

MR. ANTHONY SAYER : GENTLEMAN.
FIRST GRAND MASTER OF MASONS, 1717

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FOKEWOKD.

HE most elusive Brother among Masons is no doubt the first Grand Master whose election in 1717 was the outcome of the desire among the Masons of London and Westminster of that time to have a central controlling Body, for some reason other than that alleged by the Master of Imagination, Dr. James Anderson, twenty-one years later.

It was in the early part of the year 1916 in a conversation with the late Bro. Levander (at that time the W.M. of the Quatuor Coronati Lodge) and Bro. Songhurst, its Secretary, upon the subject of a Pedigree enquiry upon which I was then engaged, that they suggested I should at the same time "keep my eye open" for any traces of Bro. Anthony Sayer. I agreed to do this, and Bro. Levander kindly placed at my disposal the few items about a Sayer family which he had discovered. We all agreed that it meant a search at large, for no one could give any idea of who and what Bro. Sayer was, where he came from or his connections, or his position in life, and what special claims, if any, he had on the Brethren of that day to the position into which he was afterwards elevated. I was then optimistic, but must confess that often during the succeeding years I did not remain so, and had it not been for the encouragement and kindness of Bro. Songhurst and other Brethren of the Q.C. Lodge, I should have given up the task; and even so the result of my endeavours spread over the succeeding years has certainly not resulted in a complete success.

I have dealt with the subject under several heads in order to make a more coherent story than by merely stating the results of my enquiries, and in Appendices have set out fully the information I have thus obtained. I have noted the names of many Brethren to whom I have been indebted for help, and I regret that to some of them I am not now able to express my thanks personally, and cannot do more than record my thanks here.

I should like to add that among the many proofs of the value of the Q.C. Lodge to the Craft, and the promotion of knowledge of its history and work, is the outstanding fact that the Members of the Lodge without exception have been, and are, willing to place at the disposal of the real enquirer any information they have on the subject enquired about. To this spirit and the help so freely given I am much indebted, and can only hope, in return, to act in like manner.

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PART I.

ANTHONY SAYER. WAS HE A "GENTLEMAN"?

To answer this question satisfactorily involves the knowledge of his ancestry, life and works, and his personal character. The very object of my researches has been to find out something on these points, but it will have to be discussed on the known materials, and this can, I think, be done with some amount of certainty.

As a preliminary, one should take a short survey of the state of the Craft prior to the movement for a Grand Lodge, and for this purpose I disregard the historical allegations of Dr. Anderson, whose inaccuracies and actions have been shown to justify at least a hostile opinion. Equally do I disregard the modern theories of the Revival of the Craft for the purpose of Jacobinism or any other "ism." These are creations of modern writers arguing, in my judgment, from very doubtful facts and equally doubtful inferences.

It cannot, however, be denied that Anderson's account of the proceedings, and parties to the Grand Lodge formation are correct, for his publication of it took place in the lifetime of some of the principal actors, who would have known if the facts were not correctly stated. By this I mean the actual happenings, and not, for instance, the assumption that the old Brethren felt themselves neglected by Sir Christopher Wren, for had he really been the Grand Master as suggested the proper course would have been to have first removed him from

his office before electing another to take the post. Indeed, there would have been in these circumstances, if true, ample justification for acting on the 19th of the Old Regulations of 1723 and 1738, had they existed previously to 1717.

Let us take the actual facts as stated by Anderson and see how far they carry us.

We have statements in the History contained in the 1723 Constitutions, which while they refer to Wren as an "ingenious Architect" do not claim him as a Grand Master, or even a member, of the Craft. But Anderson deals with the then state of the Craft as follows: - •

" And now the Freeborn BRITISH NATIONS disentangled from foreign and civil wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the drooping Lodges of London, this fair Metropolis flourisheth, as well as other Parts, with several worthy particular Lodges, that have a quarterly Communication and an Annual Grand Assembly, wherein the Forms and Usages of the most ancient and worshipful Fraternity are wisely, and the Royal Art duly cultivated, and the Cement of the Brotherhood preserv'd; so that the whole Body resembles a well built Arch; several Noblemen and Gentlemen of the best Rank with Clergymen and learned Scholars of most Professions and Denominations having frankly join'd and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason, under our present worthy Grand-Master, the most noble PRINCE John Fluke of MONTAGUE."

It will be observed that Anderson does not here describe the position as more than a revival of interest consequent on the cessation of National troubles. Incidentally this paragraph places those who refer to the formation (it never was more than a " revival " of the Annual Assembly however) of Grand Lodge as caused by the support of the Stuart cause, in a quandary unless they can explain away Anderson's statement above quoted.

Let us proceed to compare the statements in the 1738 Constitutions first remembering that circumstances had then considerably altered, and that at this time Anderson had very different reasons for his actions (see Bro. Vibert's Introduction to the Bi-centenary Facsimile of the Constitutions of 1723).

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There are many alterations in the two Editions, indeed Anderson seemed

unable to re-issue his Constitutions, or the Historical portion, without making many trivial as well as serious variations. The chief of these for the present purpose are those relating to Wren and the origin of Grand Lodge, the record of Grand Lodge proceedings and the variation in the 1st Charge about religion.

