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1792—1911



RICHMOND ROYAL ARCH CHAPTER, No. 3

A. F. AND A. M.

RICHMOND, VIRGINIA

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HISTORY AND BY-LAWS

OF

Richmond Royal Arch Chapter

NO. 3

A. F. & A. M.

RICHMOND, VIRGINIA

WITH

A LIST OF OFFICERS AND MEMBERS

BY

M. E. J. STAUNTON MOORE, P. H. P.

Editor and Compiler

UNIVERSITY OF VIRGINIA

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PREFACE.

Some months ago a resolution was offered that a committee be appointed to revise our By-Laws. The resolution was adopted and the following were appointed for that purpose: M. E. Companion J. Staunton Moore, M. E. Companion Jacob Lewitt, and Companion George F. Keesee. Companion J. Staunton Moore was requested to write a history of the Chapter and publish it in connection with the By-Laws. To worthy Companion George F. Keesee, our most capable and efficient secretary, who has served us as such continuously since 1866, the Chapter is indebted for the revision of the By-Laws. M. E. Companion Jacob Lewitt has also, when called upon, rendered his services most cheerfully. The committee was requested to contribute their photographs.

In undertaking at the request of "Old Richmond

Royal Arch Chapter, No. 3," this historical sketch, it is with the thought and hope that the Craft may be reminded of the brethren who in the past helped to organize and establish our noble Order, guided it in its infancy and handed down to us its beautiful ritual and sublime tenets and who possessed those sterling virtues and strong principles that should stimulate us to emulate their examples and perpetuate their memories.

I offer this contribution as a slight token of my love and devotion to my old Chapter, and as an evidence of my appreciation of the confidence reposed in and the honors conferred upon me. If it shall afford my companions the least pleasure or information, it is all the reward that I desire for my labor.

J. S. M.

Richmond, Va., July 1, 1911.

MASONRY.

Freemasonry has been very beautifully described as being "a peculiar system of morality, veiled in allegory and illustrated by symbols."

Its sublime tenets, its moral principles are recorded in our text-books. The Craft, in the earlier period of its existence was simply known as Masons. The epithet, "Free," was applied to the fraternity on account of their being exempted by several papal bulls or proclamations from burdens and exactions or taxes imposed upon laborers or workingmen in England and the Continent, and this favor or exemption was doubtless shown them because of their work upon churches and cathedrals. This was doubtless the operative period and probably before or possibly coeval with its union or organization into Speculative Masonry; something on the order of the labor unions of modern times.

Speculative Masonry bears the same relation in the formation, development and perfection of character that Operative Masonry does to the laying of the foundation, the erection and adjustment of the

several parts of a building, and its completion into a "beautiful, perfect and complete whole." No organization, no association of men, no order has ever been founded upon so broad and utilitarian a basis, recognizing as it does no particular creed of religious teaching, ostracising no man on account of political affiliation, rejecting no man because of poverty, wealth, vocation or calling. The only standard, the supreme test being a belief in God, a good character and a blameless life.

Its conservatism inculcating as it does, loyalty to country, duty to God, love to one's neighbor and charity to all, makes it one of the corner stones of civilization and a pillar of the State. It is so blended with kindly sentiments, a general courtesy and good fellowship as to make "all the world akin," and appeals more directly to our higher nature, our nobler impulses, our kindly sentiments than any other organization known to man. I will not attempt to enter into or discuss the traditions, speculations and conjectures of its origin or its antiquity. I have simply tried to define its true meaning, its import.

Masonry was introduced into Virginia at quite an

early date. R. W. John Dove, in his "History of the Grand Lodge of Virginia," informs us that,

"The first Lodge of Ancient York Masons, chartered for Virginia was in 1733 by the name, title and designation of the Royal Exchange Lodge, No. 172, and held its meetings in the village of Norfolk."

"The second Lodge was chartered in 1755, by the Grand Lodge of Scotland, for Port Royal, Caroline County, Virginia, by the mother name of 'Kilwining Cross.'

"The third was chartered by the same for Petersburg, Virginia, by the name of Blandford Lodge, No. 83, in 1757.

"The fourth was for Fredericksburg, Virginia, in 1758.

"The fifth was chartered for Hampton, Virginia, 1773, by the name of St. Tammany; and on the same day No. 6 was chartered for Williamsburg, by the name of Williamsburg."

He also states there was a Lodge chartered for Yorktown, in 1755, No. 204. For further information along this line, reference is made to R. W. Brother Dove's most excellent work.

Showing what Masonry is or should be, I insert the following articles, which first appeared in the Virginia Masonic Journal when I was one of the associate editors:

THE OBLIGATIONS OF MASONRY.

Should we not seriously ask ourselves the question: Do we, as Masons, practice and perform to each other those solemn vows we have voluntarily assumed at the sacred altar? Do not many of us look upon these obligations as purely perfunctory, a mere formality, on the "sounding brass and tinkling cymbal" order? we are inclined with Butler to think:

"Oaths are but words, and words but wind,
Too feeble instruments to bind."

Whereas, were we truly sensible of our duty we would be conscious of the fact that

"An oath is a recognizance to Heaven
Binding us over in the courts above."

If there is any principle inculcated in the sublime tenets of the order, it is that of honesty, and yet we find great looseness in the practice of this precept. We unfortunately find, in the order, men who take

advantage, under cover of mutual ties, and the confidence thereby inspired, to impose upon their brethren. The word Mason should be a synonym for honesty, good faith, truth; but experience in business transactions frequently teaches that it is a cloak for chicanery and fraud. There are human harpies who prey upon the credulous, unsophisticated and unsuspecting, and if not infrequently occurs that the newly initiated are made the victims of these imposters, thereby bringing reproach and discredit on the order.

The institution of the "Masonic Relief Board" has been instrumental, to a great extent, in lessening this evil, so far as non-residents and tramps are concerned, but in many home lodges we find men who violate their obligations in this regard. Another duty we owe each other is to protect the good name and character of each other, but how often do we listen to idle tales, insinuations, gossip, unsustained by any evidence. These sins of commission and omission are equally reprehensible and we should do all in our power to discountenance them and to prevent their recurrence.

When we see a brother on the downward path, through bad associations or intemperance, do we admonish him of his danger and do all in our power to aid in his uplifting and reformation? If we do not we are derelict in our duty. Brethren, let us carefully consider our duty to each other and perform those obligations we have voluntarily assumed to each other.

We are sometimes asked by the profane, "What is Masonry?" As we attempt to unfold to the uninitiated its beauties by quoting of its tenets, we are occasionally confronted with the query is Mr. So and So a member of the order? And when we are conscious of the fact that brotherly love, honesty and truth are not his characteristics and that proper conduct is not exemplified in the daily life of the party named, we feel very much humiliated that such discredit should come to the order through such instrumentalities. Masonry is not a mere society of imposing ceremonies, of occult signs and allegorical symbols. It is an order that appeals more strongly to the needs of human nature than any existing organization. And when we are asked what is Ma-

sonry, we should give the same reply our Lord made to the Pharasees, "The kingdom of Heaven is within you." So Masonry does not consist entirely of outward and visible signs, but its essense is a pure heart, kindly instincts, character and brotherly love. Like the kingdom of Heaven, "it is within you."

J. S. M.

THE GROWTH OF MASONRY.

The phenomenal growth of the Masonic order in this Grand Jurisdiction, and in fact throughout the country, in the last decade, in this State, from 12,652 in 1896, to 16,981 in 1906, or about 33 1-3 per cent. may eventually prove a matter of regret and sorrow instead of congratulation and felicitation. May it not be that we are unnecessarily sacrificing quality for quantity, jumping at the shadow and losing the substance?

May not this increase be, to some extent, the lowering of the standard, to the admission of men destitute of some of the essential qualities and virtues that should constitute members of the organization.

How many do we know who belong to the Order

apparently only for what they indirectly get out of it, who retain their membership, pay their dues regularly, but never attend a meeting, but are members of the Order simply to get the patronage in trade of the fraternity; men who never visit the brother in sickness, the widow or orphan in affliction, or offer a word of consolation in the time of grief or make a proffer of aid in the hour of distress—the almighty dollar being the object and aim of their connection with the Order. How many are there who fill the outer courts of the temple or the ante-rooms, and appear only when the distribution of the loaves and fishes occur; who have no appreciation or apprehension of the sublime tenets and moral precepts of the institution!

How few there are who remember that the three steps in Masonry are symbolical of the three principal stages of human life—infancy, manhood, and decrepitude. They fail to call to mind that we are taught that in youth we should be diligent in the acquisition of useful knowledge; in manhood, as craftsmen, we should apply the knowledge thus gained to good and wise purposes; that in old age, as Master

Masons, we may reflect with pleasure and satisfaction upon a well spent life, indulge in the comforts of a good conscience, and die in the hopes and assurance of a glorious immortality! How many professed Masons are there who show no regard for the four Perfect Points and essential Cardinal Virtues in the philosophy of Masonry; who place no restraint upon their appetites and passions in the exercise of temperance; who exhibit no fortitude in undergoing the trials and troubles incident to and attendant upon the journey of life necessarily encountered; who fail to practice that prudence which is proper to regulate their lives in accordance with the dictates of honor and reason, in conformity to the requirements and usages of the Order and social customs! How many there are whose ideas of justice are entirely one-sided, who can discern with absolute assurance and accuracy the mote in his brother's eye, but cannot perceive the beam in his own; who are actuated by selfishness and thoughts and hopes of personal aggrandizement; who have no conception, so far as practical exemplification goes, of the sanctity of the obligations they have voluntarily assumed!

In order to establish new Lodges or to increase the members of some already chartered and in existence, is there not a quasi canvass for membership in vogue, in violation of the fundamental principles of the Order?

In some instances are not applications for charters for new Lodges applied for where there really exists no need for them, simply to gratify the ambition of some aspirants for the honors of the office? Is it not better for the good and well-being of the Order that there should be a few strong, active and well-regulated Lodges than a large number of weak and inefficient bodies, struggling for existence and drawing from their stronger rivals?

Had we not best make haste slowly, adhere strictly to the old landmarks, and be content with good material that will reflect credit to the brethren in the communities in which they live rather than sacrifice the high standard of merit, which should constitute eligibility for mere preponderance of numbers?

J. S. M.

RICHMOND, VA., JANUARY 24, 1910.

Editor Virginia Masonic Journal:

We have been interestingly impressed with your

editorial in the January number of your highly esteemed journal. In speaking of the effort to increase membership of Lodges, you very forcefully and pertinently say, "There is always great danger of improper material being taken in."

As a Mason of nearly forty years' observation, I am decidedly of the opinion that there has been a considerable lowering of the bars, a retrocession in the standard that once obtained, and our vaunted increase in numerical strength, unless proper safeguards are used and greater care taken, and the entrance door more carefully guarded, may result in our disintegration or, at least, in a lapse from that high degree of excellence that should characterize this great and good Order. *There is too much canvassing for candidates.* No profane should be proposed, unless he is known by at least ten members to be a good man and true, unless he possesses that great prerequisite—good character. We have known names proposed when the applicant was known to only two or three members of the Lodge and when called upon, all the recommender could say was, that "he knew no harm of him." This *negative* recom-

mendation should not be accepted. A candidate for Freemasonry should possess *positive* qualities, social, moral and otherwise. The question should be, will the applicant be a credit to the fraternity? Will he appreciate, or is he capable of appreciating, the sublime tenets of the institution? Will his membership add to the respect of the Order in the community at large, who judge of the Order by its members.

Canvassing for members should cease—far better a small Lodge of choice material than a large body of indiscriminate members.

J. S. Moore.

THE USE AND ABUSE OF THE BALLOT.

The ballot has always been held in high esteem and regarded as a sacred trust. In civic affairs it is the method for the expression of public choice or opinion that has superseded the ancient manner in vogue amongst us of viva voce voting—some think to the betterment of the body politic, others claim to its detriment. When the ballots are honestly cast



M. E. J. STAUNTON MOORE; P. H. P.

and correctly counted it no doubt adds to the purity of the electorate. It is a privilege enjoyed, but not properly appreciated, by the people.

There existed in the temple of ancient Troy a magnificent statue of Pallas, its tutelary deity, upon the preservation of which the safety of the city was supposed to depend. Hence the word palladium is derived, and the orator, inclined to be rhetorical and pandering to the votes of the masses, tells his hearers that the ballot is the palladium of our hopes, the surety of our liberties, a priceless boon, a sacred trust.

We all know it is a privilege that has been very much abused in civic life. Are we prepared to say that the sanctity, the purity of the ballot has been maintained in Masonry? Its use amongst us is to protect the craft, to prevent unworthy men from becoming members of the Order; to keep out those who might discredit the organization in the eyes of the community; to free our members from those who are intemperate, not only in the use of intoxicants, but in speech and otherwise. To safely pass the ordeal of the secret ballot-box it is required that the candi-

date should be a man of good repute and a believer in the existence of God; that he should possess character, that spiritual and moral attribute that distinguishes man from the beast that perishes. It is not necessary that the applicant for Masonic honors or preferment should be rich or poor; that he shall subscribe to the tenets of any particular political party, but loyalty to the government under which he lives is enjoined. It is not one of the prerequisites that he should believe in any sectarian religious creed—extreme catholicity in this respect is allowed—but a trust in deity is essential. The sole qualification is that he must be a good man and true —true to himself, for it has been truly declared by the immortal bard—

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not be false to any man."

See that the ballot is our Pallas, erected in our temple for the protection of the Order, to elect men of character to adorn our spiritual temple with the light radiating from their actions as exemplified in

their daily lives. These are the uses for which the ballot was designed. The abuse of the ballot consists in black balling a candidate through envy, hatred, prejudice or malice. Nothing, amongst men of honor, is regarded as more cowardly than the assassin who creeps upon his fellowman and stabs him in the dark, and yet the man calling himself a Mason who casts a ballot against a candidate, worthy in every respect, through bad motives is as contemptible as the assassin is cowardly. Every one is the custodian of his own conscience, the guardian of his own honor, the depositor of his own ballot, the judge of his own act. No one can question his right or challenge his vote; no one can know his secret; it, therefore, behooves him to remember that the All-Seeing Eye, "unto whom all hearts are open, all desires known, and from whom no secrets are hid," is upon him and realizes his motives that impel him in his action. Many a good man has gone down to his grave with a cloud on his name, with sorrow in his heart and in humiliation because he has been unjustly rejected by some unknown assassin of character whose shoe-latchet he was not worthy to unloose. It behooves us

to be cautious, but not unjust, uninfluenced either by fear, favor or affection, ever bearing in mind the principles inculcated in the Golden Rule.

J. S. M.

SOLICITING CANDIDATES.

Brother Editor:

An article in your December issue on "Soliciting Candidates," taken from *The Trestle Board,* is worthy of thought and attention, and applies to this grand jurisdiction as well as elsewhere. This is easily demonstrable to any Mason of twenty-five or thirty years' affiliation. Members, and not the quality of the material, seems to be the desideratum, the ambition of each new Master is to surpass his predecessor. An insatiable desire for numbers, countless multitudes, increase in population appears to be the craze, the fad, of the American people, evidenced by the vast influx of immigrants, greater New Yorks, greater Richmonds, etc. The true essence, the constituent qualities of good citizenship are ignored or disregarded. In the Masonic Order the old landmarks are lost sight of in this craving,

this longing for vastness in numerical strength, regardless of the quality constituting the character of the material.

Let any old Mason go to a Lodge now and cast his eye over the attendance, and he will be struck with the difference, he will see lots of men he would not associate with or invite to his house, men he would not trust or confide in. A few years ago the writer was in a Masonic body, when a brother on looking around saw an individual and asked: "What is that fellow doing in here?" I replied: "He is one of our new members." "Why," he said, "I know that man to be a thief and a hypocrite and I will come here no more."

In less than six months the man referred to was an inmate of the State penitentiary.

The *theory* of the Order is that a candidate must come as an applicant unsolicited, freely and voluntarily—of "his own free will and accord"—but Masonic theory and Masonic practice are different. I understand that officers of the Grand Lodge have been known to hold public meetings, in some instances, to explain to the public the virtues of Free-

masonry, with the object of instituting new Lodges. "If they do this thing in the green tree, what shall be done in the dry!"

If the grand officers openly solicit the profane to join the Order, what can you expect from the subordinates? The increase in numbers may be the means of the disintegration, the demoralization, the weakening in efficiency, the corruption in morals of the Order and its pristine glory will have departed, inferior talent will usurp control and good men will withdraw. A halt should be called, the bars put up, a close watch should be kept upon the applications and the recommendations. The recommendations should be *positive* and declarative, based upon actual knowledge of the candidate and not mere acquaintance or hearsay evidence.

Who has not heard the recommends when called upon to get up in the Lodge and state, "I know nothing bad or to the discredit of Mr. So and So." What we want is an affirmation, not a mere negation. The brother who brings in an application should be able to affirm what he knows to the credit of the candidate, his character for sobriety, truthfulness, industry and

the Christian virtues of true manhood, all of these should be known before he is permitted to pass the portals of the East Gate. Our institution is a noble one, its principles unsurpassed, its tenets the most beautiful, its ethics sublime, its teachings inculcate the ennobling doctrine of the Fatherhood of God and the brotherhood of man; it is the hand-maid of religion, the friend of civilization, the patron of the arts and sciences. Let us brethren make haste slowly, let us not tear down, desecrate or destroy this holy temple of the virtues erected by so many worthy members of the Craft. Let these loftly conceptions, these heaven-born sentiments, these generous influnces, that have come down the ages, prevail.

Esto perpetua.

J. S. Moore.

THE VIRTUES OF MASONRY.

Our beautiful ritual delineates the sublime tenets and defines the prerequisites of Freemasonry. But before these tenets are explained, a question is always asked of the candidate for initiation into the sacred mysteries, which is searching in its significance,

pregnant in its meaning and of great import in its bearing—

"Where were you first prepared to be made a Mason?" This question does not allude to investment, or divestment; it is not an external matter, but refers to internal fitness. If the candidate was first made a Mason in his heart, if his application is impelled by honest motives, if he is induced by unselfish reasons, if he is charitably disposed, he is fitted and worthy, for these are essential qualifications.

This is not a *pro forma,* a perfunctory question. It is the foundation, the corner-stone upon which is erected his future moral and Masonic edifice.

