

Engraved for the Sentimental & Masonic Magazine.



LOVE HONOUR & JUSTICE

*Presenting to the
Right Worshipful Grand Master of Ireland
The Sentimental & Masonic Magazine*

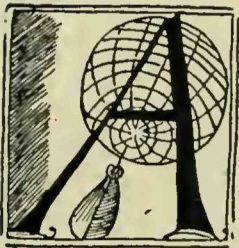
"EXPLANATION OF THE FRONTISPIECE."

"The Plate, which serves as a Frontispiece to this Work, represents the GRAND MASTER OF MASONS, decorated with the Insignia of the Order, seated on the summit of a mountain, in a rustic throne, elevated on three steps; the rays of a rising sun appearing behind him, and before him are the emblematic figures of LOVE, HONOUR and JUSTICE, in the act of presenting for his acceptance THE SENTIMENTAL AND MASONIC MAGAZINE."
—*S. & M. Maga.*, July, 1792.

NOTES ON IRISH FREEMASONRY—No. VIII.

BY W. J. CHETWODE CRAWLEY, LL.D.

No. VIII.—THE GRAND LODGE OF IRELAND AND THE GRAND LODGE OF PENNSYLVANIA IN THE EIGHTEENTH CENTURY.



NY organization that is planned to last must be so planned as to have the power of adapting itself to its surroundings. Otherwise, the organization will lose its hold when the conditions that begot it cease to exist. In this current year of Grace, 1904, all men have before their eyes a flagrant instance of the working of the rule in the condition of the Free Church of Scotland, brought to confusion through lack of adaptability. Freemasonry is no exception to the rule. Its vitality depends on its power of adaptation, and we augur the best when we note that its development in this or in that country brings distinctive features into prominence. Features are always superficial: the informing spirit that moves the body remains the same.

In the aspect of Freemasonry among the Brethren in America, there has come into prominence, a feature, not inherited from their Masonic ancestors in England, but begotten by the necessities of the vast Continent they inhabit, with its scores of Masonic Jurisdictions, differing in local regulations, but using a common language, and animated by a common spirit.

In each Grand Lodge there has grown up the custom of formally reviewing and reporting the proceedings of sister Grand Lodges. The duty of compiling such a Report is entrusted to Brethren styled the Committee on Foreign Correspondence, and regarded as fitted by zeal or attainments—would that the two always went together!—to discharge the task. There is nothing exactly similar in the Freemasonry of the British Isles. The nearest approach to it is the Annual Address of the R.W. Deputy Grand Master of Ireland, in which he deals with the progress of the Craft during the previous twelve months. But this Address is naturally concerned mainly with Irish affairs, and only incidentally mentions the proceedings of Sister Grand Lodges.

In each American Jurisdiction, the Report of the Committee on Foreign Correspondence, as it is officially styled, is submitted to the Grand Lodge and published for the information and instruction of its subordinate Lodges. The Reports vary in length from fifty or sixty to two hundred closely printed pages, and are the means of conveying much information to the compilers. It has not yet been made compulsory on anybody else to read them.

In the pages of these wonderful *Reports*, one may light upon Doctors of Divinity pronouncing judgment on Physical Qualifications, Doctors of Law on Jewels and Clothing, Doctors of Medicine on Devolution of Title, Commercial men on Medieval Legends, Financiers on Universal Benevolence, Soldiers on Symbolism, Sailors on Architecture, and so on; each with an easy confidence that can be paralleled only in the sublimer flights of Dogmatic Theology. Nor can these *Reports*, with certain brilliant exceptions, be said to attain to, or even to aim at, the heights of Literature. But the reader will find every page permeated and inspired by keen intelligence, sound common

sense, and sterling honesty, which go far to compensate for any deficiency in mere literary polish. Still, our Brethren of the *Correspondence Reports* would do well to remember that rough writing makes tough reading.

It can hardly be contended that the circulation of *Reports on Foreign Correspondence* formed any part of what their compilers are fond of calling "the original plan of Masonry." Yet the most cautious conservator of the Ancient Ways will admit that in this new departure our Transatlantic Brethren have struck out a path, which, in the quaint words of the Rev. James Anderson, M.A., Master of Lodge No. XVII. in 1723,

"Will be the means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance."

Among the events chronicled by the *Reports* of 1903, the commemoration of the Initiation of George Washington could not fail to occupy a prominent place. On November 5th, 1902, the Grand Lodge of Pennsylvania celebrated the hundred-and-fiftieth anniversary of the day on which the Great Patriot was "made a Mason" by an indigenous Lodge in the loyal Colony of Virginia. The splendid ceremony was worthy alike of the great Jurisdiction in which it took place, and of the Mighty Dead whom it commemorated. Naturally, Sir James Creed Meredith, Deputy Grand Master of Ireland, made mention of it in his *Annual Address* to his Grand Lodge, on St. John's Day in Winter, 1902. The passage attracted attention in the United States, and was repeatedly quoted in one form or another. It runs as follows:—

"Another subject I would like to draw your fraternal attention to, with reference to Masonry abroad, was the very remarkable ceremony that took place in Pennsylvania upon the 5th of November last—the hundred and fiftieth Anniversary of the initiation of GEORGE WASHINGTON as a member of our Masonic Fraternity. That ceremony was remarkable in many ways. It was remarkable for the vast concourse of Masons who assembled from all parts of America, and, indeed, from all parts of the world of Freemasonry, to bear testimony to the worth of GEORGE WASHINGTON as a Freemason. Many of the Officers of this Grand Lodge were invited to be present upon that occasion, and I much regret that none of our body was able to attend the ceremony. It was only this morning that I received a volume—I have not had time to do more than glance at it—which contains a full account of the address delivered by our Brother JAMES M. LAMBERTON, a distinguished American Mason, upon the occasion of the celebration to which I have referred. The well-known organ of the Craft in Philadelphia, 'The Keystone,' of the 8th November, will be read with interest by Masons far distant from Pennsylvania. It gives a very full account of that celebration. The commemoration was interesting specially to us Irish Masons, because I find—or rather the researches made for me by my Brother the Senior Grand Deacon have shown—that this Grand Lodge had taken sympathetic note, in the year 1800, of the Masonic career of GEORGE WASHINGTON. It is recorded in the minutes of this Grand Lodge, of the 5th June, 1800, that we received 'a communication from the Grand Lodge of Pennsylvania announcing the death of their Grand Master, our Brother GEORGE WASHINGTON,' and upon the 7th August in the same year a resolution of condolence with our American Brethren was adopted by this Grand Lodge, and duly forwarded to Pennsylvania. It is of interest sometimes to look back upon these records of the past, of more than a hundred years ago, and to find that a man who played in his day such a very important part in the history of the world as GEORGE WASHINGTON did, was himself bound to Masons by those ties by which we are bound one to the other. And it is interesting, too, to know that upon the occasion of the celebration of the hundred and fiftieth anniversary of his initiation, the present President of the United States of America went to Philadelphia to bear his part in that ceremony as a member of the Masonic body, and to render his tribute to that most 'illustrious American citizen.'"

The historical fact that the Grand Lodges of Ireland and Pennsylvania were united in close and sympathetic accord over the grave of George Washington had dropped out of common knowledge on both sides of the Atlantic, till it was once more brought to light by the Deputy Grand Master of Ireland. Yet the circumstance was in itself remarkable. The generation in which it took place was still the generation that had been sundered by the Great War that had stood for one side as the War of Independence, and for the other side as the War of Revolution. The men that had won and the men that had lost joined hands and hearts over the grave of the great soldier and greater statesman that had led the winners to victory and had forced the losers to defeat. Many of the men who thus joined hands and hearts had taken an actual share in the struggle. Can any other human Society show in its annals a more striking instance of mutual forbearance and goodwill?

The simplest way of satisfying the comments and queries suggested to the authors of the *Reports on Foreign Correspondence* by Sir James Creed Meredith's remarks will be to bring together, in accessible form, the authentic records of a notable episode in the history of Freemasonry.

The death of George Washington occurred, almost suddenly, shortly before mid-night on the 14th December, 1799, and the funeral took place at Mount Vernon, Virginia, four days afterwards.

The share in the obsequies taken by the Craft was hardly inferior to that taken by the State. The coffin was surmounted by Washington's apron as well as by his sword; the pall-bearers were Freemasons to a man; the last sad rites were performed, in accordance with the ritual of the Craft, by the Worshipful Master and Chaplain of the neighbouring Lodge at Alexandria, of which he had been a member; and his demise was officially reported to the Grand Lodge of Virginia by the Lodge at Fredericksburg, in which he had been initiated.

The Lodge held at Alexandria, a town adjacent to Mount Vernon, is linked to the Masonic career of George Washington by an event unusual in the history of Lodges. Although Alexandria is situated in the State of Virginia, the Lodge had at first worked under a charter from the neighbouring Provincial Grand Lodge of Pennsylvania. When the United Colonies became the United States of America, a re-organization of their Freemasonry became necessary, and Provincial Grand Lodges ceased to exist. The Lodge at Alexandria transferred its allegiance to the Jurisdiction to which it territorially belonged, and applied to the Grand Lodge of Virginia for a charter. In that application George Washington was nominated as first Worshipful Master under the new *régime*. While awaiting the arrival of the Virginian Charter, and still working under the Pennsylvanian authority, the time for the annual election of officers came round, and at the stated Communication held in December, 1788, the minutes include the entry.

"His Excellency George Washington, unanimously elected Master."

Thus the great Patriot was designated, twice over, as "a fit and proper person to discharge the duties of that high office" by the same Lodge under two separate Jurisdictions.

This curious and interesting circumstance was once again brought into prominence by Bro. James M. Lamberton, of the Grand Lodge of Pennsylvania, and will be found in his address on *Washington as a Freemason*, in the superb Memorial Volume in which that Grand Lodge commemorated the sesqui-centennial anniversary of George Washington's reception into Freemasonry. Superb as that volume is, its main attraction for historical students, and perhaps its strongest claim to literary excellence, will be found in Bro. Lamberton's scholarly contribution.

As the Lodge, whose members took so prominent a part in the actual funeral at Mount Vernon, had been so recently on the Register of the Grand Lodge of Pennsylvania, it was natural for that Grand Lodge to show fraternal zeal in the observance of the Day of Mourning appointed by the State, the 20th of February, 1800. All the Grand Lodges of the United States participated in the solemn exercises of that day, but none more heartily or more effectively than the Grand Lodge of Pennsylvania.

A few months afterwards, the Deputy Grand Secretary of Ireland reported at the communication of Grand Lodge held in Dublin, on 5th June, 1800, that a letter had been received from the Grand Lodge of Pennsylvania announcing the death of General George Washington, and giving an account of its part in the ceremonies briefly narrated above. The Grand Lodge of Ireland at once appointed a Committee to draw up a reply, conveying in fitting terms its appreciation of the friendly spirit that inspired the communication, and its sympathy in the loss that American Freemasonry had sustained. The form, in which the transaction was recorded, is subjoined:

Extract from MINUTES of the GRAND LODGE of IRELAND, 1800.

Midsummer Communication, 5th June, 1800.

“ R. W. John Boardman, G.T., in the chair,
attended by Bros. Fawcett and Handcock.

.....

“ Letter from G.L. of Pennsylvania, relating their conduct [*i.e. proceedings*] on account of the death of General George Washington the late G.M.

Order'd,

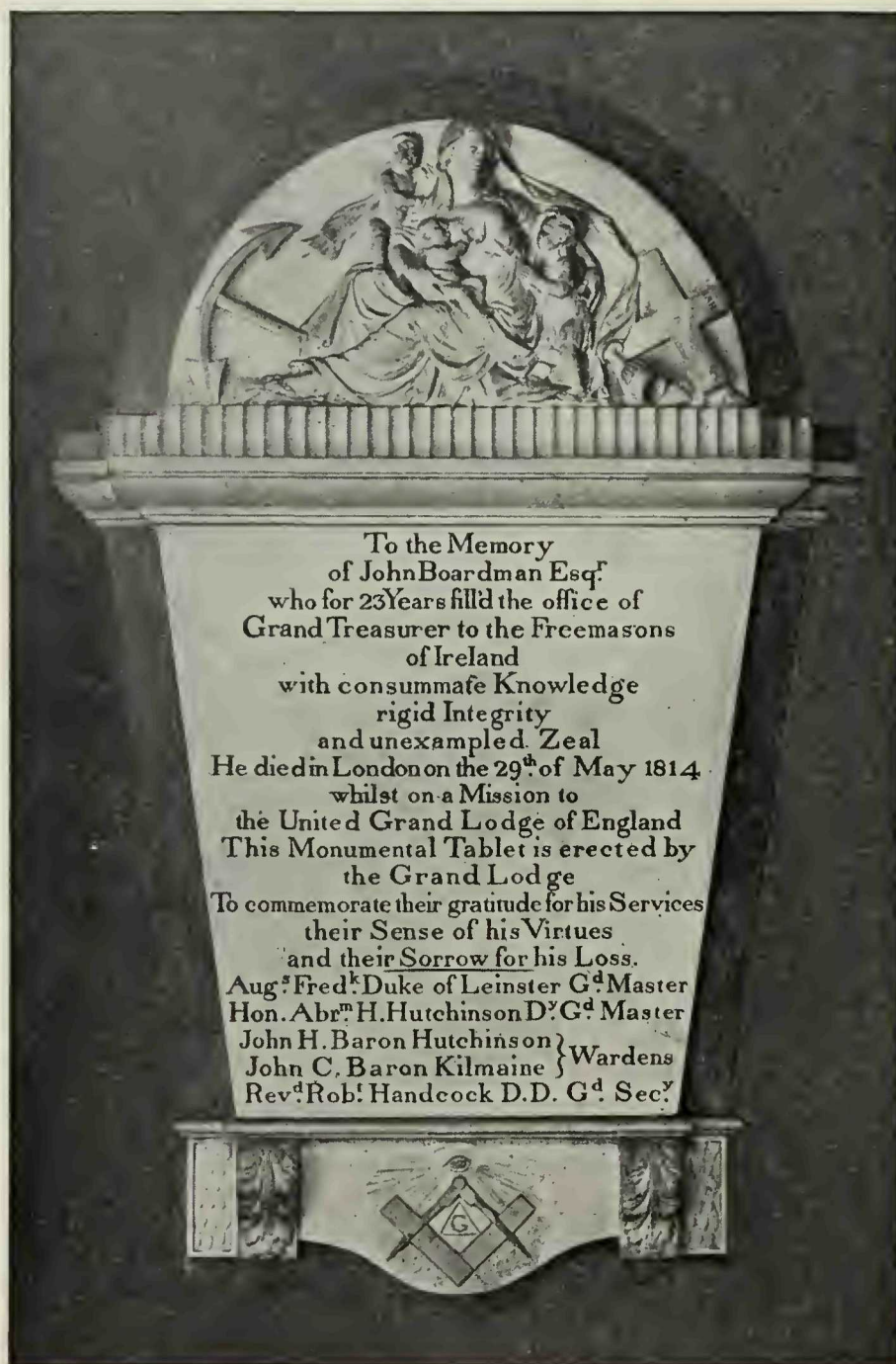
That a committee be appointed to draw up an address of thanks to the said G.L. for their polite and friendly communication ; and, also, of condolence on the melancholy event.”