Wren first appears as the first named Grand Warden about 1660-3, and then later appears as Deputy, then D.G.M. - Grand Master Wren (probably an anticipatory statement of a later event) but in 1685 as being elected on the death of Lord Arlington, the Grand Master. In 1695 - without any reference to Anderson's favourite expression, " demitting " - we find it alleged that the Duke of Richmond was chosen Grand Master and Wren appointed D.G.M. These are set out in bold distinctive type with Grand Wardens, but curiously enough we find tucked in without any such aids to the eye, or methods of attraction, the bald statement " and was again chosen Grand Master A.D. 1698." Apparently no new Grand Wardens were appointed, possibly the old ones were continued, but there is no statement of whether it was at the Annual Feast, or that any of the usual circumstances occurred. It looks as if on reading over his MS. or the Proofs, he noticed that his last statement as to the G.M. referred to the Duke, so he slipped in a few words to enable him to tack on his later allegations. We find (Q.C'.A. vii., p. 106) that Wren while carrying on St. Paul's annually met the Brethren "to keep up good old usages." In the 19th Old Regulations of 1723 we find Anderson saying " hitherto the Ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office," and we find him fifteen years later (1738) saying instead " Because hitherto the Ancient Fraternity have had no occasion for it " and as a New Regulation 19 that " The Freemasons firmly hope that there never will be any occasion for such a New Regulation." Yet at this same time he imports such a neglect of duty by Wren as to cause the four Old Lodges to think fit to cement under a Grand Master "finding themselves neglected by Sir Christopher Wren." Now this is clearly an invention for purposes of the Author and I do not further discuss it here as the subject is fully dealt with by Bro. Lionel Vibert before the Q.C. Lodge, and in

his Introduction to the Bi-centenary Facsimile of the Constitutions of 1723.

It is sufficient for the purpose of this paper to realise that Anderson's 1723 statements are at variance with those made by him in 1738. At the former date there were too many persons alive who participated in the formation of Grand Lodge – Wren himself died in 1723, and the needs of the Author had considerably altered by 1738.

To resume the comparison of the 1738 historical account with that of 1723 already given. We have in the former the following under the heading of: –

SAXON Kings of Great-Britain.

" 1. King George I. entered London most magnificently on 20 Sept. 1714, and after the Rebellion was over A.D. 1716. the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony, viz. the Lodges that met.

1. At the Goose and Gridiron Ale-house in St. Paid's Church-yard .
2. At the Grown Ale-house in Parker's Lane near Brnry-Lane.
3. At the Apple-Tree Tavern in Charles-Street, Covent -Garden.
4. At the Rummer and Grapes Tavern in Channel-Bow, Westminster. They and some old Brothers met at the said Apple-Tree, and

having put into the Chair the oldest Master Mason (now the Master of a Tjodge) they constituted themselves a GRAND LODGE pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) resolv'd to hold the Annual Assembly and Feast, and then to chuse

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1 a GRAND MASTER from among themselves, till they should have the Honour of a Noble Brother at their Head.

Accordingly

On St. John Baptist's Day in the 3d Year of King George I. *■ , A.D. 1717. the ASSEMBLY and Feast of the Free and accepted

Mason* was held at the foresaid Goose and Gridiron Ale-house.

Before Dinner, the oldest Master Mason (now the Master of a . ' Lodge) in the Chair, proposed a List of proper Candidates; and the

Brethren by a Majority of Hands elected

Mr. ANTONY SAYER Gentleman, Grand Master of Masons,

who being forthwith (Capt. Joseph Elliot.) Grand
invested with the (Mr. Jacob Lambcdl, Carpenter,) Wardens.
Badges of Office and Power by the said oldest Master, and install'd,
was duly congratulated by the Assembly who pay'd him the Homage.
SAYER Grand Master commanded the Masters and "Wardens of
Lodges to meet the Grand Officers every Quarter in Communication,
j ' at the place that he should appoint in his Summons sent by the
i Tyler."

Here then we see that a new reason is given for forming a Grand Lodge,
which in 1723 was a revival of interest, and the existence of Grand
Lodge is
to be there inferred from, or indicated by, the words "that have a
Quarterly
Communication and an Annual Grand Assembly." The Quarterly Communica-
tion does not appear on Anderson's own showing till St. John
Evangelist's Day
(27th December) 1720, nor doss any regular sequence of such appear
till after
the Duke of Montagu's accession. So that his 1723 statement on the
subject is
of a then recent occurrence. The idea seems clearly to have been to
put down to
the Duke all that Freemasonry then was. This was unnecessary in 1738
wlien it
appeared more desirable to the Author to revise his history, to give a
more
continuous account down to the then date, and to justify the formation
of
Grand Lodge, then suffering from attacks, exposures and the like; so
that an
appearance of unbroken antiquity might be given to that body.

I have already pointed out the possibility that Anderson's statements
of

fact from 1717 may be correct. As to those in question here, we have
the

additional evidence of the 1st Minute Book of Grand Lodge 1723-1731
(Q.C.A. x.,

196) where the names entered therein of the G.M.'s, Deputies and
Wardens

I agree with those stated in Anderson's account in his 1738 History (I
except

' the entries referring to himself which are notoriously fabrications
by him).

We then have the incontestible fact that Bro. Anthony Sayer was
elected

"by a Majority of Hands" Grand Master of Masons. We may accept the fact that the voting was in his favour as against other candidates – and probably at later elections the names were written on papers as the votes were then "gather'd."

Taking, then, the plain facts as to the formation of Grand Lodge we find the following to be the state of affairs.

Four Old Lodges in London and Westminster, and some old Brothers, meet together. Anderson in the 1738 Constitutions, however, states (ch. 3,

p. 107) there were Lodges at Southwark, St. Paul's and elsewhere, making seven

or more in existence shortly prior to 1717. The Four Old Lodges we know, but

| . who were the Old Brethren present and which of them first put forward the

J proposal ? Who took the Chair at the meetings ? We can only with certainty

J say that there were three Brethren known by name to us. What were the

negotiations, if any, which took place between the first meeting and the day of

the election ? Who were the other candidates for election and were unsuccessful 1

\ Is it likely that any Brother would have commanded the suffrages of the

Brethren of four Lodges and some unattached Brethren, who had no standing or

position in ordinary life ? Indeed, would the idea come from any but a man of

affairs possessed of some education and vision ? It is not unknown at the present

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time that a member of any Body who proposes some new scheme or departure from precedent, is put into the place of responsibility for working out the scheme.