All the forms and ceremonies, the repetition of lectures, the communication and transmission of mysteries and occult tokens and signs, the inculcation of the cardinal virtues, the accentuation of the landmarks, the invocations to Deity—all, all are vain and worthless, unless the postulant has answered in truth and sincerity. Mere outward and visible signs, lip-service, academic ceremonies, count for naught, if the heart is not moved with sorrow, if the bowels of compassion are not stirred, if the eye is not melted

by the sorrows and afflictions of humanity; then the man claiming to be a Mason is such only in name, and his protestations and assumption of vows are but as sounding brass or a tinkling cymbal.

Unless the essence of charity is engrafted in our nature, permeates our being and forms a part of our character, and is practically exemplified in our lives, there can be no true Masonry. But by charity is not meant alone the gifts of money, the bestowal of alms.

The definition of this virtue is beautifully drawn by the great Apostle to the Gentiles, when he declares, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing; charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, does not behave itself unseemly; seeketh not her own, is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things."

Masonic charity may also be construed to imply readiness to overlook faults; a disposition to put a

good construction on each other's actions, good will, comity, consideration for the feelings of others, gentleness, friendship, kindness, courtesy.

One of the beauties; in fact, the very essence of the Order is that we should dwell together in unity, and wherever cabals are formed, intrigues introduced, cliques designed, combinations made for revenge, from predjudice, for personal ends or objects; whenever political methods, such as the making of slates, trafficing in votes, solicitation of influence, secret organizations of clans, when star chamber proceedings are introduced in the Order it ceases to be true Masonry and degenerates into a society or association as polluted as politics and is totally at variance with the fundamental principles of the Order and the old landmarks of the ancient craft. Bossism and practical political methods should never obtain or be countenanced by Masons. In an organization where light is an essential element, there should be no dark and devious methods. In an Order where we are taught that we are all on a level, advantage and preference should not be sought or obtained by intrigues and combines. Masonry knows no religion, but recognizes

the true God. It admits the discussion of no dogmas or creeds within its walls. It ignores no man on account of his political affiliations, and yet it inculcates loyalty to country and obedience to the governing powers; it should not, in the management of its affairs, tolerate measures that smack of political methods. When these elements gain a foothold in the Order, it will soon degenerate and disintegration and death will ensue. From time immemorial, throughout the ages, this grand Order has been the recognized exponent of equality, the haven where the rich and the poor, the high and the low, men of all religious beliefs, of all political faiths, of different social heresies, have assembled around a common altar, upon which rests the Holy Bible, recognizing the same Supreme Being, our fraternal equality, based upon a belief in the fatherhood of God and the brotherhood of man.

Let us not, brethren, deviate from these principles; let us not obliterate the old landmarks; let us not extinguish these lights; let us not depart from the faith and usages of the fathers! So mote it be!

J. S. M.

HISTORICAL SKETCH.

THE CHAPTER.

Richmond Royal Arch Chapter, No. 3.

This Chapter was chartered March 12, 1792, and was known as "The Richmond Royal Arch Chapter of Masons." The first time the minutes designated it as "Richmond Royal Arch Chapter, No. 3," is September 9, 1810. There is a hiatus between the dates 1798 and 1805, and no record of any meeting between May, 1805, to September 9, 1810. Many leaves in the old book have been torn out and doubtless destroyed. What remains of the first record book is on vellum paper, showing a beautiful watermark and the name J. Larking, either the manufacturer or the seller of the paper.

An examination of the old records of the Chapter disclose the fact that, "At a meeting of sundry Brethren Royal Arch Masons in the city of Richmond, on Monday evening the 12th March, A. D. 1792."

Present—John K. Read, Alex. Montgomery, David Lambert, John Dixon, James Dove, Joseph Darmsdadtt, Thomas Rose, Jacob Ege, John Craw-

ford, Alex. Yuille, John Moody, William Galt, Thos. C. Morris and Basil Wood for the purpose of establishing permanently a Royal Arch Chapter in this city. The following officers were elected:

John K. Read.....H. P.
Basil Wood.....C. G.
Joseph Darmsdadtt.....C. H.
John Lennox.....Tr.
William Galt.....Scribe
Thos. C. Morris.....Tyler
Richard Wheelin.....Steward
John Crawford.....5 Vail
Alex. Yuille.....4 Vail
John Moody.....3 Vail
Thomas Rose.....2 Vail
John Dixon.....1 Vail

The minutes do not state where this meeting was held, but the next one was September 4, 1792. This and all subsequent meetings were held at the Mason's Hall, Richmond, Va.

At the September meeting there were present—John Moody, H. P. P. T.; John Crawford, C. H. P. T.; Alex. Yuille, C. G. P. T.

Members—Joseph Darmsdadtt, J. V. Kautzman, Richard Wheelin and James Dove.

At this meeting the following officers were duly elected, viz.: Joseph Darmnsdadtt, High Priest; John Crawford, Captain of the Host; John Moody, Captain-General; Alex. Yuille, Treasurer; James Dove, Scribe; Richard Wheelin, J. V. Kautzman, Stewards of the Household.

In the By-Laws it is provided "to hold four stated meetings in every year, viz.: the first on the Friday preceding the festival of St. John the Baptist; the second on the first Tuesday in September; the third on the Friday preceding the festival of St. John, the Evangelist; the fourth on the first Tuesday in March." An unanimous ballot was not regarded as essential to the election of a candidate, as it is provided "if there are two or more voices against a candidate, he is rejected. If only one the Companion so dissenting, may within one week give his reasons to two of the Grand Officers, of whom the H. P. shall be one. They shall judge of the same and shall declare the candidate's acceptance or rejection, accordingly."

The following articles are incorporated in the By-Laws and might with propriety and advantage constitute our present Code of Capitular and Blue Lodge Masonry: "Every Companion, when delivering his sentiments, shall address the Reverend H. P., and must not speak more than twice upon the same subject, unless called upon to explain himself or by permission." The next article reads as follows: "Any Companion found guilty of disclosing the secrets of the Chapter, particularly that of rejecting a candidate, shall be liable to such punishment as the Chapter shall think proper to inflict, and any Companion visiting the Chapter, who is found guilty as aforesaid shall never more be permitted this privilege." It is provided "the fee for conferring the degree shall be four pounds, four shillings to the use of the Chapter and one dollar each to the Stewards of the Household."

At a called meeting of the "Richmond Royal Arch Chapter," held December 19, 1794, it is of record, "Companion Marcus Elcan, this night made a present to the Chapter of an elegant box containing the *Sacred Treasure,* so highly necessary for perfecting the sublime work," Whereas it was "Resolved that the

thanks of the Richmond Royal Arch Chapter be presented to our well-beloved Companion Marcus Elcan, for this particular manifestation of his zeal and attention to the cause of Masonry in general, and to this Chapter in particular, and that the Reverend High Priest signify the same to Companion Elcan." This is doubtless the beautiful ark now in use. At this meeting Companion William Nimmo was elected H. P. On Sunday morning, July 26, 1796, Companion Alex. Yuille was elevated to the High Priesthood. Companion William Nimmo was again elected H. P. August 27, 1797.

The following is a list of the members, as shown by the records from its organization in 1792 to 1822, from whom many now living in Virginia can trace their descent. I have arranged the names alphabetically and not chronologically:

Allyan, Robt.
Austin, Roderick
Anderson, Henry
Austin, William
Adams, Thos. B.
Archer, Branch T.
Alexander, William
Allen, Ralph
Arnold, Danl.
Andrew, John
Argyle, Fred.
Annesley, John

Beaty, George
Branch, John
Briggs, John H.
Buck, Cornelius
Brooks, Samuel
Boyd, John
Bund, Thomas
Banks, Henry
Buchanan, Alex.
Benjis, J.
Booker, William
Ball, Daniel
Broadhead, M.
Bootright, John
Boulton, James
Byrne, James

Beale, John

Collins, John
Cook, William
Cohen, Jacob J.
Conway, Thos. B.
Crawford, John
Cook, Caleb
Cohen, Meyer M.
Cohen, Israel J.
Cox, Charles A.
Clarke, Samuel
Cardoza, Ab. N.
Clarke, John
Craig, Adam
Cunliff, John
Campbell, Archibald
Conway, Charles
Cringan, Doct
Cary, Samuel

Crawley, James

Doyle, John
Deddiss, Thomas
Dandridge, Julius B.
Done, James
Dalzel, A.
Davidson, John B.

Dixon, John
Dalzel, James
Danford, Joseph
Davidson, Hugh
Davis, John G.
Dunlop, William
Diggs, Edward D.
Darmsdadtt, Joseph
Davis, Hugh
Dupietro, Valentine
Dove, John

Elcan, Marcus
Ege, Jacob
Eskridge, George

Fore, James
Fulton, James
Fletcher, George
Fleming, John
Francis, Benjamin
Foster, John

Garner, George
Galt, William
Gallap, Jared
Gordon, Robert
Gay, Charles C.
Gibson, C.
Giles, William
Gilliatt, Thomas
Groves, John
Gunn, John
Goode, Robert

Holton, Thomas
Hyland, Francis
Hunter, Ichabod
Higbee, Joseph
Hopkins, Charles
Haden, William

Henderson, James
Henning, Wm. Waller
Harper, William
Hilliard, John B.
Hay, Charles
Harris, Francis
Hughs, Richard

Jones, John R.
Jones, Samuel
Johnson, Robert
Johnson, Lain J.
Johnson, Reubin
Jacobs, Salomon
Johnson, John J.

Kautzman, J. V.
Kemp, James
Kinby, Thomas
Kirby, James
Kenna, J.
Keat, James

Laughlin, George
Lennox, John
Langley, Thomas G.
Luper, Andrew
Lambert, David
Levi, Marcus
Lott, M.

Marsh, William
McCartney, Robert
Macmillan, James
Martin, John
Moody, John
Molloy, Thomas
McCaughley, Joseph
Moody, Samuel
Mitchell, Robert
Montgomery, Alex.
McEmery, John
McCraw, Samuel

McKenzie, William
Mann, William
McCabe, William
McCredie, John
Moore, Thomas
McRoberts, Alex.
Mayo, John
Marshall, John
McKenna, John

Mitchell, William
Morris, Thomas C.
Mann, Wm. Henry
Mann, Thomas
McCay, William
Martin, Joseph, Jr.
Means, Robert
McEnery, William
Mays, Robert

Nicholas, Wilson C.
Nice, William
Nicholson, William
Nimmo, William

Nicholson, George
Norvell, Richard
Nicholson, Thomas
Nile, Robert

Nelson, Neil

Ogg, John B.

Owen, William

Pleasants, Samuel
Potts, John
Price, Nathl. W.
Philpotts, Oakley
Piatti, Francis

Pickett, George
Parkes, Joseph
Price, James
Price, Barrett
Price, William

Price, Elisha

Robinson, John H.
Rollor, Thomas
Read, John K.
Richardson, George
Randolph, Beverley
Rouselle, Lewis
Reat, James
Rose, William
Royster, Thomas
Ryan, Mac
Robertson, David
Raphael, Sol
Reet, Joseph
Rehine, Zalma

Robbins, Jaspar

Stith, John
Smith, Andrew
Still, Bartlett
Stevens, Ed., Jr.
Shephard, James
Steward, John
Seldon, Miles
Southall, William
Sheadybyer, Lewis
Stevenson, C. W.
Strange, James
Smith, Peter T.

Seixas, Benjamin

Talmadge, Ezra
Taylor, William H.
Trice, N. W.
Temple, William
Tucker, John
Turner, Anthony
Tinsley, Samuel
Tankard, Stephen
Tatham, William
Tinnice, Col.

Turner, Lemuel, Jr.

Upshaw, Littleton. Jr.

Viglini, Joseph
Vanduville, Mark
Vaughan, George W.

Woodworth, Dudley
Walford, Ed.
Whillin, Richard
Warron, Thomas
Woodson, Fred.
Wilson, Solomon
Wyllie, Samuel
Wyatt, Joseph
Warrock, John
Washington, Thomas
Worrall, James
Wood, Basil
Wilson, John
Washburn, G. S.
Word, Francis

Yancey, Robert
Yuille, Alex.

ROSTER OF HIGH PRIESTS OF RICHMOND ROYAL ARCH CHAPTER, No. 3.

FROM MARCH 12, 1792, TO JUNE, 1911.

1 John K. Read, March 12, 1792, to September 4, 1792.

2 Joseph Darmsdadtt, September 4, 1792, to January 3, 1793.

3 Robert McCartney, January 3, 1793, to June 23, 1793.

4 John Crawford, June 23, 1793, to June 20, 1794.

5 John K. Read, June 20, 1794, to December 26, 1794.

6 William Nimmo, December 26, 1794, to June 26, 1796.

7 Alex. Yuille, June 26, 1796, to August 27, 1797.

8 William Nimmo, August 27, 1797, to December 15, 1805.

9 Marcus Elcan, December 15, 1805, to December 22, 1805.

10 Basil Wood, December 22, 1805, to March 22, 1806.

11 Jacob J. Cohen, March 22, 1805, to June 22, 1806.

12 William W. Henning, June 22, 1805, to September 22, 1806.

13 Robert Gordon, September 22, 1806, to December 22, 1806.

14 Jacob J. Cohen, June 22, 1806, to December 18, 1807.

15 William W. Henning, December 18, 1807, to December 6, 1808.

16 Samuel Clarke, December 6, 1808, to December 7, 1809.

17 Samuel Jones, December 7, 1809, to July 15, 1811.

18 William W. Henning, July 15, 1811, to September 20, 1812.

19 William McCabe, September 20, 1812, to July 19, 1813.

20 Edward Walford, July 19, 1813, to July 27, 1815.

21 Reuben Johnson, July 27, 1815, to July 21, 1817.

22 John Warrock, July 21, 1817, to July 22, 1819.

23 John Dove, July 22, 1819, to December 2, 1822.

24 George Cabell, December 2, 1822, to June 1, 1823.

25 John G. Williams, June 1, 1823, to June 7, 1824.
26 Richard A. Carrington, June 7, 1824, to June 5, 1826.
27 William Mitchell, Jr., June 5, 1826, to June 2, 1828.
28 Gus. A. Myers, June 2, 1828, to June 7, 1830.
29 Joseph A. Myers, June 7, 1830, to December 6, 1833.
30 John Dove, December 6, 1833, to June 3, 1839.
31 W. A. Patterson, June 3, 1839, to June 7, 1841.
32 Joseph Carlton, June 7, 1841, to June 5, 1843.
33 James Evans, June 5, 1843, to June 2, 1845.
34 John V. Hardwicke, June 2, 1845, to June 7, 1847.
35 R. O. Haskins, June 7, 1847, to June 4, 1849.
36 William B. Isaacs, June 4, 1849, to January 14, 1851.
37 Joseph Carlton, January 14, 1851, to June 2, 1851.
38 Jesse V. Read, June 2, 1851, to June 7, 1852.
39 W. C. Tompkins, June 7, 1852, to October 3, 1853.
40 F. W. Rosier, October 3, 1853, to June 2, 1856.
41 John C. Page, Jr., June 2, 1856, to June 3, 1859.

42 James R. Crenshaw, June 3, 1859, to June 1, 1860.
43 Alfred S. Lee, June 1, 1860, to June 4, 1863.
44 William T. Allen, June 4, 1863, to June 2, 1864.
45 B. M. Harris, June 2, 1864, to June 6, 1867.
46 Isaac Schriver, June 6, 1867, to June 4, 1868.
47 N. R. Savage, June 4, 1868, to June 1, 1871.
48 Wm. Hall Crew, June 1, 1871, to June 5, 1873.
49 John Pitt, June 5, 1873, to June 4, 1874.
50 R. C. Fletcher, June 4, 1874, to June 7, 1877.
51 B. F. Howard, June 7, 1877, to June 5, 1879.
52 Joseph V. Bidgood, June 5, 1879, to June 3, 1880.
53 Alex. Dick, June 3, 1880, to June 1, 1882.
54 J. S. Moore, June 1, 1882, to June 5, 1884.
55 H. F. W. Southern, June 5, 1884, to June 4, 1885.
56 James H. Allen, June 4, 1885, to June 3, 1886.
57 S. W. Farrar, June 3, 1886, to June 2, 1887.
58 Jacob Lewitt, June 2, 1887, June 7, 1888.
59 S. M. Williams, June 7, 1888, to June 5, 1890.
60 P. Whitlock, June 5, 1890, to June, 1892.
61 R. L. Hechler, June 2, 1892, to June 1, 1893.
62 S. L. Bloomberg, June 1, 1893, to June 6, 1895.

63 B. C. Lewis, June 6, 1895, to June 3, 1897.
64 Harry Marks, June 3, 1897, to June 1, 1899.
65 A. McA. Parker, June 1, 1899, to June 6, 1901.
66 R. D. Garcin, June 6, 1901, to June 4, 1903.
67 R. N. Goode, June 4, 1903, to June 2, 1904.
68 F. W. Stiff, June 2, 1904, to June 1, 1905.
69 E. W. Moore, June 11, 1905, to June 7, 1906.
70 J. H. Hardwicke, June 7, 1906, to June 7, 1907.
71 B. A. Hord, June 7, 1907, to September 3, 1908.
72 I. L. Weinstein, September 3, 1908, to September 3, 1909.
73 M. W. Estes, September 3, 1909, to September 3, 1910.
74 James P. Fox, September 3, 1910, and present High Priest.

ROYAL ARCH MASONRY.

Before the organization of the Royal Arch Chapter the Blue Lodges in Virginia claimed and exercised the right to confer the Royal Arch Degrees. The Chapter, for many years, conferred but one degree, which was called the "Super Excellent Degree of Arch and Royal Arch." The presiding officer was known as "The Reverend, or Most Reverend High Priest." The next officers were designated as Captain of the Host and Captain General. Not until December 6, 1820, do we find them recorded as they now exist, with High Priest, King and Scribe as the principal officers. In 1798 the By-Laws were amended so as to read: "The Chapter shall hold two stated meetings in every year—viz., one on the Sunday next preceding the Festival of St. John, the Baptist, the other on the Sunday next succeeding the Festival of St. John, the Evangelist." The officers were elected to serve for six months. The presiding officers were given the power "to convocate a chapter for candidates for the degrees, he or they to pay the expenses of the meeting." It was the custom

to admit members of Blue Lodges on their certificates upon their signing the By-Laws of the Chapter. Not until 1813 was a resolution adopted requiring all applicants for exaltation to take the "pre-requisite degrees," and in this year we have the first record of the conferring of the "Mark Degree," when two candidates were then exalted. In 1820 the Chapter, for the first time, conferred the Past and Most Excellent Masters' Degrees on candidates. In June, 1822, the Mark Masters Lodges, then known as the "Richmond Union Mark," turned over their effects to this Chapter and ceased to exist.

