T. Lithgow, were appointed a committee "to ascertain on what terms crockery, etc., can be purchased for the Lodge, with its number stamped on it, and report." The Lodge subsequently bought, as above described, and has some of it yet.

POET LAUREATE ON 'POSSUM NIGHT.

Brother Emmet W. Weisiger, who has been a member of No. 14 since 1863, is now recognized as the poet laureate on 'Possum Night. His nom de plume is "Old Shy," which is appreciated by his intimate friends. His best contribution was on the Festival of St. John The Evangelist, December 27th, 1905, and is as follows:

'POSSUM NIGHT.

A hundred years ago, or more,
A band of worthy workers
Met in epicurean way,
With game, fowl, fish and porkers.

But there was lacking at their feasts,
When work-worn they were weary,
And nothing would supply the want
But the "Didelphis Azarae."

From that time has this custom been,
When craftsmen meet together,
That hospitality shall reign
With naught good cheer to tether.

“Old Fourteen,” known as ’Possum Lodge,
Sends you this invitation,
On Saint John’s night to partake of
A marsupial collation.

“OLD SHY.”

OPENING AND CLOSING ODES WERE SUNG.

It was customary in the early history of the Lodge to have singing at the opening and closing of the Lodge; in fact, it was a rare thing for the brethren from the land of Burns to fail to sing whenever opportunity was offered them. Coming later down, in 1820 to 1830, and even to, almost, if not, within some thirty years back, the Lodge frequently sang at the opening and closing the following:

OPENING.

To Heaven’s high Architect all praise,
All gratitude be given,
Who deigned the human soul to raise,—
By secrets sprung from Heaven.

Now swells the choir of solemn tone,
And hovering angels join;
Religion looks delighted down,
When Vot’ries press the shrine.

Blest be the place! thither repair
The true and pious train;
Devotion wakes her anthems there,
And Heaven accepts the strain.

CLOSING:

Now, brothers, we must part,
Where we have met in Peace,
Where Harmony its joys impart,
And strife and discord cease.



"AUNT" EMILY.

For the past thirty three years the cook for the Lodge has been Emily Winfree, known to all of the Craftsmen as "Aunt Emily." Numerous opossums have "Aunt" Emily prepared for the Lodge on the celebrations of the festivals of the two Saints John. She is a polite mulatto, an efficient cook, and has prepared many splendid suppers during the long years in which she has been engaged by the Lodge. On 'Possum Night (St. John the Evangelist) "Aunt" Emily is always at her best. In this connection it may be appropriate to add that the night of St. John the Evangelist has been known as 'Possum Night for many, many years. This is one of the most interesting traditions of the Lodge, and it deserves to be written up and spread upon the records.





We, on the Level meet,
 Upon the Square we part;
 May Truth and Love and Friendship sweet
 Pervade each brother's heart.

Here, Lord, before we part,
 Help us to bless Thy name;
 Let every tongue and every heart,
 Praise and adore the same.

INTERESTING DOCUMENTS.

Among the interesting papers found in the possession of the Lodge is one prepared by G. Fleming, who was a member of the Lodge in 1786. It is called, "Order proposed for going out of the Lodge." The procession was as follows: "The youngest Mason with a rod tipt with gold; two entered apprentices, their aprons in due form; visiting apprentices, aprons in due form; crafts in form, visiting crafts, masters, that is, members of the Lodge; visiting master Masons, 'stewards,' secretary and treasurer, junior and senior warden, past-masters and masters; three pillows by three master Masons, two deacons with rods tipt with gold, the '*youngest*' brother with the Bible, sword bearer, music. At the outside of the door the brethren 'oppens' to right and left, and they that are last marches through, by which the last becomes first and the first will be last. The procession marched in two's with the exception of the three master Masons, carrying the three pillows, and the *youngest* brother with the Bible, and the sword bearer." This was the procession prepared by Brother G. Fleming, and was illustrated. The illustrations are unique; the jewels of the officers being drawn with a quill pen. The music was represented by three illustrations, a flute, a bugle and a violin. This interesting document should be framed and have a place in the Lodge room.

Another interesting document in the possession of the Lodge, is the policy of insurance that the Mutual Assurance Society issued. This is dated June 17, 1796, and the Hall is described as follows: "A Free Masons' Hall, marked 'A', the walls built of brick, covered with wood; situated on a cross street, running north at the said place (Manchester), occupied by the members of the

said Lodge, No. 14, between the said street and that of the garden of Mr. Buck, in the county of Chesterfield." The Lodge property was valued at \$2,400, and it carried an insurance of \$1,920. This policy, half of it only remaining, should also be framed and hung up in the Lodge room.

PERSONAL AND BRIEF PARAGRAPHS.

The following personal allusions to members of the Lodge in olden times, and brief paragraphs, are from reliable sources, principally from old newspapers, bills and communications, the latter being still preserved, and in possession of the Lodge:

On the 29th of June, 1796, the Lodge bought one Dutch Oven, and paid therefor 4 shillings and 2 pence. This Dutch Oven was used for baking pigs, which seems to have been a popular dish with the brethren in the olden times. A Dutch Oven is a cast iron utensil, where coals of fire could be put on the top and bottom.

A communication, dated Cabin Point, Va., December 7, 1787, signed William Calder, Secretary, was received, informing our Lodge that Cabin Point Lodge had on hand a lottery for the purpose of raising the sum of 500 pounds, to erect a Masons' Hall at that place, and they wished Manchester brethren to take some of the tickets which they had still undisposed of. This communication bore a heavy wax seal, which the lapse of a hundred years has but slightly marred.

April 29, 1786, Gardner Fleming bought for the Lodge, from Jacob Ege, three jewels. The character of the jewels was not given.

June 20, 1786, the Lodge bought a snuffer to extinguish the candles. The Lodge then being lighted with tallow candles. In fact, most of the houses were then lighted with candles. Jumping over the space of one hundred years we have the electric light, showing the wonderful progress made in illuminating the Lodge room.

Asa Driscoll shingled the old Lodge November, 1818, and entered into an iron-bound contract with B. C. Standard and Overton Baker to do the work.

A. A. Wilkinson charged \$10 for four days' "writing of records, on the last of December and February, 1823." This could hardly

have referen^{ce} to the minutes, as the handwriting of these seem to be the same as the signatures of the several secretaries.

“Gardner Fleming, on March 7, 1786, paid Jacob Ege one pound and ten shillings for making three jewels. John Clarke was paid May 16, 1786, for making four collums, three rollers and one balloting box.” His total bill was three pounds. James Alexander was paid for a lock for the “chest.”

Ben Plummer gave Francis Baillie a receipt, June 16, 1787, for attendance St. John’s night. Plummer made his mark, as he could not write. He was doubtless a caterer. Moses Treadway came with his bill, on April 5, 1786: “Eight bowles of toddy, one pound and 12 shillings; three bottles of porter, six shillings; three tumblers of grog, 2 shillings; total, two pounds.” John Graham presented this bill: “Richmond, April 22, 1786, 21 gallons of old spirits, 7 pounds and 7 shillings; 2 casks of old spirits, 10 shillings; total, 7 pounds and 17 shillings.” This bill was paid April 26, 1786. There is nothing in the record to state for what purpose these spirits were used, but the records show that no disputation arose over paying any of the bills for “spirits.”

June 20, 1786, Francis Baillie, sometimes written Bayler, bought 16 gallons of old spirits, for 5 pounds 10 shillings and 8 pence. This purchase was made in Petersburg, and the freight from that place to Manchester was 1 shilling and 6 pence. A little over one half of this bill was paid in August, 1786. Time was given for the balance.

In 1789, John Murchie was paid “5 shillings for glasses broken on St. John’s Day,” June. There must have been a considerable smash-up of glasses on that occasion.

Mrs. Ashley made bread and cake in Manchester in that year. She charged the Lodge 19 shillings and 4 pence for baking a cake, December, 1788.

This same year the tiler bought a cooling tub. Buying a cooling tub in the winter months carries some significance.

The Lodge room was scoured just prior to the night of St. John, June, 1789, and it was done by James, who was doubtless a negro slave.

On June 28, 1788, the Lodge received a credit of 6 shillings for

an empty rum cask. The craft evidently had no use for empty rum casks, and disposed of this one at the above price.

The Lodge bought John Dougald Furguson, June 24, 1788, 15½ yards of Federal ribbon. What this Federal ribbon was used for is a matter of conjecture. In those piping times of political strife, when the Federal party was so popular, it is easily explained how the ribbon received its name.

The doctrine, "once a Mason, always a Mason," which we sometimes hear now, had no force in 1795; the language was explicit, "Expelled forever."

In 1796 Richard Hewlett received payment for three pints of oil. Hewletts were well known in Manchester. Isaac Hewlett, probably a brother of Richard Hewlett, repaired the property of Cornelius Buck in 1799, at Buck Hill, as the inscription upon the lead sash weights, taken from the building 12 years ago, bore his name.

May 29, 1798, John Jackson and James Lyle, at the request of the Lodge, examined Brothers Miles Bott and James B. Monlove in the first degree of Masonry, "and found them sufficiently skilled to entitle them to the degree of fellow-craft." The same day James Lyle, Jr., and Daniel Price, a committee, examined Brother Jesse Hicks in the second degree of Masonry, "and found him sufficiently skilled to entitle him to the degree of Master Mason." Jesse Hicks owned the brick house which formerly stood on the hill on Eighth Street, between Perry and McDonough. It is sometimes spelled Hix.

In 1803 the Lodge bought of Block & Seixes, 27 yards of curtain calico and 8 yards of tape. This would seem that the Lodge had new curtains that year. It cost some \$13.32.

The Lodge has a printed circular in its possession, dated October 27, 1786, which shows the proceedings of the Grand Lodge, held in Richmond, by order of the Most Worshipful Grand Master, on the 27th of October, 1786, neatly printed. There was present at this Grand Lodge meeting, from Manchester Lodge, Jacob Rubsamen and Robert Murray. At this meeting of the Grand Lodge, a committee, appointed to consider of and locate the rank of the

several Lodges in this state, dependent upon the Grand Lodge, made a report, and Manchester Lodge was put down as follows: "No. 14, Manchester, February 28, 1786." This shows officially that Manchester Lodge, of No. 14, official organization, dated from February 28, 1786. This copy of the proceedings of the Grand Lodge should also be framed and hung up in the Lodge room.