I cannot understand why the possibility is ignored of Bro. Anthony Sayer having

been if not the originator of the new departure, at least being a prime mover in it. In any case it needs no stretch of the imagination to assume that he was. Even if not, it would suggest still more that he was a man of position (as we should say, a big man), for it would be futile to suppose that anyone but a man who commanded respect and confidence would have been selected for the head of the new venture. This becomes the more certain if we have to assume that there may have been a compromise between two classes of Craftsmen, Operative and Speculative, which may be a fair assumption in view of the fact that some of the early Grand Wardens were respectively of those classes. The first two appear to be Speculatives, however. — A Captain and a Carpenter, the latter could only have been a Speculative as a Mason. — In such a case the need for a man of of standing looked up to by both sides was a sine qua nou . If my views so far are accepted we start with the proved need of a man above the ordinary rank and file. Such a man, I submit, was the one actually elected, Anthony Sayer Gent-., and I will now proceed to show my reasons for the statement.

Throughout we must bear in mind that we do not with certainty know anything about Bro. Anthony Sayer's position in life at that time. What happened to him later is another matter, not affecting this question, except that if he was a bad man then, he was perchance a bad man in 1717, but the assumption that his actions in 1730 were vicious or even wrong may be quite unfounded, for not only were those actions largely condoned, but they may have had quite a different and justifiable origin.

I should here mention the idea that Bro. Anthony Sayer's Petition in 1724, which was read and recommended by the then G.M. (the Duke of Richmond) to Grand Lodge, was for the purpose of charity (G.L. Minutes in Q.C.A. x., p. 9). No record appears to have been made on the subject of the Petition. If it was for charity one would have expected some reference to it, or to what was done, as was the case in regard to Henry Prichard earlier in the same year where particulars of the actual sums collected are stated and the receipt for the payment over of the total was copied into the book. I incline to the opinion that it had some other object. There was an interval of six years before Bro. Anthony Sayer's financial position was desperate. In con-

nection with all Bro. Anthony Sayer's history 1717-1740 it would be well to consider Bro. J. E. Shum Tuckett's tentative suggestions in regard to " Dr. Anderson's First Charge" (Trans, of the Manchester Assocn. for Mas: Research 1921-2; pp. 61-88). The views put forward are well worthy of serious consideration and I should not be surprised if Bro. Anthony Sayer's Petition of 1724 had reference to those circumstances which Stukeley refers to as causing Freemasonry to take a run and running " itself out of breath thro' the folly of the members," or to the growing innovations, giving rise to, or consequent upon, the early unrest in the Craft; or more likely to the alteration created by the First Charge of 1723 itself. I cannot bring myself to believe that Bro. Anthony Sayer viewed without alarm, or allowed without protest, the alterations brought about in the original plan by those who pushed him aside and ran the Craft on other lines than probably both he and others who at first participated had contemplated. His actions in 1730 may have had the same purpose. In any case, however, I take it that he was in 1717 a man of good character.

It has been said that he was an Operative Mason, but this really means not a workman, but a Brother initiated in and member of an Operative Lodge. It has yet to be shown that the Lodge held at the Queen's Head in Knaves Acre was in 1717 wholly or mainly a Lodge of actual Operative Masons.

It has been also said that he was a Clerk in the Treasury. This was told to Bro. Levander and the statement put him in the way of a search in the Treasury Records, but it then appeared that the statement referred to a Sayer of much later date.

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I have also heard it said that he was one of the clerks in Wren's drawing office, but no information on the point has been forthcoming or discovered by me. Even if he were a Drawing Office clerk he would be, one may suppose, (' a person of some education and ability.

Again, I have seen it stated that Sayer was a Painter, which may be - • another name for an Artist like Bro. Highmore, Bro. Hogarth, or Bro. Sir

James Thornhill and others. But it may be another misstatement. I have found no evidence either way.

The assumption seems fairly general that he was a man of humble origin,
'■ but if you know anything at all as to the man's origin, it is quite as reasonable

I to assume he was a man of good position. The more so if the circumstances

require such an one, and I have already shown that this was the case.
» What, then, can be said on the point: - Was he a Gentleman?

, We have first the statement by Anderson that " Mr. Anthony Sayer
Gent." was elected. Now while one may rightly be suspicious of the accuracy
of Anderson's History, it is hardly to be expected that he would make
a wilful
misstatement, either way, about a man who was at that moment a person
of some
eminence in the Craft.

In Anderson's Constitutions of 1723 we find in his list of Lodges
(Masters
' and Wardens) who signed or approved the Constitutions (Bi-centenary
Facsimile,

p. 74):-

III. John Turner -, Master.

Anthony Sayer [Wardens

Edward Cale > Wardens.

1-'

IV. Mr. George Payne -, Master.

Stephen Hall M.D. \
Francis Sorell Esq.

Wardens.

V. Mr. Math. Birkhead -i Master.

Wardens.

Francis Baily
Nicholas Abraham

I here contrast the calling of Bro. George Payne as "Mr." with that of Bro. Matthew Birkhead as such – and with the former's Junior Warden, Francis Sorell "Esq." Now elsewhere there appears (p. 58) in the heading to the General Regulations "compiled first by Mr. George Payne Anno 1720," etc. The description of Mr. cannot be said to indicate that Bro. George Payne was not a man of position and influence.

The statement "Mr. Anthony Sayer," for instance, in the Grand Lodge Minute Book No. 1 of 1723-31 (Q.C.A. x., p. 196) is not contrary to the statement he was a "Gentleman," for notice the "Mr. John Beal M.D.," a position in life which could not be regarded as obscure. I regard this as evidence to be relied on.

Then we have the engraved portrait of Sayer painted by Bro. Highmore (who was a Grand Officer in the year 1727) and engraved by Faber. The date of the portrait is not certain, but if it was painted by order of the person represented and engraved at his cost he was not so badly off, although no doubt the Artists then did not get such fees as they do now. If the painting was later in date the statement had some authority for it. He is stated on the engraving to be a Gent : . Who is in a position to say, much more to prove, that Highmore and Faber were both parties to a distinct misrepresentation of fact. If they knew that Bro. Anthony Sayer was a person of low birth and position it is quite unlikely they would have been parties to such a statement. It is far more reasonable to suppose that the statement on the engraving is correct.