In 1824 the Grand Council of Royal and Select Masters resigned all authority over those degrees to the Grand Chapter of Virginia, and on the 6th of June, 1842, a committee was appointed by this Chapter to require from "Council No. 1, all their books, papers, and working tools for the use of this Chapter."

June 13th the Chapter was convened to confer the Council degrees on such members as had not previously received the same. For some time thereafter the Council degrees were given after the Most Excellent.

In 1825, the Cushman work having been adopted by the Grand Chapter, M. E. Comp. James Cushman was employed to instruct the officers in the various degrees appertaining to the Chapter.

In 1852 the Chapter instructed her representatives to the Grand Chapter to oppose the merging of the rights of this Grand Chapter into the General Grand Chapter of the United States, or in any manner, coming under its jurisdiction.

Richmond Royal Arch Chapter, No. 3, may be justly regarded as the mother Chapter of Virginia. As shown by the records this Chapter recommended to the Grand Chapter the granting of a charter to La Fayette, No. 43, November 1, 1852. In 1855 recommended the formation of a Chapter at Louisa Courthouse.

In 1855, one at Farmville, in 1859 one at Manchester and in 1860 recommended the formation of Harman Chapter, on Twenty-fifth Street in this city. In 1869 recommended the formation of St. Albans Chapter in this city. September, 1853, La Fayette Chapter, No. 43, being deprived of its room by fire, No. 3 cordially tendered them the use of their room, which was gratefully accepted. In 1862 during the

Civil War, La Fayette Chapter, No. 43, had to give up its hall and were invited by No. 3 to share its chapter room, which they accepted and continued to meet there for a number of years. During this period the most cordial relations existed between these two bodies, frequently the same candidate would take one or more of his degrees in each chapter; there were no petty jealousies or rivalry that sometimes exists between similar bodies.

Under some unwritten law or unknown authority our ancient brethren when they so desired, received petitions at called convocations and by vote decided it to be a case of "Emergency" and proceeded to ballot on the petition and then conferred the degrees.

One of the old By-Laws provided that "No appropriations of moneys shall be allowed upon stated meetings by consent of the Chapter, but any two of the grand officers, of whom the presiding officer shall be one, may draw on the Treasurer for the relief of a distressed Royal Arch Mason." All claims for funds were made to a committee, consisting of the Reverend High Priest, and a companion from each of the lodges 10, 14, 19, 36 and 54, who had authority to dispose of funds in the hands of the

Treasurer not otherwise appropriated by the Chapter.

In 1821 in the By-Laws adopted is the following: "Any companion of good standing residing within this city is at liberty to visit this Chapter once annually, free of expense, but unless specially invited he shall for all subsequent visits pay (for the charity fund) one dollar; and it shall be the duty of the treasurer to call on him for the same before the close of the meeting."

Our ancient companions did not believe in extravagant suppers as the By-Laws adopted in 1821 say: "A sum not exceeding eight dollars may be paid out of the funds of the Chapter for refreshments at any stated meetings, if required, and the expense of called meetings shall be paid by the person or persons for whose benefit they may have been called." The secretary forfeited his pay for all stated meetings he failed to attend. In 1821, the stated meetings were held quarterly, but it was provided that "All cases of emergency and subjects not herein specially provided for shall be decided by a majority of the members present." The following queer entries appear on the minutes: "The Chapter then *adjourned* during the pleasure of the presiding

officer." "The ballot-box then went round to admit the candidates, when investigating the suffrages they were all found to be unanimously accepted, they were then promoted to the degrees the same evening." "The High Priest then informed the companions that they were congregated for the purpose of promoting the brethren to the degrees."

This curious resolution was adopted June 21, 1792: "Resolved, that as Companion Wood, from what he urges, found it impossible to bring his certificate from the Grand Treasurer—provided Companion Wood does not at the quarterly meeting of the Grand Lodge in July produce a *quietus* he shall be considereded no longer a member." The record does not show that Companion Wood produced his *quietus,* but the presumption is that he did, as he subsequently appears as a member and served as High Priest. At this meeting Brother Allen was recommended as worthy to become a member of this Chapter, was accordingly balloted for and admitted. "Brother Allen was then raised to the degree of Arch and Royal Arch Mason." The secretary simply says, "Brother Allen," as the names of Robert Allyan and Ralph Allen appear in the list of members it is im-

possible to determine which of these companions was the first born of the Chapter.

In the minutes of June 23, 1793, we find that an election of officers was held, "who were clothed with their respective badges of office, installed in due form and congratulated, agreeable to the ancient and laudable custom of Masonry." April 20, 1794, we find the following: "Mr. Daniel Arnold was recommended as a Worthy Master Mason and fit character, being a P. M., to receive the Super Excellent Degree of Royal Arch Masonry, he was accordingly balloted for and unanimously accepted, and thereupon was initiated into our Holy and Sacred Mysteries of the Royal Arch according to the ancient custom."

June 13, 1797, it is of record that, "The reverend H. P. informed the brethren that application had been made by Brother William Mann to be promoted to the degrees of Arch and Royal Arch Mason and in lieu of the usual fees, he offers his services as steward to the household, until the chapter be satisfied. On these terms he was balloted for and unanimously accepted; he was accordingly promoted to the degrees of Arch and Royal Arch in ancient form." It does not appear that there was a meeting

of the Chapter after September 16, 1798, until the 15th of December, 1805, when the following resolutions were adopted: "That all the companions present, residents of Richmond be considered as members of this Chapter. That the by-laws of the late R. A. Chapter be in force until they shall be altered or amended. That the companions proceed to the election of officers, agreeably to the laws of the Chapter."

December 15, 1805, Most Worshipful Wm. Waller Henning, Grand Master of Masons in Virginia was admitted to the degree of R. A. Mason. December 22, 1805, it was "Resolved, that, in the opinion of this Chapter the resolution passed at the last meeting (*that all the companions then present should be members*) is an infringement of the by-laws and that the companions not otherwise entitled, than by that resolution to be members, shall not be considered such until duly admitted agreeably to the rules and regulations prescribed as our guide." The following resolution was also adopted:

"Whereas some inconvenience has been experienced and more was likely to occur, for the prevention of which, on the suggestion of Companion Daws (of

Norfolk) the Chapter proceeded to the election of four brethren to serve as High Priests for three months in succession for the purpose of receiving the degree of order of High Priest." Companions Basil Wood, Jacob J. Cohen, Wm. W. Henning and Robert Gordon were elected to serve alternately, "and the Rev. H. P. Daws was requested by the Chapter to confer the degree of Priesthood on the brethren aforesaid." This was an unprecedented action—the deposition of a High Priest, who had only served one week, and the election of four new High Priests and their ordination the same night. Probably M. E. Marcus Elcan served the shortest term known to the Order.

On Saturday, February 22, 1806, the Chapter "adjourned until to-morrow, in consequence of its being the birthday of our beloved Brother Washington"—to meet the next morning (Sunday) at 10 o'clock. In April of this year Companion Basil Wood was appointed a delegate for this Chapter to the Grand Convocation at Norfolk for the purpose of organizing the M. Ex. Supreme Grand Royal Arch Chapter of Virginia. On Sunday, June 22, 1806, the record states, "The late reverend H. P.

reported that he had attended the Royal Arch Chapter in Norfolk and produced a printed constitution which was ordered to be perused by the brethren, and that the Rev. H. P. as soon as he shall deem it expedient, call a Chapter to decide on the same."

Only one meeting was held in 1807 (Sunday, December 18th), when the constitution above referred to was considered and adopted with the understanding that the "meetings of the Supreme Grand Chapter be held alternately at Norfolk, Richmond and Staunton for the first three years, as provided by the said constitution; after which the said Grand Royal Arch Chapter is to be permanently established in Richmond."

No meetings were held, or at least there is no record of such in 1808 or 1809.

"A stated meeting was held June 18, 1810, the Most Rev. H. P. informed the companions (present) that they were congregated in pursuance of our by-laws and that there had been no meeting at the stated time for meeting in June last—on account of the indisposition of the scribe." The next meeting was held July 16, 1810, when "on motion the Chapter was

adjourned until Tuesday evening next at 7 o'clock, on account of the inclement weather."

September 20, 1812, the following minute appears: "From unavoidable accidents the R. R. A. Chapter, No. 3, did not meet from the 27th October, 1811, to the 20th September, 1812."—Signed J. Warrock, G. Scribe.

July 30, 1813, the by-laws were so amended as to read thus: "No candidate shall be eligible to be recommended for exaltation in this Chapter unless he has previously taken all the pre-requisite degrees."

January 10, 1817, Dr. John Dove was prepared for the degrees and on the 12th of the same month he was exalted.

June 24, 1824, it was "Resolved unanimously that the M. E. H. P. present the thanks of this Chapter to our companion M. E. P. H. P. John Dove for his splendid and appropriate present of a London edition of the Holy Bible for the use of this Chapter."

December 4, 1833, it is of record, "Whereas it has pleased Almighty God to visit this city for the last twelve months with the most afflicting dispensation in sickness; first, with the scarlet fever as an epidemic, and second with the Asiatic cholera, where-

by our Masonic associations have been materially interrupted and whereas our regular elections have been prevented—Resolved, that the operations and workings of the R. R. A. Chapter be continued under the present officers, until a new election."

In 1839 the by-laws were amended so as to hold stated convocations monthly.

December 7, 1846, it is recorded—Bro. Thomas P. August elected and as he was an officer about to start with his regiment to take part in the Mexican war, the fees were remitted.

Owing to the great interest in capitular Masonry January 7, 1850, a dispensation was granted by the Grand H. P. suspending the law temporarily, requiring petition to "lie over for one month," and convocations were held weekly to which many petitions were presented, acted on and the degrees conferred.

June 29, 1852, Companion Aquila H. Kent, of Royal Arch Chapter, No. 141, Ireland, petitioned for the degrees of Select Royal and Most Excellent Master, "so as to enable him to visit the chapters South of Richmond, he being on travel for Masonic information in this country." Petition accepted and degrees conferred.

The first recorded instance of the Chapter being convened for a funeral was March 25, 1855, for the purpose of paying the last sad tribute of respect to M. E. Companion Richard A. Carrington, Past Grand High Priest of the Grand Royal Arch Chapter of Virginia. Companion Carrington was the Master of Richmond Randolph Lodge, No. 19, in 1824 when Worshipful Brother Lafayette and his nephew, George Washington Lafayette, visited Richmond and were the guests of No. 19 at the banquet at the "Union Hotel," corner Main and Nineteenth streets.

May 7, 1862. On motion the dues of all members of the Chapter in the army be allowed to run not to their prejudice. In 1864 the dues were raised to $100 (in Confederate money), but it did not dampen the ardour of the brethren as sixty petitions were presented between March and December 31st in that year.

In 1865—after the termination of the Civil War the dues were reduced to $40.

March 1, 1866, M. E. Companion Dr. John Dove, after having been a contributing member for nearly half a century was made an honorary member of

this Chapter. June 7, 1866, Companion George F. Kessee, our present efficient and beloved secretary was elected to that office, which he has held to the present time, he having been re-elected for the forty-fifth term September, 1911.

April 27, 1870, Companion Julius A. Hobson, Captain of the Host, was suddenly killed at the State Capitol by the falling of the floors of the crowded room occupied by the Court of Appeals of Virginia, and precipitating its mass of human beings below into the hall of the House of Delegates.

April 6, 1876. The death of Thomas U. Dudley, who was treasurer of this Chapter for many years was announced. January 4, 1887, the death of our venerable and beloved P. H. P. and Grand Secretary, Dr. John Dove, was announced.

May 17, 1880, under a dispensation of its Grand High Priest, Harman Chapter, No. 56, was consolidated with Richmond Chapter, No. 3.

The Centennial of Richmond R. A. Chapter, No. 3, was celebrated at the Masonic Temple, in the city of Richmond, March 14, 1892. There was a large attendance of members and invited guests, including their lady friends. An appropriate and entertaining

address was delivered by Companion D. C. Richardson, and the rendition of a splendid musical program, followed by a sumptuous banquet, were pleasant features of the occasion. The Senior living Past High Priest of this Chapter is our worthy and beloved Most Excellent Companion, Alfred S. Lee, who served as forty-third High Priest, June 1, 1860, to June 4, 1863. The next in seniority of Past High Priest is Companion Norton R. Savage, who served from June 4, 1868, to June 1, 1871. The next in seniority of Past High Priests now members of this Chapter are: Joseph V. Bidgood, J. S. Moore, H. F. W. Southern, Jacob Lewitt and P. Whitlock.

Past High Priest W. M. Williams, member of this Chapter presided over Harman Chapter, No. 56, prior to its consolidation with this Chapter in 1880.

MASON'S HALL.

A history of Richmond Royal Arch Chapter, No. 3, would be incomplete without some reference to the historic building, which may be justly called Virginia's Masonic Cradle, in which it has met continuously since it was organized on March 12, 1792. The history of the old hall is full of deep interest. Many distinguished patriots, warriors and statesmen whose fame is world wide have assembled within its hallowed walls. From the Grand Lodge, which met in this building, have eminated the charters of many of the Lodges in the State. It is true that the Grand Lodge of *Masons* in Virginia was organized at a Convention of Delegates, from the five Lodges in the State, at Williamsburg, May 6, 1777. At a meeting held at the Raleigh Tavern, December 28, 1780, "a petition was presented from Brothers Leighton Wood, Thomas Smith, Gabriel Galt and several other brethren, inhabitants of the town of Richmond, in Henrico county, to constitute and hold a lodge in the aforesaid town, which, having been maturely considered, the question was put and unanimously passed in the affirmative." The

Lodge thus chartered was known as Richmond Lodge, No. 13, and was the first in Richmond, afterwards changed and known now as No. 10. This was the last meeting of the Grand Lodge in Williamsburg and it was then resolved to hold the next meeting in Richmond, in 1781, but owing to the War of the Revolution then being waged, this meeting was not held. The Grand Lodge did not again assemble until November 14, 1784. This meeting was held in "the Lodge Room" in the city of Richmond, and Edmund Randolph appeared as the representative of Richmond Lodge. Where this "Lodge Room" was, we can only conjecture. It may have been over some store, but it was most probably in McGuire's Schoolhouse, then next to the present site of the Mason's Hall.

The lot upon which the hall rests, was bought in 1785, and on Saturday, October 29, 1785, the cornerstone was laid by Most Worshipful James Mercer, Grand Master; assisted by Right Worshipful Ed. Randolph, Deputy Grand Master, *pro tem;* Thomas Mathews, Senior Grand Warden, *pro tem;* and Benj. Day, Junior Grand Warden, *pro tem.* An act

was passed by the Legislature authorizing "the Society of Free Masons of the city of Richmond to raise, under the direction of the Common Hall of said city, a sum not exceeding 1,500 pounds, by way of lottery, for the purpose of erecting and completing a Free Mason's Hall in said city." This scheme was not successful and it was determined to build a less pretentious building than was at first contemplated and the new scheme only called for five hundred pounds. In the meantime No. 13 had proceeded with the work and the building was so far advanced that a meeting of the Grand Lodge was held therein October 27, 1786. At that time it is probable that the building had not been raised above the first story and that it was roofed over and used as a lodge room and a hall for public meetings. The first story is built of brick and it was doubtless contemplated to erect a building entirely of that material, but after the failure to raise the fifteen hundred pounds the plan was changed; the remaining stories were constructed of wood and the hall as it now stands was completed December 10, 1787. At this period Mason's Hall was the only building east of Shockoe Creek, with the exception of the County Courthouse

(Main and Twenty-second streets), in which public meetings could be held.

The basement-room, now used as a dining-room, was in frequent use as a place of amusement for public and political meetings and for religious purposes. Here three evenings of each week, Monsieur Capers instructed the "youth of both sexes in the most approved court dances, and the latest and most popular figures and steps;" here the citizens assembled to instruct their delegates to the Convention on the adoption or rejection of the Federal Constitution in 1788, over which Edmund Pendleton presided with such ease and dignity; here grand balls were held on the Fourth of July and also on the anniversary of the birth of the illustrious Washington; here the city court was sometimes held; here John Marshall, as recorder, was having his first judicial experience; and here on Sunday afternoons, "dissenting ministers" proclaimed the new era of religious freedom. In the belfry of the building, a bell for many years aroused the citizens to the alarm of fire. The building forms a perfect cube, being fifty-four feet in length, width and heighth. Here in more recent times was held "Calvary Mission Sunday School,"

instituted by Rev. Brother A. W. Weddell, of St. John's Church, of which Companion B. F. Howard was for many years the faithful superintendent.

It was from this historic building, under the auspices of Richmond Randolph Lodge, No. 19 (administration of Worshipful Eldridge Harris), a Lodge was convened February 22, 1800, pursuant to an invitation of the military, "to participate in manifesting their most profound respect and veneration to the manes of our eminently virtuous brother, George Washington, by joining other respectable bodies and institutions in solemn procession, to the performance of the obsequies of our *Illustrious Brother.*"

It was also from this old building, under the auspices of Lodges, No. 19, 14, 10 and 54, June 24, 1818, that the corner-stone of St. John's Church (a new church), was laid and an appropriate address was delivered by Rev. Brother Wm. Henry Hart, assistant rector of the old church. The old church, now known as St. John's, was at that time known as "The Richmond Church," "The Town Church," "The Church," "The Old Church," etc. It was first mentioned in the church records as *St. John's,* April 21, 1829 (see history Henrico Parish and St. John's

Church, page 38). The *new* church referred to above, at which Rev. Brother Hart officiated at the laying of the corner-stone, was at the corner of Twenty-third and Broad streets. The skeleton of the building, built of brick, remained until about 1828 or 1829, it was then taken down, the lot was sold to Mr. Wm. Catlin, who built the dwelling now on the site, which was subsequently purchased by Mr. John W. Fergusson, who resided there for many years.

In this "old hall," during the administration of Wor. R. A. Carrington, under the protection of Lodges, Nos. 10 and 19, Wor. Brother General Lafayette was received on his visit to this country in 1824.

It will thus be noted that this historic building has been the scene of many events of interest in the history of the city and State. It is noted as being the oldest building in America, erected exclusively for Masonic purposes and used continuously as such.

The picture of the building on the outer cover of this volume is not as it now appears, but as it was years ago, before it was somewhat modernized.