March 25, 1808, Brother Thomas Upshaw, who was called Major Thomas Upshaw, and probably received that title in the Revolutionary War, informed Captain Richard B. Goode and Mr. John Jenkins, that Major Upshaw had been charged on the treasurer's books with \$7, for Robert McTyre. "If it is the case," wrote Brother Upshaw, "I protest against it. I will pursue such measures through the Grand Lodge. It is true, I received an order on Mr. William B. Clarke in that sum, but his engagement to me was \$12.50."

Horace Austin, Treasurer, paid Thomas Railey, October 10, 1788, 6 pounds and 5 shillings, for one quarter rent of the Lodge, due the 21st of last month.

August 28, 1786. "The Lodge bought ten yards of green baize for covering the table." Now, just what table this is was not stated. It may have been the table used by the Worshipful Master, or it may have been used by the Secretary, or the Treasurer.

William Wallace Day's petition for membership was in the handwriting of S. Bassett French, but was signed by Day.

Moses Treadway furnished the dinner on the night of St. John The Baptist, June, 1786, and his bill was 9 pounds, being dated June 20, 1786. Moses Treadway furnished more than one dinner to the Lodge, and he was a caterer of some distinction in his day.

In 1790 William Ball provided a dinner, on June 24, St. John The Baptist Festival, and this is what he gave the brethren to eat: 11 chickens, two pigs, three quarters of lamb, one quarter of veal, six pounds of butter, six pounds of sugar, two hams of bacon, each weighing 17 pounds, and six loaves of bread. In addition to this the brethren were served with cabbage, cucumbers, preserved cherries and grapes. This dinner cost 7 pounds exactly, and was promptly paid by the Lodge

The Lodge bought a record book, September, 1786, or rather paid for one on that date, that cost 1 pound and 16 shillings. This

book was to keep the minutes of the Lodge in, but has disappeared, and the records of that period disappeared with it.

“On April 11, 1786, the Lodge paid for one dozen finished aprons, furnished by Brother State.” These aprons were made of sheep skin, and have long since been worn out. They cost 1 pound and 16 shillings.

In 1797 Manchester Lodge “was invited to participate in the laying of the corner stone of the Penitentiary House, agreeable to the request of the Honorable, the Executive of the State, but at the same time, from the badness of the weather and other causes, the corner stone was not laid at the time proposed, but had to be postponed until Saturday, August 12, 1797. The Lodges participating in the laying of this corner stone were Nos. 10, 14, 19 and 36.”

In 1786 it was the custom to fine members of the Lodge when they were absent. The Lodge has in its possession, among its old papers, a list of those who were members in September, 1786, and it shows who were fined for being absent. The membership was as follows:

James Lyle, Alexander Banks, Cornelius Buck, Robert Murray, **James** Brander, Horace Austin, Nathaniel Frisby, Francis Bailey, Thomas Banks, Gardner Fleming, James Hayes, *David Leitch, Luther Stoddard, William Elliott, Benj. Elliot, James Cross, John Murchie, Obediah Smith, William Smith, George Yuille, Jacob Rubsamen, Moses Treadway, Daniel Bell, Stephen Pankey, William Fowler, Bernard Markham, John Harris, Matt. Cheatham, John Haveningham, James Swain, Andrew Nicolson, William Ball, William Edwards, Daniel Weisiger and Benjamin Hatcher.

In December, 1786, the Lodge had a big supper at the celebration of the Festival of St. John The Evangelist. The stewards presented a bill, which embraced sundry articles, which had been partaken of by the brethren, and the supper, or dinner, whichever it was, having been prepared by Moses Treadway, who received therefor, 6 pounds and 19 shillings. All of the wine was not drank on this occasion. It was certified that Mr. Cross, Mr. Fleming and Mr. Rubsamen had the balance of the wine; that it was not drank and the steward was therefore given a credit for that which he did not receive.

The Lodge also has in its possession the names of the brethren who were indebted to it in 1793. This list is given to show who were the members of the Lodge at that time, the records having been destroyed, and the list of members not being available among the records of the Lodge. The brethren who owed the Lodge fees, September 17, 1796, were as follows:

Luther Stoddard, Wm. Elliot, Moses Treadway, Daniel Ball, Wm. Smith, Obediah Smith, George Yuille, William Fowler, John Harris, Jr., Stephen Pankey, Bernard Markham, William Bently, Matthews Cheatham, James Hayes, James Swain, John Haveningham.

On the third of December, 1850, a communication was received from George Watterston, Secretary of the Washington National Monument Society, requesting a contribution. This circular letter described the character of the monument to be built, and contains a sketch of the proposed monument. The illustration is unlike the present Washington Monument at the National Capitol.

Thomas Upshaw, who was tiler in 1809, lived in Essex, December, 1786, "when he published an advertisement in the Virginia Independent Chronical, printed by Augustus Davis, near the bridge" (Richmond end of Mayo's Bridge). In this newspaper publication, he says:

"These considerations lead me to hope that my petition lately lodged with His Excellency, the Governor of Virginia, for appointment as Commissary of Public Stores at the Point of Forks, will meet with success."

The Governors in those days were not approached on such matters, as they are now. There was a delicacy about the matter then, which has worn away with the lapse of time. They come now sometimes with a vociferousness that is appalling.

David Patteson, a member of No. 14, advertised in the Virginia Independent Chronical, published in Richmond, March 26, 1778:

"Proctor stands at my stable, near Manchester. His great grand dam was imported from England by the late John Baylor, Esq."

James Brander was clerk of the Manchester Turnpike Company, in 1810. He rented a room in the old Masonic Hall.

"Summer Hill," near Whitby, was once the property of Dr. John Haveningham. It was located on James River, four miles below Manchester, and was advertised for sale, July 31, 1810, in the *Inquirer*. The advertisement stated that it commanded a pleasing view of the river. This Dr. Haveningham, who was a member of No. 14, was a gentleman of culture. His estate was sold in 1810, at Zachariah Brooks' Tavern. His library was sold in Richmond. He had a good dwelling near Manchester, five out-houses and a large wheat field.

John Worsham, "proprietor of the field at the Jocky Club Races, had Broadrock in Chesterfield, September, 1810. When Worsham was absent Major Wm. B. Ball acted in his place. This Broadrock race course was a famous racing ground in its day. Some of the most famous horses in America raced there. It was kept up until just before the war, and some racing was there subsequent to the war. William Ball, who was a member of the Lodge as far back as 1793, was the owner of the high-bred and fast running horse, "Florizel." He stood at Broadrock. In the *Virginia Patriot*, of January 20, 1810, appears this advertisement: "Florizel's blood and performance is so well known, his owner has thought it unnecessary to insert it in his advertisement; his colts, in point of size and appearance, are equal to any horses' colts of their ages ever foaled in America."

In 1810 there appeared an advertisement in the *Inquirer* of Francis S. O'Rieley. He was president of the Manchester Academy. This was an institution of learning of some note at that period, and was patronized by members of our Lodge.

Dr. John Dove married Miss Ege, who was a daughter of Jacob Ege, who built the old stone house on Main Street, known as "Washington's Headquarters," but it is doubtful that Washington ever had any headquarters there. When the house was built Mr. Ege had a clear view of the river, as it was the first building in that locality.

The colored man who attended the Lodge as janitor in 1803 was named Aaron. The Lodge paid him, for six nights, 1 pound and 16 shillings. In 1803 Aaron assisted in serving one gallon of rum, which cost 8 shillings. They had a settlement with Aaron on the 3rd day of December, 1803.

In 1804 the Lodge paid 14 shillings and 6 pence for one loaf sugar and a gallon of rum, and 4 shillings and 6 pence they paid for beer; they paid for one gallon of French brandy at 12 shillings.

Rev. John Dunn was Master of Manchester Lodge, No. 14, in 1798, and a circular letter from W. H. Fitzwilson, Grand Secretary, was addressed to him as Master.

David Leitch, writing in a communication to the Lodge in June, 1787, asked his withdrawal, stating that he would be necessarily absent from Manchester for six or seven months, and on return did not know that he would continue as a resident here.

In 1786 Thomas Baillie, who was Tiler of the Lodge, bought of Donaldson Stotts, 16 gallons of old spirits and a cask for the same. The bill amounted to 5 pounds and 10 shillings.

Henry L. Biscoe's estate was sold in 1810. Peter F. Smith was his administrator. He had considerable property in Manchester, and a plantation in Powhatan county.

On St. John's night, December 27, 1880, Brother John O'Brien presented to the Lodge the apron of the late Brother James Henderson. It was framed very neatly. On motion, the thanks of the Lodge were tendered to Brother O'Brien for the same.

At the meeting in October, 1880, Brothers Wm. R. Weisiger, Wm. Whitworth and J. B. Vaden, were appointed to examine the old records of the Lodge. They classified the old papers and documents, and evidently thought, at the time, these papers and records were safely put away, but the little "hair trunk" did not prove to be a safe depository.

In March, 1786, a Bible was bought for 4 shillings and 6 pence. It was bought from Mr. Blythe, who also sold the Lodge some lamb skins. The Lodge paid for these, 2 pounds, 7 shillings and 6 pence. In the beginning of the Lodge lamb skin aprons were used. Gardner Fleming also bought jewels. No number was given. He paid 4 pounds and 10 shillings for these jewels.

On June 16, 1786, Jacob Ege was paid 10 shillings for a clasp for the Bible.

The Lodge had more than one room for meeting purposes prior to the building of the old Masonic Hall on Fifth and Bainbridge Streets, probably had several rooms. One bill shows that four

locks were ordered and paid for, and *rooms* were mentioned in the rent account.