This is the more likely, from the fact that at that time the true social position of people was a matter of far greater care than now. We have now no hesitation in describing any man as "Esquire" who has no real right to such

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an appellation. In those days it was not legal to describe a man but by his

proper designation. Heralds Visitations were by no means extinct. The term

" Gentleman " was then used in regard to one who was of the upper middle class, i.e., between a Yeoman (a good and substantial class in those days) and the Nobility, but more loosely it meant one who was a Landowner and did not work for his living. Esquire then had its proper place as a designation, and the men who by that time had by reason of the then late Civil War and other National misfortunes, as well as the increase of Overseas venture, taken up Trade, Commerce and so forth had no scruples in putting, and indeed were proud to put, their actual profession or business description after their names as they were obliged to do.

Just look at Anderson's Constitutions of 1738 (Q.C.A. vii.) and see the care used in this respect, I refer to the Grand Masters and Wardens and to the D.G.M. when or where named: -

1717. Mr. Antony Sayer Gentleman.
Capt. Joseph Elliott

Mr. Jacob Lamball Carpenter.

1718. George Payne Esq.

Mr. John Cordwell City Carpenter.

Mr. Thomas Morrice Stone Cutter.

1719. John Theophilus Desagulier L.L.D. and F.E.S.
Mr. Antony Sayer foresaid.

Mr. Tho. Morrice foresaid.

1720. George Payne Esq.

Mr. Thomas Hobby Stonecutter.

Mr. Richard Ware Mathematician.

1721. John Montagu Duke of Montagu

John Beal M.D. (Deputy G.M.).

Mr. Josiah Villeneuve (he was an Upholder).

Mr. Thomas Morrice

1722. Philip Wharton Duke of Wharton (Irregular).
Mr. Joshua Timson Blacksmith.

Mr. William Hawkins Mason.

1723. Philip Duke of Wharton (Regular).
Dr. Desaguliers (D.G.M.).
Joshua Timson foresaid.

James Anderson A.M. (Altered by him).

1724. Francis Scot Earl of Dalkeith

Dr. Desaguliers (D.G.M.).

Francis Sorell Esq.

John Senex Bookseller.

There is no need to extend this list, but it may be well to refer to:
—

1727. Henry Hare Lord Colerane.

Alexander Choke Esq. (D.G.M.).

Nathaniel Blackerby Esq.

Mr. Joseph Highmore Painter.

In the Grand Lodge Minute Book No. 1, p. 103 (in the Q.C.A. x., p. 82), the description of Bro. Highmore is given as Joseph Highmore Esq., while at page 107 (85) he is described as "Gent," On pages 110 and 115 (88 and 93) as "Mr. Joseph Highmore." Now Bro. Highmore was not a "Painter" in the sense we regard the term to-day, but an Artist — pupil of Sir James Thornhill — both being members of the same Lodge.

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The Grand Lodge Minutes may be taken as not giving any trade descriptions, but only those of quality, profession and distinction. Anderson, however, gives trades, for we have Carpenter; City Carpenter; Stone cutter (two); Mathematician; Blacksmith; Mason; Bookseller; Painter. Compare these with Gentleman; Captain; Esq. (five); L.L.D. and F.K.S.; M.D.; and his own description A.M. It appears clear, therefore, that Anderson contrasted what may be termed Trade descriptions, with those of quality, profession or distinction so that had Bro. Anthony Sayer been a person of corresponding position to that of, say, Jacob Lamball, Carpenter, we should expect to find the description of Bro. Anthony Sayer of some other character than that of "Gentleman."

The foregoing extracts give further point to my previous observations on the use of the term " Mr." in the Grand Lodge Minute Book, List of Grand Masters, etc., because taking Bro. Highmore's case we find Anderson calls him " Mr." and " Painter," while Grand Lodge Minutes refer to him variously as "Esq.," "Gent." and "Mr." Now Bro. Highmore would no doubt be much more entitled as an Artist to be called Esq. or Gent, than as a mere Painter. It is my opinion that Anderson in his account of Grand Lodge prior to the Minute Books was really using the Trade descriptions with the view of belittling that class of persons to exalt those of the high class socially, and that he was telling the truth when he called Bro. Anthony Sayer a " Gentleman." Moreover, Bro. Highmore was, the Grand Lodge Minutes state (they are fraternally silent as to Trade descriptions) an Esq. or a Gent. ; and as such, or by his professional standing, and presumed knowledge of the etiquette as to titles and descriptions, he must have known whether he was right in permitting the engraving of his portrait of Bro. Anthony Sayer to describe him as a " Gentleman " or whether he was not. I, of course, refer to the latter's status at the time of his election and for some years onwards prior to 1730, as I think was the intention of those responsible for the Portrait and statement on the Engraving.

Let us consider a few facts about Bro. Highmore and his portrait of our Anthony Sayer. Bromley's "Catalogue of Engraved British Portraits" gives the Sayer engraving as 1750, but gives no authority for the statement. Bro. Highmore was born 1692 and died 1780. He commenced painting in 1715. He appears in Grand Lodge Minutes as a member of the Lodge at the Swan in East Street, Greenwich, in the list of 1723. He ceased painting in 1762, and was said to be able to " take a likeness by memory as well as by a sitting." Mention may be made of Bro. Faber, the Engraver, who was Grand Steward for the Festival of May, 1739 – probably died 1756. If we assume the portrait was painted and engraved at any time after 1730, the fact that it depicts an apparently elderly man may support this, but on the dates our Anthony Sayer was not less than forty-five in 1717 or fifty-eight in 1730, either age being doubtless sufficient to justify the appearance in the portrait. If Bromley's date

is accepted, our Anthony Sayer would have been dead eight years, and the portrait was the effort of Highmore's memory. Still, if his memory was sufficient for that purpose it was sufficiently good to enable him to describe his sitter's social status correctly. One would like to know when and where our Anthony Sayer and Bro. Highmore last met, but, of course, this would only go to the support or otherwise of the accuracy of Bro. Highmore's memory. In this case also, who commissioned the painting and the engraving ? If it was a speculation on the part of the Artist and Engraver, our Brother Anthony Sayer's original reputation survived his poverty and death. I. cannot at present bring myself to the view that for long prior to 1730 he was in a state of poverty or misfortune, as it is clear he had become when petitioning Grand Lodge in that year.