M. E. JACOB LEWITT; P. H. P.

The following members of R. R. Arch Chapter, No. 3, were Grand Officers of the Grand Lodge of Virginia:

Austin, William, Grand Master.....1800
Byrne, James, Grand Master.....1803
Henning, William W., Grand Master.....1805
Jones, Samuel, Grand Master.....1821
Jacobs, Solomon, Grand Master.....1810
Montgomery, Alex., Grand Master.....1789
Marshall, John, Grand Master.....1793
Mitchell, William, Jr., Grand Master....1834
Read, John K., Deputy Grand Master....1790
Robertson, David, Grand Master.....1807
Price, Nath. W., Deputy Grand Master. 1797
Evans, James, Grand Master.....1850

The following members of R. R. Arch Chapter, No. 3, were also members of No. 10 in 1785:

Beale, John
Boyd, John
Booker, William
Buchanan, Alex.

Cohen, Jacob
Master 1805-06.
Craig, Adam
Darmsdadtt, Joseph
Master 1791-93; 1795.
Ege, Jacob
Goode, Robert
Gunn, John
Hopkins, Charles
Johnson, Reubin
Master 1811. Died 1820, buried in St. John's.
Leiper, Andrew
McCabe, William
Master 1807.
Moody, John
Nelson, Alex.
Nicholson, George
Collins, John
Master 1815.
Cunliff, John
Master 1788-89.
Dixon, John
Elcan, Marcus
Groves, John
Master 1786-89.
Johnson, John
Jones, Samuel
Master 1808-09; 1816.
Kautzman, John Van
Lambert, David
Marshall, John
Mitchell, Robert
Montgomery, Alex.
Master 1785-86.
Nicholson, Thomas
Nicholson, William

Pickett, George
Price, Nathaniel W.
Master 1794; 1796-97.
Stewart, John
Turner, Anthony
Master 1812-13.
Wood, Basil
Master 1803.
Price, Elisha
Richardson, George
Rose, William
Tinsley, Samuel
Vigilini, Joseph
Warrock, John
Master 1814; 1817.
Yuille, Alex.
Master 1794.

In a copy of the By-Laws of Richmond Royal Arch Chapter, No. 3, published in 1835, I find the following:

M. E., John Dove, H. P. There were only 26 members, including officers.

In 1843, M. E., Joseph Carleton, H. P. Including officers the membership was 30.

In 1849, M. E., Richard O. Haskins, 63 members.

In 1860, there seems to have been under M. E., Alfred S. Lee, a revival of interest in capitular Masonry; the membership being 112.

In 1864, M. E., B. M. Harris. The membership was 196, including Past High Priests and officers.

In 1866, there were 188 officers and members.

In 1879, M. E., B. F. Howard, 64 members.

In 1892, M. E., P. Whitlock, 72 members.

In 1910, M. E., James P. Fox, 135 members and is at preesnt in a thriving and healthy condition.

In 1864 and 1866, when Companion Harris was H. P. there was only one other Chapter (No. 43) in the city. Since then two other chapters have been chartered, No. 9 and No. 32; these have drawn from the mother chapter, as the tendency has been to "move up town."

The following were members of Manchester Lodge, No. 14, from 1787 to 1822:

Archer, Branch T.
Master 1821.
Buck, Cornelius
Master 1786.
Digges, Edward D.
Fleming, John
Heth, Henry or Harry
Hughes, Richard
Johnson, John
Price, Nathaniel W.
Randolph, Beverly
Smith, Peter T.
Tatham, William
Walford, Ed.
Ball, Daniel
Branch, John
Campbell, Archibald
Cardoza, Abraham M.
Fore, James
Died 1824.
Hayes, James
Henderson, Dr. James
Master for several terms.
Johnson, John J.
Master 1809. Died 1828.
Strange, James
Master 1797.

The following were members of Lodge, No. 36, from 1792 to 1805:

Argyle, Fred
Austin, William
Boyd, John
Campbell, Archibald
Cohen, Israel
Cringan, John
Dalzell, James
Davidson, Hugh
Davidson, John
Fleming, John
Galt, William
Gilliatt, Thomas
Gordon, Robert
Groves, John
Harris, Francis
Hopkins, Charles
Hunter, Ichabod
Johnson, Lain
Johnson, Robert
Kemp, James
Lennox, John
Macmillan, James
McCredie, John
Master 1797.
McKenzie, William
Master 1799.
Nicholson, William
Nimmo, William
Master 1793-94-95; 1798.
Ogg, John B.
Philpotts, Oakley
Pickett, George
Price, N. W.
Read, J. K.
Shephard, James
Yuille, Alex.

The following were members of Richmond Randolph Lodge, No. 19:

Anderson, Henry
Buchanan, Alex.
Cary, Samuel
Cohen, Meyer M.
Master 1795-96.
Dixon, John
Master 1796-97.
Ege, Jacob
Master 1789-93.
Died 1795.
Jacobs, Solomon
Master 1804-1807.
Kautzman, John Van
Morris, Thomas C.
Word, Francis
Bootright, John
Buchanan, John
Chaplain.
Crawford, John
Dandridge, Julius B.
Dove, John
Master at intervals
for many years.
Fletcher, George
Henning, William W.
Johnson, John J.
Johnson, Reuben
Lambert, David
Nichols, W. C.
Warrock, John

RICHMOND IN YE ANCIENT TIMES.

In the list of members of the old Chapter from its organization in 1792 to 1822, may not only be seen the organizers of Capitular Masonry in Virginia, but the names of many of the founders of the city of Richmond and some of the most prominent Blue Lodge Masons during the period named. Brief mention of the personnel of some of these brethren, founders of the order in our midst, may be of interest. I shall make a few brief notes. Captain John Smith first visited Richmond, or rather its site, in May, 1606; the hills and valleys on both sides of the river, now dotted with houses, were then covered with virgin forests in full foliage. Its advantages and beauties were recognized by the Aboriginees long before the white man had set foot in this country. It was a kingly residence when our forbears began to explore the rivers and appropriate the lands.

Powhatan sat enthroned on the plantation, now bearing his name, just below Rocketts (I beg pardon, Fulton), owned by the Mayo family. Tradition says it was one of his capitols and that he died and was buried there. This visit of Smith was merely of an explora-

tory character. It was not until 1609 that he dispatched one hundred and twenty men under Captain West, from Jamestown to the falls of James River, to procure food and to make a settlement there.

Here at the site of Richmond, the Indian and the white man first met and here began that intercourse which terminated in the pre-eminence of one race and the destruction of the other. Prior to the breaking out of Indian hostilities in 1675, the land on which Richmond now stands, was owned and divided between Nathaniel Bacon and Colonel Byrd (the elder). Bacon's plantation stood near the branch bearing his name and extended over Shockoe Hill; Colonel Byrd owned the lower part of the town. Here in 1676 was fought a bloody engagement, which decided the supremacy of the white over the Indian; it was the Indians last struggle for supremacy. The whites were commanded by General Nathaniel Bacon; the Indians by Opechancanough the brother of Powhatan and chief of the Pamunkies, who had confederated with other tribes to resist the encroachments of the whites and to drive them from their domain. The Indians constructed a rude breast-work or abattis on Richmond Hill, extending across the apex in a north-

ern direction. Tradition says, where St. John's Church now stands this bloody battle was fought. The whites drove the Indians from their breast-works into the large ravine or gully that up to a few years ago crossed Broad and other streets, between Libby Hill and Chimborazo Park. So great was the slaughter, it is said, the dead lay piled on the hill and that the stream was so mingled with blood from the multitudes slain that its waters were dyed with it; since then it has been known as "Bloody Run Gully." Some ten or fifteen years ago, a large sycamore tree that threatened the roof of St. John's Church was cut down; in digging up its immense roots, evidences of an Indian grave were found, containing a skull, arrow-heads and a stone hatchet or tomahawk, leading to the supposition that this immense tree was planted at the head of the grave of some warrior and that this hill was in all likelihood an Indian burying ground. With this struggle ends the Indian history of Richmond.

In 1679, the Legislature of Virginia granted to Capt. Wm. Byrd lands in the neighborhood of the falls of James River on condition that he would make a settlement there. Colonel Byrd, of Westover, was

the son of the one to whom the grant was made and had the honor of laying out and naming the town of Richmond. Richmond was not established as a town until 1742, the year "old" St. John's Church was built. The sale of lots in the proposed town not being as rapid as its founder, William Byrd, anticipated, a lottery of lots in Richmond and Manchester was made and in 1781 the Legislature passed an act empowering the trustees to make deeds to those entitled to same. It was not until 1782 that an act was passed conferring on Richmond the title "city" and incorporated it as such. Not until 1788 was the city allowed a representative in the House of Delegates. It may seem almost incredible, but it is nevertheless a fact that Hanovertown, on the banks of the Pamunkey, was settled before Richmond. At the time of the Revolution it was a place of more importance than Richmond and only lacked one or two votes of being chosen as the capitol of the State. Its site is now a matter of tradition. As London was originally a series of separate burroughs or villages, so was Richmond. At the era of the Revolution, Richmond was less in size than either Fredericksburg or Norfolk. It was a collection of settle-

ments laying around a trading place; Byrd's warehouse stood opposite where the old Exchange Hotel stood; another large place for the inspection and storage of tobacco stood near Rocketts; these with some places of business, Col. Byrd's residence, Belvidere, and St. John's Church on the hill were the only houses of any size or note.

Baldwin Rockett bought land and opened a ship chandlery business near the river and that section (now called Fulton) until recent years was always known as Rocketts. Then we have Church Hill, Union Hill, Libby Hill, Shockoe Hill, Oregon Hill, Gamble's Hill and Council Chamber Hill, for like imperial Rome, Richmond has her "seven hills." She had also hills within hills, or hills of minor magnitude, which have been absorbed and their names are memories only. "Strecker's Hill" was the residence of old Dr. Strecker, who conducted an apothecary opposite the old market on Main Street. When I was a boy I used to stop and gaze with fearful eyes at the display of stuffed cats, snakes and other varmints preserved in alcohol, and in one window I recall there were two babies kept in liquor in glass jars. The old doctor with his gray hair, rubicund face and

green eyeglasses was to my youthful mind a true picture of the Pied Piper of Hamelin, who shut up the children in the mountain. He was a German and had his advertisements in that language as well as in English. I recall on one window was transcribed Apothecary and on the other *Deutsche Apotheke.* His residence and also a female academy stood just back of Jefferson Park.

About 1816 the great land speculation occurred in Richmond. It was not like the *first* boom which I shall refer to later on, which was genuine and fructified in natural growth and prosperity; the second resulted in financial distress. Space and time will not permit my dwelling on this speculative fever, the effects of which rested like a pall over the city for years. This speculative mania of 1816 gave birth to a town, laid off on paper, called *"Sydney."* Another speculator laid off a town on "Navy Hill," and proposed to erect a monument there to commemorate the exploits of our sailors in the war of 1812. Both of these *"towns"* have disappeared from the map, but any one taking a ride in the West End will see a repetition, a reduplication and a magnification of the same speculative fever that occurred

nearly a century ago. History sometimes repeats itself and we perpetrate the same follies that our ancestors were guilty of.

Screamersville exists no more, although once a separate village. It is said to owe its musical name to the sonorous voices of its inhabitants. Whether the "Screamers" were chiefly women, tradition does not say; neither is it of record whether that instrument, "the Ducking Stool," sanctioned by ancient Virginia law, was brought into requisition to silence their voices.

It is said of ancient Troy, *Fuit Ilium,* and so it may be said of *Scuffle Town.* Just where this borrough was I am unable to say, but while its site is undeterminable, the origin of its name is ascertainable. It is said the original settler kept a tavern there, with the anciently used sign of a globe, the head of the proprietor protruding at the north and his feet at the South pole, with the legend, "Help a *scuffler* through the world."

Oregon Hill, now in the midst of our city, was so called, it is supposed, from its then remote situation from the city at the time it was christened.

When I was a boy, the extreme part of the East

End of Church Hill had a village known as *Shed Town,* which was quite an old settlement. Some historical investigators assert the true name was *Shad Town,* owing to the fact that it was originally founded by fishermen who engaged chiefly in shad fishing, when that delicious, oviparous animal was more plentiful than of late years. It is said the first settlers of this village had their own peculiar vernacular and indulged in "Billingsgate" of a decidedly fishy flavor, but since their amalgamation with the city proper, this has disappeared and no one can tell a *Shed Town* or *Shad Town* citizen from another.

Church Hill was so called from the fact that the only church in the city was built on this eminence.

Union Hill was of later birth and was separated from its sister, Church Hill, by immense gullies; when these were spanned or united by bridges and connected by streets, it took the name of *Union Hill.*

Gamble's Hill was named for Colonel Gamble who lived there.

Libby Hill was so called because it was the residence of Captain Libby.

Council Chamber Hill received its name owing to

the fact that the City Fathers or Council met there before the City Hall was built.

Although embraced in the city, *Bacon's Quarter* still retains its individuality of designation. This settlement was named for the great rebel, who owned it and camped there over two hundred years ago.

Also we had *Butcher Town,* which requires no explanation; its odors when I was a boy, told its own tale.

At a greater distance we had *Marion Hill.* This beautiful hill below Powhatan's old residence, was laid out as a town. A large building for an academy was erected on its summit and several handsome residences, but only one house now crowns its crest.

At a still greater distance we have *Darby Town,* but the Darbys and Enroughtys are names strangely synonymous and interchangeable, they answer to both cognomens. The truth is if we were to include all the *Hills* in and around the city, Rome would in street parlance not "be in it." Her Seven Hills, Capitoline, Palatine, Aventine, Caelian, Viminal, Esquiline and Quirinal do not compare in heighth, symmetry or scenic beauty with our hills, nor does "Father Tiber" equal the noble James in depth,

width or volume of water. In addition to the *Hills* already named we might add, *Chestnut, Chelsea, Liggon's, Sheep Hill,* where that useful animal once browsed in peace and plenty; *Crow Hill,* upon which grew some tall trees in which the corvus nightly roosted and daily watched and warned their predatory brethren marauding on the adjacent fields.

Then there was *Goat Hill,* upon which this ruminant, after indulging in tin cans and other delectable garbage, retired to escape the pelting of the boys.

Richmond, to gratify the greed of a few land owners and real estate agents and to satisfy the ambitious pride of being known as "Greater Richmond," and to increase her numerical strength and importance, has, like a mighty octopus, reached out her tentacles and grasped Manchester (first known as Rocky Ridge), but she has not yet extended her limits to include *Marion Hill* and *Darby Town.* If she is ever able to assimilate and digest what she has swallowed, without bankruptcy, it will be a marvel. The *hills,* the *lots,* the choice *views,* the *parks,* the *heights,* the *avenues,* staked, plotted and laid off in and around Richmond at present would accommodate millions. Should New York be en-

gulfed by a tidal wave, San Francisco destroyed by earthquake, Chicago swept away by fire, the inhabitants of each and all could find homes with us. "Monument Avenue," as extended and re-extended and as it is proposed to be re-re-extended, at the cost of taxpayers and for the benefit of interested individuals, would furnish homes for no inconsiderable numbers.

Descending the hills in ancient times the people living on the borders of the creek or in that neighborhood, were called the "Creek Nation" and the "Shockoes." The boys of these people used to wage rock battles with the Butcher Town Cats. The Church Hill Rats and the Union Hill Cats were generally allies and fought the Rocketts boys from the heights of Chimborazo and Libby Hill. Our main reliance was a long-legged youth named Booth; he was to us what David was to his people when pitted against the Philistines. I remember he wore a long-tail overcoat, in the pockets of which he carried his ammunition, consisting of the implements employed by David when he slew Goliah, the giant of Gath. Booth was a host within himself; he was fearless and aggressive; he believed like Caesar in carrying the war into the enemy's country, and not

in the Fabian or do-nothing policy. He would lead his army across the bridges and ravines into the very citadel of the enemy and when he lead, victory generally perched on our banners. I have seen many a skull cracked, many a bloody nose and bruised limb in these contests. Slings were always the principal weapon, but at close quarters they were laid aside and the rocks were discharged by hand. In a few instances I have known shot-guns loaded with dry peas to be used, but the employment of this dangerous weapon was considered unchivalric and was frowned upon.

The Capitol was removed from Williamsburg in 1779 and in 1789 Richmond contained only 300 houses. As late as 1810 there was only one house in the city over four stories high, this was situated on "Eagle Square" and known as the "Harris Building." What would our grandparents say if they could rise up and behold our "skyscrapers" of the present day?

Some years ago, in the archives of the city, there was found a curious old document, containing a full list of all of the white people living in the city in 1790. This is the first *City Directory* (?) that was ever published of Richmond. At that period the

city contained 563 whites, 449 slaves and 50 free negroes; a total of 1,062. Of the 563 whites, 171 were men twenty-one years old and over, the remainder were women and children. The ages and occupations of most of the heads of families, the time of residence of each white inhabitant, the taxable slaves, cattle, horses, mules, etc., is given. The city at that time was divided into four "wardships." Number one was "Rocketts," number two Church Hill, number three the middle of the city along Shockoe Creek, and number four the western section, extending to about where First Street now is. The great preponderance of young people is remarkable; but seven persons are listed as being 60 and over, and the oldest of these is a woman of 97; the next to her is another woman 67.

According to this list, James Buchanan, the brother of the "Parson" of pleasant memory, 45 years old, a merchant, was the oldest inhabitant, having been here 25 years; John McKeand, 40 years old, who had been here nearly 20 years was next; Dr. James Currie, 25 years old, was the next, having been here 12 years, and Richard Hogg, 37 years old,

Tavern Keeper, had been here 11 years. The list indicates that no adult then living here was born here.

It is quite evident that at this time Richmond was enjoying her *first boom,* for the record states that twenty-four families had been residents less than two months and some only three weeks. The occupations of the inhabitants show that it was an industrious little community, divided as follows: Merchants, 35; apprentices, 13; shoemakers and wagoners each, 7; tailors, 6; State officials (including Governor Harrison), barbers and typers and printers each, 5; carpenters, chairmakers, doctors, joiners, saddlers, tanners and tavern keepers each, 4; blacksmiths, coopers, laborers and silversmiths each, 3; bar-keepers, mantua makers, ordinary keepers, planters, potters and ship carpenters each, 2; and attorney, boarding house, butcher, cabinet maker, *chymist,* clerk, commissary, flour inspector, gardiner, journeyman, jailor, mason, nailer, *no business,* peddler, rope maker, school master, school mistress, *sempstress,* shop keeper, *sippling,* storekeeper, washer, watchmaker and waterman, one each. It speaks well for the embryo city when we find only one attorney in the list. It also appears to have been a healthy community as there

were only four physicians, one of whom was Dr. Foushee, who was the first mayor of the city, and for whom one of our streets was named.