“ (Committee appointed, R.W. the Grand Treasurer ; W. Bro. A. Seaton ; W. Bro. Galbraith.)”

More than one commentator in the *American Correspondence Reports* has observed that the Deputy Grand Secretary referred to George Washington as “the late G.M.” This was undoubtedly an error, for the Great Patriot had never actually sat in the chair of any Grand Lodge. But the error was excusable, for he had been nominated, a quarter of a century before, to the chair of the Grand Lodge of Virginia, and, only two or three years before his death, it had been confidently expected that he would assume the chair of a superintending Grand Lodge for all America. Nor was the error confined to one side of the Atlantic. In 1797, a medal was struck in America in honour of George Washington as General Grand Master of the United States. Even the words used by the Grand Master of Pennsylvania in the Funeral Oration officially forwarded to the Grand Lodge of Ireland lent themselves to the misconception. It is small wonder, then, that the aged Deputy Grand Secretary of Ireland should have been led to think that the Man who was First in War, First in Peace, and First in the hearts of his fellow-citizens, was also First in rank among his Brethren.

To pass over, in silence, the name of Bro. John Boardman, who filled the Chair of Grand Lodge on 5th June, 1800, would be inexcusable in a Note belonging to a series dealing with Irish Freemasonry. Bro. John Boardman, who served as Grand Treasurer of Ireland for nearly a quarter of a century, is given the style of Right Worshipful while acting as Grand Master. For the Grand Lodge of Ireland had not yet, in its desire to keep step with the other Grand Lodges of the British Isles, abandoned the old-fashioned prefix of Right Worshipful in favour of the newer, but more widely accepted Most Worshipful. Bro. John Boardman, when elected Grand Treasurer in 1791, had taken over the finances of Grand Lodge in a most disorganized

CENOTAPH
IN
ST. PATRICK'S CATHEDRAL, DUBLIN.



1814, "May 29th. Died in Chelsea, deservedly esteemed, John Boardman. Esq., of Dublin, Barrister-at-Law. He was one of the Gentlemen deputed by the Grand Lodge of Ireland under the Duke of Leinster, to confer with the Grand Lodge of Masons of England, under the Duke of Sussex, on the occasion of the happy union which has taken place in the Masonic fraternity of the Grand Lodges of England, and Scotland, and Ireland."

Gent. Maga., June, 1814 ; Vol. LXXXIV., p. 629.

condition. He speedily put matters straight, and from 1791, to his death in 1814, he remained the trusted and trustworthy leader of Grand Lodge. To him is largely due the credit of having steered Grand Lodge safely through the two most critical periods of Irish Freemasonry, the Rebellion of 1798, and the Ulster Schism of 1805. He was especially strenuous and successful in his support of the Masonic Female Orphan School of Ireland, which dates its nominal foundation from 1792, but its practical success from 1794, when it came under the protection of Grand Lodge. From that day to the day of his death, Bro. John Boardman was the untiring advocate and the unfailing benefactor of the Masonic Female Orphan School of Ireland. Death overtook him while still serving Grand Lodge. He had gone to London as one of the Deputation to whom the Grand Lodge of Ireland had entrusted the duty of ascertaining, by actual trial, whether the newly formed United Grand Lodge of England had so purged its Ritual of the innovations and lapses of the Moderns as to have earned recognition by Antient Masons, when he was seized by the illness to which he succumbed, 29th May, 1814. His grateful Brethren erected, to his honour, in St. Patrick's Cathedral, Dublin, a mural tablet, adorned with an emblematical group of Faith, Hope, and Charity, designed by an artist of more than local reputation. But John Boardman's good repute among his Brethren depends neither on the choice wording of his epitaph, nor on the artistic sculpture of his tombstone. His true monument will be found in the noble Orphan Schools of the Irish Craft, whose small beginnings he fostered with unremitting care.

In due course, the draft reply to the communication from the Grand Lodge of Pennsylvania was submitted by Bro. John Boardman, and was approved by Grand Lodge.

The minute embodying the transaction is subjoined.

Extract from MINUTES of GRAND LODGE of IRELAND.

Aug. 7, 1800.

R. W. Alex. Jaffray, D.G.M. in the chair.

.....

" Letter to G. L. of Pennsylvania in answer to theirs (5th June) relative to their conduct on the death of their late Brother and worthy G.M. Geo. Washington, which was unanimously approved of ;

Order'd

That the same, together with the address of their G.M. on the melancholy event be recorded in this transaction Book."

The letter was duly forwarded by the Deputy Grand Secretary, and was couched in the following terms :

GRAND LODGE OF IRELAND TO GRAND LODGE OF PENNSYLVANIA.

"The Grand Lodge of Ireland acknowledge with sincere Affection the Communication from the Grand Lodge of Pennsylvania, and being fully sensible that nothing can more effectually contribute to the welfare of the Craft, than general and unreserved intercourse between the several Grand Lodges of the World, the Grand Lodge of Ireland will anxiously seek all occasions to cultivate correspondence with them, and especially with the Grand Lodge of Pennsylvania. Actuated by Sensations of the deepest regret, the Grand Lodge of Ireland desire to intermix their Afflictions with the Brethren of America on the Death of the great and good man, pre-eminent in every attribute which can adorn or illustrate the Human Character. Living, he realized and practised the virtues which Sages have imagined and the Christian Dispensation has reveal'd. Called by the Omniscient Architect to the regions of everlasting Life and Light, he has left behind for the contemplation and instruction of mankind that well-earned and imperishable fame which shall endure on Earth until time merges in Eternity. The Masonic and Eloquent Address delivered by the Right Worshipful

Jonathan Bayard Smith to the Grand Lodge of Pennsylvania so emphatically speaks the sentiments of the Grand Lodge of Ireland that they have order'd it to be Recorded in Testimony of the veneration in which they hold the Memory of their departed Brother George Washington."

Bro. John Boardman took advantage of the official communication to enclose a characteristic letter from himself. As this letter was entirely unofficial, no allusion to it occurs in the Irish Minutes, but the purport has been preserved, under its proper date, in the wonderful series of *Reprints of Minutes* published by the Grand Lodge of Pennsylvania. The Grand Treasurer of Ireland "intimated that an Orphan School had been established under the patronage of the Grand Lodge, who had given £200 towards its support; and that the Institution was intended for the maintenance and education of the Female Children of deceased Brethren."

Bro. Boardman seldom missed an opportunity of recommending the Orphan School of Ireland to the good graces of the Craft at home and abroad.

The address which the Grand Lodge of Ireland thought worthy of transcription into its Transaction Book was delivered by R.W. Jonathan Bayard Smith, Grand Master of Pennsylvania, at a Special Convention held on 26th December, 1799.

ADDRESS

ON THE DEATH OF GENERAL WASHINGTON,

By R.W. Jonathan Bayard Smith, Grand Master of Pennsylvania,

26th December, 1799.

" R.W. Deputy Grand Master, Senior and Junior Wardens and Brethren: You
 " have been called to hold this special Convention in consequence of an Invitation to
 " join the Representatives of a great and grateful People in a solemn act of Duty.
 " With respect to the unexpectedly early moment of executing this Duty we have been
 " anticipated, but by the Death of General George Washington we have felt ourselves
 " impelled, irresistibly impelled, to yield to the strongest emotions of the Heart, and
 " cordially to join our Fellow Citizens in public evidences of estimation and regret.
 " The interesting events having been Officially communicated to the Public, I
 " immediately directed that the sable Emblems of our Order should be borne in Grand
 " Lodge by the Members at our next Communication, then to take place in a few Days,
 " wishing to give to ulterior Orders on the Occasion the Force and Dignity of the
 " spontaneous voice of the collected Craft of Pennsylvania."

" While we respectfully leave to abler hands, to the appointed Organ of the
 " Councils of the United States, to the common voice of his Country and of mankind,
 " and to succeeding Ages, which will venerate his name as long as they shall experience
 " the happy effects of his civic virtues and public services, duly to appreciate his worth,
 " the Masons of Pennsylvania, impressed with their more immediate Masonic Connections
 " and Character, may be allowed to deplore that their Friend, their Brother, their
 " Father is gone. Yes, my Brethren, as such the Masons of Pennsylvania did long ago
 " recognize him. It is now Twenty One years since they by an unanimous suffrage
 " proposed him as Grand Master of Masons for the United States. They have on
 " sundry occasions and very lately given attestations of unabated Attachment to his
 " person, and an high sense of his unremitting endeavours in 'promoting order, union,
 " and Brotherly affection among us, and in carrying forth the principles of the Lodge
 " in every walk of Life.' In our Archives are found flattering evidences of his recipro-
 " cated esteem and approbation of our Order as relative more especially to those
 " chiefest concerns of man—Religion and Government. The public have seen him
 " gracing and dignifying our processions by his attendance."

" We have been made the Almoners and dispensers of his charitable beneficence.
 But, my Brethren, this pleasing intercourse is suspended. Since our last Communication
 this our Brother, has been removed from a Terrene to expand his ample mind to the

boundless duties and enjoyments of a Celestial 'Lodge' of that Eternal Temple (to use his own expression to our Grand Lodge) whose builder is the great Architect of the Universe."

"The Old as well as the New World reveres his name. He was indeed an illustrious Brother, Citizen, and Chief, in peace and in War, in Council and Action pre-eminent. The Masons of Pennsylvania have exulted that the name of Washington stood enrolled on their list of Brethren, and they will Cherish the remembrance of the virtues and services as a rich legacy for their emulous example. If devotion of Time and Talents to ameliorate the state of man be a virtue; if obeying the calls of his Country in times of the greatest difficulty and danger at every risque be a Masonic Duty, of that virtue may Masonry boast that this, *our* Washington has exhibited an instance beyond former example brilliant; and for the exercise of this Duty will *our* Washington ever stand conspicuous in the foremost rank. Are a love of Order and sacred regard to the Laws of the social compact characteristic of Masons? For his exemplary adherence to these Masonic virtues through all the vicissitudes and variegated difficulties of a Revolutionary War, has *our* Washington received the plaudits of thirteen Sovereign States."

"It now remains my Brethren, that in our several spheres we do likewise as our Brother has done—that by shewing respect to merit, it appears that we value it—that by Cordial regret on the translation of virtue from among us, we evidence that we revere it—and while we drop our portion amid the universal effusion of sorrow on this mournful occasion, we anticipate for our lamented Brother the applause of nations and the veneration of ages."

"I detain you no longer. The Government of our country has this day Honourably distinguished us as among the Chief Mourners of Washington—its Friend, its Protector, and its Ornament. The destined hour has come and we move to the summons."

The passage in which R.W. Bro. Jonathan Bayard Smith recapitulates the various ways in which the Freemasons of Pennsylvania recognized the Masonic Virtues and Services of the illustrious deceased, affords some extenuation of the error by which George Washington was described as "their late Grand Master." When the Grand Master of Pennsylvanian Freemasons announced, with evident pride, that "it is now Twenty One years since they by an unanimous suffrage proposed him as Grand Master of Masons for the United States," it was surely excusable in the Deputy Grand Secretary of Ireland to assume that time enough had elapsed for the nomination to grow into an accomplished fact. In 1800, very little was known for certain in the British Isles, or for the matter of that, in the United States themselves, of what had been done by our American Brethren in that dark and stormy time, twenty-one years before.

In the *Report on Foreign Correspondence* submitted to the Grand Lodge of Virginia in 1903, we find the following comment on the paragraph in which Sir James Creed Meredith recounted the purport of the communications that passed between the Grand Lodges of Pennsylvania and Ireland in 1800 :

"He [Sir James Creed Meredith] related the remarkable fact that in 1800 *Pennsylvania* notified the Grand Lodge of Ireland of his [George Washington's] death. 'Why was this, when he lived and died a Virginia Mason?'"

The question is not surprising in the mouth of the representative of the Grand Lodge of Virginia, which failed to notify the demise of its most distinguished son.

It would be impolite, as well as impolitic for an outsider to speculate on the causes which may, or may not, have led a distant Grand Lodge to adopt, or to forego, any specific course. Grand Lodges, like the individuals who compose them, act from

mixed motives. But if it should be deemed expedient, after the lapse of a century, to ascertain why the Grand Lodge of Virginia left to the Grand Lodge of Pennsylvania the melancholy honour of notifying the death of her most distinguished son, the investigation cannot be entrusted to more competent hands than those of the Committee of the Grand Lodge of Virginia.

The causes which led to the Grand Lodge of Ireland being made the recipient of such a communication from the Grand Lodge of Pennsylvania are not far to seek. They lie on the surface of the historical connection between the Freemasons of Ireland and of Pennsylvania.

The connection began very early, and, in a way, may be said to take its rise before the era of Grand Lodges. It is often forgotten that William Penn, the great Quaker, started by being an Irish landlord, as was his father, the great Admiral, before him. The Irish estates are still in the family. It was while residing on his estate in Cork that William Penn became imbued with the principles of Quakerism, and nowhere did the Society of Friends take firmer root than in Cork. When the Quaker city across the Atlantic came to be founded by the Irish landlord who had "found the Truth" on this side of the Atlantic, Philadelphia and Cork were drawn together by a double tie, the precursor of the ties that afterwards bound them together in Freemasonry.

When the era of Grand Lodges began, the first Deputy Grand Master of the Grand Lodge of Munster, founded in Cork, in 1726, was Springett Penn, the grandson of the great Quaker; a circumstance that can hardly have been without influence on the Craft on both sides of the Atlantic. A few years afterwards, the earliest definite recognition in print of a registered Lodge in Pennsylvania is to be found in *The Pocket Companion for Free Masons*, published, with the approbation of the Grand Lodge of Ireland, at Dublin, in 1734. The famous entry

" 116. The Hoop in Water-street in Philadelphia, 1st Monday."

occurs in the appended *List of the warranted Lodges in the Kingdoms of Ireland, Great-Britain, Spain, Germany, the East and West Indies, &c.* The essentially Irish origin of the List is shown by the compiler's assumption that the Lodges outside Ireland were warranted in the same sense as Lodges on the Register of Ireland. In 1734, no chartered Lodges existed in the British Isles, save those on the Register of Ireland. The Grand Lodge of England constituted her Lodges in a different way, and the Grand Lodge of Scotland had not yet come into existence.

Later on, when the old-fashioned Brethren—all, to a man, with Irish names, and led by a Brother hot-foot from Ireland—who were satisfied with the Freemasonry "practised in Ireland and by York-Masons in England," formed themselves into the Grand Lodge of the Antients in protest against the "alterations" of the Modern Masons of the premier Grand Lodge of England, the Freemasons of Pennsylvania naturally threw in their lot with the Brethren who practised the rite they knew, rather than with those who practiced the more genteel rite they knew not. In 1761, they applied for a Warrant to the Grand Lodge of the Antients, and established a Provincial Grand Lodge in Philadelphia, "according to the old Institutions."

In process of time, the United States made good their claim to independence, and, as a logical consequence, the Provincial Grand Lodge in Philadelphia erected itself, in 1786, into a Sovereign Jurisdiction. But "the farewell letter to the Grand Lodge of England, taking formal leave of them" wrought no change in the feelings of the Brethren in Ireland. Thenceforward, no Grand Lodge outside the British Isles is

mentioned in the *Transaction Book* of Ireland more frequently or more cordially than the newly formed Grand Lodge of Pennsylvania and Masonic Jurisdiction thereunto belonging.