Some evidence of a remote character may be fairly inferred from the report of Bro. Sayer's death and burial, as given in the newspaper of the time.

The London Evening Po-H of 16th-19th January, 1742.

A few days since died, aged about 70 years, Mr. Anthony Sayer, who was Grand-Master of the most Ancient and Honorable Society of Free and Accepted Masons in 1717, His corpse was followed by

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a great number of Gentlemen of that Honorable Society of the best Quality, from the Shakespear's Head Tavern in the Piazza in Covent Garden, and decently interred in Covent Garden Church.

The foregoing is taken from the Note by Bro. Songhurst in his transcript of the Grand Lodge Minute Book No. 1 (A.Q.A. x., p. 59), but the italics are mine.

It seems to me that, if Bro. Sayer had been a disreputable old man of no original family position and substance, his interment would not have been attended (even giving credit for much fraternal good feeling) by " a great number of Gentlemen of that Honorable Society " of any rank, much less by a great number of Brethren "of the best Quality." He must in any case have been remembered with some amount of esteem and honour, notwithstanding his misfortune and poverty, and this act of respect to departed merit must, I think, be

regarded as not rendered on that account only, but as shown by " a great number of Gentlemen of the best Quality ' ' to one who had once been ' ' of the best Quality " like themselves.

In the wide range over which my searches and enquiries have extended during the past seven years or more, it is true I have not discovered our Brother himself, or his parentage. In the circumstances detailed later, however, sufficient reasons appear for this result. I here admit that I am to a large extent about to reason by inference or deduction or perhaps also from some expectation, but it must be borne in mind that during all the long time of my search, labour and investigation into the persons, property, position and the facts as to many Sayer families, I have accumulated much that has led me to a frame of mind which any reader of these lines cannot appreciate who has not had the same experience and matters before him. In the course of my former long professional career I have found that in pedigree matters, especially in regard to persons and events during troublous and disturbed times, it is necessary and even justifiably possible, to presume the existence of persons and their relations from very scanty evidence of a positive character. Then, too, one must have regard to, and rely upon, circumstances and possibilities small and insignificant in themselves, valueless in the face of clearly proved facts, but valuable in their absence so long as not inconsistent with what is really known. Such circumstances may relate to usages in families, the transmission of some Christian name to elder sons (a very well-known practice, especially in former days and in families of position and standing) or the like, although any inference or deduction therefrom may be displaced or destroyed upon the discovery or production of more definite proof ; but in the absence of such definite proof the inference or deduction remains the best evidence available. I have kept these and similar points in mind in arriving at my opinions herein expressed.

What, then, has been the result achieved by my long, laborious, often tedious, but all the same interesting research on this subject?

(a) In the first place our Bro. Anthony Sayer has not yet been found.

(b) The really startling circumstance, and for reasons which will appear

later, almost conclusive result on direct proof, is that there is in all the Sayer families dealt with only one in which the Christian name Anthony appears, but in which it is perpetuated through four generations covering the material period of time involved in the enquiry.

(c) The source from which this Christian name was derived has been conclusively ascertained, viz., from one Anthony Pyseley the God-father of the first Anthony Sayers whose family is referred to in (b).

(d) Our Anthony Sayer died in 1742 being about seventy years old, which would give the date of his birth as approximately 1670-1672. There is direct evidence that one Joseph Sayer married on the 25th December, 1665, Mary Pyseley a descendant or connection of the above-named

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Anthony Pyseley. My opinion is (having due regard to all the circumstances and considerations, for and against) that our Anthony Sayer was a child of this marriage.

(e) These Sayers (and many others) and Pyseleys were all located within a limited area in Berkshire and an adjacent part of Oxfordshire, which I have sketched on the Map referred to later on and which I have described as the " Berkshire area."

(f) The above were of the class we should term Landed Gentry. There is direct evidence that the Anthony Sayer family (b) and the Pyseley family (c) and (d) owned considerable properties in the Berkshire area, and it is not an unimportant circumstance (it is proved beyond question) that these properties as a whole, or the major part of them, were sold in 1727 to Robert Hucks of St. Giles, London, an ancestor of the present R.W. Bro. Lord Aldenham, in whose possession they still are. If, then, one may assume that our Anthony Sayer stood in the line of succession to some or all of these, or possibly other lands which were then or thereabouts sold by a person having prior rights, this may well have been one of the contributory causes to his poverty in 1730.

(g) It is clear that members of the Anthony Sayer family and other Sayers of the Berkshire area were settled in London and elsewhere during the material period of the enquiry, were in good positions in life, and some Masonic connections can be traced.

(h) There is a curious confusion of the names Sayer and Sawyer, and while I have already referred to the sole family of Anthony Sayers, the only family of Sawyers found with that Christian name first imported the name Anthony circa 1713 from an entirely different source, viz., from the marriage of John Sawyer of Haywood with Anna, daughter of Anthony Duncombe (Earl of Feversham, later). Haywood is near Maidenhead, and not in the Berkshire area although in that County.

(i) Many of the Sayers of the Berkshire area as well as those located elsewhere are shown to be well connected, leading men in professions of the Law, the Church, the Army, Navy, East Indian ventures and other positions of note. I admit that unless our Anthony Sayer can

be in fact connected with some or one of these it does not carry us home, but it shows that the Sayer families were very largely of good position and fortune. If there had been none such, but only men of lowly birth and status the argument against my view would be of weight; as it is, the inference can only be in favour of my opinion.

(j) Localities in London now of no pretensions or social importance, were in the early eighteenth century of much higher class, and more patronised as residential districts by the better class. Great Queen Street and Lincolns Inn Fields now share with St. Martin's, St. Giles' and Soho the decadence consequent upon the shifting class of residents and the general trend of higher Society to the Westward.