In the year 1800 the population of Richmond was only 5,300, including blacks and whites and yet there were only ten or twelve physicians, one to about every 500 inhabitants. At present, owing to the vast increase in the number of hospitals, which, of course, must be filled, and the timely discovery of appendicitis, there is probably one to every 100. There seems to have been *one gentlemen,* as the list bears the name of one individual with *"no business."* I was very much puzzled at the occupation of one of our early citizens—*sippling.* There is no significance attached to the word to us and I am inclined to think like Othello's occupation, "it is gone." The word is now obsolete, but upon investigation I discovered the word "sipple," to sip frequently, to tipple. Now I imagine that about this time the delightful compound known as the *Virginia Mint Julep* had just been introduced into this Arcadian community and the people were so pleased with the beveridge that they employed this individual to make their juleps, or it may have been he was so pleased with the delicious decoc-

tion that he was given the soubriquet of sippling. Smollett in his Roderick Randon applies the word to coffee, "inasmuch," says he, "as people do not drink but sip that liquor." Sir Walter Scott in his Antiquary makes sippling and tippling synonymous. Every one knows that a mint julep is sipped and not drunk. This *sippling* may have been what is now known in mercantile nomenclature as "taster," one who samples, tests or tastes the quality of liquors, teas, etc. As there were at that time in the city 35 merchants, 2 bar-keepers, 4 tavern keepers and 2 ordinary keepers, a sippler or taster may have found occupation. It seems he prospered at his vocation for at the age of thirty, he had a wife and seven children, according to the record.

The oldest public house in the city in 1790 was "The Bird in the Hand" kept by old man Burgess and his wife. It still stands and is on Main Street between Twenty-second and Twenty-third. It is now a butcher shop and known as number 2210.

The first tavern was the City Hotel, built about 1742, and stood on Main Street opposite the Union Hotel. The latter was afterward called the United States Hotel and for a number of years was used as

the Methodist Mission, but at this writing the old landmark is being pulled down. The City Hotel was kept by Gabriel Galt (from whom the land was purchased upon which Mason's Hall now stands) and was extensively patronized by the convention that assembled in St. John's Church in 1775, when Henry made his famous Liberty Speech, and was no doubt the source of much of the fiery eloquence of that body's members. Later on another tavern "The Rising Sun" stood on Fourteenth Street near Pearl, and was kept by a German, Casper Fleisher. It was frequented largely by the members of the Legislature when the Capitol was on Pearl or Fourteenth Street. Fleisher died in 1811 and was buried in St. John's Churchyard. Bowler's Ordinary stood near the City Hotel. The Eagle Hotel, on the south side of Main Street between Twelfth and Thirteenth, built some years later (1798) became the chief hotel of the city. The "Old Swan Tavern," on Broad Street, was in its day a great political resort.

Richmond was divided by Shockoe Creek. After the death of Bacon, Adams and Byrd were the principal property owners. Adams owned pretty much all the land east, and Byrd that west of the creek. On

the high hill, Twenty-first and Franklin Streets, stands the old Adams Mansion, now the Monte Maria Academy, where the Adams family lived in the old days.

In those days the creek on Main Street was crossed by a bridge that was raised for the passage of vessels that came in the creek and discharged their cargoes at Shockoe warehouse. I have in my possession a B-L dated 1737-38, signed by my great, great, great grandfather, Captain Henry Talman, who was a sea captain, to discharge a cargo from Bristol at Shockoe warehouse on James River. A portion of the cargo was consigned to William Cabell; the name of the ship was the "Vigo." Some years ago in rebuilding the house, built on the wall of Shockoe Creek, 1545 East Main Street, the rings that vessels were tied to were found in the foundation stone. In 1792, the only way of reaching Broad Street from Main, was almost as difficult a task as the ascent of a small mountain. Thirteenth or Governor Street was at the same base as now, but the present heighth of the Governor's grounds, on that street, shows what its ascent was. The only other route was across the Capitol Square, diagonally from Eleventh to Tenth Streets,

near where St. Paul's Church now stands. This road as well as the other, was usually washed into gullies by every hard rain and the stiff red clay sometimes formed almost a close mass between the spokes of the wheels.

As early as in 1788 the worthies of Richmond formed among themselves the "Amicable Society" with the benevolent object of relieving all strangers and wayfarers in distress. The best citizens were members of this society. The first president was Anthony Singleton, the first vice-president was Alex. Montgomery, the first secretary was Charles Hopkins, and the first treasurer was Alex. Buchanan. The Rev. John Buchanan was president for many years. This society existed for sixty-seven years and during that period there was never a defaulting officer. In 1841, when the stock held by the society was about $9,000 it made a donation of more than half (in fifty shares of bank stock) to the *Female Humane Association* of Richmond. On the formation of the Male Orphan Asylum in 1851, the Amicable Society made a donation of $1,000.

I shall here insert the names of those whose names appear in the list of 1790 and were members of

Chapter No. 3, because it is an evidence of their social status. There were other members, but as the society was limited in membership to sixty, it can be seen the names given constituted a majority; of course not all of these were members at one and the same time. There was another society called the "Quoit" or "Barbecue Club," which met at *Buchanan's Spring* under oaks of original growth, this was composed chiefly of the members of the Amicable Society.

Ambler, Jocquilin	Adams, Dr. John
Briggs, John H.	
Cunliffe, John	Cringan, Dr. John
Darmsdadtt, Joseph	Dalzel, James
Foushee, Dr. William	Foster, John
Galt, William	Gilliatt, Thomas
Gordon, Robert	Groves, John
Hay, William	Heth, William
Hay, Charles	Henning, William W.
Higbee, Joseph	Harvie, Col. John
Jacobs, Solomon	
Kemp, James	
Leiper, Dr. Andrew	

Marshall, Judge John Mitchell, William

Nicholson, George

Pickett, George

Strange, James

Yuille, Alex.

As a further evidence of the social status of those named, I shall give the names of those who were *Vestrymen* of St. John's Church:

Ambler, Jocquilin.....1785-1789
Adams, Dr. John.....1807-1821
Adams, Samuel.....1816-1820
Barrett, John.....1789-1807
Dove, Dr. John.....1820-1829
Foushee, Dr. William.....1785-1795
Foster, John.....1816-1820
Harvie, Col. John.....1789-1795
Hague, John.....1793-1795
Hay, William.....1807-1812
McRoberts, Alex. 1789-1795
Mitchell, William, Jr. 1825-1828
Myers, Joseph A. 1817-1828
Nicholson, Thomas.....1789-1795
Selden, Miles, Jr. 1785-1789
Scherer, Samuel.....1793-1795
Turner, Anthony.....1816-1820
Warrock, John.....1816-1820

The following notes of marriages may be of interest from the records of St. John's:

1788—Allyan, Robert, to Patsy Spier.
1825—Adams, Richard, to Mary Selden.
1787—Bryan, John, to Agnes Cocke.
1787—Crouch, Richard, to Mary Galt.
1789—Cunliffe, John, to Easter Hughes.
1789—Gilliatt, Thomas, to Mary Scott.
1825—Galt, William, to Rosenna Dixon.
1787—Lennox, John, to Lucy Campbell.
1786—Martin, John, to Bessy Russell.
1787—Mann, William, to Miss Hutchins.
1789—Pickett, George, to Margaret Flint.
1786—Price, John W., to Nancy Kinnon.
1786—Roberts, Charles, to Sarah Campbell.
1789—Vaudeville, Marks, to Susanna Lewis.
1785—Webb, Foster, to Miss Cocke.
1791—Whillin, Richard, to Rebecca Goodwin.
1791—Wood, Basil, to Peggy Richardson.

Tombstones in St. John's Churchyard:

John Beale,
Dr. James Currie,
Dr. John Dove,
Joseph Danforth,
John Dixon,
Jacob Ege,
John Foster,
Caspar Fleisher,
George Fletcher,
John Hague,
Reubin Johnson,
John A. Myers,
William Mitchell,
John McCredie,
William McKenzie,
Thomas Nicholson.

In 1780, the first Blue Lodge was organized in Richmond, and was known as Lodge No. 13. Richmond Royal Arch Chapter, No. 3, was organized in 1792. It is remarkable to find so many Masons in Richmond. Of the list of inhabitants in 1790, we find the following were members of old No. 3 Chapter.

Henry Anderson, by occupation a mason. He was a member of No. 10, also No. 36.

Thomas Boler Adams, son of Richard Adams, the elder who was one of our first merchants, and who was appointed by the Legislature in 1780, with others, to locate the capitol, halls of justice, a house for the governor, a public market, etc. Tradition says, Adams favored the building of the Capitol on Church Hill, and that the failure of the commission or committee to select this location caused ill feeling between some of them and Mr. Adams. Brother Adams was a member of No. 10. The names of the three brothers (Adams) Richard, Samuel and John appear on the list, but they were children in 1790. There are several other names of the same nature.

John Beale, in 1785, was a member of Lodge No. 10, by occupation a merchant. According to Hen-

ning, among eleven trustees he was appointed by Act of the General Assembly, December 16, 1790, to lay off in lots of half acre each, certain land at Sweet Springs, in Botetourt county, the property of William Lewis, and to establish a town named Fontville. John Beale was the father of Dr. James Beale, an accomplished physician who died in 1890. John Beale lived to be quite an old man. He died in his eighty-ninth year in 1837. Both are buried in St. John's Churchyard.

Alexander Buchanan, tanner and currier, was also a member of Lodge No. 10, as well as of our old Chapter. He was the brother of Rev. John Buchanan of blessed memory and also of James Buchanan, merchant. He served as sergeant in the militia from Augusta county in the war of the Revolution, and was one of the trustees appointed by the General Assembly to raise a thousand pounds by lottery for the Amicable Society of Richmond.

Henry Banks, merchant, also a member of No. 10. He had the reputation of being a very litigious man, and on one occasion (says Mordecai), meeting a gentleman of his acquaintance on horseback, he accosted him and remarked casually, "that horse, Mr.

P., is very much like one that I had." "Oh! Mr. Banks," replied Mr. P., at the same time making a movement to dismount, "if you mean to claim the horse, do not bring suit, I will relinquish him rather than go to law."

Jacob Cohen, merchant, was Master of No. 10, 1805-06, High Priest the same period. In 1804, his wife, Hester, was interred in the old Jewish Cemetery on Franklin between Twentieth and Twenty-first streets. His brother, Israel Cohen, was also buried there. When a school boy I have frequently played among these tombs, they were white marble slabs on brick vaults, and are the only remaining graves in this old churchyard, all the others formerly here having been removed to the new Jewish Cemetery near Shockoe Cemetery. (These tombs have recently been vaulted over.)

Adam Craig, clerk of the Hustings Court, his office in 1790 stood at the corner of Grace and Nineteenth Streets. He was also a member of No. 10.

John Clarke, was a cabinet maker. His skill in his line of business was attested by the fact that in 1786 he was paid three pounds by Manchester Lodge No. 14, for making four columns, three rollers and a

ballot-box for the use and ornamentation of the Lodge.

Jacob Ege, a German, occupation silversmith, was quite a prominent Mason. He was present at the first meeting for the purpose of establishing a Royal Arch Chapter in this city, March 12, 1792, and was certainly one of the founders of Richmond Royal Arch Chapter, No. 3. He was a member of No. 13, in 1785, the following year was Senior Deacon of the Grand Lodge of Virginia, was Master No. 19 in 1789-93. While Brother Ege was Master, the handsome chair that now graces the "East" of No. 19, was purchased, and under his rule visiting fees were required, each visitor paying one shilling for the privilege, the proceeds going to the Special Charity Fund. While Master of No. 19, he made this curious ruling. "One black ball having been cast against the petition of an applicant, the brother casting the same was required to make known his reasons to the Master, and he to the Lodge, so that the Lodge might judge of their efficiency." When they were not considered good the applicant was duly elected.

Another extraordinary ruling made by Brother Ege was that, "A Clandestine Mason's application should be entertained," and the result was that he

was "ballotted for, elected and initiated." Notwithstanding these unusual rulings, Brother Ege, at the end of his term, had acquired such a reputation for "uprightness and integrity in the exercise of his official duties," that he was the recipient of the first *Past Master's Jewel,* we have any record of, presented in Richmond. In 1786, he was paid one pound and ten shillings by Manchester Lodge, No. 14, for making the jewels for the three stationed officers. Jacob Ege was the builder of the "old stone house" on Main Street near Nineteenth, which is the oldest house in the city, and was built of the boulders from James River, possibly from the ruins of Fort Charles that stood near the "falls." The lot upon which the house stands was bought from William Byrd in 1736 and the same has been continuously in the family ever since. This house is erroneously advertised as the "Headquarters of Washington," but Washington was not in Richmond at any time during the Revolution.

This old house was anciently used as a tavern and President Monroe, while a young man attending school in Richmond, boarded there. As plain and unpretentious as is this old building, Washington,

Jefferson, Henry, Lee, LaFayette and many other distinguished men have made it a stopping place. It was the fashionable hotel, or as they were called then "tavern" of its day. Samuel Ege, Jacob's brother, flour inspector of the city in 1790, resided in the old stone house during the War of the Revolution. Brother Ege died in 1793 and was buried in St. John's Churchyard.

William Galt, son of *Gabriel Galt,* at the time the "list" of citizens was taken in 1790, was a youth of nineteen. He was later a member of No. 10 and No. 36, and in 1792 was one of the founders of the old Chapter. In 1819 he was one of the directors of the Bank of Virginia.

James Gunn, who was about the same age as young Galt, is named in the list of residents in 1790. He is distinguished as being the only *gentleman* resident, if the absence of any occupation confers that distinction, he being the individual opposite whose name is written "no business." He became a member of No. 10 as well as of our old Chapter.

Charles Hopkins (Stewart & Hopkins, merchants), a member of No. 10 Lodge, and also No. 36, as well

as our old Chapter, was secretary of the Amicable Society.

Charles Hay's occupation is not given, but he was a member of the Amicable Society. No record can be found of his Blue Lodge membership.

Samuel Jones kept a boarding house and was (in 1790) a distinguished member of the Craft. He was Master of No. 10 Lodge 1808-09 and in 1816. Grand Master of Masons in Virginia 1821. High Priest R. R. A. Chapter, No. 3, 1809-11, and Grand H. P. 1818.

Andrew Luper (Dr. Andrew Leiper) was one of the four physicians mentioned in the directory of 1790, and was regarded as a skilled practitioner. His residence was near the corner of Eighteenth and Main Streets. He was a member of No. 10 Lodge. In his office, William Henry Harrison, afterwards President of the United States, began the study of medicine. The doctor was a brother of Thomas Leiper, the great tobacconist, who was once the mayor of Philadelphia. He died in 1798, aged 81 years, and lies buried in St. John's Churchyard.

David Lambert, merchant, member of Lodge No. 10, was (one time) Grand Secretary of the Grand

Lodge of Virginia in 1794, also mayor of the city of Richmond.

Robert Mitchell's occupation is not given. He was a member of No. 10 Lodge.

Alexander Montgomery was a very distinguished Mason in the early history of our city. His occupation was that of a joiner. When manual labor had not been superseded by machinery, the joiner was quite a mechanical artist and his vocation was not only a profitable, but an honorable one. He was Master of Lodge No. 10 in 1785 and again in 1789, Grand Master in 1789 and was present and helped to organize No. 3 Chapter in 1792. He also at one time filled the office of Grand Treasurer of the Grand Lodge of Virginia. In 1788, he was Vice-President of the Amicable Society. In 1790, he was authorized by Act of the General Assembly to raise by lottery $2,000 for the benefit of Nathan Twining.

John McKenna, a Scotch merchant, was a member of No. 19 Lodge.

Alexander McRobert, merchant, was Treasurer of Lodge No. 10 in 1785, and Master in 1786.

George Nicholson, merchant, was a member of No. 10 in 1785, and was once mayor of the city. He

was a member of the Amicable Society in 1789. By Act of General Assembly in 1790, he was authorized to act as trustee to sell the lands of Patrick Coutts, deceased.

The mention of the title, *mayor,* reminds me of the fact that subsequent to Nicholson's term, as mayor of the city, we had a worthy Irish blacksmith, so says Mordecai. He was not learned in the law, but nevertheless was a strict constructionist. On one occasion when applied to by an old woman for a search warrant to recover a turkey stolen from her, he referred to the magistrate's book of forms in which he could find no mention of turkeys, but there was a warrant to search for a stolen cow. After stating to the old lady the legal difficulty, he reflected a while, and thus overcame it. I will give you a warrant for a cow, and if in searching for a cow you find a turkey, you may take possession and bring it and the thief before me." Could Sancho Panza have been *more judicious?*

Thomas Nicholson, printer, was a member of No. 10, and a vestryman of St. John's in 1789-95. In 1792 he was printer for the General Assembly. Died in 1808, aged 58, and is buried in St. John's. His

epitaph on his tombstone bears testimony to his many virtues.

George Pickett, merchant, firm afterwards Pickett & Pollard, was a member of No. 10 Lodge, also of No. 36, and one of our streets was named for him.

Mordecai relates the following anecdote about Mr. Pickett: "A Connecticut Yankee trader came to Richmond with a cargo of Yankee notions, and in addition to the customary medley, he had a few casks of fine Madeira wine. In seeking customers for such commodities, he would, of course, call upon Mr. Pickett. He proffered to him a bargain in apples, onions, fish, etc., at all which, particularly the onions and fish, Mr. Pickett turned up his nose. The trader then mentioned the wine, at which Mr. Pickett rather smacked his lips and was invited, with some connoisseurs, to test its flavor. It proved quite satisfactory and the price was not unreasonable. Mr. Pickett was not dull at bargaining; he told the Yankee that he had no money to lay out in wine, but he had some Western lands on the Ohio, and if they would serve for payment, he would take a few casks. The Yankee demurred at the barter, but would consider it, if Mr. Pickett would take the

"sarce" and other notions, which being disdainfully rejected, the chaffering was closed or rather suspended, for soon after the trader called at Mr. Pickett's counting room in a careless way, and the offer of the land was repeated, and that of the onions, etc., urged as a *sine qua non.* At length the Yankee asked to look at the land warrants and surveys, and from among them selected one or more, which he said contained as much land as he could take. The prices were, after due higgling agreed on; the barter was made and so were the conveyances. After the deeds and the wines had been duly delivered, Mr. Pickett said to "the party of the second part," "Now, my friend, let me give you a piece of advice, don't again buy wild lands unless you have seen them." The Yankee thanked Mr. Pickett for his advice and not being willing to be exceeded in generosity, said, "I will offer you some in return, which is, not *to sell* wild lands until you have seen them." "What do you know about the land," To which the reply was, "I have traded on the Ohio and looked about the country, examined the soil and the advantages of situation, and found out who the owners were of such I liked best. In fact, Mr. Pickett, I came to

Richmond to buy this tract of land from you. It contains water power and other advantages and I would not part with it for five times what it cost me." This land became the site of Marietta. The old Romans had many quaint and trite sayings, in the above instance, *caveat actor,* let the seller beware, would apply.