Nor is evidence wanting of the personal regard in which the Great Patriot was held during his lifetime by his Brethren in Ireland. In 1795, a portrait of George Washington, surrounded by, or, rather, imbedded in Masonic emblems, formed the frontispiece of the sixth volume of *The Sentimental and Masonic Magazine*, published in Dublin. It may be taken as plain proof of the popularity of the President of the United States among the rank and file of Irish Freemasons when a Dublin publisher went beyond the Atlantic for an attractive frontispiece.

Categorical proof of the close relations that then prevailed between the Grand Lodge of Ireland and the Grand Lodges across the Atlantic that had so lately achieved their independence is preserved in the official *List of Lodges* published in the Irish Metropolis in 1804. This *List*, compiled under the sanction of Grand Lodge includes, besides the Lodges of Ireland, a *List of the Lodges of Free and Accepted Masons (according to the Old Constitutions) of the Kingdom of Great Britain; and also of America, the East and West Indies, &c.* Here will be found the Lodges of the New World on the same footing as those of England and Scotland. Special prominence is given to Pennsylvania by prefixing a List of the Grand Officers of that Jurisdiction.

Twenty years later, further proof is available of the continuance of the spirit that had prompted the communications of the year 1800. When the most notable of the European coadjutors of Washington, the Marquis de Lafayette visited the Republic he had helped to establish, the Grand Lodge of Ireland received official notification that, on the occasion of his visit, 2nd October, 1824, the Grand Lodge of Pennsylvania had unanimously resolved

“ That the rights, dignities, and privileges of a Member of this Grand Lodge be, and the same are hereby conferred on Brother General GILBERT MOTIER DE LAFAYETTE.”

Such were the terms on which the Grand Lodges of Ireland and Pennsylvania stood toward each other. If the American Grand Lodge had omitted to apprise the Irish Grand Lodge of the demise of the greatest American Freemason that ever lived, the omission would require explanation.

Tradition adds a link to the chain of kindly associations between General George Washington and the Grand Lodge of Ireland. It has been alleged, with a fair show of credibility, that the General of the Revolutionary Army held fraternal intercourse with the Brethren of an Irish Army Lodge. A Lodge in a Regiment was essentially an Irish conception. As early as 1732, a Military Charter was granted by the Grand Lodge of Ireland to “The First Battalion Royalls.” The idea was novel, and was rendered practicable by the Irish mode of constituting a Lodge. The English Lodge of that day was constituted for a particular hostelry, and had no charter. The Irish Lodge was erected by the issue of a Charter or Warrant. Thus the conception of an ambulant Lodge, legalised by the possession of a Charter, was foreign to the English and germane to the Irish practice. As a matter of history, the number of Regimental Lodges warranted by, or working in unison with the Grand Lodge of Ireland during the eighteenth century exceeded the number of similar Lodges under any other jurisdiction.

The Lodge with which tradition connects the name of George Washington worked under such an ambulant Warrant, issued on the 4th March, 1752, by the Grand Lodge of Ireland to the 46th (formerly 57th) Regiment of Foot while quartered in

Ireland. The Lodge was No. 227 on the Register of Ireland, and adopted the title of the Lodge of Social and Military Virtues. With an ingenuity that commends itself to the mind of the classicist, the Lodge fitted to itself a Latin motto, *Libens Solvit Merito Votum*, the initials of which corresponded with those of the English title. The Lodge proved worthy of the distinguished Regiment. Wherever it went, from the Coromandel Coast to the Caribbean Sea, from Canada to Australia, it left behind it a firmly planted root of Freemasonry. Twice, by the fortune of war, it lost its Lodge furniture; twice, by the kindness of brethren in the enemy's ranks, it regained its Masonic possessions under a flag of truce. Finally, in 1847, the ambulant charter was transmuted into a stationary Warrant, and the Lodge thus formed stands now as No. 1 on the Register of the Grand Lodge of Quebec.

The tradition handed down in No. 227, L.S.M.V., as the Lodge fondly abbreviated its title and motto, brings the name of George Washington twice into the story. On one of the occasions on which the Lodge lost its Masonic chest, during the war of American Independence, it is said that the restoration of the Lodge Furniture was due to the personal intervention of General Washington. The story found its way into print in the *Freemasons' Quarterly Review* for July, 1834, and contains nothing in itself improbable, as authentic records of similar occurrences exist. But the particulars given are too vague to admit of verification.

The other phase of the tradition connecting George Washington and No. 227, L.S.M.V., depends on more tangible evidence. It has been asserted, on no mean authority, that the Bible used in the Lodge for nearly a century, and said to be still preserved in the Regiment, "was that on which Washington received a degree of Masonry." The statement is supported by the testimony of Lieut.-Col. W. Lacy, P.M., L.S.M.V., who availed himself in 1870 of the then infant art of photo-zincography to reproduce in facsimile the more important pages of the Bible.

Manuscript entries on the blank pages go to show that the book had been in use till 1769 as a family Bible by a family named West who resided in the Jerseys. This precludes, on the one hand, the supposition that the Bible might have belonged to the Fredericksburg Lodge in 1752; and, on the other hand, the possibility that it had belonged to No. 227, L.S.M.V., before their later period of active service in America, 1776-1778. The guess that the Bible might have been used for the administration of the Tyler's obligation when Washington visited the Lodge must be left a guess.

Lt.-Col. W. Lacy's personal testimony goes back to 1831, when he finds the tradition no novelty, but already embodied in MS. form dating from the beginning of the century. Thus the tradition can be traced within measurable distance of Washington's life-time. The early existence of the tradition attests a contemporaneous belief that such occurrences were possible among Freemasons in the War of American Independence.

The fame of George Washington is so indissolubly blended with the Independence of the United States that there is danger of forgetting that the Freemasonry that admitted him was British Freemasonry. Twenty-five years before the Declaration of Independence was signed, Major George Washington, Adjutant-General for the district, was initiated in the Time Immemorial Lodge held at Fredericksburg, in "His Britannic Majesty's Ancient and Loyal Colony and Dominion of Virginia." British Freemasonry has reason to be proud of the impression retained by His Excellency General George Washington, First President of the United States.

APPENDIX.

I.—THE SENTIMENTAL AND MASONIC MAGAZINE; John Jones, Dublin; 1792-1795.

The earliest Masonic periodical in the English language.

II.—A LIST OF LODGES under the sanction of the Right Worshipful Grand Lodge of Ireland; Also, a List of Military Warrants ; And also, a List of Lodges in America, the East and West Indies, &c.

Dublin: Printed by Brother C. Downes, Whitefriar Street
(Printer to the R.W. Grand Lodge of Ireland.)

1804.

Reference has been made in the foregoing article to *The Sentimental and Masonic Magazine*, Dublin, 1795, and to the *List of Lodges*, Dublin, 1804. Though these publications possess historical importance, they have long lapsed out of current memory. It has been deemed expedient, therefore, to deal with them by way of Appendix.

APPENDIX I.

TWO MASONIC VIGNETTES.

I.—EIGHTEENTH-CENTURY STYLE.



“The Vignette Title represents the GENIUS OF MASONRY, with Emblematic Implements at his feet, and the Rays of MAJESTY DIVINE reflecting on the Coronet of Rt. Hon. Lord Donoughmore, expressive of Universal Love and Approbation on his being again appointed GRAND MASTER OF IRELAND.”—*S. & M. Maga.*, June, 1794.

II.—NINETEENTH-CENTURY STYLE.



“The Group is copied from a Medal designed by Smyth and executed by Mossop, both Artists of distinguished Celebrity, and Natives of this Kingdom : it represents Faith, Hope and Charity, the distinguishing attributes of the Masonic Body.

The Medal was made for and worn by the members of the Prince Masons Lodge of Ireland.”—Subscription List, *Literary and Masonic Magazine*, March, 1802.

APPENDIX.

I.

THE SENTIMENTAL AND MASONIC MAGAZINE.

Dublin, 1792—1795.

The *Sentimental and Masonic Magazine*, the pioneer of Masonic Journalism in the British Isles, began its career as an illustrated monthly periodical in July, 1792. The epithet *Sentimental* jars on the ear of the twentieth century. In the eighteenth century the word had not yet acquired the taint of affectation that disfigures it to-day, and our forefathers saw no incongruity in setting *Sentimental* and *Masonic* side by side. It is easy to see that the original contributors had regard rather to the *Sentimental* than to the *Masonic* side of the Magazine. The great bulk of the contents have little or nothing to do with Freemasonry. When, now and again, the articles bear on the Craft, they consist, almost invariably, of vapid eulogies on the virtues that go to make up an inhumanly perfect Freemason, or of vain repetitions of the fictions that do duty for Masonic History in the eyes of the unlettered. The illustrations are in like case, and with better excuse, for, even in the year of Grace, 1904, the Grand Lodge of England seems to find difficulty in reconciling Masonic illustration and Masonic legislation.

The *Sentimental and Masonic Magazine* ran to thirty-eight monthly numbers, collected into six complete half-yearly volumes, July, 1792—June, 1795, inclusive, with an overplus of two numbers, (July and August, 1795) towards a seventh volume that was never completed. The Magazine was published by John Jones, who kept a bookseller's shop "at 111, Grafton-street, opposite the College, Dublin." The house had a sort of faint flavour of Freemasonry about it, for it stood on the site of a mansion which, in the previous generation, had been the residence of Garrett Wesley, Earl of Mornington, Grand Master of Ireland, 1776-1777. Parenthetically, it may be remarked that this mansion was one of the numerous houses to which tradition assigned the birthplace of the Earl's famous son, the Duke of Wellington. But the tradition, though it is said to have emanated directly from the Countess of Mornington herself, is manifestly incorrect, as the mansion had been sold to make room for a row of stately business premises, a year or more before the Duke was born. In this shop, John Jones carried on business as a bookseller and publisher from 1782 to 1795, when the Magazine ceased to appear.

The contents of the first number may be taken without injustice to give an idea of the character of the periodical. Owing to the novelty of the undertaking and the limited field from which the editors could draw original supplies, the Masonic element is less conspicuous than in some of the succeeding numbers.

The issue bears date July, 1792, and consists of 96 pages, 8vo. letterpress, "embellished" as the title-page tells us, "with an elegant frontispiece, representing the PATRON of the MAGAZINE receiving it from the figures of LOVE, HONOUR and JUSTICE; and The Head of an Ancient Bard, capitally engraved by eminent Artists." The Frontispiece is faced by a Dedication to the Rt. Hon. and Right Worshipful Richard Lord Donoughmore, Grand Master of Masons in Ireland, "whose eminent virtues and distinguished abilities dignify the man and ornament the peer."

The body of the Magazine opens on the first page with an explanation of the frontispiece, to the effect that "the Plate represents the GRAND MASTER OF MASONS, decorated with the Insignia of the Order, seated on the summit of a mountain, in a

“ rustic throne, elevated on three steps; the rays of a rising Sun appearing behind him,
 “ and before him are the emblematic figures of Love, Honour and Justice, in the act of
 “ presenting for his acceptance the SENTIMENTAL AND MASONIC MAGAZINE.”

There is a particular pleasure in preserving the names of J. G. O'Brien and J. Ford, the artists who respectively designed and engraved the Frontispiece. It is not given to every one to perch the Grand Master of Ireland, even in imagination, on the top of a mountain in order that he may fitly receive the current number of a Magazine.

The explanation is followed by a Dedication to the Public, of which the last paragraph alone touches on Freemasonry. The Editors say that “they have in a particular manner, attached themselves to the principles of one of the most ancient of all social institutions, calculated to draw more closely the ties of virtuous philanthropy —THE ORDER OF FREEMASONS—under whose beneficent auspices they place their undertaking, and whose patronage it shall ever be their study to deserve.”

Then succeed some twenty-six prose articles, varying in length from one to ten pages, and occupying in all, eighty pages. The subjects range from a “Description of the City of Rome” to “Etiquette for Mourners.” It is not astonishing to find among the miscellaneous contents the “Quakers’ Yearly Epistle”; the Society of Friends prospered in Anglo-Ireland hardly less than in Pennsylvania.

Poetry takes up six pages, beginning with Gray’s “Pindaric Ode, The Bard,” which is illustrated “with a head, beautifully engraved for this Magazine, by Brocas.”

The original poetry contains *An Invocation to Freemasonry*, in which the author seeks inspiration from the Muse of Freemasonry, and adjures her

“ the labour of her sons to guide,
 O’er each full line, in nervous sense preside.”

The critical reader will see that the task proved too much for the Muse of Freemasonry.

INVOCATION TO MASONRY.

By Thomas Dermody.

Thou fairest Type, of excellence divine,
 Whose social links, the race of man combine,
 Whose awful mandates cowerd vice control,
 And breathe through Nature one enlightened soul;
 From the mild sway, benignant Virtues rise,
 Pour on the heart, and emulate the skies;
 From thy sage voice sublime Instruction springs,
 While Knowledge waves her many-colour’d wings,
 And star-eye’d Truth, and Conscience’ holy rest,
 Enthroned TRUE FEELING in the glowing breast.
 Then deign the labour of thy Sons to guide,
 O’er each full line, in nervous sense preside,
 Adorn each verse, each manly thought inflame,
 And what we gain from GENIUS, give to FAME!

The very name of the author, Thomas Dermody, is wholly unknown to-day. But he blazed like a meteor in the literary and fashionable society of that day. Born in Ennis, co. Clare, in 1775, he cannot have been more than seventeen years of age when he wrote the *Invocation*. He is said to have rivalled Cardinal Wolsey in the precocity of his erudition, and to have taught the Classics at the age of nine. He came

Engraved for the Masonic Magazine



D. Maguire Sc.

"The DEDICATORY PLATE, inscribed to the FREE MASONS OF IRELAND, represents the GENII of the Masonic Order lighting their Torches, figurative of FRIENDSHIP and SOCIAL UNION; and, at the same time, upholding a Mantle containing the mysterious Emblems of the Order, under the scrutinizing EYE of Providence."—*S. & M. Maga.*, June, 1794.

to Dublin, where his *Poems* were published in 1792. "Taken up by the Freemasons," as his biographer puts it, he crossed to London, and attracted the benevolent interest of the wife of the Earl of Moira, Acting Grand Master of the Grand Lodge of England (Moderns). The name of this brilliant Irish Peer is "writ large" in the history of his age. As a soldier, under his earlier title of Lord Rawdon, he is well-nigh the only commander on the British side that came out of the War of American Independence with an enhanced reputation. As a statesman, under his later title of Marquess of Hastings, he proved a worthy successor to Marquess Wellesley in the government of India. As a Freemason, under the title of Acting Grand Master, he presided over the Grand Lodge of England (Moderns) from 1790 to 1813, and even held a similar titular position in the Grand Lodge of Scotland in 1806-1807.

Under such auspices, Dermody was accepted as an incarnation of Celtic Genius by a section of London society. Then, as now, a section of London society seemed to be created expressly for the use of incarnations of Celtic Genius. But Dermody's innate and insensate debanchery spoiled everything. Barely arrived at manhood, he had to enlist as a private soldier in the 108th Regiment. Despite his dissolute habits, he displayed such courage and capacity that he won a commission. Still, he could not shake himself free, or, rather, he did not care to shake himself free, and he died in 1802 at the age of twenty-seven, worn out by every kind of excess. The best that can be said of him is that the world might have been richer, if Thomas Dermody had done better by himself.