Harry Randolph was second sergeant of the Manchester Cavalry. He summoned the cavalry to attend the muster at William Langfores (Beaufont Spring), April and June, 1810, and on the 4th of July they mustered at the Creek Warehouse in Manchester. He was invited to Masonic celebrations.

Thomas Nicholson was a stockholder in the Manchester Turnpike at the time of his death, 1810.

Edward D. Digges was a member of the firm of Nicholson, Heth & Co. This company was composed of Andrew Nicholson, Harry Heth, Beverley Randolph and Edward D. Digges, 1810, and operated at Midlothian.

Richard B. Goode was one of the executors under the will of Jas. Lyle, Sr., who died in 1812.

A complete set of tools of a fellowcraft was presented to the Lodge December 27, 1867, by Andrew Overby and Thomas Allgood, who were voted thanks by the Lodge. These working tools are still in possession of the Lodge.

The Lodge received an invitation June 24, 1871, to participate in laying the corner stone of the Literary Society Hall, of Randolph-Macon College.

On January 15, 1870, "on motion the Junior Warden (J. Robert Perdue), was appointed a committee to investigate the right of property in a Masonic apron said to be in Petersburg, and formerly worn by the Marquis de La Fayette, and if belonging to the Lodge, to endeavor to obtain it." The committee subsequently reported that the apron referred to was private property.

The Lodge met the first time in the present Masonic Temple, Saturday evening, January 28, 1893. There were seventy-eight brethren present.

On March 9, 1895, the Lodge received an official visitation from Right Wor. George W. Friend, D. D. G. M., of District No. 16. He was presented to the East and received with Masonic honors. Brother Friend was one of the most enthusiastic Masons in the state, he was proficient in Masonic lore and greatly endeared himself to the members of No. 14, whom he delighted to instruct in Masonry.

On August 3, 1895, the Lodge received a communication from Brother John W. Arrington, of Reidsville, N. C., stating that as he had changed his residence he tendered his resignation. The Lodge was loth to accept this resignation, as Brother Arrington has begun his official career with great earnestness and enthusiasm.

A bazaar was held, under the auspices of the Lodge, in 1896, and the report from the committee in charge thereof showed the net profits to be \$829.04. This committee reported on May 23, 1896.

On July 22, 1899, Wor. Brother D. J. Weisiger, at the request of Wor. Brother Thomas W. McCaw, of Richmond Lodge, No. 10, presented the Lodge with the Past Master's apron and jewel of Most Wor. Wm. A. Patteson, once Master of No. 14, and Grand Master of the Grand Lodge of Masons in Virginia. The record says: "The apron and jewel were received by Wor. Brother John H. Ingram in behalf of the Lodge, with fitting remarks."

The corner stone of the Manchester High School Building, Eleventh and Bainbridge Streets, was laid by the Lodge, October 11, 1907, in the presence of a large concourse of people.

Brother O. E. Bridgwater was thanked by the Lodge November 13, 1869, "for fixing and putting in a state of preservation, the old records of the Lodge." This doubtless had reference to old minute books.

Brother R. B. W. Beattie was presented with a Past Master's jewel on June 25, 1888, when the celebration of the Festival of St. John The Baptist occurred.

On St. John's Night, December 27, 1888, Brother A. A. Allen "was presented to the Lodge and saluted accordingly as a link binding this Lodge to its past history, and to perpetuate a recognition of his being the oldest member."

On the 17th of August, 1786, the Lodge bought a "punch tub" from Samuel Weisager (Weisiger), and paid 7 shillings and 6 pence for it, and on June 24, 1789, "paid Weisiger for a cooling tub, 7 shillings and 6 pence." This was for the St. Johns' celebration, when Brother John Murchie loaned glasses to the Lodge, and 5 shillings worth of them were broken. The Lodge paid Brother Murchie for these broken glasses at the September meet-

ing, in 1789. The bills for the June meeting, 1789 (St. John's night), show that no "spirits" were purchased, "as there was sufficient on hand already paid for."

On June 16, 1786, Gardner Fleming (Tiler) paid 4 shillings and 6 pence to "a carpenter for fixing four locks." This bill also shows that 5 shillings and 6 pence were paid for cleaning out the rooms. There was a note on the bill stating that Mr. Railey "agreed to pay 10 shillings." The Lodge rented from Mr. Railey, whose name was pronounced Riley, if one is to judge from the way it was often written by members of the Lodge.

The first jewels used by the Master, Senior and Junior Wardens of the Lodge, were made by Jacob Ege, of Richmond. They were bought by Gardner Fleming, the first Tiler of the Lodge, and paid for on the 3rd of March, 1786, the price paid was 1 pound and 10 shillings. There were other jewels purchased on the 2nd of March, by Brother Fleming, from Mr. Ege, and for these 4 pounds and 10 shillings were paid.

William McKennon, who was Secretary of the Lodge during the time William Tatham, elsewhere referred to, was a member, kept a store house in Manchester. According to the old records at Chesterfield court house, "Bobb, a negro belonging to Benjamin Hatcher, broke into his store and stole thirty pounds, the property of Messrs. Smith & Redwood." For this offence "he was sentenced to be hung. Afterwards he was a subject for mercy," and Bobb was allowed to live. Benjamin Hatcher was one of the first members of the Lodge, and lived in the old house now standing on Seventh Street, owned and occupied by the late Dr. Edgar Archer.

The person who cleaned out the Lodge and kept the floors scoured and the room dusted, from 1786 to 1790, was a slave, named "Scrub." This name appears to have been given him by the members of the Lodge. M. Gordon, the Steward, in arranging his accounts would always remember "Scrub."

In June, 1787, the Lodge bought blue ribbon for the Lodge jewels. This ribbon was bought by Mr. James Lyle, from George Yuille & Co.

IN MEMORIAM.

Looking over the records of 120 years, glancing, as it were, "across the death chasm and howling kingdoms of decay," reference frequently occurs to the death of some brother. The Lodge meets, and the Master tells the brethren that they have met to pay the last tribute of respect to a deceased brother. A committee is appointed to prepare suitable resolutions to go upon the records, and to be sent to the family of the deceased. The Lodge then forms in procession and marches to where the deceased brother lived. Sometimes the funeral took place at the home, and sometimes at "the church." There was only one church in Manchester prior to 1836, and this was the Old Plank Church (Methodist Meeting House), which stood on the west corner of Tenth and Perry Streets. Invariably, in the olden times, there was a sermon preached, either at the home or at the church. The virtues of the dead were told to the living, and the living were abjured to emulate the good deeds of the dead. The preachers were men of piety, and some "seemed surely called of God." At these mournful services they read, then as they read now, the prayer of Moses, the Man of God:

"Lord, thou hast been our dwelling place from all generations," &c.

The necrology since 1871, as gathered from the minutes of the Lodge, here follows, showing the dates of the funeral:

Brother James H. Murrill, late of Union Lodge, No. 60, Baltimore, Md., was buried January 3, 1871.

The funeral of Henry Fitzgerald, Sr., Tiler of the Lodge, took place in 1871. He was buried in Hollywood.

A tribute to the memory of Brother Emanuel Semon was spread upon the records of the Lodge, August 26, 1871.

On December 3, 1871, Brother Alexander Craig was buried, with Masonic honors. He was in the 64th year of his age.

The Lodge was called December 12, 1871, to pay the last sad tribute of respect to the memory of Brother James Henry Weisiger, of South Memphis Lodge, Tennessee. Rev. W. H. Christian, of the Methodist Church, conducted the services, and the remains were interred in the Old Patteson Burying Ground, near Granite, in Chesterfield county.

On January 1, 1872, the Lodge gave Masonic burial to Brother William A. Jones, aged 27 years and 11 months. The funeral took place from the Episcopal Church, Twelfth and Decatur Streets, and the remains were taken to Hollywood Cemetery. Rev. Brother James Hammond, Chaplain of the Lodge, conducted the funeral services.

On April 29, 1873, Brother Frederick W. Redford. The funeral took place from the Methodist Church, and the remains were interred in Hollywood. Rev. Dr. John E. Edwards conducted the services. Brother Redford was a citizen of prominence in the community, and the Lodge placed on record a beautiful tribute to his memory, prepared by a committee, consisting of Brothers H. W. Bransford, O. B. Sims and S. C. Weisiger.

September 14, 1874, Brother T. J. Hancock, who died the day before, aged 51 years. The remains were interred in the family burying ground, near Providence Church, in Chesterfield county.

On October 21, 1875, Brother Erasmus Gary. The funeral services were conducted by Rev. William McGee, then pastor of the Manchester Methodist Church. The body was interred in Hollywood. Brother Gary was the head of the firm of Gary Brothers, tobacco manufacturers, whose factory stood on Sixth, between Bainbridge and Porter Streets. He married a daughter of Beverly Sizer, who kept a tavern on the northwest corner of Fifth and Hull Streets, where the brethren of Old Fourteen oft partook of refreshments on the festivals of the Saint John.

On August 13, 1876, Brother Edward O. Goode, of Keysville Lodge, No. 154. The body was met at the train and conveyed to the Bainbridge Street Baptist Church, where the funeral services were conducted by the pastor, Rev. Dr. David B. Winfree. The interment was at Maury Cemetery.

There was a called communication on the 20th of December, 1876, "to pay the last tribute of respect to the memory of our deceased brother, Henry M. Vaden." The funeral took place from the Methodist Church, and the remains were interred in Maury Cemetery. Rev. George C. Vanderslice conducted the services. The deceased was a son of Brother Joseph B. Vaden, Secretary of the Lodge for many years, and Clerk of the City Council of Manchester, and Auditor of the City.

The Lodge was called December 25 and 27, 1878, in consequence of the death of Wor. John H. Hatcher, whose funeral took place on the Festival of St. John The Evangelist. Brother Hatcher died at his home, on Tenth and Hull Streets, opposite the Town Hall, and his funeral took place from the Methodist Church. Rev. George C. Vanderslice officiated. His remains were interred in Hollywood. An affectionate tribute to his memory appears in the record of December 27, 1878, at which time eulogies were delivered by Brothers W. R. Weisiger, James D. Craig, T. W. Crow, H. Fitzgerald, D. J. Weisiger, A. Royall, S. D. Dyer, William I. Clopton and T. B. Sims. Brother Hatcher's father lived in the house on Seventh Street, between Hull and Bainbridge, belonging to Dr. Archer's estate.