William Rose, whose occupation is put down on the 1790 list as public jailor, was a member of No. 10, as well as of our old Chapter. His house stood in front of the County Courthouse on lower Main Street, which occupies the site of the old jail, and was called by its occupants *Rose's Jug.*

In Brother Rose's case is exemplified the truth of the old couplet, from Pope:

"Honor and shame from no condition rise;
Act well your part—there all the honor lies."

For while Mr. Rose was the city jailor, Mordecai says: "In his full suit of black, including shorts and hose, which well suited his tall and dignified figure, one would rather suppose that he had charge of a church than of a jail. He was a worthy and

kind-hearted gentleman whose society and that of his family was as highly prized as if he kept a palace instead of a prison." He died in 1817. Mordecai in his "Richmond In By-Gone Days," goes on to say, "I have introduced the worthy Mr. Rose, as the precursor of his son-in-law, under whose rule and ferrule I advanced in Dilworth as far as words of two syllables, and I now beg leave to introduce His Honor the Most Worshipful ....., a very long name for a very short man; but though short in stature Mr. ..... was not a man to be overlooked. He came from some unpronouncable place in Wales, and had served on board a British man-of-war at the siege of Gibraltar by Spain. That was the only datum by which to calculate his age, which he never disclosed and time did not betray in his appearance and gray hairs *could not* betray him, for no locks of any color decorated his expansive bald pate. Tired of naval gunnery in the Old World, he sought "to teach the young idea how to shoot" in the New. What vicissitudes intervened between his avocations as powder-monkey and pedagogue, I cannot say, but in the latter he served many years, acquiring in it both credit and cash. He descended from this

magistraterial bench, to ascend a more lofty one, but of this presently. He kept a bookstore on Pearl or Fourteenth Street. He changed but did not abandon his literary occupations. Instead of *using* school books, he vended them, nor did he contract his sphere within the bounds of spelling books or arithmetics. Literature in general, music and bookbinding came within his scope. City honors awaited him, and by gradual advances, he attained to the office of recorder, which he filled with dignity. He was a patron of the fine arts and more especially of music. He was one of the founders of the *Musical Society* that held its regular concerts at Tanbark Hall," and on these occasions it may be truly said:

"With nose and chin he figured in."

For those features were in him exceedingly prominent, and as like most short men, he held his head exceedingly high, he could not be otherwise than conspicuous among the harmonious band, as was his bass-viol even taller than himself. Mr. ..... was a good and charitable, though not a pious man. Of his deficiency in the latter respect I would hesitate to speak, had he not given the cue, by telling a story on himself. Horsemanship was not his forte,

nor could he be expected to excel in that amongst his other excellences. Very short legs, a sea-faring life and that of a domine, were not favorable to equestrian skill. On one occasion, when in the saddle, his steed got the whip hand of him, and fearing a fatal result, he attempted to offer up a prayer, but the only one he could recollect was the one he had first learned, and he poured forth—

"Now I lay me down to sleep."

I have quoted this delightful narrative because the party referred to by Mordecai was not only Master of No. 19 from 1797-99, but in 1808-09, and again in 1811-1819. He was also Grand Master in 1832. The name of this brother was *William H. Fitzwhylsonn.* He died in 1837.

Thomas Rose, son of William Rose, was also one of the organizers of Chapter No. 3.

George Richardson, silversmith, was also a member of No. 10.

Stephen Tankard's name indicates or is a symbol of his vocation, being that of an ordinary keeper.

John Warrock's name is on the 1790 list and his age at that time is given as 10 years. When he arrived at the proper age, he became a member of

No. 10, was made Master in 1814 and again in 1817, and was High Priest of No. 3 Chapter in 1817-19. During his administration as Master of No. 10, the following unusual resolution was made, entertained and assented to, "that this Lodge do *now adjourn* until its next stated meeting or during the pleasure of the Worshipful Master" Brother Warrock was for many years Treasurer of No. 10, a position he filled with credit to himself and with honor to the fraternity. Owing to advanced age and consequent infirmities, he resigned in 1856. In view of his long and efficient services, March 4, 1856, No. 10 adopted the following resolutions:

"*Resolved,* That the W. M. be requested to procure and present to Worshipful Brother *John Warrock,* a silver goblet with suitable Masonic emblems and inscriptions.

"*Resolved,* That in consideration of the great services rendered this Lodge by Worshipful Brother John Warrock, that his dues be remitted during the remainder of his life.

"*Resolved,* That a copy of this report and resolutions be sent to the Grand Secretary of the Grand Lodge of Virginia."

The goblet alluded to was presented and is still a cherished possession of his family. It bears the following inscription:

"Love's Token."
From
Richmond Lodge, No. 10,
To
Wor. Jno. Warrock, P. M.,
A. D. 1856.

He died in 1858, his obsequies were from St. Paul's Church, the interment being in Hollywood. An appropriation was made by No. 10 for a monument to Brother Warrock.

His son, John Warrock, Jr., and one of his daughters are interred in St. John's.

The writer has in his possession Brother Warrock's "Key to the First Chart of the Masonic Mirror, being a complete Pocket Companion for the use of the Fraternity of Free and Accepted Masons, on the first seven degrees."

J. MAXWELL, Printer,
Phila., 1819.

Brother John Warrock was the publisher of "The Warrock Almanack" that told and professes to tell

now when the sun will shine and when it will rain and snow, if not with absolute accuracy, with almost the degree of certainty as does "Old Probabilities." Previous to Brother Warrock's Almanack, the people of Virginia used "Bannaker's Almanack" which was calculated by Benjamin Bannaker, a negro, who lived in Virginia near the Maryland line.

This closes the list of members of Richmond Royal Arch Chapter, No. 3, whose names are down in the "List" of 1790. I shall now take up the names of those whose names appear on the list, who were Blue Lodge Masons, but not Chapter Masons.

John Brown, clerk of the General Court, was a member of Lodge No. 10, when John Marshall went to Paris, with Pinckney and Gerry, as Envoys Extraordinary to the French Republic. Brown went with them as secretary.

Robert Boyd, a merchant, was a member of No. 10.

John Beckley, the only lawyer in the city directory of 1790, was a Mason and a member of No. 10, mayor of the city and clerk of the House of Delegates.

Richard Bowler, bar-keeper, was a member of No. 10; his place was where the St. Charles stood and where is now the Chesapeake and Ohio Railroad

Station. Mordecai thus describes him, "The landlord was a figure to attract notice as a living model of departed fashions. His tall and burly form arrayed in fair-top boots, buff shorts, scarlet vest, green coat decked with large gilt buttons, a cocked hat, his rubicund face surmounted by a carrot colored wig, to the rear of which hung a long and thick queue, stiffly enwrapped in black ribbon, except a short brush of hair poking out at the lower end to show of what it was formed. This queue oscillated like a pendulum half way down his back, making a section of a circle on his coat. A worthy and kind old gentleman was Major Bowler; he was a fine specimen of the fashion of his day."

Francis Groves, merchant, was a member of No. 10.

Gabriel Galt, the tavern keeper, to whom I have already referred, was a member of No. 10 Lodge in 1785. He died in 1788.

Alexander Nelson, merchant, was also a member of No. 10.

William Prentis, printer, was a member of No. 10.

Fuller Skipwith, occupation not given, age 19 when the list was taken, was a member of No. 10 in 1792,

and doubtless of the distinguished family of that name.

Samuel Sherer, chairmaker, was a member of No. 10, and also a vestryman of St. John's Church in 1793-95.

Foster Webb, State Treasurer, was also a member of No. 10.

James Hayes, occupation not given, was a member of Manchester Lodge, No. 14.

Harry Heth (Henry Heath according to the directory), 18 years old when the list was taken (1790) was the grand nephew of Col. Wm. Heth, who served in the Revolution was collector of Richmond and Petersburg under Washington. He was of the firm of Nicholson, Heth & Co., which concern operated extensive coal mines at Midlothian, Chesterfield county (1810). The other three members of the firm—Andrew Nicholson, Beverly Randolph and Edward J. Diggs—were members of No. 14 Lodge. The two latter (Beverly Randolph and Ed. J. Diggs) were members of No. 3 Chapter. Heth died in 1825 and is buried in St. John's, his tombstone testifies to his many Christian virtues.

David Ross, a Scotch merchant, owner of a mill near Haxall's Mills, was a member of No. 36.

William Thompson, occupation not given, was a member of No. 36.

It is proper to state that at the time the list of 1790 was made and at the date of the organization of the Chapter in 1792, that there were many Masons living in the county near the city. Edmund Randolph, who was Grand Master in 1786-87, Governor of Virginia in 1788, and for many years a member of the vestry of St. John's Church and one of its wardens; Leighton Wood, Grand Secretary of the Grand Lodge; William Waddill, first Master No. 19; John McCall, Master No. 10 in 1787, and an eminent lawyer; Col. Edward Carrington, a distinguished Revolutionary soldier, buried in St. John's Churchyard; Rev. John Buchanan, who was a member of No. 10 in 1785, and was chaplain of the same in 1787, and on whose death, in 1823, the Lodge room, in his memory, was put in mourning for sixty days. His funeral sermon was preached by Rev. Wm. H. Hart, of St. John's. "Parson" Buchanan as he was always lovingly called was rector of St. John's from June 7, 1785, to December 19, 1822, when he re-

signed and was succeeded by his assistant, Rev. Wm. H. Hart. The good parson lived on his farm (Belville) near the city; "Buchanan's Spring" contained six hundred acres and embraced the territory now covered by Richmond College, the Richmond, Fredericksburg and Potomac Railroad Depot, the large breweries and other buildings.

Mordecai has this to say of

"Two Parsons and Ne'er a Church.

"Behold! how good and pleasant it is for brethren to dwell together in unity."

It is a remarkable fact that Richmond was without a church of any denomination in the early part of the nineteenth century, and previously, except the venerable old Parish Church of St. John's, on Church Hill, where religious service was performed before the Revolution and where the Virginia Convention of 1775 assembled. This use of the old church by the Apostles of Liberty, was not considered a desecration, except by those who advocated a union of church and State and adored monarchy in the infallible George *III.* The only other building erected for religious worship, at the time adverted to, was the Quaker Meeting House, yet standing on Cary and Nineteenth

Streets (1855), but in rather a dilapidated condition; the members of that society, once numerous, being much diminished. Other religious denominations had occasional places of worship only—mere barns—for occasional preachers, where no regular weekly service was performed. But this lack of churches gave rise to a beautiful illustration of Christian love and union. The population of Church Hill was then very sparse, consisting of only a few families, and the distance to the church from that part of the city where it was comparatively dense was too great for worshippers to attend, especially in the then condition of the unpaved streets. The hall of the House of Delegates was the only apartment in the city sufficiently spacious for a place of worship and to this purpose it was devoted on the Sabbath.

The next church in Richmond was built by the Methodists at the corner of Nineteenth and Franklin Streets. This building was burned and Grant's tobacco factory was erected on the site.

There were but two ministers and they of different denominations, each with a congregation, and only one hall for worship. Parson Buchanan was an

Episcopalian, Parson Blair a Presbyterian. Which one should claim the pulpit? He who had the largest congregation or he who had most influence with the Executive and Legislature? The two parsons did not test the question. The fraternal appellation, which each gave for the other, was based on brotherly love.

On each alternate Sunday the one and the other occupied the movable pulpit, which disappeared on week days, and such was the spirit of tolerance and liberality which the example of the pastors had inspired into their congregations, that the same individuals formed a large portion of the worshippers on every Sabbath.

These two clergymen were beloved throughout the community for their many virtues. They were not ascetics and liked to see their flocks gay and happy, and to promote and to partake of such feelings within proper bounds. Each possessed a fund of wit and was liberal in expending it. The humorous poetical talent of Mr. Blair caused many a smile to be wreathed.

Let us hear what Colonel Munford has to say of it and the "Two Parsons" at the "Dinner of the

Light Infantry Blues." Our two parsons at one of these dinners were seated on the right and left of the captain, and the other guests immediately around them, the company falling in pell-mell. Here after appetites had been appeased, Captain Murphy rose from his seat and said as usual, "Blues, the Committee has prepared a set of regular toasts in honor of the day, but desirous of welcoming our guests before announcing these, they have requested me to give this toast, I give you the Rev. John D. Blair and the Rev. John Buchanan, recruiting officers, for a holy army. The bounty they offer for devoted services is a blissful future, without money and without price."

This toast was received with boisterous applause, and with one voice they called for Parson Blair. He instantly rose and said, "Gentlemen of the Blues, I glory in being a recruiting officer for a holy army; the emblem on our flag is *Peace;* in the language of the heavenly host at the birth of the Master Himself, I will say to the tumultuous waves of strife and sin, 'Peace, be still.'" This toast was received evidently with reverence, but it was responded to by rising and giving three cheers with a will. Then before seat-

ing themselves, they vociferously called for Parson Buchanan. He seemed to be thinking for a moment, then raising his face with a beautiful smile, rose and said, "Blues, you know the perfect concord that exists between Brother Blair and myself, and yet on this occasion we are apparently sundered. He is for peace and I am for war." And he paused to give them time to think of the difference. "Yes, I give you war." And his voice rang out clear as the mellow tones of a deep-toned bell, "Uncompromising war against the devil and his host of sin and iniquity."

He resumed his seat amidst roars of laughter, for the surprise was complete and the turn he gave to their expectations was extremely felicitous. They gave three times three and a tiger, and the bugles sounded a few animating, war-inspiring notes.

Such were the men we are commending, and such their opportunities for doing good. Think you the men of this company did not remember these toasts? Think you they did not speak of the sentiments to their friends? Think you they were not restrained from indulging too fully in the bowl by the reverence they felt for these two good men?

It is related that on one occasion a brother Scot

came to be married and the ceremony proceeded until the parson came to the part of it where the bridegroom takes his bride for better or for worse, etc. "Stap, Johnny Buchanan, stap," said Sawny, "I'll take her fer better and noo fer warse."

The Parson's Duel.

One of the brightest yet saddest reminiscences in "The Two Parsons" is entitled, Duel-Parson Buchanan and Colonel Tatham, whose tragic death we have recorded. Amongst his vagaries, the Colonel believed that he possessed the advowsom of several churches, by virtue of his fancied nobility, with power to induct a poor parson into the corporeal possession of the church, or grant him investiture of the temporal part of the benefice. Having introduced himself to the parson, he proposed to lift the good man up and out of his parsonage, and make him a great Lord-Bishop. The conversation went on pleasantly enough until a word or two of the parson so roused the anger of the madman as to lead him to issue a challenge to mortal combat. This terrible missive was immediately put into the hands of Col. Grenville Orville, of his Majesty's Light Dragoons, who

bore it to the offender and demanded a meeting. It is needless to say, the affair terminated with an apology to the parson by Colonel Orville, who had discovered meanwhile the monomania of his principle. The two parsons who had lived so long in love and harmony were not long separated; they died within a few days of each other. Parson Buchanan died December 9, 1822; Parson Blair, January 15, 1823. The whole community mourned their departure. Rev. John Buchanan was buried beneath the chancel, to the right of the communion table, of St. John's Church. Among the obituaries, which appeared at the time in the secular press of Richmond, were such tributes as these, "He was faithful to the duties of a minister and a man." "One who left few equals and no superior." "One whose loss is literally irreparable." "So good, so humane and so benevolent a man; always happy, always cheerful, always loving and beloved. He was the very soul of his companions."

Mrs. Lydia H. Hart (wife of Rev. Wm. H. Hart, his assistant and successor at St. John's) on December 28, 1822, wrote:

"Along the church-way path I saw him borne;

* * * * * * *
* * * * * * *

Beneath the altar had the grave been made;
And there with solemn awe and reverence due,
His dear remains were laid."

The following also lived in the adjoining country and participated in the establishment of our Chapter in 1792:

John K. Read, who was the first High Priest of the Chapter in 1792, and again in 1794. He was Deputy Grand Master of the Grand Lodge of Virginia in 1790 and Master of No. 19 Lodge in 1793-95.

John Dixon was printer to the Commonwealth and Master of No. 19 in 1796-97. A monument to his wife is in St. John's Churchyard. Dr. Little says he and Alex Perdie were at one time editors of the Virginia Gazette at Williamsburg, Va.

Joseph Darmsdadtt, who, though a resident of Richmond in 1790, was not on the list because he had not at that time been naturalized. He was elected the second High Priest of No. 3 Chapter in 1792-93. In 1789 he was elected member of the

Amicable Society. Mordecai in his charming little book, "Richmond in By-Gone Days," says, "Darmsdadtt was a fat old Dutch humorist, who lived at the corner opposite the old market on Main Street, where he conducted a successful grocery business. He was a Hessian and came to this country as a sutler, with the troops that were sold by their prince, at so much per head, to fight with the English against the Americans in the Revolutionary War." Some time after the close of the war Brother Darmsdadtt renounced his foreign allegiance and became an American citizen. He dealt largely with the Germans who lived in the valley beyond the Blue Ridge, who brought their products of the dairy, mill, forest and chase in their wagons, there being no railroads in those days to that section of Virginia. Speaking their language, he soon built up a paying business. He was not only popular with the country people, but his social disposition brought him in contact with the best people of the embryo city. He kept a pot of steaming coffee before his fireplace as a daily entertainment for his friends and customers. In those days all of our citizens went early to market, with their market baskets on their arms. This pot of

coffee was prepared by himself and judges, lawyers, physicians and brother merchants went daily to partake of the same, and the daily news, public affairs and social events were discussed from this old coffee house. Its proprietor retained it and its customers until his death, some thirty or forty years. As an evidence of Brother Darmsdadtt's liberal spirit, when a suit filed by the contractor in 1788 to sell the old hall on Franklin Street for the payments due and unpaid, he advanced the full sum, over $1,200, and the suit was dismissed. He was Master of No. 10 in 1791-93 and again in 1795, and Grand Treasurer of the Grand Lodge.