To sum up this portion of my narrative, I say without hesitation that upon the fullest, consideration of all the facts and circumstances herein set forth

(not alone in this part of my story) I am fully and decidedly of opinion that

Pro. Anthony Sayer was properly described, and in fact was, at his election as

First Grand Master of Masons, a Gentleman. This point will be further discussed

in other parts of my story upon other facts and circumstances related therein,

but this further discussion only goes to amplify my views as here stated.

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PART II.

(A). THE SAYERS OF THE BERKSHIRE AREA.

The Anthony Sayer Family.

It is a remarkable thing that of all the Sayer families whose pedigree has

been more or less investigated there is only one family in which the Christian

name Anthony appears, and this is the more remarkable because during the

course of these investigations the name of over 508 Sayers have been discovered.

Now this family which I term the Anthony Sayer family were located in the

valley of the Thames between the bend of the river from Moulsoford to Oxford -

they were found scattered along the Northern side of the Berkshire Downs

between Reading and Newbury, and their relationship extended across the river

into Oxfordshire, chiefly in the Parish of Clifton Hampden. (See Map.)

The

first of this family was Nicholas Sayer of East Hagbourne, who died 1566,

succeeded by Nicholas Sayer of Long Wittenham 1596, from whom came so far as I can judge Nicholas Sayer, who died prior to 1642. Now this Nicholas Sayer left a son John Sayer, and it was his eldest son, born 1616, who imported the Christian name of Anthony. This appears from (Appendix E.) 1 where in a deed dated 4th September 1624, Anthony Pyseley of Clifton, in consideration of his natural love and affection for the said Anthony Sayer, who was his godchild, settled lands on Anthony and his heirs male. This Anthony Sayer (the first) was married and left a large family and died in 1663 at Clifton Hampden: his eldest son Anthony (the second) born 1658, married Sarah Pyseley also born 1658, the date of the marriage being 1680. This Anthony died 1692 (B., p. 31) and his widow Sarah in 1723. The eldest son of this marriage also called Anthony (the third) was born 1683, married Mary Barnes 1711 and died 1740. On the occasion of this marriage Anthony's mother Sarah settled property consisting of, leasehold, a malthouse and lands subject to paying thereout to Sarah the sum of £500 – this land must have been valuable in order to provide the widow's portion and leave a sufficient estate for the benefit of Anthony under- the settlement, and this appears to be likely because in 1701 Sarah acquired for the sum of £360 then paid a lease of part of the property, and from another source she acquired a lease of other property for £140, which two sums correspond with the amount paid to Sarah in 1711 by the Trustees of her son Anthony on his marriage to Mary Barnes. The marriage of Anthony (the third) and Mary resulted in a large family, the first of whom was a son Anthony (the fourth) born 1715. This Anthony married about 1740 and had three children, Mary, John and Francis: this pedigree (F., No. 1) therefore has now reached a period beyond which it is not needful to pursue it.

The connection between the Sayers and the Pyseleys is abundantly clear, and there is but little doubt that the Pyseley family were wealthy. If reference be made to the Pyseley pedigree (F., No. 2) and from the deeds, particulars of which can be referred to (E.) it will be seen that on the 12th January 1727, Anthony Pyseley of Oxford sold to Robert Hucks of St. Giles, London, the impropriation of Clifton with all tithes and lands held therewith and lands in

Clifton in the occupation of Anthony Sayer. These lands, tithes, etc., so sold to Robert Hucks of St. Giles, London, are now the property of R.W. Bro. Lord Aldenham, and I must express my gratitude to our R.W. Bro. for his kindness in referring to the ancient muniments relating to his estate for these periods, and thus assisting to clear up the mystery of the Anthony Sayer family. So far we have no suggestion as to our Anthony Sayer, Gentleman, but from the particulars already given it is clear he is one of a branch of the Sayer family that must be looked for elsewhere. A probable line of family where he might be found, indeed, I think it certain such a line would be derived, from the

1 The letters and figures in brackets which follow refer to the Appendices.

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marriage of Joseph Sayer and Mary Pyseley at Clifton Hampden on the 25th December 1665 (C, p. 3), but, so far, I have not been able to trace any descendants of this marriage. I will discuss this point further in dealing with the various Joseph Sayers I have discovered, but it will be well to mention here the fact that the later Pyseley family, other than the earlier Pyseleys, were chiefly located at Little Wittenham on the Berkshire side of the river opposite Clifton Hampden, and as will be seen (C.) the registers of the Church there for the time in question are now non-existent, although there may be some chance that a visitation copy may be in existence at Salisbury, in which Diocese Little Wittenham was situated at the period in question. The fact that Mary Pyseley was a member of a family in which the name of Anthony was perpetuated not only in the Pyseley family but in the Sayer family already dealt with, appears to give good ground to infer that if these parties had a son born about 1670 the probabilities are that the Christian name Anthony would be adopted and that the dates would be sufficiently near to justify the assumption that such a son was our Anthony Sayer, Gentleman, who at his death in 1742 was taken to be about seventy years old.

Let me summarise conclusions in regard to the Anthony Sayer and

Pyseley families. It cannot be doubted from the contents of deeds (E.) and wills and other testamentary documents (B.) and to some extent from other facts apparent to me throughout my research, that these families were of good standing, indeed if not exactly County families, at least Landed Gentry; ultimately in cases diverging towards Trade and Commerce, as well as following learned professions, as regards collaterals at least. If one has regard to the values of money two and a half centuries ago, as compared with the values pre-war or to-day even, it cannot be doubted that these families were of the class of substantial people who formed, then and afterwards, the backbone of the English people, although a century earlier they descended from the good old yeoman class. If, therefore, we are able correctly to infer from all the circumstances that our Anthony Sayer was a scion of the Sayer and Pyseley families already dealt with it would not be straining the case to say that he came of a family entitled to be called " Gentle."

John Sayer, Citizen of London.