On February 1, 1880, Wor. H. W. Bransford, whose body was taken to Shirley, on the James River, for interment. His wife, who is still living, was a Miss Carter, of Shirley. Brother Bransford was Master of the Lodge at the time of his death. Brother Augustine Royall was elected Master for the remainder of the term.

On July 6, 1880, Brother F. J. Sampson, who died on the 4th of July. The funeral took place from the Manchester Presbyterian Church. Rev. Wm. A. Campbell, pastor, officiating. The interment was at Maury Cemetery.

January 11, 1881, Brother Michael O'Donnell, who was killed near Lexington, N. C., by running into a land slide on the 7th of January. Brother O'Donnell married a daughter of Brother T. W. Crow, and died at the age of 30 years. The funeral took place from the Methodist Church, and the body was buried at Maury Cemetery. He was a locomotive engineer, and the tombstone, made of Virginia granite, standing at the head of his grave bears a unique inscription.

On July 31, 1881, Allen L. Bradley. Resolutions were adopted, expressing the loss the Lodge had sustained in his death.

November 18, 1881, Brother Alexander Baxter, who died on the 16th, age 70 years, 4 months and 10 days. The funeral took place from the Manchester Presbyterian Church, and the remains were buried in Hollywood.

March 20, 1882, Brother T. J. Borum. Funeral from the Bainbridge Street Baptist Church. Buried in Maury Cemetery.

On October 5, 1882, Brother James H. Moody, of Lodge 103, in the jurisdiction of Texas. The deceased was also High Priest of Chapter 43, of Texas. His remains were interred in the old family burying ground, near the Providence Church, in Chesterfield county. The record says: "He left Virginia in early manhood to seek his fortune in Texas, and when the sands of his life nearly ran out he returned to his native county to die."

November 21, 1882, Wor. Alexander Fitzgerald. Funeral from the Presbyterian Church, Rev. Wm. A. Campbell officiating. Interment in Maury Cemetery.

December 30, 1882, Brother J. W. Bronaugh, Sr., father of City Treasurer Bronaugh. The funeral took place from the Presbyterian Church, Rev. W. A. Campbell officiating. Interment was at Hollywood. The deceased was 77 years of age.

October 11, 1883, Brother Frederick Wagner. Funeral from the Central Methodist Church, Rev. E. P. Wilson, pastor, conducting the services. Interment at Maury Cemetery.

October 20, 1883, Brother I. C. Wells, who died at his home in Manchester, aged 58 years. His funeral took place from the Methodist Church, Rev. E. P. Wilson officiating, and his body was buried in Maury Cemetery.

On July 28, 1884, Wor. W. R. Weisiger was buried, with Masonic honors. He died at his home on Decatur Street, between Eleventh and Twelfth, aged 57 years. His funeral took place from the Methodist Church, Rev. W. H. Christian, pastor, and the interment was at Maury Cemetery. A committee, consisting of Brothers James D. Craig, William I. Clopton, Henry Fitzgerald and A. A. Allen, were appointed to obtain a picture of Dr. Weisiger, to be placed in the Lodge room. The Lodge adopted resolutions in respect to his memory, and these resolutions are in the handwriting of Right Wor. William I. Clopton.

December 3, 1884, Brother J. H. Phillips, Staunton Lodge, No. 13, was buried by No. 14. Rev. W. H. Christian, Methodist Church, officiating. Interment at Maury Cemetery.

On February 13, 1886, the committee made their report in reference to the death of Brother Robert Marks.

At a meeting held April 2, 1888, a report on the death of Brother Peyton Johnston was adopted: "For many years his familiar

form and cheerful face have been welcomed in our Lodge meetings, and festivals. Since 1845 he has been a frequent visitor, having first had his membership here in that year. At all times when present with us his presence added pleasure to our meetings. As a link binding us to the past, his words of wisdom, and bright reminiscences have always been treasured in the hearts of the brethren. Particularly was his presence enjoyed by all on the occasion of our centennial. It seemed that he was preserved for that occasion as the crowning joy of his Masonic life."

April 6, 1887, Brother J. L. Sampson. Funeral from the Presbyterian Church. Rev. T. P. Epes, of the Presbyterian Church, and Rev. W. H. Christian, of the Methodist Church, officiating. Interment at Maury Cemetery.

Wor. Brother S. C. Dyer was given Masonic burial April 11, 1888. Funeral from Bainbridge Street Baptist Church. The remains were interred in Maury Cemetery.

Brother A. G. Elam died in Richmond and was buried December 15, 1888, by a committee from No. 14. He belonged to Midlothian Lodge.

Brother R. C. Shackleton died April 26th, aged 46 years, and was given Masonic burial May 27th, 1890.

Brother A. A. Allen died April 22, 1891, aged 83 years. His funeral took place from the Presbyterian Church, and his remains were interred in Hollywood.

The Lodge was called November 22, 1891, to pay the last sad tribute to the memory of Brother S. L. Ingram. The funeral took place from the Meade Memorial Church, Rev. John J. Clopton officiating, and the remains were buried at Maury Cemetery. Dr. Ingram was the father of Wor. Brother John H. Ingram, and Brother Lawrence Ingram.

Brother John Perry died March 24, 1892, and was buried with Masonic honors on March 26th. He was 75 years of age, and his funeral took place from Central Methodist Church, Rev. Brother W. C. Vaden officiating. His remains were buried in Maury Cemetery. Brother Perry was a juror in the trial of Thomas Ritchie for killing John Hampden Pleasants, the great Whig editor, in a duel fought on the canal bank, near the Manchester end of the Southern Railroad bridge.

Brother M. R. Lloyd died Saturday, August 13, 1892, aged 47 years. Funeral August 15. Interment at Hollywood.

Brother John J. Beville was given Masonic burial October 29, 1892. His funeral was from the Central Methodist Church. Interment was at Maury Cemetery.

Brother George T. Blanton died at Blackstone, Va., September 20, 1893, aged 69 years.

Brother William Y. Moles died February 20, 1894, and was buried at Maury Cemetery.

Wor. Brother William Bradley died April 6, 1894, aged 74 years. He was buried in Hollywood. The funeral was from the Bainbridge Street Baptist Church.

Brother William D. Craig died Friday morning, April 20, 1894, aged 53 years. Funeral from the Presbyterian Church. Interment at Hollywood. He was the father of Brother Charles R. Craig, formerly Secretary of No. 14.

The death of Brother J. B. Anderson occurred June 16, 1894, aged 55 years. Burial at Maury Cemetery.

Lodge was called Wednesday afternoon, January 16, 1895, to pay the last sad tribute of respect to the memory of Brother Joseph B. Vaden, who died on the 14th of January, aged 78 years. "The Lodge formed and marched to the residence of our deceased brother, on Decatur, between Eleventh and Twelfth Streets; thence to Central Methodist Episcopal Church, where services were conducted by Rev. Brother W. W. Lear, thence to Maury Cemetery, where the remains were laid to rest with Masonic honors." Brother Vaden was Secretary of the Lodge for a number of years, and assisted in classifying the old records of the Lodge when they were put away in the little hair trunk belonging to the Lodge. He was Auditor of the City of Manchester, and had been a resident of the city for a number of years. He was twice married, one of the children by his second marriage being Mr. Clarence Vaden, cashier of the Bank of Manchester.

On October 21, 1897, Brother Thomas C. Campbell, of Howard Lodge, of Elkridge Landing, Maryland, was buried with Masonic honors by this Lodge.

November 13, 1898, Brother Archibald Cary Gibbs, who died Saturday, November 13, aged 68 years. Funeral from Bainbridge

Street Baptist Church. Services were conducted by Rev. Brother L. R. Thornhill. Interment in Maury Cemetery.

Brother James W. Craig died Thursday, March 2, 1898, aged 58 years. His funeral took place from the residence, corner Fifteenth and Perry Streets; the services being conducted by the Chaplain, Rev. Brother C. N. Van Houten. The body was laid to rest in Maury Cemetery, with Masonic honors.

On February 10, 1900, the Lodge was called to pay the last tribute of respect to Wor. Brother Henry Fitzgerald, who died on February 10, 1900. The record says "the Lodge marched to the late residence of our deceased brother, corner Fifth and Hull Streets; thence to the Presbyterian Church, corner Tenth and Porter Streets, thence to Hollywood Cemetery, Richmond, where the body was laid to rest with Masonic honors.

June 27, 1901, Brother D. M. Wiltshire. Funeral from the Bainbridge Street Baptist Church. The remains were taken to Macon, Powhatan county, for burial.

Brother James D. Craig, died November 11, 1901, and was given Masonic burial November 12, 1901. The remains were taken to Hollywood for interment.

The death of Brother Nathan A. Eubank occurred October 2, 1902. He was in the 77th year of his age, and had been a member of the Lodge for many years. His funeral took place from the Bainbridge Street Baptist Church, and he was buried in Maury Cemetery.

The death of Brother William Whitworth occurred December 30, 1903. He was the oldest member of the Lodge, being at the time of his death 83 years of age. His funeral took place from the Presbyterian Church, the services being conducted by Rev. J. J. Fix and Rev. Brother C. N. Van Houten. The interment was at Hollywood.

Wor. Brother W. T. Williamson died March 13, 1903. His funeral took place from Bainbridge Street Baptist Church, the services being conducted by Rev. Mr. Baldy. Interment in Maury Cemetery.

June 4, 1903, Right Wor. Joseph I. Galloway, District Deputy Grand Master of this District. The funeral took place from the Central Methodist Church, the services being conducted by Rev.

Mr. Chandler, assisted by Rev. Brother Asa Driscoll. Interment at Maury Cemetery.

The Lodge received a communication from Grand Master Edward N. Eubank, expressing deep regret at the death of Right Wor. Brother Galloway.