William W. Henning, compiler of Hennings' Statues, from whence the Antiquary and Genealogist has been able to exhume such rich finds was for many years clerk of one of our courts. He was High Priest of our old Chapter 1805-06, 1807-08 and 1811-12, Grand Master in 1805 and Grand High Priest in 1810.

Dr. John Dove for many years Grand Secretary of the Grand Lodge of Virginia, was Master of No. 19 1820-21, again in 1834-36 and again 1847-48, High Priest 1819-22 and 1833 to 1839. He was born in

1792 and died 1876. He was much beloved by the Craft, both for his skill as a physician and for kindly traits of character. He was the author of the Virginia Text-Book containing a History of the Masonic Grand Lodges with a Digest of the Laws, with the proceedings from the organization of the Grand Lodge in 1778 to 1822 and other writings. Dr. Dove married a daughter of Jacob Ege. He and his wife are buried in St. John's.

James Evans was High Priest 1843-45, Master No. 19 1841-44 and Grand Master 1850. He under the auspices of No. 19 A. F. and A. M. in 1842 laid the corner-stone of that noble charity, The Female Orphan Asylum of Richmond. The Grand Lodge was represented on this occasion by Most Worshipful Past Grand Master, Robert G. Scott. Brother Evans was Grand High Priest 1857.

Joseph A. Myers was High Priest 1830-33, Master of No. 19 1830-32. Under his administration James Monroe, late President of the United States was buried in 1831. He was clerk of the old market. He died in 1834 and his remains rest in St. John's Churchyard.

William B. Isaacs was High Priest 1849-51 and

Master of No. 19, 1850, 1853. For many years he was Grand Secretary of the Grand Lodge, succeeding his father-in-law (Dr. John Dove) in that position.

Alfred S. Lee was High Priest 1860-63, Master Henrico Union, No. 130, 1857-58, 1860-62, and was Grand High Priest in 1875. Brother Lee is the oldest surviving member of No. 130 and the oldest Chapter Mason in Virginia.

As it would make this volume too large and as the remainder of our High Priests are well known to the Fraternity, I shall not note any more, but will make brief mention of a few of the companions. The same names appear in several Lodge Memberships, this is owing in some instances to change of membership, in others to the merging of Lodges.

John H. Briggs, one of the early members of our Chapter, was authoried by Act of General Assembly, as one of five gentlemen, to raise by way of lottery, five hundred pounds for the building of Mason's Hall.

Cornelious Buck was authorized by Act of General Assembly 1802 as one of seven to open books for subscription of $40,000 to establish a turnpike between the town of Manchester and Falling Creek, on the Buckingham Road. He was a charter member and



COMPANION GEO. F. KEESEE,
Secretary



one of first Masters of Manchester Lodge, No. 14 (elected 1786), James Lyle was the first Master. Brother Buck was Grand Secretary of the Grand Lodge 1792-93. He was a prominent merchant of Manchester of the firm of Buck & Craig and lived at Buck Hill.

James Byrne was Grand Master in 1803 and one of eleven gentlemen appointed by the General Assembly in 1804 to raise by way of lottery or lotteries $5,000 for the benefit of Petersburg Academy. By an Act of the General Assembly in 1808 he was appointed to act as commissioner to view the way for a navigable canal from Roanoke to Appomattox.

Archibald Campbell was a member of No. 14, 1792-95. He was a brother of the poet and for many years a resident of Richmond; first as a merchant, afterwards as a secretary to an insurance company.

Dr. Crenin (Dr. John Cringan) was an esteemed physician and a member of the famous Amicable Society in 1789. He died in 1801 and a monument to the memory of him and his wife is in St. John's.

Julius B. Dandridge was authorized by Act of General Assembly in 1791 as one of five gentlemen

to carry on a lottery for raising four thousand pounds to enable William Tatham to complete certain geographical work.

Joseph Danforth was for many years keeper of the Capitol Building and was the father of the late Col. John B. Danforth. He is buried in St. John's.

John Fleming served in the Navy of the Commonwealth during the Revolution as is attested by Act of General Assembly in 1792 to issue a certificate, with warrants for the interest due thereon, due him for services.

Thomas Gilliatt, for decades at the beginning of the nineteenth century was a prominent exporter of tobacco from Richmond. He was of the family of the great bankers of that name of London. Mrs. Gilliatt is buried in St. John's. He was a member of the Amicable Society in 1791.

John Groves was authorized by Act of General Assembly 1790, with other gentlemen to raise a lottery to secure 2,000 pounds for the benefit of Nathaniel Twining. He was one of the organizers of the Amicable Society. He was Master of No. 10 1786, and again in 1789.

Robert Goode, by Act of General Assembly 1791,

was authorized as one of eight gentlemen to raise, by way of lottery, 600 pounds for the purpose of erecting a church in the town of Manchester, county of Chesterfield, for use of the members of the Protestant Episcopal Society. It is evident that this scheme did not succeed, for as late as in 1836, so says my friend and brother, Benj. P. Owen, "there was only one church in Manchester, and this was the old Plank Church (Methodist Meeting House), which stood on the west corner of Tenth and Perry Streets." There was at this time only one building for religious services in Richmond, except St. John's, and that was the Quaker Meeting House, on Nineteenth Street near Cary. In 1780 he (Robert Goode) was appointed by Act of Assembly with Thomas Jefferson, Archibald Cary, Robert Carter Nicholas, Richard Adams, Ed. Randolph, Turner Southall, James Buchanan and Samuel Du Val to locate the capitol, halls of justice, etc.

He was also trustee of the towns of Warwick and Manchester.

Ichabod Hunter was appointed, by the General Assembly 1798, inspector of tobacco on his lands in Buckingham county.

James Henderson was appointed, by General Assembly 1798, to sell the glebe lands in Nottoway county, and apply the proceeds to the benefit of the poor. He was Master No. 14, 1804, again in 1817; was Grand Secretary of the Grand Lodge 1792-93. Died 1829.

Joseph Higbee appointed, by General Assembly 1790, as one of seven gentlemen, trustees to raise by lottery one thousand pounds for the Amicable Society, of which he was a member.

John Van Kautzman, Tyler of No. 19 and also of the Grand Lodge of Virginia, was another "Dutchman" and probably came over with Joseph Darmsdadtt. He had the honor of being distinguished with the following resolution, "Resolved, That the Grand Treasurer present our meritorious Brother John Van Kautzman of Lodge No. 19, Grand Tyler of this Lodge, *a full suit of black clothes and a cocked hat, in testimony of the sincere affection and respect with which his faithful and valuable services have inspired this Lodge.*"

John McCredie, a native of Scotland, a merchant of Richmond, on occasion of an alarm of fire, was hastening across the Capitol Square, when he was

hailed by the sentry. He either did not hear, or did not heed and was most unwarrantably shot dead by the sentry. He was buried at St. John's 1807. His wife also rests in the same place.

William McKenzie, by Act of General Assembly 1787, was appointed one of the commissioners for the Dismal Swamp Canal Company.

John Mayo, of the distinguished family of that name, was the builder of the famous Mayo Bridge, connecting Richmond with Manchester. He died 1818 and is buried in the old Mayo family burying ground at Powhatan, near Richmond. For many years he represented Henrico county in the General Assembly and was by that body elected a member of the Council of State. One of his daughters married General Winfield Scott. His summer residence was on Council Chamber Hill. His county residence was the Hermitage and afterwards Belleville. He was authorized to build his bridge across the James in 1785.

John Marshall, the distinguished jurist, was a member of our old Chapter; he was also a member of the Amicable Society. He was an enthusiastic

Mason; was Grand Master in 1793, and a member of R. R. Lodge, No. 19.

The judge was a member of the celebrated "Barbecue Club," which met for sixty years at *Buchanan's Spring,* under the oaks of original growth. Quoits was the game and toddy, punch and mint juleps, the beveridges, to wash down a plain substantial dinner, without wines or desert. "Among the most skillful in throwing the discus, as he was in discussion, was Judge Marshall, even in advanced years, and it delighted his competitors as much as himself to see him "ring the meg." The brother parsons, Buchanan and Blair, of sainted memory, were honorary members of the club. Such were the civic virtues of Judge Marshall and the prominence given by virtue of the office of Chief Justice of the United States that it is not generally known that he was a Revolutionary soldier at the age of nineteen; he served as lieutenant and afterwards as captain at Brandywine, Germantown, Monmouth and Lexington. He was also at Valley Forge during the terrible winter the patriots suffered such privation. His manners had been formed in camp; his habits were convivial and he was careless and indifferent in his deportment

and dress. It is thought by his friends that he was doubtless saved from his amiable temper and social proclivities by his wife, who was the guardian angel of his early life, and with whom he had lived happily for fifty-three years.

Wilson Cary Nicholas was authorized, by Act of Assembly 1789, to establish a tobacco warehouse on his land, at the mouth of Ballenger's Creek, in Albemarle county.

Samuel McCraw was quite a prominent lawyer of his day. Some of his family was buried at St. John's.

Alexander McRoberts was appointed, by General Assembly in 1790, as trustee of the estate of Patrick Coutts, deceased, whose lands were escheated to the Commonwealth. When Mayo's bridge was built the Couttses ran a ferry between Richmond and Manchester, just below the end of Mayo's bridge. Brother McRoberts was Grand Treasurer of the Grand Lodge at one time.

Samuel Pleasants was printer to the Commonwealth 1814. In religion he was a member of the Society of Friends or Quakers. He was the printer and publisher of the first newspaper published in

Richmond, "The Virginia Argus," from 1803 until his death in 1815. He became quite a wealthy man and owned "Cedar Grove," next to Chimborazo Park. It contained twenty-five acres and is now included within the limits of "Greater Richmond." The letters written by Wirt, under the mask of *"A British Spy,"* were first published in the Argus and created quite a sensation. The next oldest newspaper published in Richmond was, "The Virginia Gazette," edited and published by Augustine Davis.

John Potts was appointed a commissioner, by Act of General Assembly 1795, to obtain subscriptions for a toll road from the falls of the Potomac to Alexandria.

Nathaniel W. Price was Deputy Grand Master 1797; Master No. 10 in 1794-97; also Grand Secretary of the Grand Lodge.

William Price was one of the first purchasers of a lot in Rutherford's addition to Richmond. He was authorized, by Act of General Assembly, to build a tobacco warehouse in Westmoreland county.

David Robertson was Grand High Priest 1816-17, Grand Master 1805 and 1807. He was appointed by Act of General Assembly 1785, as one of the trustees

for the Botetourt Seminary at Fincastle, Botetourt county, Va.

Miles Selden, doubtless, *Miles Selden, Jr.,* the son of Rev. Miles Selden, so long rector of St. John's, represented Henrico county, in the Virginia Legislature, for several years. By Act of General Assembly of Virginia in 1784, he was appointed, as one of five commissioners, to make sales of public lands in or near the city of Richmond, and, in 1786, he was appointed, one of eleven trustees, to clear and extend navigation of Chickahominy River as far up as the Meadow Bridges.

Col. William Tatham was authorized by General Assembly 1791, "to raise, by way of lottery, a sum of money, not exceeding four thousand pounds, to enable him to complete his geographical work in which he is at present engaged." Colonel Tatham was a scholar and a gentleman of the old school, but was a monomaniac, who fancied himself to be the Duke of Buckingham, or other great noblemen. At the time we write of, the Richmond Blues was commanded by Captain Blair Bolling. Subsequently it was officered by Captains John B. Richardson and Charles Dimmock. The company had attached to it a battery of

four iron pieces, which were used to fire national salutes on the 4th of July and the 22nd of February. The following graphic account of his tragic death is given in Munford's "Two Parsons"—a most delightful reminiscence.

On the 22nd of February, at the evening parade, the company was drawn up on the Capitol Square, on the plateau in front of the old barracks and was prepared to fire the sun-down salute. The first thing that struck us was the appearance of Colonel Tatham, with whom we had been acquainted some time and of whose harmless monomania we had been aware of for years. We saw him close to the guns and heard him say to Lieutenant Gardner, "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 in the distance. Lieutenant Edwards throw your soul into the fife; I have heard you do it until the big tears started in my eyes. Let it be sweet, old fellow." He then came to us, and recognizing us, placed his arm in ours and said cheerfully, "I am going to resurrection morn." We walked together in the rear of the guns, from the right to the left of the com-

pany. "Will you not go with me to my long home?" said he. We saw from his excited manner that he had been drinking freely, but thought what we had heard was only one of his vagaries. It so happened that to make a louder report, the guns were loaded with tobacco stems, twisted into a wad and rammed tight upon the powder and for some distance they flew with the force of a cannon ball. It happened, too, that the guns were posted facing to the east and that the wind, which was light and the atmosphere heavy, drove the smoke slowly from the south, the right of the line, towards the left, at which point we had paused. "In two minutes," said Colonel Tatham, "I shall be in eternity." We heard Lieutenant Brown give the command: "Right half battery, ready!" The Ensign: "Right gun, fire!" The gun was fired. 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 heighth, 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. Parson Buchanan read the service over his grave and shed a tear of pity for his melancholy end. Colonel Tatham was a member of Manchester Lodge, No. 14, in 1793.

Frederick Woodson was appointed, by Act of General Assembly 1791, a trustee from Scottsville Lodge of Masons, to raise, by lottery, one thousand pounds to establish an academy in the county of Powhatan; in 1794 appointed, by Act of Assembly, a trustee to establish a town on the land of Samuel Hyde Saunders, in Powhatan county.

James Warrall, or *Warrell,* in 1815 was granted the right to build a museum and was furnished a part of the Public Square for that purpose. This was the first attempt toward the establishment of the "fine arts" in Richmond. The building stood where the State Courthouse was before the Civil War. Brother Warrell was also a portrait painter.

Joseph Wyatt was appointed, by Act of General Assembly 1791, manager, with eight other gentlemen, to raise, by lottery, seven hundred and fifty pounds for building a Masonic Hall in Charlotte county. In

1806, he was appointed, by same authority, a commissioner to ascertain the route for a canal to connect waters of Roanoke with Buffalo Creek and make report to the next Assembly.

Robert Yancey was a soldier of the Revolution, as is evidenced, by Act of General Assembly in 1794, authorizing a warrant for services in the first regiment of Cavalry in 1778.

In addition to those citizens of Richmond, who were Masons, we find in the list referred to (1790) the following names, many of whose descendants are still with us: Allegree, the founder of the family, was William Allegree (a printer, buried in St. John's), Armstead, Archer, Boush (Auditor), Borum, Burton, Bennett, Barrett, Boyd, Barker, Burke, Brown, Currie (by the way, Dr. Robert Brown, Dr. James Currie, Dr. Andrew Leiper and Dr. William Foushee were the four resident physicians in 1790, Dr. John Cringan came later on), Clay, Carr, Coulter, Davenport, Eggleston, Edwards, Fergusson, Graves, Gov. Benj. Harrison, Hawkins, Humphreys, Harwood, Irvin, Johnson, Lawson, Lewis, Liggon, Miller, Moore, Mordecai (Jacob, father of Samuel Mordecai, the author of "Richmond

in By-Gone Days"), Capt. John Maxwell (died in 1796 and buried in St. John's), Omohundro (Thomas, the first schoolmaster in Richmond), Perry, Parke, Puryear, Patton, Powers, Pate, Roper, Rawlings, Rowland, Ross (Merchant, David Ross & Co.), Robertson, Skipwith, Thomas, Tate, Tucker, Taylor, Todd, Thompson, Thurston, Underwood, Valentine (the first of the name was Edward Valentine, a tanner, the second was (1819) Mann S. Valentine, keeper of Shockoe Hill Tavern, between First and Second Streets), Whitlock, White, Williams, Younghusband and others.

Besides those who lived in the city, there were many prominent citizens who resided in Henrico county, near the city—Nelson Berkley, whose wife is buried in St. John's; James Burke, whose wife is also interred in St. John's; Samuel Bryson, Albert Booker, Richard Brown, William Brown, Jacob Bockins, Robert and James Burton, Charles Copland, a prominent lawyer; William Claiborne, Dr. Wm. Carter, who married the daughter of Dr. Wm. Foushee; Nathaniel Dunlop, John Enders, Caspar Fleisher, Col. Robt. Gamble, whose name is perpetuated in Richmond in that of the eminence

"Gamble's Hill"; Joseph Gallego, who was the proprietor of the "Gallego Mills"; John Lester, Dr. James McClung, Capt. John Moss, Nicholas B. Seabrook, founder of the tobacco warehouse of that name; John Strobia, most of whom are buried in St. John's Churchyard. Then there were the "Two Parsons"—Rev. John Blair and Rev. James Buchanan.

It will be seen that *lotteries* were fashionable in the early days and were patronized extensively by citizens, Masons and churchmen. In the Williamsburg Gazette of December 8, 1768, a lottery containing prizes to the value of nearly twenty thousand pounds, consisting of land and negroes is advertised to be drawn at Williamsburg. Among the managers were Archibald Cary, Benjamin Harrison, Richard Henry Lee and George Washington, gentlemen. It is not only a fact that citizens generally paid tribute to the goddess of fortunes, but the lodges themselves entered the "Temple of Fortune." The records of No. 19 show that in 1792 "the lodge instructed the treasurer to draw fifteen dollars and buy fifteen tickets in Scottsville lottery." Again, "the lodge instructed the treasurer to purchase ten tickets in the Richmond lottery gotten up to build a bridge over Shockoe

Creek." Later on "the treasurer reported the purchase of the lottery tickets in aid of Shockoe Bridge. The numbers were ordered to be recorded as follows: 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770." There is no record of the result from which we infer that they were blanks.

THE DIRECTORY OF 1819.

The first city directory of Richmond, issued in book form, and offered for sale to the public, was in 1819, under the title of "The Richmond Directory, Register and Almanac for the year 1819. Published by John Maddox, Richmond."

The order of contents is as follows: Introduction, officers of the Commonwealth, names of members of the House of Delegates, representatives in Congress, officials of the city, time of arrival and departure of stages for Fredericksburg, Lynchburg, Charlottesville, Petersburg, Williamsburg and Hampton—our readers will remember that this was before the advent of railroads—all of the stages left from the "Union Hotel," afterwards known as the United States Hotel; dates of meetings of county, corporation and

quarterly courts in different districts; names of banks and the officers of the same; rates of drayage and cartage; wharfage and tollage by the James River Canal Company. An almanac also adorned the directory.

The Governor in 1819 was James P. Preston, Ballard Smith was representative in Congress, Andrew Stevenson was president of the City Council. Brother *William H. Fitzwhylson* was magistrate and John Strobia was city gauger.