The first Anthony Sayer had a brother John, born 1622 (F., Nos. 1 and 3). During the course of my investigations I found several John Sayers but the one nearest and most likely to be the John Sayer brother of the first Anthony is John Sayer, Citizen and Fishmonger of London. He died 20th July 1687, and owned property in the Counties of Oxford, Berks and in the City of London and its suburbs and in several other places. It is the ownership of property in the neighbourhood of Clifton Hampden and other places in the Berkshire area which, in the main, leads me to believe that he was the brother of Anthony Sayer (the first).

Amongst the property owned by this John Sayer was " The Rose and Crown " in New King Street, Westminster, as to which law proceedings at the instance of this John were brought in 1654 (D., p. 9). At this " Rose and Crown ' ' it appears there was held a Masonic Lodge which is referred to in the Grand Lodge Minute Book No. 1, Q.C.A. x., pp. 7 (1723), 9 (1725), and does not, apparently, appear later. It is to be noticed that one member of this Lodge at the latter date is Henry Prichard, presumably the Bro. whose case

arising from his assault upon a traducer of the Craft was dealt with by Grand Lodge on 19th February, 1724, raising a subscription to recoup him the damages and costs he had to pay. The Lodge at the "Rose and Crown" contributed £1 Is. Od.

By the will of this John (B., p. 19) it appears that he had a somewhat large family, and included in the gifts made by his will one to his sister Marv (F., No. 1.).

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From his will John Sayer appears to have been extremely wealthy because the legacies given by him amount to £4,350, and he directed £150 to be spent on his funeral.

One son of this John was Thomas Sayer who was entered in 1669 at Oxford University and ultimately became Fellow of St. John's, Vicar of various places, Archdeacon of Surrey and Canon of Winchester. (See B., p. 57; D., 34; and G., No. 1). He became a D.D. in 1691, and died in 1710.

John Sayer or St. Martins in the Fields.

Another John Sayer disclosed during the investigations and partly from information obtained by the late Bro. Levander and placed by him at my disposal was Master Cook to Charles the Second. He died 1683, and from his will (B., p. 15) he was extremely wealthy and owned properties at Berkhamsted and had rights over the Manors of Berkhamsted and Hertford and his executors included " my hon. good friends Sir Stephen Fox, Kt. Sir Robert Sawyer, Kt. H.M. Atty. General (F., 12) and my loving kinsman Mr. Joseph Sayer, Clerk, Rector of Berkhamsted St. Mary." It will be seen by the pedigree (F., No. 4) that this John had a son Edward, and this Edward died shortly before 1726 and owned the Manor of Chilton, near Didcot, Berkshire, and other properties in the Berkshire area (B., 76). This Edward had three daughters, Mary who died in 1728, Sarah who died 1729, and Judith who married Peter St. Eloy of Doctors Commons, who was a Lawyer and Notary Public. From the very unusual nature of this name I think there is no doubt that this person was the same as the Peter St. Eloy who is recorded in the Grand Lodge Minute Book No. 1 (Q.C.A. x., p. 35) as a member of the Lodge held at the Devil Tavern, Temple Bar (1725).

For some references to above see (B., pp. 70, 75 and 76). I am inclined to think that as this John Sayer, who by the way was an " Armiger," see his will and (G., No. 9), being not only kinsman to Joseph Sayer of Berkhamsted, who came from Yattenden, Berks., but had (at least his son Edward had) lands in the Berkshire area, would prove to be a collateral to the Anthony Sayer family.

Edward Sayer, the son referred to above, was a Lawyer, and published an Abridgement of the Common Law in 1709 (see lawsuit about this, D., p. 31, and other lawsuits, D., pp. 22 and 28). The late Bro. Hextall kindly told me of this publication.

John Sayer op St. James's, Piccadilly.

Still another John Sayer (F., No. 5); he appears to have been a comparatively young man as in his will dated 1707 (B., p. 50) he refers to a Brother and Sister who had not attained twenty-one. He died in 1708, and is described as a " Sopemaker." He was evidently wealthy, for he owned land in Albemarle Fields, St. James's, Piccadilly, and at Swanscombe, Kent; also lands at Hagbourne in the Berkshire area. His executor was his Uncle John Cholmeley, described as an " Armiger." This possession of lands in the Berkshire area suggests a collateral relationship to the Sayers there — if not a direct descent. His lands in Albemarle Fields and St. James's were dealt with (G., No. 4). The relatives of this John Sayer migrated to Guildford, but the family history does not assist the subject of this enquiry.

The Joseph Sayer Families.

I have mentioned already the Joseph Sayer who married Mary Pyseley in 1665. There appear particulars of pedigrees (F., No. 6) of the Joseph Sayers whom I have been able to discover so far.

Foremost of these is the Rev. Joseph Sayer of Newbury and afterwards of Berkhamsted mentioned as the Executor of John Sayer, the King's Master Cook. This Joseph was son of Francis Sayer of Yattenden, matriculated at the University of Oxford (G., No. 1) in 1647, and obtained his B.D. 1670,

Mr. Anthony Sayer; Gentleman. 229

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included " my lion, good friends Sir Stephen Fox, Kt. Sir Robert Sawyer, Kt.

H.M. Atty. General (F., 12) and my loving kinsman Mr. Joseph Sayer, Clerk,

Rector of Berkhamsted St. Mary." It will be seen by the pedigree (F., No. 4)

that this John had a son Edward, and this Edward died shortly before 1726 and

owned the Manor of Chilton, near Didcot, Berkshire, and other properties in

the Berkshire area (B., 76). This Edward had three daughters, Mary who died

in 1728, Sarah who died 1729, and Judith who married Peter St. Eloy of Doctors

Commons, who was a Lawyer and Notary Public. From the very unusual nature of this name I think there is no doubt that this person was the same as

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and was successively Rector of Yattenden 1656, Newbury 1663, Sulham 1674, Berkhamsted 1675 and Canon of Salisbury and Archdeacon of Lewes. He died 1694, and under his will (B., p. 88) he left a small sum for the poor of Yattenden. Bro. Hextall kindly referred me to a report of a sermon preached by this Joseph Sayer at the opening of the Assizes at Reading in 1673, which gave me a clue to his identity and resulted in the above information about him. None of the enquiries about the Joseph Sayers have so far led to any information bearing directly on the subject of my searches.