Brother W. E. Harris died October 25, 1903, and was buried at Maury Cemetery with Masonic honors.

Brother John H. Foster was given a Masonic burial April 1, 1904. He died at the age of 69 years. The funeral took place from Laurel Street Methodist Church, in Richmond, and the burial was in Maury Cemetery.

The death of Brother John O'Brien occurred November 29, 1906. Brother O'Brien had been a member of the Lodge for many years and repeatedly held the position as trustee. He took great interest in the history of the Lodge and everything pertaining to its welfare. His funeral took place from the Meade Memorial Church, and his remains were buried with Masonic honors, in Maury Cemetery.

Brother Mathew H. Jewett was given Masonic burial July 30, 1907. Brother Jewett had been Tiler of the Lodge for several years. He died at a ripe age.

The funeral of James T. Weisiger took place September 14, 1866. The record says: "A procession was formed and the Lodge marched to the suburbs of the town, and there met the remains and attended them to the Methodist Church, from thence to the grave.

Brother R. L. Godsey was buried April 25, 1886. He was a member of Vernon Lodge, No. 18, of News Ferry, Virginia.

The funeral of Brother C. C. Crutchfield, who died July 26, 1866, was attended by the Lodge. Rev. Thomas Reynolds conducted the services from Bainbridge Street Church, and the interment was in Maury Cemetery.

The Lodge attended the funeral of Brother James Rogers, February 23, 1868. He died on the 21st of February, aged 43 years. Rev. J. P. Garland, chaplain of the Lodge, conducted the services, and the burial was in Hillywood.

Brother James W. Cheatham was given a Masonic burial May 14, 1869. He died on the 12th of May, aged 28 years. Funeral

was held from Methodist Church, Chaplain J. P. Garland conducting the services.

The funeral of R. Y. Condrey took place May 30, 1867.

Brother Charles H. Rhodes was given Masonic burial September 7, 1867.

Thomas E. Sims was given Masonic burial October 4, 1868. He was in his fiftieth year, and his funeral took place from the residence, Sixth and Porter Streets.

Brother Emmett Vaden was buried February 28, 1870, aged 32 years. Funeral took place from Methodist Church, and his remains were interred in Shockoe Cemetery, in Richmond. Chaplains F. J. Boggs and J. P. Garland conducted the services.

Funeral of Oscar E. Bridgewater took place March 27, 1870, from the Methodist Church. Chaplain J. P. Garland officiating. Burial was in Hollywood.

SHEEPSKINS.

Anticipating the need of aprons, Mr. Gardner Fleming, in 1786, purchased "19 white sheepskins" from Witt Carter, Jr., of Richmond. This purchase was made 24 days before dispensation had been granted to organize a Masonic Lodge in Manchester. Mr. Fleming was the man who looked after many of the preliminaries previous to the organization of the Lodge. He paid 2 pounds, 7 shillings and 6 pence for 19 white sheepskins.

PRINTED SUMMONS.

The first summons were ordered by the Lodge, April, 1786. 1600 were printed, and J. Hayes & Co., of Richmond, did the printing.

The Lodge had printed summons as far back as September 20, 1788. Thomas Nicolson was the printer, and he was paid 15 shillings for "three quires of summonses."

MANCHESTER COURT HOUSE.

The corner stone of Manchester Court House was laid March 14, 1871. T. W. Crow was Worshipful Master of the Lodge. Many

articles were deposited in the corner stone box, among them the old seal of the town of Manchester, "cancelled", a new one having been purchased. There was an abundance of literature, including newspapers and pamphlets, deposited in the box.

CONFEDERATE MONUMENT IN OAKWOOD.

On April 29, 1871, the Lodge received an invitation to participate with Lodge No. 19, of Richmond, in laying the corner stone of the Confederate Monument, in Oakwood.

FREE BRIDGE CORNER STONE.

The corner stone of the James River Free Bridge was laid May 22, 1871, Wor. W. R. Weisiger was Chief Marshal. The Lodge marched in procession over Mayo's Bridge to Richmond, where they met citizens and brethren, including Grand Master Owens. It was proposed to lay the stone on the 4th of May, and the copper plate, engraved for the occasion and placed in the stone, said: "This corner stone of the James River Bridge was laid by Manchester Lodge, No. 14, A. F. & A. M., on the 4th of May, A. L. 5871, A. D. 1871." The inscription had been prepared and could not be corrected. It was a big day in Manchester. Many articles were placed in the box. Most Wor. B. R. Wellford delivered an address.

CORNER STONE CENTRAL METHODIST CHURCH.

The corner stone of the Central Methodist Church, corner Thirteenth and Porter Streets, was laid Wednesday afternoon, January 24, 1900, Brother W. J. Morrisette was then Master of the Lodge. The following articles were deposited in the box: "Holy Bible, Methodist Hymn Book, M. E. Church South Discipline, roll of members of Central M. E. Church South, roll of Sunday School, roll and records of the Christian Band, photograph of Rev. W. H. Christian, roll and records New Church Society, copy Gospel of St. John, Christian Advocate, National Christian Advocate, Richmond Southern M. E. Recorder, Times, Dispatch, Leader, News, Busy Bee, Society Roll, Warrock-Richardson Alma-

nac, 1900; copy of 100 years of Methodism in Richmond, Nail and Wood from Old Plank Church, one cent of 1900, and other coins; officers and members of Manchester Lodge, No. 14; section of Spanish Rifle used in Spanish War."

PRESBYTERIAN CHURCH CORNER STONE.

The Lodge was called, June 3, 1871, to lay the corner stone of Manchester Presbyterian Church, corner Tenth and Porter Streets. The contents of the box were as follows: A sketch of the early history of Presbyterianism in Manchester, an account of the organization of the church, contribution from Mrs. E. Jane Baird. Addresses were delivered by Rev. Dr. Preston, of Richmond, and Rev. Dr. John E. Edwards, of the Methodist conference.

BROTHER JACOB RUBSAMEN'S WILL.

Brother Jacob Rubsamen (sometimes spelled Rubsimen) and Robert Murray were the first representatives from No. 14 to the Grand Lodge. They were present at the meeting of the Grand Lodge, October 27, 1786. Brother Rubsamen was the proprietor of a tobacco warehouse in Manchester, and his will, on record at the Chesterfield Court House, begins as follows:

"Philadelphia, March 22, 1792.

"Dear Gentlemen:—The gout is getting in my head fast, and I think will kill me soon. I therefore make my will, having destroyed that I had made before.

"I appoint you, Mr. James Lyle, and you, Doct. McKenzie, and you, Thomas Banks, my executors, and bequeath you all my real and personal estate whatever in trust."

He left property to his brother Daniel, "who lives twelve leagues from Frankfort, and in the town of Giesson."

Brother Rubsamen, it seems, had a "fallingout" with his physician, as the will reads: "Curry, the Quack Doctor, has an account against me, but as it is a rascally and most unjust one, he must sue you, and I hope you will cast him in 5—6 at least." This probably meant 5 shillings and 6 pence, and perhaps was the usual

cost against the party losing in a law suit. The Curry referred to was Dr. James Curry, of Richmond, and one of the leading physicians of that day. His friend, Dr. James McClung, of Richmond, made an offset to the record made by Brother Rubsamen, and filed at Chesterfield Court House, "testimonials from a British University as proof that Dr. Curry was a physician regularly educated."

A TOAST TO MANCHESTER LODGE, NO. 14, ON ST. JOHN'S NIGHT,
DECEMBER 27, 1906.

Far, far from home, 'neath Georgia skies,
Within this heart of mine,
There comes a memory sweet and dear
Of days of Auld Lang Syne.

I seem to gather once again
Within the Lodge room bright,
And grasp the hands of brethren dear,
On good old St. John's Night.

My eyes grow dim with unshed tears,
As memory backward turns
To happy days of Auld Lang Syne.
My heart within me burns.

With merry jest and happy song
The brethren all sat down,
To eat the feast of all things good,
And "'possum" fat and brown.

Now here's a toast to those sweet days
Whose memory still shall shine,
As ever rolling years go by,
Those days of Auld Lang Syne.

And here's a toast to loved ones gone,
Before us—how I pine—
To gather with you as you drink
For the sake of Auld Lang Syne.

And here's a toast to each of you,
 To-night—Oh! brethren mine,—
 Who gather on good St. John's Night,
 And think of Auld Lang Syne.

Forget me not, my brethren dear,
 In rain, or heat, or shine;
 But think of me with loving hearts,
 For the sake of Auld Lang Syne.

DAVID J. WEISIGER, Atlanta, Ga.

DR. WILLIAM A. PATTESON.

[Richmond Dispatch, May 12, 1870, Editorial.]

This city loses one of its most valuable as well as best citizens in the death of Dr. William A. Patteson, who died yesterday morning.

He was a native of Chesterfield county, and was in the 75th year at the time of his death. He was a graduate of medicine of the celebrated college of Philadelphia, and a pupil of Rush and Physic and their distinguished colleagues. Being very popular in his county, he was elected a member of the House of Delegates for several sessions, two of them being the famous sessions of 1831-32 and 1832-33, when such men as Gholson, Drumgoole, Brodnax, J. Thompson Brown, Shell, Chapman Johnson and others, figured in the legislature of Virginia. In the body he was respected for his discretion and sound judgment.

He came to reside in Richmond in 1836, and continued the active pursuit of his profession within a year or two, when his advanced age compelled him to withdraw from practice, save to a limited extent.

He held at one time the very high dignity of "Grand Master of Masons of Virginia," and at his death was one of the most esteemed of the ancient and honorable order to which he belonged.

Professionally, gave the highest proof of skill and fidelity, in the trust and affection with which his patients ever regarded him. He was a gentleman of the old school, graceful in manner, uniformly polite and dignified, observing the demeanor which never failed

to elicit that politeness and deference towards himself, which he extended to others. The noble "old school," so often referred to, had no truer disciple and there can be no fitter social example for the young of these days than the virtues and the dignified courtesies of the men that belonged to it.