The last few pages of the first number of our Magazine are filled with miscellaneous and local information: Sketches of Modern History, Marriages, Deaths, Promotions, and such-like, which have lost all interest for the present generation.

The succeeding numbers are filled with contributions similar in character to those in the first number, though more attention is paid to the affairs of the Craft from time to time. Still, the proportion that the Masonic articles bear to the general contents is disappointingly small: one half-penny worth of bread to an intolerable deal of sack.

The success of the *Sentimental and Masonic Magazine* in Dublin led to the establishment of a similar periodical in London a year later, under the equally cumbrous title of *The Freemasons' Magazine, or, General and Complete Library*. The first number was published July, 1793, and the engraved title was manifestly imitated from the Dublin original. But the latter speedily returned the compliment, and copied the London vignette, with suitable modification, on the title page of the Fourth volume (January-June, 1794) of the *Sentimental and Masonic Magazine*. The same Volume is provided, by way of frontispiece, with "an elegant Dedicatory Plate, inscribed to the Freemasons of Ireland." The composition of the design shows the same curious admixture of chubby urchins and Masonic emblems that marks the contemporary designs of Lambert de Lintot.

In March, 1794, the Proprietor saw his way to improving the Magazine, and the following Address was published:

"THE EDITOR'S ADDRESS

To the PUBLIC in General and our BRETHREN in particular.

The increasing Demand for our SENTIMENTAL AND MASONIC MAGAZINE, and the warm Approbation expressed of it by our numerous Readers excite our most grateful Thanks, and will call forth our best Exertions to secure a Continuance of the Public Favour.

To enable the Proprietor to fulfil this Intention, he has received from several very distinguished Characters in the Republic of Letters, to whom he returns his Sincerest Acknowledgments for Materials of the highest value."

* * * * *

"The friendly Contributions of ingenious BRETHREN and LOVERS OF POLITE LITERATURE will be particularly acceptable; and as we have been given to understand that AUTHENTIC MEMOIRS OF FREEMASONS, eminent either by Rank or Talents, would be read with the greatest avidity, and give general Satisfaction, we earnestly entreat our BRETHREN will furnish us with such, as soon as they conveniently can, assuring them that, in order to co-operate with them in their useful labours, where genuine Portraits can be obtained, the Engraver shall contribute his Art in aid of the Biographer.

(Portraits of DISTINGUISHED BRETHREN are now in the hands of the Engravers for the Embellishment of this Book.)"

Thereupon, moved by some absurd mental metathesis, the Editor gave as earnest of his intention, an article, not on a Freemason, but on a Freemason's wife, the Duchess of Leinster, whose husband had been thrice Grand Master of Ireland (1770, 1771 and 1777); and illustrated it not by a portrait of the Duchess, but by a glorified presentment of her Coronet in juxtaposition with "a Masonic obelisk." The Duke, however, had his turn shortly afterwards.

Volume VI., the last complete volume of the Magazine (January—June, 1795), is similarly provided with an allegorical frontispiece to face the Vignette title. The engraving represents a medallion "portrait of His Excellency, George Washington," surrounded by Masonic emblems. After the lapse of a century, this portrait was brought once more to the notice of our American Brethren in Bro. James M. Lamberton's admirable address on *Washington as a Freemason*, delivered at the Sesqui-centennial Commemoration in Philadelphia, 5th November, 1902.

It is best to let Bro. James M. Lamberton tell the story in his own words.

"Among Washington's books were five volumes of the *Sentimental and Masonic Magazine* from July, 1792, to December, 1794, published in Dublin, Ireland, by 'John Jones, Proprietor,' and sent by him with a complimentary letter, dated January 25th, 1795, in which he states his intention of prefixing a portrait of the President, 'executed by an Irish artist in an elegant manner' to the Sixth Volume, and dedicating it to His Excellency; and he hopes that 'that liberty will not be deemed too presumptuous.' They are now in the Library of Bishop John F. Hurst, of Washington, D.C."

"The June, 1795, number of the Magazine, accordingly, is 'embellished' with 'a portrait of His Excellency, GEORGE WASHINGTON, supported by emblematic figures,' one of which, Justice, wears a Masonic apron, on which are depicted the Square and Compass. In the foreground is an open book, with 'Vide Aude Tace' on the right hand page, and the letter 'G,' radiated, on the left."

After the Sixth Volume had been thus illustrated and completed, two more numbers of the *Sentimental and Masonic Magazine* were published, July and August, 1795. The last issues have a certain literary importance, for they contain the earliest published contributions of Thomas Moore, the poet. He was then an undergraduate at Trinity College, Dublin. The University of Dublin was the first University in the British Isles to admit Roman Catholics to its Degrees. In view of the modern attitude of the Roman Catholic Church towards Freemasonry, it has seemed strange that a strict Roman Catholic like Thomas Moore should contribute to an avowed organ of the Craft. But it can be confidently stated that in 1795, a large proportion of Irish Freemasons

Engraved for the Masonic Magazine



*When FREEDOM, first her glorious Day had won,
She smil'd on WASHINGTON, her darling Son.
Mild JUSTICE claims him as his Virtues Vice,
And LOVE, and HONOR, still attend the Prize.*

"Vignette Portrait of His Excellency GEORGE WASHINGTON, Esq., &c., &c., surrounded with emblematic figures, and accompanied with an elegant and appropriate motto, from 'AMERICA: AN ORIGINAL POEM,' dedicated to His Excellency by a Contributor."—*S. and M. Magazine*, June, 1795.

were of the Roman Catholic persuasion. No Bull is in force in any country until it has been ecclesiastically published in that country. Neither the Bull of Clement XII., 1738, nor that of Benedict XIV., 1756, seems to have been published by ecclesiastical authority in Ireland before 1799, and as late as 1800 an Irish Lodge attended Mass in its parish chapel.

A complete set of the *Sentimental and Masonic Magazine* is extremely difficult to obtain. Most Libraries have to content themselves with four out of the six volumes. So far as is known, only one Library, Public or Private, in the British Isles, claims to possess the full series of six volumes and two additional numbers. Even in this set the two extra numbers are imperfect. As a consequence, the *Sentimental and Masonic Magazine* has been very scantily noticed by bibliographers.

In John Power's *Irish Periodical Literature*: London, 1866, it is erroneously stated that the *Sentimental and Masonic Magazine* ran to eleven volumes. This statement manifestly confounds the Dublin Magazine with its London imitator, which extended to nine volumes under its original title. Two more volumes were added in 1798, under the title of *The Scientific Magazine and Freemason's Repository*. Thus the tale of eleven volumes was reached by the London, not by the Dublin, periodical.

Six years after the demise of the *Sentimental and Masonic Magazine* an effort was made to revive Masonic journalism in Dublin. In March, 1802, the first number of *The Literary and Masonic Magazine* was published by Charles Downes, Printer to the Grand Lodge of Ireland. The Magazine was issued under the patronage of the Grand Lodge of Ireland. It was conducted on the same lines as its predecessor, and it suffered from the same defects. It did not outlive the year; the last number bears date, December, 1802.

The Vignette on the title page of the *Literary and Masonic Magazine* has a little story of its own, which is partly told in the explanatory paragraph prefixed to the original List of Subscribers.

"The Group in the Frontispiece to this Volume is copied from a Medal designed by Smith and executed by Mossop, both Artists of distinguished celebrity, and Natives of this Kingdom: it represents Faith, Hope and Charity, the distinguishing Attributes of the Masonic Body."

"The Medal was made for and worn by the Members of the Prince Mason's Lodge of Ireland."

Time has justified the Editors in claiming celebrity for the artists who designed and executed the Medal. Edward Smyth (1746-1812) was a sculptor whose handiwork commands increasing admiration, and who is now only beginning, after the lapse of a century, to enter into his own, thanks to foibles that alienated his contemporaries. He executed the figures on the Irish Houses of Parliament, the Law Courts, King's Inns, the Custom house, and other public buildings that form no inconsiderable part of the architectural glory of Dublin. William Mossop (1751-1804), the artist who engraved the die for the medal after Edward Smyth's design, has taken rank among the finest medallists of the century. The original *intaglio* was one of the treasures in the collection of Dr. William Frazer, of Dublin, who wrote a monograph on William Mossop and his work. It must be admitted, however, that in describing this Medal, Dr. Wm. Frazer fell into the error of supposing it to have been struck as a Prize Medal for the Masonic Female Orphan School. Bro. Frazer's error naturally misled subsequent commentators, notably the editors and translators of the magnificent illustrated catalogue of Masonic Medals with which the *Hamburgische Zirkel-Correspondenz* has enriched the artistic literature of the Craft. See *Medaillenwerk*, Band III., No. 380; Hamburg, 1901; and

its English counterpart, *Medals of British Freemasonry*, p. 77, No. 93, published in the same year under the auspices of the QUATUOR CORONATI LODGE. Another inaccurate statement has found its way into print attributing to Dr. William Frazer the possession of Mossop's original wax model of the Medal. It was not the wax model, but the original steel die of the obverse that adorned the collection of that eminent Irish Freemason. The Medal was unknown to Merzdorf, but was figured and described, with his usual accuracy, by Marvin, *Medals of the Masonic Fraternity*, Boston, 1880, p. 106, No. CCLVIII.

The Medal was really intended for the use of the Body then known as "The Prince Masons of Ireland." Without entering into details, the reader may be reminded that the Rose Croix (18°) Degree, the backbone of the Ancient and Accepted Rite had been introduced, in 1782, into Ireland, which was the first English-speaking Jurisdiction to accept the Rose Croix Degree as Masonic. It must be admitted, too, that the mode of introducing the degree was strictly legitimate, according to the ideas of the time and place. Indeed, the Degree was conferred in the only mode recognised as lawful by English-speaking Freemasons of that day. It was scrupulously conferred within a Regular Lodge working under a Craft Warrant, on Brethren possessing all qualifications deemed requisite, and by Brethren capable of conferring the Degree. Beginning thus, the Rose Croix Degree has been worked in Ireland, under whatever authority was held from time to time to be the proper authority, continuously from that day to this.

The graceful group originally designed by Edward Smyth for the Prince Masons' Medal and executed by William Mossop, was again utilised by the Freemasons of Ireland after the death of both artists. This time, it was used to adorn the memorial erected to Bro. John Boardman, of which mention has already been made. Edward Smyth left a son, John Smyth, who inherited the father's more technical talents. The younger Smyth adapted his father's design to the materials and conditions of a monumental tablet. The exquisitely carved group on the lunette above the cornice of the mural tablet sculptured by him still attracts the attention of artists, despite its disadvantageous position in the South Transept of St. Patrick's Cathedral, Dublin.

NOTES ON IRISH FREEMASONRY, No. VIII.

W. J. CHETWODE CRAWLEY, LL.D.

IRISH FREEMASONS' MEDAL.

FROM THE ORIGINAL IN THE MUSEUM OF THE GRAND LODGE OF ENGLAND.



THIS MEDAL, EMBODYING EMBLEMS OF THE ROSE CROIX DEGREE (18^o) OF THE ANCIENT AND ACCEPTED RITE, WAS STRUCK, IN 1792, FOR THE USE OF THE MEMBERS OF "THE PRINCE MASONS LODGE OF IRELAND." THE DESIGN WAS FURNISHED BY EDWARD SMYTH, AN EMINENT IRISH SCULPTOR, AND THE DIE WAS EXECUTED BY AN EQUALLY EMINENT IRISH MEDALLIST, WILLIAM MOSSOP.

APPENDIX.

II.

A
LIST OF LODGES
of the
MOST ANCIENT & HONORABLE FRATERNITY
of
FREE AND ACCEPTED MASONS
Held under the Sanction
of the
RIGHT WORSHIPFUL GRAND LODGE
OF IRELAND,
Arranged Numerically and Alphabetically
According to their respective Counties.

ALSO A
LIST OF MILITARY WARRANTS
Together with the
Numbers of such Warrants as have been erased from the
GRAND LODGE BOOKS;
to which is added
A GENERAL NUMERICAL INDEX.

AND ALSO,
A LIST OF LODGES
Held under the Sanction
of the
RIGHT W. THE GRAND LODGE OF ENGLAND,
(According to the Old Constitutions, &c).
SCOTLAND, AMERICA,
The
EAST AND WEST INDIES, &c.

Dublin : Printed by Bro. C. Downes, Whitefriar Street,
(Printer to the R.W. Grand Lodge of Ireland.)

1804.

A LIST OF LODGES,

ACCORDING TO THE

OLD CONSTITUTIONS,

DUBLIN, 1804.

The *List of Lodges* published in Dublin, in 1804, furnishes conclusive evidence that unreserved fraternal intercourse was not confined to the Grand Lodges of Ireland and Pennsylvania.

Is it necessary to remind the reader that there were, at the close of the eighteenth century, two active Grand Lodges of England: the one, the progressive and highly respectable Grand Lodge of the Moderns; the other, the old-fashioned and less genteel Grand Lodge of the Antients; and that the former, despite the fact that it was the Premier Grand Lodge of England, was not generally recognised by the other English-speaking Grand Lodges of Europe and America?

The *List of Lodges*, Dublin, 1804, was a notable production; not the less interesting in Irish or American eyes, because its scope seems to be suggested by the international *List of Warranted Lodges* in the Dublin edition, 1735, of *The Pocket Companion for Free-Masons* which has preserved the memory of the Lodge at the Hoop Tavern, Philadelphia. The List in *The Pocket Companion* has been reproduced in a photographic facsimile in *Caementaria Hibernica, Fasciculus II*.

As the *List of Lodges*, 1804, was published by Charles Downes, "Printer to the R.W. Grand Lodge of Ireland," and was primarily intended for the use of Irish Freemasons, it begins with a catalogue of Lodges warranted by the Grand Lodge of Ireland, arranged numerically and topographically. This catalogue occupies 24 pages, with an Index of xii. pages, and includes separate Lists of 118 Military Warrants, and 16 Warrants held in Foreign Countries. The Warrants held in Ireland are omitted from the present reprint, as they have no bearing on the object of the NOTE. But the schedule of Lodges oversea requires reproduction, for the majority of them were held on American soil.

WARRANTS HELD IN FOREIGN COUNTRIES UNDER THE
SANCTION OF THE GRAND LODGE OF IRELAND.

PROVINCIAL GRAND LODGE, BARBADOES.

No. 148, Norwich, England.
247, Middle Temple, London.
290, Castletown, Isle of Man.
399, New York.
456, Kingston, Jamaica.
458, Douglass, Isle of Man
503, Beziers, France.
622, Bridgetown, Barbadoes.

No. 649, Bridgetown, Barbadoes.
656, Baltimore, N. America.
690, Martinique.
699, Kingston, Jamaica.
733, Jamaica.
738, Jamaica.
887, Demerary.