This was the period of Shin-plasters, State bank currency, pounds, shillings, pence, etc. The following rules are given for reducing the currencies of the different States into each others and sterling into currency:

"To reduce the currencies of N. H., Mass., Rhode Island, Conn. and Virginia into those of N. Y. and North Carolina, to the given sum add one-third thereof."

"To reduce Penn., N. J., Del. and Maryland, to the given sum, add one-fourth thereof."

ON THE CONTRARY.

"To reduce N. Y. and N. C. into N. H., Mass.,

R. I., Conn. and Virginia: From the given sum, deduct one-fourth."

"To reduce Penn., N. J., Del. and Maryland from the given sum, deduct one-sixteenth thereof."

"To reduce into S. C. and Ga.: To the given sum, add one-sixteenth and take one-half of the whole."

"To reduce Penn., N. J., Del and Md. into N. H., Mass., R. I., Conn. and Virginia: From the given sum deduct one-fifth thereof."

"To reduce into N. Y. and N. C.: To the given sum add one-fifteenth thereof."

"To reduce into S. C. and Ga.: Multiply by three and one-ninth (3 1-9) and divide by five, or multiply by 28 and divide by 45."

"To reduce S. C. and Ga. into N. H., Mass., R. I., Conn. and Virginia: To the given sum add two-fourths (2-4) thereof."

"To reduce into Penn., N. J., Del. and Md.: Multiply the given sum by forty-five and divide by twenty-eight."

"To reduce into N. Y. and N. C.: From the given sum deduct one-seventh (1-7) and double the remainder."

"To reduce British Sterling into Virginia Cur-

rency: To the given sum add one-third (1-3) thereof."

ON THE CONTRARY.

"To reduce Virginia Currency in Sterling: Deduct one-fourteenth (1-14) thereof."

Then follow tables of explanation, demonstration, confusion and bewilderment are equally as lucid and pleasant as the *rules*. Imagine a man with a thousand dollars in currency of the banks of the above States and a few pounds sterling, perspiring at every pore and attempting to get off a balance sheet? I thank the good Lord that we have improved on our currency. The National Bank note is good all over the country without discount or reductions and the decimal system is in vogue all over the civilized world except among our stupid friends and ancestors (the British), who still adhere to the silly and archaic method of computation of money by pounds, shillings, pence, etc.

The progress of banking in the United States may be traced when we state that in 1790 there were four banks with $1,950,000 capital, in 1800 there were twenty-three banks with $19,000,000 capital, including the United States Bank, with $10,000,000 capi-

tal. In 1805 the banks increased to one thousand three hundred and seven with $332,000,000 capital, and now their name is legion with billions of capital.

Friend Maddox, we say friend because he belonged to the Society of Friends or Quakers, probably lived on one of the hills I have named in this history—"Maddox Hill"—which was named for him. When we look at the modest little volume about half an inch thick, including the almanac, bound in plain drab board, containing eighty-nine pages, the directory itself embracing forty-four pages, only of about twenty-five names to the page, the number of names and addresses being eleven hundred and thirty-six and read the following interesting *introduction,* we are at a loss whether to take the compiler earnestly or facetiously, whether he writes in a Pickwickian, a merely technical or constructive sense, or seriously, says he: "In almost every city in the United States of the magnitude of Richmond, directories are considered an indispensable necessary. The want of one in Richmond, its numerous population having rendered it difficult to find persons residing in different parts of the city, besides the opinion of many respectable citizens in its favor, induced the compiler

to undertake the work. It was indeed laborious and many obstacles have presented themselves, which have been the means of delaying the first year's publication to a very late period. The want of numbers on the houses which has been considered by some as a great objection to the work has been overcome by the particular manner in which their situations has been described, as will be seen by the reference at the beginning of the directory. The usefulness of the work is too well known to require anything to be said on the subject."

Only the heads of families or those engaged in business are mentioned. Counting the women and children we presume the population was about the same as in 1820, when it was between five and six thousand.

We note the following names of those given in the list as members of our old Chapter as then residing in the city:

Alex. Buchanan.....Tanner and Currier
Charles C. Cox.
Julius B. Dandridge.....Cashier U. S. Bank
George Fletcher.....Tobacco Manufacturer

John Foster.....Rope Maker
Charles C. Gay.
William Galt.....Director Bank of Virginia
Robert Gordon.....Merchant on Thirteenth Street
William W. Henning.....Clerk Chancery Court
Richard Hughes..Clerk, lives near Bloody Run St.
John R. Jones.....Attorney
Marcus Levi.
William Marsh.
John Martin.....Grocer, Twenty-fifth Street
John Moody..... .....Carpenter
William McKenzie.
William Mann.....Member of the Common Hall
William Mitchell.
Samuel McCraw.....Attorney
Wilson C. Nicholas.....President U. S. Bank
William Price.....Justice of the Peace
Solomon Raphael, Merchant near Shockoe Hill Tav'n
James Shephard.....Grocer at Rocketts
Andrew Smith.....Merchant
William H. Taylor.....Carpenter
John Warrock.
James Worrall.....Portrait Painter and Printer,
Fourteenth Street.

John Wilson.....Shed Town
Edward Walford.....Bloody Run Street

Among many others we note the following:

William Allegree.....Printer
Rev. John Buchanan.
David Barclay.....Tobacco Manufacturer near Twenty-third and Broad Streets
James Whitlock.
William Hay.....Attorney

Philip Courtney, tailor, between Twenty-fifth and Twenty-sixth Streets, so long and lovingly known as "Father Courtney," who married more persons than any man who ever lived in Richmond. He was a preacher, but never a regular ordained minister, and was the uncle of Brother A. R. Courtney.

Samuel Mordecai was a merchant on Thirteenth Street and the author of "Richmond in By-Gone Days."

David Ross, a tobacco manufacturer.

John Ballard and

Thomas Ballard, later of the Exchange and Ballard House, were also living in Richmond.

BY-LAWS

AND

LIST OF MEMBERS

OF

Richmond Royal Arch Chapter

No. 111.



RICHMOND, VA.

ORGANIZED MARCH 12, 1792.

RICHMOND, VIRGINIA
WILLIAMS PRINTING COMPANY
1911

BY-LAWS

Richmond Royal Arch Chapter, No. 3

ARTICLE I.

MEETING OF THE CHAPTER.

The regular convocations of this Chapter shall be held at the Mason's Hall, in the city of Richmond, on the first Thursday in every month, except July and August.

ARTICLE II.

ELECTION OF OFFICERS.

Section 1. The officers of the Chapter shall be elected by ballot, annually, and installed at the stated convocation in September, but should any casualty prevent an election at that time, the officers for the time being shall retain their several stations till their successors be duly elected, which shall take place at the next called or stated convocation thereafter, and shall be installed immediately.

Sec. 2. Before the election of officers takes place,

the list of delinquents shall be called over; and no member who may be in arrears to the Chapter to the amount of twelve months' dues, shall be entitled to hold an office, ballot or vote in any case whatever.

ARTICLE III.

The Duties of Officers.

Section 1. The M. E. High Priest, or in his absence the E. King or E. Scribe may convoke a Chapter when necessary. He shall cause the third section of the fourth article of these By-Laws to be read previous to any balloting for membership or degrees; and the proceedings of the last stated and all intervening convocations immediately after the opening of all stated convocations.

Sec. 2. The Secretary shall keep a true record of all the proceedings of the Chapter, and all Lodges held under its authority , and shall report to the Grand Secretary all rejections, expulsions and suspensions as they occur, and all deaths and removals annually. He shall also make the annual return to the Grand Chapter. For the faithful discharge of said duties he shall receive three dollars and fifty cents for each convocation.

Sec. 3. The Treasurer shall keep a regular book

of accounts and receive all moneys which may be paid to the Chapter and shall make monthly deposits of the same in some responsible bank to his credit as Treasurer of R. R. A. Chapter, No. 3, and his bank book balanced up to September 1st of each year shall be handed in with the rest of the books when asked for by the Auditing Committee, to be appointed by the M. E. H. Priest, previous to the stated convocation in September, together with an annual statement of all receipts, disbursements and funds on hand, including all moneys or investments in the hands of the Trustees of the Chapter.

Sec. 4. The Treasurer shall pay no money except by order of the Chapter, signed by the M. E. H. Priest, unless in case of charity, and then only to the order of the Standing Committee. All cheques drawn by the Treasurer shall be signed by him and the M. E. H. Priest. For the faithful discharge of said duties he shall receive the sum of twenty dollars ($20) per year.

Sec. 5. It shall be the duty of the Tyler to take charge of the jewels, furniture, etc., belonging to the Chapter, to place the same in due form and proper order, to see that they be again restored to safety,

and tile the Chapter. For the faithful discharge of said duties he shall receive one dollar and seventy-five cents ($1.75) for each convocation.

Sec. 6. The Steward and Janitor shall provide such refreshments as the M. E. H. Priest or presiding officer may direct; *provided,* that the expenses of the Chapter for any one convocation (except the Tylers and Stewards' fees) shall not exceed twenty dollars ($20); and, *provided,* that this shall not interfere with the right of individuals to furnish such refreshments as they may judge necessary. The Steward shall also serve all citations. For the faithful discharge of said duties he shall receive the sum of five dollars ($5) for each convocation.

Sec. 7. Any officer neglecting to fill his chair for three consecutive convocations without satisfactory excuse, the Council may declare his office vacant, and have the same filled at that convocation.

Sec. 8. It shall be the duty of the Trustees to invest all moneys placed in their hands by the Chapter, to collect interest on same and turn it over to the Treasurer until otherwise ordered by the Chapter, also, to see that the property of the Chapter is insured.

ARTICLE IV.

Petition and Admission of Candidates.

Section 1. All applications for exaltation, or for any other degree which can be conferred under the authority of this Chapter, shall be in writing, signed by the petitioner, and must be seconded by two or more members, and lie over until the next stated convocation (cases of emergency excepted, at which time a Chapter may be called, should the candidate request it,) when the ballot shall be taken, and if he be received *unanimously,* he shall then receive the benefit of such exaltation or other degree, as may conform to his request.

Sec. 2. Every member who recommends a candidate for exaltation, or any other degree, shall deposit five dollars in the hands of the Treasurer, the said five dollars shall be returned if the candidate be rejected; if he be received, it shall be considered a part of his fee; but if he be received, and does not apply for the benefit of said petition within six months, it shall be forfeited to the use of the Chapter, unless before the expiration of the six months the Chapter extends the time.

Sec. 3. No member or visiting Companion shall

make known the name of the member or members rejecting a candidate, under the penalty prescribed by law if a member, and if a visitor, of never more being allowed to enter this Chapter.

Sec. 4. The mode of recommending and balloting for companions who may wish to become members of this Chapter, shall, in every respect (except the petition and fee), be the same as in recommending and balloting for candidates for exaltation.

ARTICLE V.

Dues and Fees.

Section 1. Every member, except the Secretary, Treasurer, Chaplain, Janitor and Steward, shall pay at each stated convocation, the sum of twenty-five cents.

Sec. 2. Whenever a member is indebted to the Chapter eight months' dues, it shall be the duty of the Treasurer to so notify him and request payment. Whenever any member is in arrears to the Chapter the amount of eleven months' dues, it shall be the duty of the Treasurer to again send a notice to that effect with a copy of this section of our By-Law attached, and when twelve months in arrears to notify

the High Priest, who shall at once instruct the Secretary to issue a citation to the companion to appear at our next stated convocaion, to show cause, if any he can, why he should not be suspended for non-payment of dues.

Sec. 3. The fee for the Royal Arch, including the preparatory degrees, shall be twenty-nve dollars to be paid as follows: For the Mark Past, Select, Royal and Most Excellent Masters' degrees fifteen dollars, and the Royal Arch degree, ten dollars; which fees must in all cases be paid into the hands of the Treasurer before the degrees are conferred.

Sec. 4. Any member wishing to obtain a recommendation from this Chapter to the Grand Secretary for a Grand Chapter Diploma, shall first produce the Treasurer's receipt for all dues, upon the production of which, the Council may grant him a certificate to procure the same, or his application may be referred to the Chapter.

Sec. 5. Whenever the Council in their judgment may deem it necessary, they may appoint a suitable companion to collect the arrearages due the Chapter, and allow him as compensation for his services, ten per cent. commissions on all sums collected by him.

But no bills shall be given to collector for less than six months' dues, but this appointment shall not exceede two months unless extended by the Chapter.

ARTICLE VI.

Government and Order.

Section 1. No ballot whatever shall be taken unless there be at least seven members present.

Sec. 2. All subjects on which questions are to be taken, except such as are specially provided for, shall be decided by a majority; and in cases of an equal number of votes, the Most Excellent High Priest shall decide by virtue of his second vote.

ARTICLE VII.

Withdrawing and Filling Vacancies.

Section 1. Any member wishing to withdraw from this Chapter, shall make the same known either in person, by proxy, or in writing; but no one shall be permitted to withdraw until he has paid all dues, fees, etc.

Sec. 2. In case of death, removal or resignation, of any officer of this Chapter, the vacancy thereby occasioned shall be filled at the next stated convoca-

tion after the Chapter shall have been notified of the fact.

ARTICLE VIII.

Committees.

Section 1. The Most Excellent High Priest, Excellent King, and Excellent Scribe, shall form a Standing Committee, to whom all applicants for charity shall be referred during recess.

Sec. 2. A committee of three shall be appointed at the stated convocation in June, to examine the Secretary's and Treasurer's books, who shall report thereon at the stated convocation in September, previous to the election of officers.

ARTICLE IX.

Amending the By-Laws.

Section 1. Every proposition for the adoption of a new law, altering or abrogating an existing one, shall be made in writing at a stated convocation, and if seconded, shall be read and laid over until the next stated convocation, when, if approved by two-thirds of the members present, it shall become a part of the By-Laws.

Sec. 2. Whoever may wish to introduce a general revision of these By-Laws, shall, at a stated convoca-

tion, offer a written motion to that effect, which shall, if the majority agree thereto, lie over until the next stated convocation, and then a vote of two-thirds of the members present shall be required to order the same.

Sec. 3. Every member shall be furnished with a printed copy of these By-Laws at the expense of the Chapter.

Sec. 4. These laws shall go into operation from the passage thereof, and all laws heretofore passed, are hereby repealed.

PRESENT OFFICERS AND MEMBERS OF RICHMOND ROYAL ARCH CHAPTER, No. 3.

M. E. Comp. James P. Fox.....High Priest
Comp. B. C. Lewis, Jr.....King
Comp. J. D. Smith.....Scribe
M. E. Comp. E. W. Moore.....Treasurer
Comp. George F. Keesee.....Secretary
Comp. B. L. Talliaferro.....Captain of Host
Comp. D. B. Parker.....Principal Sojourner
Comp. John Taylor.....Royal Arch Captain
Comp. W. E. Kersey.....3
Comp. H. C. Robelin.....2 } Master of Vails
Comp. John T. Gill.....1
M. E. Comp. Jacob Lewitt.....
M. E. Comp. H. F. W. Southern.... } Chaplains
M. E. Comp. B. C. Lewis.....
Comp. Charles A. Weston.....Steward
M. E. Comp. A. McA. Parker.....Tiler
M. E. Comp. J. Staunton Moore.....
M. E. Comp. Jacob Lewitt..... } Trustees
M. E. Comp. B. C. Lewis.....

High Priests.

John W. Anderson.
Jacob Lewitt,
Sol. L. Bloomberg,
E. W. Moore,
R. D. Garcin,
H. F. W. Southern,
W. W. Williams,
J. Staunton Moore,
I. L. Weinstein,
W. T. Prescott,
B. C. Lewis,
Harry Marks,
J. H. Hardwicke,
R. N. Goode,
A. McA. Parker,
J. V. Bidgood,
P. Whitlock,
B. A. Hord,
F. W. Stiff,
M. W. Estes.

COMPANIONS.

Allen, Joseph E.
Arwood, W. D.
Armstead, R. T.
Adams, O. C.
Adams, W. H.

Baker, A. W.
Bailey, J. C.
Billups, C. J.
Broidy, W. A.
Bell, W. H.
Barker, Charles H.
Brauer, J. Samuel.
Brown, H. G.
Baker, R. C.
Broidy, E. W.

Cabe, Charles.
Clarke, W. A., Jr.
Clarke, C. M.
Clarke, Andrew J.
Cragie, F. J.
Curd, T. N.
Cheatwood, E. C.
Chapman, A. E.
Collins, J. F.
Childrey, J. R., Jr.

Davis, George B., Jr.
Dickerson, H. G.
Dickerson, Joseph G.
Dickerson, W. A.
Dickie, Wortley,
Durvin, T. N.
Dunn, R. M.

Elms, J. D.
Epps, E. M.

Flournoy, A. H.
Fisher, J. K.

Flournoy, John E.
Featherston, T. M.
Fidler, M. H.

Garlick, W. B.
Goode, W. L.
Gentry, James W.
Germelman, E. H.
Gentry, Wm. J.
Germelman, C. A.
Goode, Berkley.
Griggs, W. J.
Godsey, L. W.

Hall, S. A.
Harris, R. C.
Hauff, Elias.
Harris, H. T.
Hageman, F. W. E.
Hawkins, A.
Hardwicke, W. W.
Howard, B. Frank.
Hughes, R. E.
Hart, J. R. L.

Jacobs, Samuel.
Joyner, W. E.
Johnson, C. R.

Knight, W. R.

Lynch, John.
Lynch, R. L.

Monroe, William.
Miles, L. G.
Massie, C. W.
Mears,, J. L.
Montgomery, C. G.
Martin, J. H.

Montgomery, R. C. Mallory, James T.
Moore, Richmond.

New, H. N.

Otey, Jones A. Ochletree, J. L.

Pitt, George R. Parker, George C., Jr.
Phillips, J. O. Parker, W. H.
Porter, W. S. Parrish, O. E.
Peace, T. H. Pretlow, T. G.
Pond, A. B. Pearsall, Frank.

Richardson, D. C. Rohleder, J. L.
Richardson, D. S. Rose, Charles.
Rowe, Frank H.

Slaughter, T. M. Smith, R. St. P.
Satterfield, J. L. Smith, L. W.
Seay, A. H. Strang, H. L.

Vest, Peterfield.

Weir, Robert. Wright, A. C.
Welsh, Joseph B. Willeroy, C. A.

White, S. T.
Williams, F. C.
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Weisiger, Powhatan.

Zimmer, J. L.

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