But there were other traits of this venerable gentleman which won for him the respect and love of the circle in which he moved. He was one of the justest of men, as well as one of the most ardent, in his friendships and family affection.

The manly, courteous, and sage representatives of the post Revolutionary era are rapidly passing away. It is painful to behold how their numbers are reduced, and their value increases as their ranks are thinned. Dr. Patteson vacates his chair in the narrowing circle, and departs with the regrets and benediction of society. May he rest in peace.

CORNER STONE OF THE MASONIC TEMPLE.

The corner stone of the Masonic Temple, corner Hull Street and Cowardin Avenue, was laid Thursday afternoon, August 18, 1892. The record says: The Lodges Nos. 10, 19 and 36, and members of sister Lodges, of Richmond and elsewhere, formed in line on Fifth Street (Hull), headed by the Howitzers' Band, of Richmond, followed by Manchester Lodge, with the Richmond Light Infantry Blues' Band.

The line of march was up Hull Street to Cowardin Avenue, to the New Masonic Temple, where the ceremony of laying the corner stone was immediately commenced by Manchester Lodge, No. 14, presided over by Worshipful Master W. T. Williamson. Among the articles deposited in the corner stone box were: Silver plate taken out of old corner stone of the old Masonic Hall, new silver plate, reciting the fact of laying this stone; copy of address of Wor. John H. Ingram, copy of historical address by Right Wor. William I. Clopton, at the centennial celebration; three photographic views of the old Lodge—two inside views (one looking East the other West) and one exterior view; an officer's apron, worn by Wor. A. A. Allen at the ball in honor of President Taylor, February 22, 1844 (Brother Allen was not a Mason at that time); list of names of those

present on the occasion. At night there was a Masonic banquet. The address of Wor. John H. Ingram, delivered on the occasion, was an oratorical gem and was as follows:

Masons, Friends, and Fellow Citizens:

"Is this a holiday? What know you, not being mechanical, you ought not walk upon a laboring day without the sign of your profession."

A stranger today in our midst might well ask, What mean these white aprons and gloves? And do you now put on your best attire? And do you now cull out a holiday?

A ceremony has just taken place that has had but one precedent in the history of Manchester. On the 19th of September, 1795, the first corner stone of dear old 14 Lodge, of Ancient, Free and Accepted Masons, was laid with all the impressiveness of our ritual at the corner of Fifth and Bainbridge Streets. It was laid by our then Worshipful Master, Archibald Campbell, as his name imports, a Scotchman, belonging to "The warlike race; the gentle, vigorous, active, of great fame, beloved; the race that will not wither, and has descended long from every side!" assisted by John Marshall, Grand Master in Virginia, and Governor Robert Brooke, Deputy Grand Master, in the presence of the members of this Lodge and of her three sister Lodges from Richmond, numbers 10, 19 and 36. The scenes then witnessed and the deeds there enacted doubtless were indicative of that Friendship, Morality, and Brotherly Love which has ever characterized Free Masonry.

History of all the branches of human knowledge is that upon which most has been written and which has always been most popular. Carlyle tells us to examine History, for it is "Philosophy teaching by experience." Nearly a century has gone by since 1795, and, the world over, there have been changes innumerable in the conditions of men—many for the better, some for the worse. Those who were present at the laying of our first corner stone, Masons, Friends, Citizens, all, have long since gone to their last sleep. "Their candles are all out." And it is written on the walls of our old Lodge room—

"Thou art crumbling to the dust, old pile;
Thou art hastening to thy fall."

"Today is not yesterday; we ourselves change; how can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful; yet ever needful; and if memory have its force and worth, so also has hope."

The changes in every civilized people are in their aggregate dependent solely on three things—first, on the amount of knowledge

possessed by their ablest men; second, on the direction which that knowledge takes, the subjects to which it refers; thirdly, and above all, on the extent to which the knowledge is diffused and the freedom with which it pervades all classes of society. The desolation of countries and the slaughter of men are losses which never fail to be repaired, and at the distance of a few centuries every vestige of them is effaced. The gigantic crimes of Alexander or Napoleon become, after a time, void of effect. And the affairs of the world return to their former level. This is the ebb and flow of History—the perpetual flux to which by the laws of our nature we are subject.

Naturally, on this occasion, the tenets of our order are uppermost in our thoughts; those living corner stones, the base of our sacred fabric; its never failing support in the past and on which in the future will depend its perpetuity.

With your permission, however, I will recur to the year 1795, which was an epoch in the history of this Lodge. It is interesting to know who the men were and what manner of men they were at that time who controlled the affairs of the Republic, and what were the principles which then obtained.

George Washington, Soldier, Statesman, and Mason, was the President for the second time of this new Republic; but was soon, Cincinnatus-like, to put aside the ambitions of office for the peaceful comforts of home.

“His life was gentle; and the elements so mixed in him that nature might stand up and say to all the world, *‘This was a man.’*”

Thomas Jefferson, although he had penned that second Magna Charta of the people’s rights—the Declaration of Independence—had not attained his greatest eminence; the corner stone of the University of Virginia was yet to be laid, and Louisiana had not been acquired.

The voice of Henry, that voice which first awakened the colonies to a realization of their galling fetters and caused them to strike a blow for freedom, which resulted in a liberty that had been the desire of all the past and should be the emulation of all the future, had lost none of its sweetness, and still might be heard in Virginia wooing willing ears with words of wisdom. By the grace of God, “on the light of liberty he saw arise the light of peace.”

John Marshall, Jurist, Patriot, and Mason, was then only thirty-five years old, and was a simple practitioner of law in the city of Richmond, preferring a private practice to the Attorney-Generalship of the United States, which Washington had tendered him. He was yet to adorn the Supreme Court as its Chief Justice with a character and learning never to be surpassed in the annals of time. He is thus described: His countenance has a “faithful expression

of good humor and hilarity, while his black eyes, that unerring index, possess an irradiating spirit which proclaims the imperial powers of the mind that sits enthroned within." For years he sat upon the bench of the world's greatest court. In his every decision attaining to Cicero's high ideal of justice—"Justitia suum cuique distribuit." A republican from feeling and judgment, he loved equality, abhorred all distinctions founded upon rank instead of merit, and had no preference for the rich over the poor. Religious from sentiment and reflection, he was a Christian, believed in the gospel and practiced its tenets. Such a man was John Marshall, Grand Master of Masons in Virginia.

At this period in the life of the Republic corporate powers and corporate abuses were unknown; it was the age of individual liberty; the personal rights of man were respected, and the sovereign rights of sovereign States were inviolate. The Constitution of our country—the Ark of the People's Covenant—had hardly left its moorings and had for its sheet anchor the abiding faith of a patriotic people.

"Tempora mutantur: et nos mutantur in illis."

Individual liberty has been bartered for corporate power; the liberty of the many has become the unrestrained license of the few. A Democracy is being exchanged for a Plutocracy.

Under the guise of law, in the shape of unequal and unjust Federal taxation, the faces of the poor have been ground until their piteous appeals may be heard on every hand.

"Shrine of the mighty! Can it be
That this is all remains of thee?"

I would not have you, however, to imagine that I am a *pessimist*; on the contrary I am an *optimist*, and believe that, notwithstanding the intricacies of the meshes that have been thrown around us and the minotaurs who beset us on every side, more cruel than the one who so long infested Crete, there is a Theseus already to the rescue.

"This mighty and puissant nation will yet rouse herself up like a strong man after sleep and shake her invincible locks in a fashion you little think of now. Wait: retribution will come in due time. Justice travels with a leaden heel, but strikes with an iron hand." The day is not far distant "when truth, though now hewn like the mangled body of Osiris into a thousand pieces and scattered to the four winds of heaven, shall be gathered limb to limb and moulded with every joint and member into an immortal feature of loveliness and perfection."

What, my friends, are some of the happenings since this eventful 19th of September, the day which for us will ever stand blessed in the calendar?

Through three wars, with all their attendant evils, burdens, and horrors, the country has passed, two foreign and one civil. It were unnecessary that I should extol the valor displayed by our soldiers and sailors in the war of 1812, nor allude to the triumphal march of our armies to the halls of the Montezumas in the war with Mexico. This, long since, has been done by the historian, and I shall but briefly notice the war between the North and the South—the great civil war. Its wounds are too fresh to be reopened; and to-day, voicing the sentiment of the Southern soldiers, living and dead, I say, let brotherly love prevail, and every moral and social virtue unite and cement us. The real soldiers, whether they wore the blue or whether they wore the gray, thank Almighty God

“As on the sea of Galilee
The Christ is whispering ‘Peace.’”

It were idle for me to eulogize the peerless chivalry of Lee, the sublime genius of Jackson, or the broad statesmanship of Davis; the courage of the private soldier, or the virtuous self-denial of the fair women of the South. Across the river in yonder beautiful city, so long

“A looming bastion fringed with fire.”

in bronze their deeds are being perpetuated as rapidly as a proud but poor people can afford.

“They live in fame that died in virtue’s cause.”

The right of secession is forever settled, a right which in the early days of the Republic was cherished as faithfully and guarded as jealously in Massachusetts and New Hampshire as in Virginia and South Carolina. Having submitted our claims to the God of battles, and having had an adverse decision, so far as the South is concerned with grace she will forever submit. In return for desolation and desecration, confiscation and almost annihilation, before the smoke of battles had cleared away, the South—our own South—the old South—has renewed its unbroken pledges to the Constitution of our common country, and stands as ready to-day to defend it as she did on the day of its adoption. Slavery is no more, and it were better so; it will be the duty, however, of this generation to see that the shackles of the bondsman are not placed on the wrists of the poor. That which to Franklin was but a dream, to Morse and Edison has become a fact; Fulton has made steam a motive power, and in turn electricity supplants steam. London is brought within easy touch of New York. In truth and in deed the thunderbolts of Jove have been harnessed to the car of Progress and are become the willing and obedient servants of man.