Three of these Lodges, No. 148, Norwich, England; No. 247, Middle Temple, London; and No. 503, Beziers, France, have been dealt with elsewhere. (See *A.Q.C.*, vol. viii., p. 79.) A fourth, No. 290, Castletown, Isle of Man, affords an example of the facility with which a Military Warrant could be transformed into a stationary centre of Freemasonry. Originally issued 5th January, 1758, to a marching Regiment, 39th Foot, the Warrant seems to have taken root and grown into a local Lodge in the Isle of Man, without any particular authorization from anybody. All the other Warrants, except No. 458, concern our American Brethren.

The International *List of Lodges*, which bears more immediately on the purport of the NOTE, succeeds to the foregoing schedule of Irish Warranted Lodges. It has a distinct pagination of 32 pp., and includes, under one alphabetical heading, all other Grand Lodges of the World that held by "the Old Constitutions;" the Grand Lodge of England (Antients), the Grand Lodge of Scotland, and the Grand Lodges of America.

Some of the American jurisdictions are hardly recognisable under the superseded appellations in vogue a century ago. The Lodges of Maryland must be looked for under Baltimore, those of Canada under Niagara and Quebec, South Carolina under Charlestown, the Provincial Grand Lodge of Andalusia under Gibraltar, Nova Scotia under Halifax, and Massachusetts under Boston. Some Lodges are entered twice over, as St. John's and Newfoundland, and there are many Military Lodges, of which a separate enumeration occupies the last three pages of the pamphlet.

Great trouble was obviously taken in the compilation of the List, though it cannot claim exemption from the faults that are incidental to a first attempt.

The sources from which it was derived are obscure. No previous similar Lists of the Lodges of the Antients are known to be in existence, though their issue has been inferred. Even if such Lists did exist, they would go but a small way towards the completion of the catalogue. The most troublesome part would remain, seeing the difficulty of obtaining particulars from small and distant Jurisdictions. On the whole, a substantial measure of success was attained in a novel undertaking, and it might well be that the publication advanced the cause of Masonic Union in England, by helping the Grand Lodge of the Moderns to understand the true state of the English-speaking Craft.

From whatever sources the *List* may have been compiled, the information it supplies about the Transatlantic Grand Lodges and the subordinate Lodges under their several Jurisdictions will well repay systematic investigation. For instance, the entry under Pennsylvania,

" 18 . . . British Seventeenth Regiment of Foot "

and the corresponding, but contradictory entry in the List of Military Lodges, baffled the researches of our late Bro. John Lane, and have been only recently reconciled by Bro. R. F. Gould, with the help of American correspondents, in his admirable work on *Military Lodges*. That means that the puzzle could never have been cleared up on this side of the Atlantic. And so with scores of other entries, which await adequate treatment at the hands of American investigators.

As far as the Lodges on the Register of the Grand Lodge of England are concerned, Bro. John Lane has done the work in his monumental *Masonic Records*, and has so done it as to form a model for all subsequent investigation. For Scotland, the foundation of a similar task has been laid by Bros. James Smith and W. J. Hughan in the "List of Lodges removed from Roll," appended to the new edition (1904) of the

Constitution and Laws of the Grand Lodge of Scotland. But no general survey has been attempted. Such notices of separate items in the *List* as have appeared lie scattered through, or, rather, buried in the published *Proceedings* of Grand Lodges, in Lodge Histories, or in even less accessible nooks of the ephemeral literature of the Craft.

The *List of Lodges* was issued in the same year and by the same printer and publisher as the *Book of Constitution, or, Ahiman Rezon*, of the Grand Lodge of Ireland, 1804. But the two were essentially separate publications. Rare in any case, the *List of Lodges* is excessively rare as a separate pamphlet. Most of the copies met with to-day are bound up with the *Ahiman Rezon*. This circumstance led Bro. John Lane into cataloguing the *List* under the heading of *Ahiman Rezon*, as though it formed a part of that book. The adoption of the same ill-compounded Semitic appellation, *Ahiman Rezon*, by the Grand Lodge of England (Antients), and the Grand Lodge of Ireland has often led to a confusion between the *Books of Constitution* issued under that title by the respective Grand Lodges, especially when the years of issue nearly coincide. The English *Ahiman Rezon* of 1807 and that of 1813 have each a *List of Lodges* appended, with a distinct pagination, which increases the resemblance to their Irish forerunner of 1804.

The *List of Lodges* was published at the price of 2s. 2d.; the *Ahiman Rezon* at that of 3s. 9½d. The reasons for these odd sums will be found in the difference between British and Irish currency of that date. See *A.Q.C.*, vol. xv., p. 103.

A second edition of the *List of Lodges* was published in 1806. It is provided with a page of *Errata*, and another of *Addition to Index*, which latter brings the schedule of Irish Warrants to date. In the table of *Errata* occurs the correction:

“ For 649 Barbadoes read 653 Barbadoes.”

There is no other change in the catalogue of Lodges oversea, or under Foreign Jurisdictions.

Rare as is the first issue of 1804, the second edition of 1806 is still rarer.

Engraved for the Masonic Magazine



*His Grace the
Duke of Leinster.*

"The Duke of Leinster was, in his early years, initiated into the Mysteries of Free Masonry. On the 7th of June, 1770, he being then Marquess of Kildare, he was appointed GRAND MASTER OF MASONS, was installed on the 25th of the same month, and on the 6th of June, 1771, was re-elected. His Grace, in the year 1773, was appointed Grand Master of Masons in England. On the 5th of June, 1777, his Grace was again unanimously elected Grand-Master in Ireland, and continued in that office till 24th June, 1788."—*S. & M. Maga.*, April, 1794.

A LIST OF OFFICERS
of the
GRAND LODGE
OF THE MOST ANCIENT AND HONOURABLE FRATERNITY
of
FREE AND ACCEPTED MASONS
of
IRELAND.

Anno Domini, 1804, and for the Year of Masonry, 5804.

THE RIGHT WORSHIPFUL AND RIGHT HONOURABLE RICHARD,
EARL OF DONOUGHMORE, Grand Master.

RT. W. BR. ALEXANDER JAFFRAY, ESQ., Deputy Grand Master.

W. AND RT. HON. JOHN, LORD BARON HUTCHINSON, K.B.,
Senior Grand Warden.

W. BR. FREDERICK JOHN FALKINER, ESQ., M.P., Jun. G. Warden.

W. BR. JOHN BOARDMAN, ESQ., Grand Treasurer.

W. BR. GORGES D. IRVINE, ESQ., Grand Secretary.

W. AND REV. T. HAWKESWORTH, Grand Chaplain.

W. BR. WM. F. GRAHAM, Deputy Grand Treasurer.

W. BR. ALEXANDER SETON, ESQ., Deputy Grand Secretary.

[Then follows List of Lodges holding Irish Warrants, as explained
in Introduction.]

In 1804 there were borne on the Register of Ireland 951 Lodges in all, of which 178 had become dormant or extinct, leaving 773 active Lodges on the Roll besides the Grand Master's Lodge, which stood, and still stands, at the head of the Register, without a number. Of the foregoing 113 were Military Warrants and 15 were Lodges oversea, not counting the Provincial Grand Lodge of Barbadoes. Thus the actual number of Lodges in Ireland, in 1804, was 646.

In the second edition of 1806 the total was increased by 38 Lodges, for 30 of which new Warrants were issued to be held in Ireland, and were revivals of dormant Lodges under their former numbers. There were also 4 Military Warrants, of which 2 were revivals, and 2 new issues, making a complete total of 982 Warrants issued by the Grand Lodge of Ireland.]

LIST OF OFFICERS
of the
GRAND LODGE
of the
MOST ANCIENT AND HONORABLE FRATERNITY
of
FREE AND ACCEPTED MASONS
OF ENGLAND

According to the Old Constitution,
Anno Domini, 1804, and for the Year of Masonry, 5804.

GRAND MASTER.

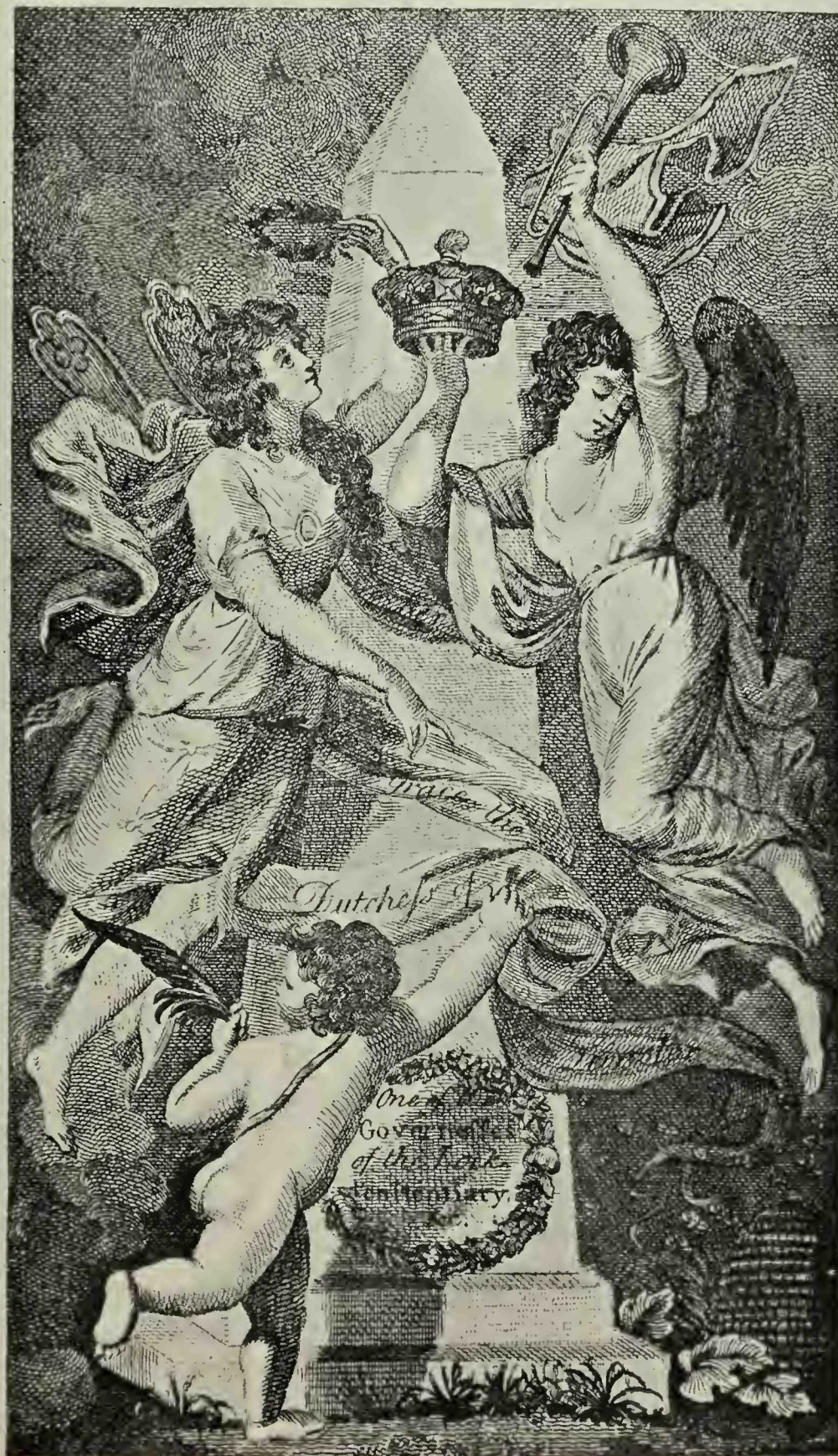
THE MOST NOBLE AND PUISSANT PRINCE JOHN, DUKE, MARQUIS AND
EARL OF ATHOLL, &c., &c.

THE R.W. BROTHER THOMAS HARPER, Deputy Grand Master.
R.W. BR. WILLIAM CHAPLIN, Senior Grand Warden.
R.W. BR. CHARLES HUMPHREYS, Junior Grand Warden.
R.W. BR. ROBERT LESLIE, Grand Secretary.
R.W. BR. EDWARD [*sic*] HARPER, Deputy Grand Secretary.
R.W. BR. W. COMERFORD CLARKSON, Grand Treasurer.
R.W. AND REV. BR. EDWARD BARRY, M.D., Grand Chaplain.
W. BR. BENJAMIN PLOMMER, Grand Sword Bearer.
BR. BENJAMIN ALDHOUSE, Grand Pursuivant.
BR. JAMES MARTER, Grand Tyler.

LIST OF OFFICERS
of the
GRAND LODGE
of the
MOST ANCIENT & HONORABLE FRATERNITY
of
FREE AND ACCEPTED MASONS
OF PENNSYLVANIA,
AND MASONIC JURISDICTION THEREUNTO BELONGING
According to the Old Institutions.

THE R.W. BROTHER ISRAEL ISRAEL, Grand Master.
R.W. BR. JAMES MILNOR, Deputy Grand Master.
R.W. BR. EBENEZER FERGUSON, Senior Grand Warden.
R.W. BR. ROBERT PULLEN, Junior Grand Warden.
R.W. BR. GEORGE A. BAKER, Grand Secretary.
R.W. BR. GAVIN HAMILTON, Grand Treasurer.
BR. DANIEL M'KARAHAR, Senior Grand Deacon.
BR. ROBERT LEWIS, Junior Grand Deacon.
REV. BR. JOHN ANDREWS, D.D. }
REV. BR. WILLIAM ROGERS, D.D. } Grand Chaplains.
BR. THOMAS CAVE, }
BR. JOHN PHILLIPS, } Grand Stewards.
BR. MAJOR ANDREW NILSON, Grand Sword Bearer.
BR. GENERAL THOMAS PROCTER, Grand Marshal.
BR. CADWALLADER GRIFFITH, Grand Pursuivant.
BR. WILLIAM SNYDER, Grand Tyler.

Engraved for the Masonic Magazine.



H Brocas sculp

“Emblematic Engraving, being the Coronet of
 HER GRACE THE DUCHESS OF LEINSTER
 supported by FAME and VIRTUE, near the MASONIC OBELISK which is inscribed to her
 Grace.”—*S. & M. Maga.*, March, 1794.

LIST OF THE LODGES
of the
MOST ANCIENT AND HONORABLE FRATERNITY
of
FREE AND ACCEPTED MASONS
(According to the old Constitutions, &c.)
of the
KINGDOM OF GREAT BRITAIN
and also
OF AMERICA, THE EAST AND WEST INDIES, &c.

The reader is requested to take notice that the Letter E denotes those Lodges held under the Grand Lodge of England, and S, those held under the Grand Lodge of Scotland.

Aberbrothewick,	No. 44, S.
Aberdeen,	39, S.
	78, S. Stonehaven.
	116, S. Saint Nicholas's Lodge.
	140, S. Saint Andrew's.
	189, S. Saint Luke's.
	200, S. Doematic Lodge.
	219, S. Lodge of Antiquity.
	223, S. Saint James.
	254, S. Saint George's.
Airdrie,	270, S. Operative Lodge.
Alderney,	328, E. Olive Lodge.
Alloa,	83, S.
Anstruther,	119, S. Saint Ayle's Lodge.
Antigua,	225, S. Saint John's Lodge.
Arbroath,	127, S. Saint Vigen's Lodge.
Ayre,	163, S. Kilvinning.
	165, S. Newtown, St. James's.
	174, S. Torbolton, Saint David's
	182, S. Operative Lodge
	220, S. R.A. Lodge
Baltimore,	1, Grand Lodge, Maryland
	2, Chester Town.
	3, Baltimore.
	4, Chester Mill.
	5, Cambridge.
	6, Easton.
	7, Princess Ann.
	9, Geory's Town, Potomack.
	10, Port Tobacco.
	11, Saint John's Lodge, Sussex.
	12, Annapoles.
	13, Concord Lodge, Baltimore.
	14, Belle Air.
	15, Washington.

Baltimore,	16, Johnames, Baltimore.
	17, Harmonic Lodge, Salisbury.
	18, Saint John's, Cambridge.
	19, Columba Lodge, Potomack.
	23, Saint John's, Baltimore.
	21, Fell's Point.
	22, Baltimore.
	23, Baltimore.
	24, Havre de Grace.
	25, Baltimore.
	26, Royston's Town.
	27, Leonard's Town.
	28, Frederick Town.
	36, Annapolis.
	37, Easton.
Banbury,	172, E. Cock 1st and 3rd Friday.
Bruff,	120, S. Operative Lodge.
Barbadoes,	263, E. Albion Lodge, Bridge Town.
	267, S. Scotia Lodge, Temple.
	286, E. Union Lodge, ditto.
	308, E. Concord Lodge, ditto.
	331, E. Mount Horeb Lodge. 3d. Monthly.
Barnsley,	109, E. Cock.
Bath,	100, E. Shakespeare Tavern.
	166, E.
Beith,	209, S. Saint John's Lodge.
Bermuda,	206, E. Saint George's.
	307, E. Ditto.
	324, E. Ditto.
Berwick,	70, E. Saint George's Lodge, Angel.
	133, E. Saint Cuthbert's, Tweedmouth.
	179, E. Saint David's, King's Head.
Bervie,	33, S.
Bewdley,	107, E. Wheat-sheaf.
Biechester,	185, E. Crown-Inn.
Birmingham,	64, E. George Inn.
	71, E. Red-Lion.
	124, E. King's Head.
Blackburn,	310, E. Angel Inn.
Blackney,	167, E. Ship Inn.
Bolton,	196, E. Lodge of Antiquity.
	303, E. Horse-shoe, Deansgat
Boness,	93, S. Pythagorian Lodge.
Boston,	Grand Lodge, Massachusett's, 2nd Monthly in March, June, September, and December, heretofore 81, upon a Register of the Grand Lodge, Scotland.
Brecon,	54, E.
Brest,	84, E.
	79, 162, S. Saint Nencan and Saint James.
Bridge-End, Glamorgan,	33, E. Bear Inn.
Bridge-North, Shropshire,	147, E. Crown-Inn.
Bridge-water,	150, E. Swan-Inn.
Bristol,	24, E. Bull-Inn.
	84, E.
	118, E. Plume of Feathers.
	162, E. Devon's Head, Temple-Street.

Bromley, Kent,	No. 129, E. Sun-Tavern.	
Brompton, do.	318, E. Harrow.	
Calcutta Province, Bengal, East-Indies.		
	146, E.	Calcutta.
	315, E. Lodge of True Friendship	Ditto
	317, E. In Garrison, Fort William	Ditto
	325, E. Marine Lodge	Ditto
	325, E. Anchor and Hope Lodge	Ditto
Campbletown,	65, S.	
	186, S. Saint John's.	
Campsie,	476, S. Lenox Kilvinning.	
	261, S. Caledonian Lodge.	
Canada,	See Quebec and Niagara.	
	326, E. In Garrison.	
Cape of Good Hope,	321, E.	
Carlisle,	216, S. Union Lodge.	
Carluke,	251, S. Saint John's.	
Carron,	138, S.	
Ceylon, East Indies,	329, E. Royal Artillery.	
Charleston, South Carolina,	Grand Lodge, 1st Wednesday in March, June September and December.	
	178, S. Union Kilvinning Lodge.	
	190, 236, E.	
Chatham,	104, E. Bunch of Grapes.	
	243, E. Mitre.	
	256, E. Mitre.	
Chester,	143, E. Star Inn, Watergate.	
Chesterfield,	106, E. Three Cranes.	
Cherley,	238, E. Jomer's Arms.	
Cockermouth,	254, E. Cross Keys.	
Coupar of Angus,	131, S.	
Coventry	42, E. Broadgate.	
	43, E. Cancelled by Order of the Grand Lodge.	
Crieff,	46, S.	
Cromartie,	176, S. Robertson's Lodge.	
Dalkieth,	13, S.	
Devizes,	270, E. Castle, 2nd and 4th Monday.	
Dike,	67, S.	
Dominica,	182, E. Freemasons' Hall.	
	229, E. Rensselaer.	
Dover,	179, E. Canteens.	
	203, E. Swan-Inn, 1st and 3rd Wednesday.	
	266, E. Fleece, 2nd and 4th Wednesday.	
Down,	230, S. Saint James's Lodge.	
Douglas Castle,	253, S. Saint John's.	
Douglas Newton,	245, S. Union Lodge.	
Dudley,	246, E. Hen and chickens.	
Dumbarton,	20, S. Kilvinning.	
	229, Leven, Saint John's Lodge.	
Dumblane,	12, S.	
Dunfermline,	23, S.	
Dumfries,	61, S.	
	74, S. Thistle Lodge.	
	75, S. Saint Michael's.	
	179, S. Saint Andrew's	
	184, S. Doematie Lodge.	

Dumfries,	No. 204, S. Union Lodge.
	215, S. Saint John.
Dunbar Castle,	89, S.
Dundee,	52, S. Doematic Lodge.
	54, S. Lodge of Antiquity.
	96, S. Saint David's.
	210, S. Thistle Lodge.
Edinburgh R.W. Grand Lodge, Scotland.	
	1, Mary's Chapel.
	4, Cannongate.
	8, Ditto and Leith.
	11, Doematic Lodge.
	16, Torphichan, Bathgate.
	53, Saint Andrew's Lodge.
	58, Duke of Norfolk's.
	64, Thistle Lodge.
	123, R.A. Lodge.
	124, Saint James's.
	148, New Edin, Kilwinning.
	192, Saint Stephen's Lodge.
	201, Edinburgh Defence Band.
	212, Roman Eagle Lodge.
	214, Saint Stephen's, Gatehouse Fleet.
	218, S. Caledonian Lodge.
	244, S. Hope Town Lodge, Bathgate.
Elgin,	114, S. Leven Lodge.
	196, S. Trinity Lodge.
Ely (Isle of)	137, E.
Etruria, Strafford,	327, E. Bridge Inn.
Exeter,	74, E. George Inn.
	203, E. Vine-Inn.
Falkirk,	19, S.
	249, S. Operative Lodge.
Falkland,	34, S. Saint John's Lodge.
Faversham,	114, E. Ship-Tavern.
Folkston,	150, E. Granby's Head, 1st and 2nd Monday.
Ford,	140, E. Lord Delaval's Lodge, Mason's Arms.
Forfar,	114, S. Kilwinning Lodge.
Forress,	190, S. Saint Lawrence's Lodge
Fort George, Madras,	
East Indies,	152, E. Madras.
	218, E. Ditto.
Fort George, Scotland,	100, S.
	115, S. Aderseer Point.
	136, S.
Fort William, Calcutta,	317, E.
Fort William, Scotland,	47, S.
Footscray,	110, E. Seven Stars.
Fraserburgh,	263, S. Solomon's Lodge.
Frodsham,	164, E. Bear's Paw.
Garthland,	272, S. Saint Winnock's Lodge.
Gibraltar,	220, E. Provincial Grand Lodge, No. 1, Andalusia, 1st Wednesday in March, June, September and December.
	148, E. Royal Artillery.
	202, E. Inhabitants' Lodge, cancelled by Order of the P.W. Grand Lodge of Gibraltar.

Gibraltar,	No.	2,	Gibraltar Royal Artillery.
		3,	„ 100th Regiment Foot.
		4,	„ 108th ditto.
		5,	„ Royal Artillery
		6,	„ 28th Regiment
		7,	„ 70th Regiment
		8,	„ 90th Regiment
		9,	„ 28th Regiment
Glasgow,		7,	S. Kilwinning.
		29,	S. Saint Mungo's.
		70,	S. Montrose Lodge.
		76,	S. Argyle Lodge.
		87,	S. Thistle Lodge.
		111,	S. Ditto.
		128,	S. Saint Mark's.
		129,	S. Union and Crown.
		144,	S. Saint David's.
		145,	S. Saint Mungo's Bite.
		169,	S. Saint John's.
		239,	S. Saint Patrick's.
		316,	E. Royal Lebanon Lodge, Boothall-Inn, 1st and 3rd Tuesday.
Bottenburgh, Granada,		199,	S. Saint Magnus's Lodge.
		163,	E. Saint George's.
		271,	E. Ditto.
Greenock, Greenwich,		234,	S. Saint John's Lodge, Mount Stuart's Lodge.
		113,	E. Royal Magazine, East Lane.
		226,	Blue Anchor.
Guernsey,		116,	E. Orange Lodge.
		222,	E. Mariner's Lodge, High-street.
Halifax, Nova Scotia,	211,	Provincial Grand Lodge, Barrington-Street, 1st Wednesday, in March, June, September, and December.	
		65,	E.
		66,	E. Row Barge.
		67,	E. King's Arms.
		155,	E. Saint Andrew's Lodge, Halifax.
		166,	E. General Amherst, Ditto.
		211,	E. Saint John's Lodge, Ditto.
		1,	H. Union Lodge, Ditto.
		2,	Virgin's Lodge, Ditto.
		15,	Cornwallis's Ditto.
Halifax,		16,	Royal Naval, ditto, Ditto.
		3,	Parr Lodge, Shelburn.
		6,	Digby Lodge, Digby.
		7,	Temple Lodge, Guysborough.
		9,	Chester Lodge, Chester
		10,	Hiram Lodge, Shelburn
		11,	St. George's Lodge, Cornwall.
		19,	Ditto, Mangerville, Brunswick.
		21,	Sion Lodge, Sussex Vale
		22,	Solomon's Lodge, Frederickton.
		24,	Royal Nova Scotia Regiment.
		25,	Annapolis Royal, Annapolis Royal.
		26,	St. John's Lodge, Charlottetown.
		27,	Hibernia ditto, Liverpool.
		28,	Harmony ditto, Sidney.

Halifax,	No. 29,	St. John's Lodge, New Brunswick.
Hamilton,	10, S.	
	164,	S. Kilvinning.
Harwood Bridge,	103,	E. Ship.
Hinckley,	47,	E. Prince of Wales's Tavern.
Huntly,	72,	S.
Jamaica,	301,	E. Provincial Grand Lodge, No. 1, Kingston, 1st Wednesday in March, June, September and December.
	121,	E. Old Harbour, Kingston.
	177, E.	„ Green Island.
	233, E.	„ Kingsted.
	257,	E. Union Lodge, Ditto.
	262,	E. Port Royal Barrack, Ditto.
	218,	E. Royal Lodge, Ditto.
	283,	E. Amity Lodge, Ditto.
	281,	E. Harmony Lodge, Ditto.
	6,	Sociable Lodge, Spanish Town.
	7,	Athol Lodge, Lucia Parish, Kingston.
	8,	Friendly Lodge, Ditto.
	9,	Union Lodge, Savanna la Mar.
	10,	Seville Lodge, Saint Ann's, Kingston.
	11,	Rio Buens.
	12,	St. James's Lodge, Tatmouth.
	13,	„ Spanish Town.
	14,	„ Kingston.
	15,	„ Black River.
Ildburgh,	243,	S. St. Andrew's.
Jersey,	98,	E. Elizabeth Castle.
	287,	E. Army and Navy Hotel.
Isle of Ely,	137,	E.
Isle of Wight,	200,	E. Newport.
	291,	E. Parkhurst Barracks.
Inverkeithing,	71,	S.
Inverness,	9,	S. Old Kilvinning.
	31,	Saint Andrew's.
	57,	Cumberland, Kilvinning
Inverary,	56,	S.
	205,	Saint Anthony's Lodge.
Kelso,	69,	S.
Kennelworth,	206,	E. Virgins.
Kieth,	250,	S. Saint James's Operative Lodge.
Kidderminster,	107,	E. at the Raven.
Kilbarchan,	208,	S. Saint Barchan Lodge.
Kilmolymock,	498,	S.
Kingston upon Hull,	78,	E.
Kircndbright,	43,	S.
Kirkaldy,	86,	S.
	161,	S. Oswald's Lodge.
	231,	S. Saint Bride's.
Lanark,	23,	S. Old Lodge.
	49,	S. Kilvinning.
Leghorne,	138,	E. Salutation-Tavern, High Street.
Leicester,	91,	E. George Inn.
Leith,	236,	S. Phœnician Lodge.
Linlithgow,	19,	S.

Linlithgow,	No. 222, S. Free Operative Lodge.
Lerwick,	113, S. Morton's Lodge.
Lesmahago,	23, S.
Litchfield,	224, E. Scale's Market-place.
Liverpool,	20, E. Freemason's Hall, 1st and 3rd Wednesday.
	25, E. Ancient and Amicable, Hannah's, Tarleton-Street, 2nd and 4th Tuesday.
	45, E. Bird in Hand.
	53, E. Ancient Templers, Cheshire Coffee-house, Old Dock, 2nd and 4th Monday.
	275, E. Aspinwal's, Richmond Street, 1st and 3rd Thursday.
	299, E. Lodge of Concord, Peggy's, Livery-Street. 2nd and 4th Wednesday.
	302, E. Waggon and Horses, College-Inn, 1st and 3rd Monday.
Lochnaber.	129, S. Saint Magdalen's Lodge.
London.	R. W. Grand Lodge, E. according to the old Constitution, &c., Crown and Anchor Tavern, Strand. 1st Wednesday in March, June, September and December, 24th June and 27th December for General Purposes.
London,	Grand and Royal Arch Chapters. 1st Wednesday in April and October.
	Grand Steward's Lodge, 1st Wednesday in every Month for Charitable Purposes, at the Crown, Fleet-Street.
	All Petitions thereto are to be left with the Grand Secretary, three Days, at the least, before the Meeting, or the Stewards Lodge, upon which the Parties are to be heard and considered of respectively.
	No. 1, Grand Master's Lodge, Crown and Anchor Tavern, Strand, last Tuesday from October to June inclusive.
	2, Ship, Tower Street. 2nd Monday.
	3, George and Vulture, Shadwell. 1st Monday.
	4, Ship, Swallow Street, Piccadilly. last Monday.
	5, Abercrombie Tavern, Lambert Street, 1st and 3rd Tuesday.
	6, Jacob's Well, Charles-Street, Manchester-Square, 2nd Tuesday.
	7, Salutation Tavern, Woolwich, 1st Friday.
	8, Eagle, Gray Eagle street, Spitalfields, 3d Monday.
	10, Butcher's Arms, Clement's-lane, Claremarket, last Thursday.
	13, Kolly Sailor, Rotherhithe Road, 2d Tuesday.
	23, United Mariners, King's Arms, Wapping 4th Wednesday.
	31, Inverness Arms, Wapping, 2d Sunday.
	37, Swan and Horse shoe, Little Britain, 3d Thursday.
	63, Black Boy, Wapping, 3d Monday.
	81, Tobit's Dog, St. Paul's Church Yard, 4th Monday.
	128, Globe Tavern, Blackwall.
	192, King's Arms, St. Martin's Court.
	193, Coal Hole, Strand, 2nd Monday.
	194, Cooper's Arms, West Smithfield. 1st Thursday.
	195, Hole in the Wall, Fleet-Street, 2nd Tuesday.
	198, London Militia, White Swan, White Cross Street.
	221, Vine-Inn, Minories, 1st Tuesday.
	225, Red Lion, City Road, Every Sunday.
	227, George, Lower Shadwell, 3d Thursday.