“Every thing lives, flourishes, and decays; every thing dies; but nothing is lost, for the principle of life only changes its form, and the destruction of one generation is the vivification of the next.” What, my friends, has Masonry done for the advancement of mankind during all this time? What are its principles and sacred tenets? These are the questions I propose to discuss, and it is for this purpose I appear before you.

First, what is Masonry? It is said that “A Jew entered a Parsee temple and beheld the sacred fire. ‘What!’ said he to the priest, ‘do you worship the fire?’ ‘Not the fire,’ answered the priest, ‘it is to us an emblem of the sun and of his genial heat.’ ‘Do you, then, worship the sun as your God?’ asked the Jew. ‘Know ye not that this luminary also is but a work of the Almighty Creator?’ ‘We know it,’ replied the priest, ‘but the uncultivated man requires a sensible sign in order to form a conception of the Most High; and is not the sun, the incomprehensible source of light, an image of that invisible being who blesses and preserves all things?’ ‘Do your people, then,’ rejoined the Israelite, ‘distinguish the type from the original? They call the sun their God, and descending even from this to a baser object, they kneel before an earthly frame! Ye amuse the outward but blind the inward eye; and while ye hold to them the earthly, ye draw from them the heavenly light! Thou shalt not make unto thyself any image or likeness.’ ‘How do you designate the Supreme Being?’ asked the Parsee. ‘We call him Jehovah Adonai: that is, the Lord who is, who was, and who will be,’ answered the Jew. ‘Your appellation is grand and sublime,’ said the Parsee, ‘but it is awful, too.’ A Christian then drew nigh and said, ‘We call him Father!’ The Pagan and the Jew looked at each other and said, ‘Here is at once an image and a reality; it is a word of the heart.’ Therefore they all raised their eyes to Heaven, and said with reverence and love, ‘Our Father,’ and they took each other by the hand and all three called one another ‘brother.’”

This is Free Masonry. Coeval almost with time its beginning is lost in the mists of antiquity. We read in the book of Kings: “And it came to pass in the four hundred and eightieth year, after the children of Israel came out of the land of Egypt in the fourth year of Solomon’s reign over Israel in the month of Zif, which is the second month that he began to build the house of the Lord. That Masonry was in existence then there can be no doubt. Solomon himself was our first Most Excellent Grand Master and this house of God was built by Masons. Coming down, universal and unbroken through the ages, it was introduced into America somewhere about the year 1700—or rather it took form and shape about that time.

The first authority for the assembling of Free Masons in America was issued on the 5th of June, 1730, by the Duke of Norfolk, Grand Master of Free and Accepted Masons of England, to Daniel Coxe, of New Jersey, appointing him Provincial Grand Master of New York, New Jersey and Pennsylvania. Virginia, it appears, never had or sought a Provincial Grand Master, preferring the method of permitting any number of Masons, good and true, to assemble under Warrant or Charter and dispense the light and blessings of Masonry, adhering always, of course, to the ancient landmarks.

In 1741, at Norfolk, the first lodge in this State was chartered under a warrant from the Grand Lodge of Scotland. On the 6th of May, 1777, five of the eight constituted lodges then in Virginia, by their representatives, met in convention at Williamsburg and drew up a code of laws and regulations for their government.

They presented the name of Brother George Washington to be the first Grand Master of Masons for Virginia, which honor he declined, for two reasons, both of which were characteristic of his life as a Mason and a man: First, never having been Master or Warden of a chartered lodge, he did not believe he was eligible to election; and second, his duties as Commander in Chief of the Continental Armies were such as to wholly demand his attention. His decision being made known, the Grand Lodge was organized by the unanimous election of Wor. Brother John Blair, P. M., of Williamsburg Lodge, No. 6, as Most Worshipful Grand Master.

On the 20th of November, 1786, our Lodge was chartered by Edmund Randolph, the first Attorney-General of the United States, a patriot of great ability and learning, and Grand Master at the time in Virginia. The centennial of which event, as the most of you know, we celebrated in a truly fraternal and Masonic way at Bon Air on the 20th of November, 1886.

Masonry in America and Virginia has had its ups and downs, its days of prosperity and of sore trial, but all praise and thanks to the Supreme Architect of the Universe, I can truthfully proclaim to-day that it is stronger and more effectual for good than ever before in its history. Its glorious principles, which are always the same, are now and shall forever hereafter be the most powerful agencies for man's intellectual and moral advancement, and justly entitle Masonry to a place in our hearts second only to the Church of the Living God. Its sacred tenets are immortal; they have survived the shock of Empires, perennial and undying, gathering strength with the ages; they are dearer to the hearts of man than at the moment of their first promulgation. When the late civil war came, with all its cruelties and hardships, when brother's arm was raised against brother and the fair fields of Virginia were a camp and continuous battle-ground, Masonry, like some

angelic Soeur Seraphine, was among the dead and dying, whether followers of Lee or soldiers of Grant, binding up the broken wounds with untiring hands, ever guided by Brotherly Love, Relief, and Truth; whether amid the stern alarms of war or the gentler times of peace, in need, sorrow, sickness, or any other adversity, Masonry dispenses charity with an equal and impartial hand.

The history of No. 14 Lodge is so closely interwoven with the history of Manchester that the mention of the one is the suggestion of the other. When our first corner stone was laid, Manchester had only been a town corporate for a few years. Her most prominent citizens have been members of this Lodge, many of whom attained to distinction; all of whom, with few exceptions, have adorned their several walks in life, with an honesty of purpose and a fidelity to church and State, which is the very crown and glory of true citizenship.

In the year 1824, when the Marquis de La Fayette, who may well be described as the Patron Saint of American Independence, visited America for the last time, he was tendered a reception in the city of Richmond, at which John Marshall presided, the orator of the day being that firm republican Mason, our own Wor. Brother Dr. James Henderson, of Manchester Lodge, No. 14, and who, as General La Fayette entered the hall, advanced, and taking him by the hand, said: "Brother La Fayette, I am glad to see you; and in the name of the Fraternity here assembled, do offer you a cordial welcome to our hospitalities and the Masonic festivities in honor of your presence." Dr. Dove, in his history of the Grand Lodge of Virginia, alludes to this incident.

As a splendid illustration of the Masonic teachings and confidence inspired by the level of merit in well-regulated minds, the unpretending practitioner of medicine in the village of Manchester thus addresses the Marquis de La Fayette, of France, whose nod had directed armies and whose presence had been carved to protect a king and queen from an infuriated mob in their own mansion. Proudly bowing to the prestige of hereditary title, wealth, rank, and influence, he plants himself on the broad level of Masonic equality, receives him as a brother Mason, good and true, and in that exalted character introduces him to the fraternity of Richmond and vicinity. I allude to it for another purpose—to show the character and standing of the men who, in the earlier days, were members of this Lodge.

On the 19th September, 1795, the roll shows that we had forty members, all of whom, however, did not live in Manchester; and somewhat remarkable to say, nineteen of them were Scotch in their birth and extraction, which is explained by the fact that Manchester at that time was a port of considerable commercial importance and

a great many Scotch merchants lived and did business here. I will mention the names of a few, many of whom are household words with us and whose descendants now live honored and respected among us. I mention James A. Patteson, James Lyle, Archibald McRae, James Brander, Benjamin Hatcher, John and Thomas Branch, and William Ball. Beginning under such auspicious circumstances, followed by many years of prosperity, there came a day to old 14 dark and gloomy in itself and portentous for its future. Without attempting to give a reason for its decline, suffice it to say that from 1845 to about 1850, had it not been for the consistent fidelity of the three Williams—Brothers William A. Patteson, at one time Grand Master of the Grand Lodge in Virginia; William W. Weisiger, and William Walker—and our dear old Tiler, Brother Emmanuel Semon, its light would have entirely gone out: but Providence was with us, and the more than Promethean heat of their love kept its light illumed, effulgent for good, as the effulgence of Divine Glory, which we devoutly pray may continue until time is no more and the eternal brotherhood with God begin.

Throughout all these years its doors have stood wide open, never closed to the deserving, subserving the best interests of our population, ever free, without distinction: at times a fit nursery for the young, more than once consecrated to the uses of education. Many are here present who received their first and only schooling beneath its hospitable roof. To a higher and more glorious use even than that of education has it been put. Every Christian church we see in our city, with one exception, had their beginning in this building. The devout Presbyterian, the earnest Baptist, and the constant Episcopalian freely worshipped the same God within its hallowed walls. Is it dear to us? Is it dear to you, my fellow-citizens? Indissolubly linked with Manchester's past and present, rooted to her soil, a tower of strength it stands, the best beloved of all her landmarks. Bound to it by associations unspeakably tender, our hearts are there, around its sacred altar our affections still linger, and the laying of this corner stone is not without the silent tears of regret.

In conclusion, my fellow-citizens, the tenets of our order are Brotherly Love, Relief, and Truth: its cardinal virtues are Temperance, Fortitude, Prudence and Justice. What Masonry is! If thou wouldst be taught, thy heart must teach alone. Universal, with a Philanthropy like unto that of High Heaven, it has withstood the anathemas of the many, the frowns of centuries, and in this the year 5892 of its existence, with renewed energies it still goes on and on in its mission of mercy, never to be content until it shall have girdled the globe with a never-ending circle of Brotherly Love. May the tapers of peace ever burn at its altars, only to

be dimmed by the everlasting glories of the Celestial Lodge above, not made with hands, eternal in the Heavens. Its sancity rests with us. Let us, brother Masons, live up to our professions, ever keeping the word of promise not only to the ear but to the hope.

IN CONCLUSION.

Your kind indulgence will be craved for only a few lines more. The intense love and veneration entertained for Old Fourteen, persuaded the writer to take more of your time on this occasion than should have fairly been accorded him, since it is so well known that on 'Possum Night, the brethren, particularly the older ones, are expected to be aroused by a recall of the history and the memories of the past, and "speak out," as it were, on this noted festival, in love and veneration for our ancient and beloved Lodge.