London,	No. 230, Red Lion, Mulgrave-Place, Woolwich.
	231, Cadogan Arms, Chelsea, Sloane-Street.
	234, Coach and Horses, High Holborn, 3d Monday.
	239, Cross Keys, Sloane Street, Chelsea. 2d Thursday.
	240, George, Drury Lane, 4th Monday.
	244, Ipswich Arms, Lower Thames-Street.
	245, Swan, White Cross-Street. 3d Tuesday.
	251, Crown, Bridgewater Square. 2d. Thursday.
	253, Ten Bells, Church-Street, Spital Fields. 2d Tuesday.
	255, Phoenix, Brick-Lane, 4th Monday.
	258, Bear and Wheatsheaf, Lower Thames-Street, 1st Thursday.
	259, Coach and Horses, St. Martin's Lane, 2d Monday.
	261, Cricketers, London-Street, Ratcliffe. Highway 1st Thursday.
	264, Red Lion, Warwick-Place, Holborn 1st Thursday.
	277, Royal Mariner's Lodge, at their Hall, Pit Street, Ratcliff, 1st and 3rd Tuesday.
	280, Sugar Loaf, Great St. Helen's, Bishopgate-Street 2nd and 4th Wednesday.
	290, Dundee Arms, Nightingale Lane, 4th Thursday.
	295, Spread Eagle, Tooley-Street, 4th Tuesday.
	300, Three Tons, West Smithfield.
	304, Salutation, Woolwich.
	305, St. Andrew's, Hermitage, Wapping.
	314, Five Bells, Chelsea.
	320, Acorn Tavern, Rotherhithe, 3d Tuesday.
Madras	152, E. Fort George, East Indies.
	218, Ditto.
Manchester,	39, E. Horse-shoe, Old Shamble, 1st Monday R.A. 3d Monday.
	56, E. Standard Tavern.
	171, E. Bury Bridge.
	196, E. Market Street Lane.
	201, E. Red Cross Lodge, Swan, Withey Grove, 1st Monday, R.A. 3d Monday.
	275, E. Earl Howe's Fleet, Bengal-Street.
	278, E. Admiral Nelson, New Cross.
	289, Duke of Atholl's Lodge, Crown and Cushion, Dean's Gate, 1st Monday, R.A. 2d. Monday in February, March, August and November.
	296, E. White-Hart, Sugar-Lane, 1st Monday.
	297, E. Crown & Cushion, 1st Monday, R.A. last Monday.
Marseilles,	115, E.
Martinique,	175, E. Mount Olive Lodge.
Maybole,	14, S.
	264, R.A. Lodge.
Minorca,	117, 141, 173, E.
Montrose,	18, S. Kilwinning.
	154, S. Saint Peter's Lodge.
Montserat,	151, E.
Morton,	132, E. Lodge of Harmony.
Musselburgh,	103, S. Kilwinning.
Muthell,	256, S. Saint John's Lodge.
Namur,	160, S. Union Lodge.
Nassau,	242, E. Freemason's Hall, New Providence.
Newcastle under Line,	109, E. Friendly Brothers Lodge, Roe-Buck, 1st and 2d Monday.

- Newcastle upon Tyne, No. 120, E. Black Boy, Castlegarth.
- Newburgh, 133, S. Lindore's Lodge.
- Newfoundland. 186, E. London Tavern, St. John's.
 247, E. Benevolent Lodge, ditto 1st and 3d. Monday.
 249, E. Barracks, ditto.
 250, E. Placentia, 1st and 4th Monday.
- Newport, Isle of Wight, 200, E.
- Newport, Monmouthshire, 162, E. Green Dragon.
- New Providence, 242, E. Nassau.
- New York, America, R.W. Grand Lodge, No. 169, 210, 212, 215, 219, E.
 No. 1, Saint John's Lodge.
 2, Lodge of Independence.
 3, Saint Andrew's.
 6, Saint John's.
 7, Hiram's Lodge.
 8, Holland's Lodge.
 9, Howard's.
 10, Trinity.
 11, Phœnix.
 12, Union Lodge.
 13, Temple Lodge.
 53, Master's Lodge. } St. Alban's.
 Temple Lodge. }
 Solomon's Lodge, Pougkepsie.
 Saint Patrick's Lodge, Johnstown.
 20, Temple Lodge, No. 2, Precinct.
 11, Washington Lodge, Fort Edward.
 22, St. Simon and Jude, Fiskell.
 23, Hudson's Lodge, Hudson.
 17, Unity Lodge, Canaan.
 18, Stewben Lodge, Newburgh.
 21, St. John's, Warwick.
 22, Lafayette's Lodge, Dover.
 23, Montgomery's Lodge, Stillwater.
 23, Livingston's Lodge, Kingston.
 24, Washington, Clermont.
 St. George's Schenectady.
 Amicable Lodge, Whitestown.
 25, Aurora Lodge, Hampton.
 26, „ Huntingdon.
 27, Paine's Lodge, Armenia.
 28, Livingston's Lodge, Kingsburgh.
 29, Freehold Lodge, Freehold.
 30, Union Lodge, Newton.
 31, Harmonic Lodge, Catskill.
 32, Rural Lodge, Cambridge.
 33, „ Hosseck.
 34, „ Courtland.
 35, Hiram's Lodge, Lusinburgh.
 36, Amicable Lodge, Herkman.
 37, Franklin Lodge, Battstown.
 38, Columbus Lodge, Frederickstown.
 39, St. Patrick's Lodge, Pittstown.
 40, „ Cooperstown.
 41, „ Schobarie.

New York.

New York,
America,

No. 42, Montgomery Lodge, Bredalbin.

43, Orange Lodge, Waterford.

44, „ Canaan.

45, Orange Lodge, Goshen.

46, „ West Chester.

47, „ Beckman.

48, St. Andrew's Lodge, Stamford.

49, Apollo Lodge, Troy.

50, Caxackie.

51, North Star Lodge, Salem.

52, Aurora Lodge, Fairfield.

54, „ Stueben.

55, Suffolk Lodge, Smithstown.

56, Bath Lodge, Bath.

57, Western Star, Scipio.

Niagara, .

Upper Canada, Provincial Grand Lodge, No. 274, E.

No. 1, Provincial Grand Master's Lodge, Newark, Queens-
town.

3, First American Regiment, York.

4, „ Newark.

5, „ New Johnstown.

6, „ Kingston.

7, „ Bay of Quinte.

8, „ York.

9, „ Fort Eric.

10, „ Ancaster.

11, „ Mohawk Castle.

12, „ Stamford.

Norfolk.

97, E. Star Inn, Lynn-Regis.

Norwich.

95, E. Royal Exchange.

99, E. Prince's Inn, George Street.

149, E. Swan, Market-Place.

166, E. Wild Man, Saint Andrew's.

294, E. City of Norwich, All-Saints.

North-Shields,

131, E. Ship, Old George.

Northumberland,

140, E. Lord Delaval's Lodge, Ford.

Nottingham.

44, E. New George, Parliament-Street.

62, E. Bunch of Grapes.

260, E. Cancelled by Order of the Grand Lodge.

Ostend.

223, E.

180, E. Star-Inn.

214, E. Atholl's Arms.

Paisley.

170, S.

175, S. Saint Andrew's Lodge.

131, S. R.A. Lodge.

Park-Gate.

51, E. Ship in Launch.

Peebles.

26, S. Old Lodge.

55, Cumberland Kilwinning.

Pennsylvania.

Provincial Grand Lodge in the Island of St. Domingo.

No. 2, Philadelphia, 2d and 4th Monday.

3, Ditto, 3d Tuesday.

5, Cantwell's Bridge, Last Thursday.

9, Philadelphia, 1st Friday.

11, London Grove Township, Chester County, Full Moon.

12, Winchester, Virginia, Thursday after 1st Tuesday.

Pennsylvania,	No.	14, Wilmington, Delaware State, 1st Thursday.
		18, British 17th Regiment of Foot.
		19, Philadelphia, 1st and 3d Thursday.
		21, Perseverance Lodge, Harrisburgh.
		22, Sunbury, Full Moon.
		31, Norristown, 1st Saturday.
		33, New Castle, Delaware State, 1st Thursday.
		41, Portsmouth, Virginia, 4th Wednesday.
		43, Lancaster, 2d Wednesday.
		45, Pittsburgh, 2d Tuesday.
		46, Ephrata, Lancaster County.
		47, Union of Franco American Hearts, Port au Prince.
		48, Bedford.
		50, Sign of the White Horse, Chester County. 2d. Saturday, except in June and July.
		51, Philadelphia, 2d and 4th Thursday.
		52, Harmony Lodge, ditto, 1st and 3d Wednesday.
		54, Washington, Washington County, Pennsylvania, 3d Tuesday.
		55, Huntingdon.
		57, Newtown, 1st Tuesday.
		59, Washington Lodge, Philadelphia, 2d and 4th Tuesday.
		60, Lodge of Hope and Good Intention, Fort Burd, Fayette Co., 1st Monday.
		61, Wilkesbarra, Luzerne County, 1st Monday.
		62, Reading, 1st Wednesday.
		63, Lewistown, Delaware State.
		64, Greenburgh, Westmoreland County, 2d Monday.
		65, Great Bend of Susquehannah, Luzerne County.
		66, Robinson Township, Berks County, last Monday.
		67, Concordia Lodge, Philadelphia. 2d and 4th Friday.
		68, In the Town of Misslin, Misslin County, 3d Friday.
		69, Chester. Last Tuesday.
		70, Tyoga Point, Luzerne County.
		71, Orange Lodge, Philadelphia, 4th Wednesday.
		72, Philadelphia Lodge, ditto. 2d and 4th Saturday.
		73, The French Lodge L'Amenite, ditto. 1st and 3d Thursday.
		74, In the Town of Concord, Franklin County.
		75, Pugh Town, Chester County, 3d Saturday.
		76, At the Town of Newville, Cumberland County.
		77, Lodge Les Freres Unis, at Port De Espagne in the Island of Trinidad.
		78, At the Old Mingo Towns in the N.W. Territory, 4th Tuesday.
		79, Chambersburgh, Franklin County.
		80, Unity Lodge, Salisbury Township, Lancaster County. 1st Friday after Full Moon.
		81, Hiram Lodge, Germantown. 1st Saturday before Full Moon, or if Full Moon falls on Saturday, then on that day.
		82, Milford, in Wayne County.
		83, St. Tammany's Lodge, in Upper Smithfield, Wayne County, Evening of every Full Moon, except it should be on a Saturday or Sunday, then on the Monday following.
		84, Somerset, Somerset County. 1st Monday.
		85, Alexandria, Huntingdon County.
		87, Les Freres Reunis, at the Cape, in the Island of St. Domingo.

Pennsylvania,	No. 88, Lodge La Concorde, at St. Marc, in the Island of St. Domingo.
	89, Lodge Les Freres Sincerement Reunis, Aux Cayes du fond de L'Isle a' Vaches in the Island of St. Domingo.
	91, Columbia Lodge, Philadelphia. 1st and 3d Saturday.
	92, Union Lodge, Union Town, Fayette County. 1st Wednesday.
	93, The French Lodge La Charite, New Orleans.
	94, Orange Lodge, at New-Hope, Coryell's Ferry, Bucks County. 1st Monday before Full Moon, but if the Moon is Full on Monday then on that day.
	95, La Humilite, Luse a'Veau, in St. Domingo.
	96, The Delaware Hiram Lodge, New-Ark, New-Castle County, State of Delaware.
	97, La Paifaite Harmonie, St. Domingo.
	98, La Perseverance, at Abrieots, ditto.
	99, Le Temple du Bonheur, at Archaye, ditto.
	100, Rising Sun Lodge, Bloomsbury, Northumberland County.
Perth,	88, S. Saint Andrew's Lodge.
	158, R.A. Lodge.
Petersburgh,	207, S. Imperial Lodge.
Peterborough,	160, E.
Pettenweek,	185, S. Saint Andrew's Lodge.
Plymouth,	50, E. Freemason's Tavern.
	101, E. Ship, Bedford.
	306, E. Royal Invalid's Fishing Smack, South Side Street. 1st and 3rd Thursday.
Plymouth-dock,	208, E. London Inn, 2d and 4th Tuesday.
Preston,	204, E. Lodge of Perseverance, Legs of Man.
Portsmouth,	68, E.
	79, E. King's Arms.
	101, E. Bedford Mill.
	122, E. Man in the Moon.
Quebec,	273, E. Provincial Grand Lodge, Lower Canada.
	9, E. Royal Artillery, Quebec.
	40, E. Ditto, ditto.
	241, E. Ditto, ditto.
	1, Steward's Lodge, Quebec.
	2, Royal Rose Lodge, 7th Regiment.
	3, Saint John's Lodge, St. John's.
	4, Second Battalion, 6th Regiment.
	5, Royal Edward Lodge; Edward's-Bury.
	6, „ William Henry.
	7, Seventh Regiment of Foot, Quebec.
	8, Union Lodge, Montreal.
	9, Surveyor's Lodge, Messuquo Bay.
	10, Zion Lodge, Dedwel.
	11, „ Chambly.
Reading,	73, E. Dolphin.
	80, E. Ship.
Recurton.	269, S. Saint Cuthbert's Lodge.
Richmond.	158, E. Feathers.
Roseharty,	40, S. Forbe's Lodge.
Roths,	257, S.
Saddleworth,	139, E. Star Inn.
St. Andrew's,	27, S.