Its history is a history of this community. Its records should be more carefully preserved, and held as sacred as the ancient landmarks. Had they not been disturbed in their ill ventilated resting place for this compilation, many of the precious old papers and documents, and even some of the minute books would have soon withstood the ravages of time, and become bedding for mice and contributions for decay and mould. The old papers of the Lodge, from which so much can be obtained to write about, seemed to have been untouched for many years. In 1881 they were packed away in a little old hair covered trunk of a most ancient vintage, and the Lodge appeared unconscious probably, indifferent maybe, of its valuable historic possessions which throw such a light of interest over the years that have gone.

The history of this Lodge should not be permitted to lie unwritten and unrecorded. The old Masonic Hall, which stood on Fifth and Bainbridge Streets, where these documents and papers were preserved for a hundred years, escaped the devouring flames, notwithstanding the building, between long intervals, caught on fire. Had these documents been destroyed, precious little in comparison, could have been secured elsewhere concerning the Lodge, and who the brethren were that steered it safely through a tempestuous century into a harbor, let us hope, of peace and permanency.

The old Hebrew prophet bewailing the unhappy condition of Israel, and foretelling the promises of consolation and of a renewal of the national life, heard the voice of God in the Valley of Dry Bones: "Son of Man, can these bones live?" And in the fulfilment of the prophecy "they lived and stood upon their feet." If now were the query asked, "Do the brethren whose names appear upon the old records live?" the answer from the Valley of Death would be, "they live with us in spirit, and their works do follow after them."

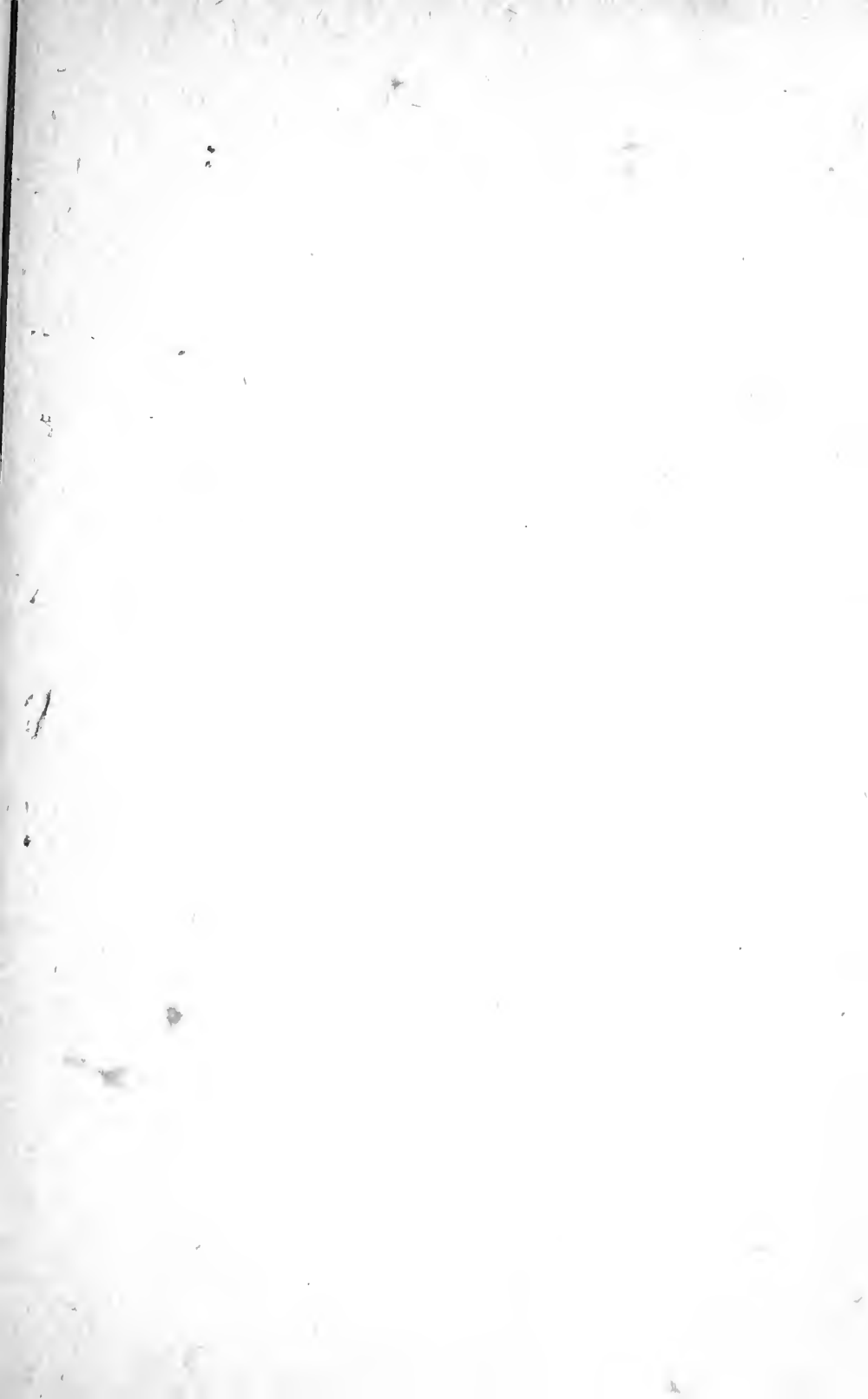
Fortunate is it that the Lodge had such an abundance of material preserved from the century that has passed, telling us who the brethren were, and what they did for Masonry and mankind in the days of *Auld Lang Syne*.

Fortunate is Old Fourteen in the possession of a heritage, for such it is, so valuable, so interesting and so important. That these records are yet preserved should be an inspiration to the Lodge to throw around them in the future that care and that protection to which their value entitle them, so that should "inundation" and "conflagration" come they will not disappear like the warrior's banner that took "its flight to greet the warrior's soul," but be preserved to us and to those who are to follow us in this Lodge when we are gone.

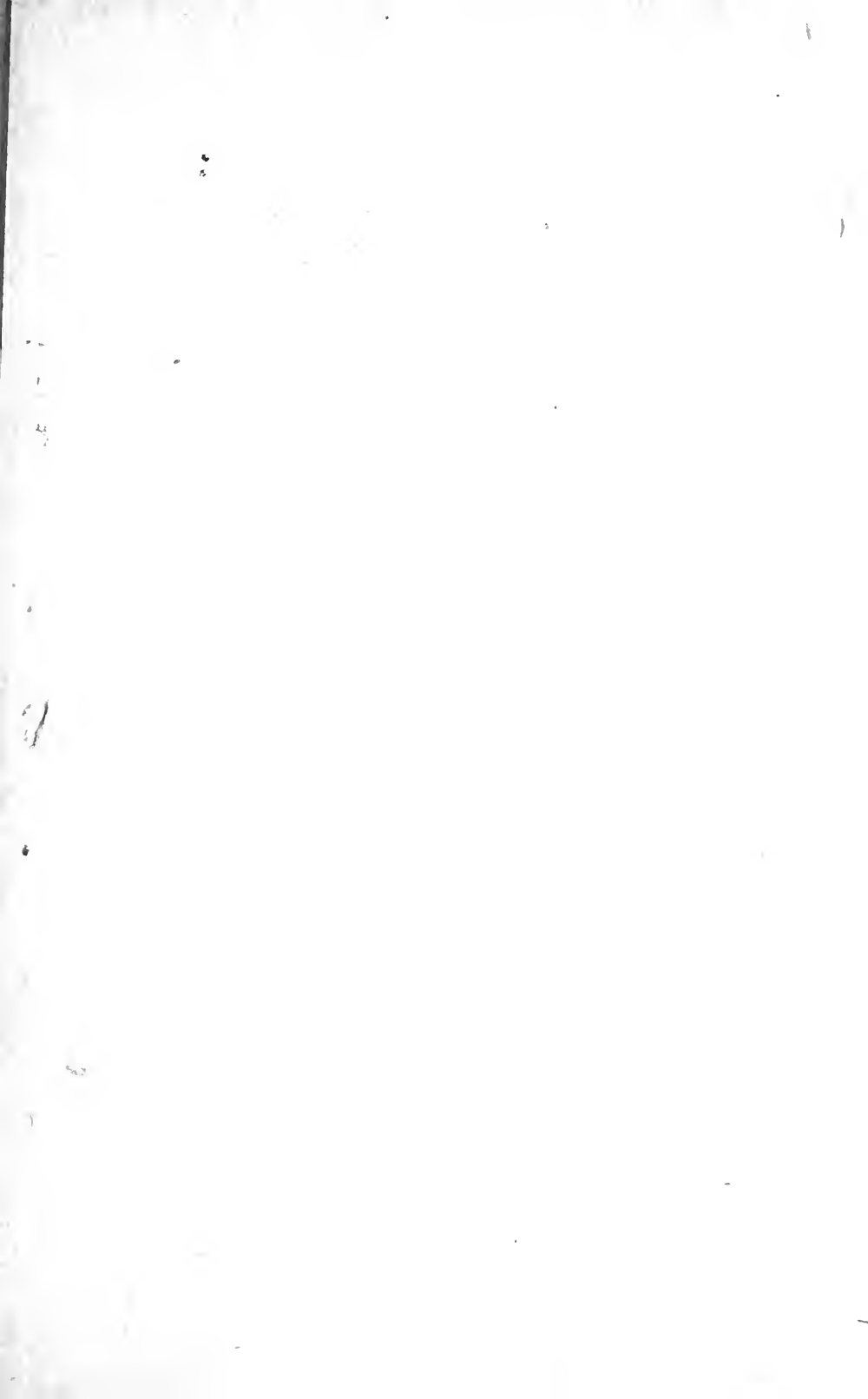
"And they of Bethshemesh were reaping their harvest in the valley; and they lifted up their eyes and saw the Ark, and they rejoiced to see it."

May we cling to our old records, rejoice to see them, and cherish them with that tenderness and affection that Israel welcomed the return of the Ark from the land of its captors.

Preserve our records, and place in enduring form the deeds of our worthy craftsmen, who worked faithfully in the quarry of life, so that a glowing redundancy of light might flood the charming scenes and incidents that throw a glorious vision over the hallowed past.







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