St. Augustin,	No. 204, E.
St. Christopher's,	151, St. Andrew's Lodge.
	217, S. Union Lodge.
	241, S. Mount Olive Lodge.
St. Helena,	132, E.
St. John's,	
Newfoundland,	186, E. London Tavern.
	247, E. Lodge of Benevolence.
	249, E. In Barracks.
	250, E. Placentia.
Scarborough,	267, E. Old Globe Lodge.
Selkirk,	33, S.
Sheerness,	135, E. Navy Coffee-house.
	207, E. Granby's Head.
Shields,	131, E. Old George.
Shrewsbury,	76, E. Green Man.
Sheffield,	72, E. Freemason's Hall.
	85, E.
	105, E. Ship, Water-Lane.
Southampton,	174, E. Freemason's Hall, 2d and 4th Wednesday.
Spanish Town,	82, E. Virgin Island.
Stamford,	87, E. Good Intent, Salutation. 2d and 4th Wednesday
Sterling,	93, S. Royal Arch Lodge.
Stewarton,	167, S. Thistle Lodge.
Stockholm,	181, E.
Stockport,	83, E. Red Lion.
	268, E. Unicorn.
	279, E. Crown and Mitre. 1st and 3d Wednesday.
	292, E. Crown and Anchor. Monday before Full Moon.
Stourbridge,	254, E. Talbot-Inn.
Suttle,	188, E. Black Bull.
Tayne,	104, E. Saint Duther's Lodge.
Tamworth,	224, E. Old Crown.
Taunton,	26, E. Nag's Head.
Thurse,	45, S. Saint John's Lodge.
Torbolton,	174, S. St. David's, Ayre.
	178, S. St. James's, Kilvinning.
Tortola,	183, E.
Tweedmouth,	153, E. Saint Cuthbert's Lodge.
Virginia,	82, S. Blandford Lodge.
	117, S. Saint John's Lodge, Norfolk.
Warrington,	40, E. Cock.
Welshpool,	142, E. King of Prussia.
Whisby,	127, E. Golden Lion.
Whitehaven,	157, E. Square and Compass.
Wigan,	235, E. Queen's Head.
Winchester,	88, E. City Arms.
Windsor,	269, E. Castle Inn.
Worcester,	60, E. Mason's Arms.
Woolwich,	7, E. Freemason's Hall,
	86, E. Salutation.
	192, E. Royal Mortar.
	230, E. Freemason's Hall.
	304, E. Inhabitant's Lodge, ditto.
Wolverhampton,	130, E. Swan Inn.
York,	174, E. Star and Garter, Nessgate.

MILITARY LODGES.

-
- No. 7, E. Royal Artillery, Woolwich.
 9, E. Royal Artillery, Quebec.
 18, E. Seventeenth Regiment.
 41, E. Fifty-seventh Regiment.
 52, E. Thirty-seventh Regiment.
 58, E. Fourteenth Regiment.
 63, S. Welch Fuzeleers.
 73, S. White's Lodge, Thirty-second Regiment.
 75, E. Seventy-second Regiment.
 86, E. Royal Artillery.
 90, E. Thirty-third Regiment.
 94, E. Fifty-first Regiment.
 97, S. Hooker's, St. John's, Seventeenth Regiment.
 101, S. George the 1st's Lodge, Fifty-sixth Regiment.
 108, S. St. George's Lodge, Thirty-first Regiment.
 112, E. Fiftieth Regiment.
 121, S. General Majoribank's Regiment.
 123, E. Sixth Regiment of Dragoons.
 132, S. Moriah Lodge, Twenty-second Regiment.
 134, Fourth Battalion of Royal Artillery.
 137, S. Royal Welch Fuzeleers.
 144, S. Fourth Battalion, Royal Artillery.
 153, E. The Seventh Regiment of Foot.
 147, S. United Lodge, Fourth Regiment.
 148, E. Royal Regiment of Artillery, Gibraltar.
 156, S. Saint Patrick's Lodge, Forty-third Regiment.
 158, S. St. Andrew's Scotch Greys.
 170, E. Ninety-fifth Regiment.
 175, E. Sixty-seventh Regiment.
 183, E. Third Battalion, Ninth Regiment.
 187, E. Sixth Battalion of Royal Artillery.
 188, S. Queen's Regiment of Dragoons.
 191, E. Sixty-fifth Regiment of Foot.
 209, E. Stafford Militia.
 211, S. Union Lodge, Third Dragoons.
 213, E. Royal Artillery now Ninth Quebec.
 216, E. Anspach's Hanoverian Regiment.
 216, E. East Devonshire Militia.
 230, E. Red Lion, Woolwich.
 232, E. Recton's Hanoverian Brigade.
 237, E. Seventeenth Regiment of Foot.
 231, E. Seventy-sixth Regiment.
 248, E. Seventy-sixth Regiment.
 252, E. Royal Welch Fuzeleers.
 258, S. Argyleshire Militia.
 260, S. Union Lodge, Fourth Dragoons.
 271, S. Renfrewshire Militia.
 272, E. Forty-fifth Regiment.
 282, E. Wilts Militia.
 284, E. Ninth Dragoons. Colonel Heuke.
 285, E. Seventeenth Light Dragoons.
 293, E. First Battalion of Eighty-fifth Regiment, Jamaica

Engraved for the Masonic Magazine.



*Earl of Moira
From a Painting by J. Joshua Reynolds.*

THE EARL OF MOIRA.

" . . . Of his Lordship's Masonic character there can be but one opinion. The unvaried attention he has paid to the duties of that high Office, to which he was appointed by the late Duke of Cumberland, on the resignation of the Earl of Effingham, and to which he was on the 24th of November, 1790. reappointed, with the most distinguished marks of approbation, by our present Royal Grand Master, has secured to him the warmest affections, mingled with the profoundest respect, of the FRATERNITY of Free and Accepted Masons of ENGLAND and IRELAND."— *S. & M. Mag.*, February, 1794.

- 309, E. Second Royal Lancashire Militia.
 311, E. Inniskillen Regiment of Dragoons.
 312, E. Prince of Wales's Regiment of Fencible-Cavalry
 Manchester.
 313, E. Eleventh Regiment of Foot.
 317, E. Fort William, Calcutta.
 321, E. Ninety-first Regiment of Foot.
 329, E. Royal Artillery, Ceylon.

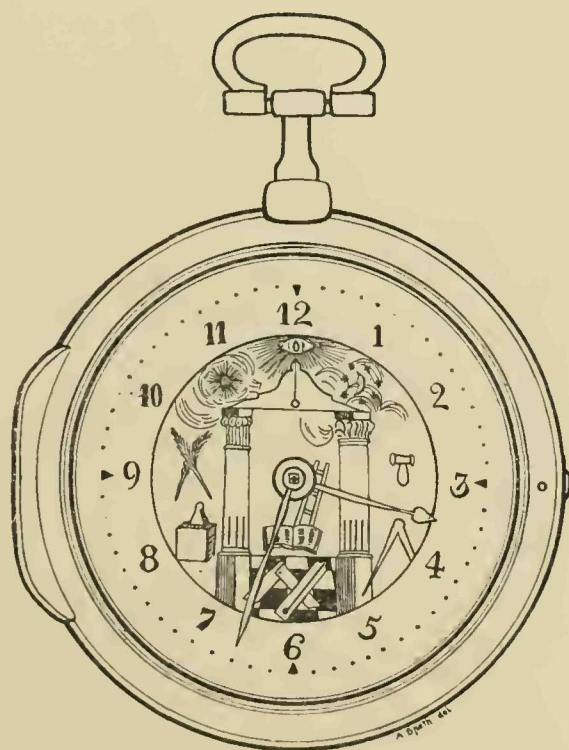
FINIS.

POSTSCRIPT.

The foregoing *List of Lodges* has been reprinted from a complimentary copy presented to R.W. Thomas Harper, Deputy Grand Master of the Grand Lodge of England [Antients], by W. Bro. John Boardman, Grand Treasurer of Ireland, 25th March, 1806.

Grateful acknowledgments are due to Bro. Sir Thomas Drew, President of the Royal Hibernian Academy, for much artistic information, and especially for a catalogue of sculptures by the younger Smyth; and to the Very Rev. John H. Bernard, D.D., Dean of St. Patrick's, Dublin, for courteous facilities in connection with the Cathedral.

W. J. CHETWODE CRAWLEY.

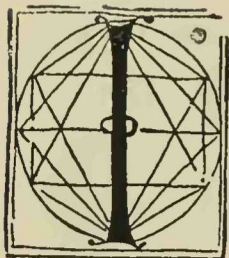


SILVER WATCH.

Painted on Enamel, in Colours.

IV. CC. MUS.

NOTES ON IRISH FREEMASONRY—No. VIII.

SUPPLEMENTARY NOTE (*See p. 146*).*BY W. J. CHETWODE CRAWLEY, LL.D.,**Grand Treasurer of Ireland.*THE TRADITION CONNECTING GEORGE WASHINGTON WITH AN
IRISH ARMY LODGE.

N[otwithstanding of the traditional connection between George Washington and the Lodge of the Social and Military Virtues, No. 227, on the Register of Ireland, reference was made to two authoritative statements, which appeared so early in the last century as to bring the tradition within measurable distance of George Washington's lifetime. The first of these statements appeared in print as far back as 1834, and, besides claiming for Lodge No. 227 (I.C.) the honour of having initiated George Washington, related the manner in which the Lodge recovered its Masonic Chest through the intervention of the Republican General. The second statement did not appear in print till more than thirty years later, when Lt.-Colonel W. Lacy, a distinguished officer of the Regiment and a Past Master of the Lodge, declared that as far back as 1831, he had personal knowledge of the tradition that then connected George Washington's initiation with the Masonic Bible used in the Lodge.

An American Brother, an eminent fellow-worker in the field of Masonic study, suggests that, in each case, the passages should be quoted more fully than the plan of *Note No. VIII.* permitted. The original authorities are not readily accessible in the United States, and proofs of the early existence and persistence of such a tradition must always be of interest to the citizens of the great Republic.

EXTRACT No. I.

* * * * *

"Several of our Regiments have lodges attached to them; and the annals of
 "one, No. 227, under the Grand Lodge of Ireland, held by the distinguished 46th,
 "furnish facts alike honourable to the Craft and the human heart. During the services
 "of the above regiment in America, General Washington was initiated into Masonry in
 "their Lodge. Well can we imagine the gush of holy feeling with which his benevolent
 "mind, so deeply imbued with the love of his fellow creatures, received the sublime
 "tenets of our Order. That the impression was of a highly wrought character, his
 "after conduct proved; for when war broke out between the States and the Mother
 "Country, and he became divided from the brothers of his adoption; in feeling—in
 "communion of soul, he was their brother still. The Masonic chest of the 46th, by the
 "chance of war, fell into the hands of the Americans; they reported the circumstance
 "to General Washington, who embraced the opportunity of testifying his estimation of
 "Masonry in the most marked and gratifying manner; by directing that a guard of
 "honour, under the command of a distinguished officer, should take charge of the
 "chest, with many articles of value belonging to the 46th, and return them to the

“ regiment. The surprise, the feeling of both officers and men may be imagined, when
“ they perceived the flag of truce that announced this elegant compliment from their
“ noble opponent, but still more noble Brother. It was a scene of moral beauty; a
“ triumphant vindication of the purity of Masonic principles. The guard of honour with
“ their flutes playing a sacred march—the chest containing the constitution and imple-
“ ments of the craft borne aloft, like another ark of the covenant, equally by Englishmen
“ and Americans, who, lately engaged in the strife of war, now marched through the
“ enfiladed ranks of the gallant regiment, that with presented arms and colours hailed
“ the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of
“ an angel’s song.

“ This lodge offers another proof of the excellence and useful influence of
“ Masonry, nearly as distinguishing as the former. When in Dominica, in the year
“ 1805, the 46th was attacked by a French force, which it gallantly repelled; but in
“ the action had the misfortune again to loose [sic] the Masonic chest, which the enemy
“ succeeded in securing on Board their fleet, without knowing its contents. Three years
“ afterward, the French government, at the earnest request of the officers who had com-
“ manded the expedition, returned the chest with several complimentary presents;
“ offering by the act, the acknowledgement and homage of an enlightened nation to the
“ purity, value, and usefulness of Masonry.” * * * *

* * * *

—THE FREEMASON’S QUARTERLY REVIEW, July, 1834 (pp. 138-139.)

EXTRACT No. II.

“ In the year 1831 I was made a Mason in the Lodge of St. John, No. 17,
“ Secunderabad, Deccan E.I. under the Provincial Grand Lodge of the Coast of
“ Coromandel, at which time I was quartered at that Station with the 46th Regiment.

“ Soon after my initiation, being a member of the mess committee, I one day
“ visited the Godowns, as our store rooms in India are called when a bullock trunk, with
“ brass mountings, engraved No. 227, L.S.M.V., attracted my attention. On asking
“ what it contained I was told it was only an old box which belonged to the Masons of
“ the corps.”

* * * *

“ It is now many years since I perused the transactions of the Lodge in these
“ books, but what I did read, made, from the circumstances of my masonic noviciate, a
“ lasting impression on my memory, and therefore I have a perfect recollection of
“ reading on the fly-leaf of the printed book of Bye-laws that this Bible, belonging to
“ the Lodge No. 227, was that on which Washington received a degree of Masonry; that
“ during the War of Independence in America it was taken by the enemy, who returned
“ it with a flag of truce; and again it was taken by the French in their attack on the
“ island of Dominica, W.I., together with the Lodge jewels and mess plate of the
“ officers, who returned it with the Lodge jewels under a flag of truce, keeping the mess
“ plate.”

* * * *

“ There is no doubt of the Bible having been with the 46th Regiment for
“ upwards of 90 years, and I verily believe in the history of it as handed down from
“ one Mason to another.

“ By the kind permission of Sir Henry James, R.E., 12 of the most interesting
“ pages of the Bible have been photo-zincographed by his process, under his direction.

W. LACY,
P.M. of No. 227, 46th Regt.”

“ Southampton, 1870.”

—THE MASONIC BIBLE OF THE 46TH REGT., by Lt.-Col. W. Lacy [Southampton: 1871].

The true history of Freemasonry has fared so ill through misinterpretation of the laws of traditional evidence that it is worth while to point out what the foregoing extracts prove. They do not turn the initiation of George Washington in an Irish Army Lodge into an established fact: far from it. But they establish two facts. First, the extracts show that the tradition was already current in the generation that had seen Washington die. Secondly, the extracts show that the course and tenour of events during the War of Revolution had been such as to render the tradition probable and credible among Freemasons, some of whom had taken part in the War, and many of whom had personal cognisance of George Washington's attitude towards the Craft.

With regard to the possibility of such fraternal intercourse between the hostile armies in the War of Revolution, reference may be made to a work which, one may hope is in the hands of every reading Freemason. In *Military Lodges* (by Robert Freke Gould, P.G.D., Eng.: London, 1900, chap. v., p. 141) will be found an apparently well authenticated instance of fraternal courtesy which exactly meets the case.

By a curious coincidence, the Army Lodge, to which the episode is attributed by Bro. R. F. Gould, is that very Lodge,

"18 British Seventeenth Regiment of Foot,"

to whose puzzling history the attention of our American fellow-students has been drawn in the original *Note* (p. 157).

The Lodge of THE SOCIAL AND MILITARY VIRTUES, No. 227 on the Register of Ireland, eventually became THE LODGE OF ANTIQUITY, No. 1 on the Register of the Grand Lodge of Quebec, and a very readable summary of its fortunes will be found in the *Historical Sketch of the Lodge of Antiquity, No. 1 Quebec*, by J. Beamish Saul, P.M., etc.: Montreal, 1903. Besides the authorities quoted in the text, and others cited by Bro. Beamish Saul, first-hand information regarding the Lodge, while in India, will be found in the *History of Freemasonry on the Coast of Coromandel*, by Rev. C. H. Malden, P.M., etc.; Madras, 1895: and the original entries in the records of the Grand Lodge of Ireland were, for the first time, brought within the reach of Masonic students in an article by the present writer in *The Freemason* (Geo. Kenning, London), 6th January, 1894.

The opportunity of correcting two trivial typographical errors in the original *Note* is not to be lost. In line 7, p. 141, for 1794 read 1796, and in line 2 of the last paragraph on p. 159, the figure 4 has dropped out before the last word in the line, so that the clause should read "and 4 were revivals of dormant Lodges."

W. J. CHETWODE CRAWLEY.