The Sayers of Yattenden.

Mention may also be made of the family of Sayers of Yattenden, of which the Rev. Joseph Sayer before referred to was a member (F., 14). The recurrence of the surname Francis creates some confusion as there were two

families in which this surname appeared living in the same district, but as the connection of the Anthony Sayer family appears to be somewhat distant this is not material for the present purpose; the point of the matter is, that in the Yattenden family there were several clergy and others whose position as well to do and highly educated persons cannot be doubted (G., No. 1). Connected with this family were the Sayers of Wallingford, particulars of whom appear in (F., No. 7), and in the wills and other records available these are mainly described as Gentlemen.

Jonathan Sayer of Henley, one of this family (F., No. 8). His will (B., 82) shows that he was well to do, and oddly enough states his desire to be buried at midnight. The reference to some of the legal proceedings (Nos. 21 and 23) also shows that they were people of substance and position.

Strangely enough a branch of the family of Jonathan Sayer were concerned, with one Anthonio Leaver, Junior, possibly related to Elizabeth Leaver the person named in the Registers of Clifton Hampden by her having written in them (C, p. 4). It is quite possible that there was some connection with the Sayer families as he was one of the Executors of Peter Sayer – the others being William Button and Jonathan Sayer (B., 28), both described as Uncles.

Anthonio suggests the Christian surname of Anthony at least (see also D., No. 21).

This same Jonathan was grandson of Richard Sayer of East Hagbourne in the Berkshire area, where he was the owner of lands as appears by his will (B., 16).

Several of this family were Alumni of Oxford (G., 1).

Othek Sayer Families of the Locality.

Of course, ether families have been found, but not to assist in clearing up the mystery of our Anthony Sayer. Of those in the locality of the Berkshire area, or located in it, mention may be made of the following, although not exhausting those discovered and noted in the Appendices : –

Sayers of Aston Tirrold. – Of this family John Sayer was a Trustee of the Anthony Sayer settlement of 1711 (E.) with Edward Pyseley, and may therefore be a Brother of that Anthony or a collateral connection. This family were landowners of some value (D., 39).

Sayers of Harwell were connections of the Anthony Sayers and John Sayer, Citizen of London (D., 53; O, 17). The Register book of this Parish was sold to the Churchwardens by Anthony Pyseley of Oxford, 1688 (O, 17). The Keat family mentioned (D., 53) as owners of Manors were related to the Sayer families as is shown (C, 17).

Sayers of Didcot; East Hagbourne; and Costott. - From the materials available in the Appendices it could be shown that there was a family relationship between these branches and the Anthony Sayer and other branches in the Berkshire area and the County, but as no reference to another Anthony

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was found at all, which was the main object in view, this part of the enquiry was not pursued although the original Nicholas Sayer, the common ancestor of the Anthony Sayers and other families, was located in East Hagbourne in 1566 or earlier (E.).

We can now proceed to deal with some of the Sayer families outside the Berkshire area.

(B.). OTHER SAYER FAMILIES.

The Sayers of Kent.

A family ultimately settled in Kent begins so far as we need regard it with Domina Katherine Sayer, Widow, of St. Martins in the Fields, who died 1702. The children of herself and deceased husband George Sayer, who was apparently a Knight, were George described as an Armiger of Charing, died 1718, of whose marriage there was a son George, died 1733, whose descendants owned large properties in the neighbourhood of Maidstone, some deeds relating to which came before me and extracts are given (E., No. 2) from which it can be seen that Mary Sayer (in the deed called Sawyer of Haywood in the County of Berks.) settled certain property in the County of Hereford, and she was no doubt an ancestor of the Sayers of Kent, and as she came from Berkshire it will be found (F., No. 9) that the Sawyers of Haywood, as they finally became,

included Sir Edward Sawyer, H.M. Atty. General, named in the will of John Sayer, H.M. Master Cook. I think it is quite possible that they were more or less distantly related to the Sayers of the Berkshire area. It is in connection with the Sawyers that the only other instances of the Christian name of Anthony occurs, namely, in the deed of 20th February, 1700 (E., 2), last mentioned there is a reference to Anthony, Earl of Kent, while it is elsewhere shown (F., No. 12) that Edward Sawyer of Haywood married a daughter of Anthony Buncombe (Earl of Feversham's family) and they had a son named Anthony, but these are merely incidental occurrences and have no bearing, on the present subject. It will be convenient here to discuss the relation of the name Sayer to the name Sawyer.

Reverting to the Sayers of the Berkshire area it appears that in the Clifton Hampden Registers (C, p. 1-8) the name variously appears as Sawyer - Sayer - and various forms suggesting an attempt to spell Sayer by an illiterate person. Clergymen in those days were not all literates, or a stranger acting temporarily or the Sexton may have written phonetically. It also appears that in the deeds belonging to Lord Aldenham the word Sayer is used in a deed of 8th June 1711, and Sarah Sayer, Widow, so described signed her name as Sarah Sayer, but her son, described as Anthony Sayer, signs Sawyer. Another instance also appears of the word Sawyer being used for an individual who signs his will Sayer (B., 81). Lord Aldenham explains as to this variation and other matters in a letter to me that the pronunciation in the district of Sawyer, which is pronounced Sair, although written Sawyer. I have added an extract from the letter (G., No. 3). The instance of the will of Joseph Sawyer (B., 81) is already given where he signs Sayer without any reference being made to the apparent discrepancy in the official document. This largely supports the opinion expressed by Bro. Songhurst in his notes to the Transcript of the Grand Lodge Minute Book (Q.C.A. x., p. 196), where the name of our Anthony Sayer is entered over an erasure, which discloses, in his opinion, the fact that the writer had originally written the name Sawyer and erased the word, substituting Sayer for it. This to some extent corroborates my view that our Anthony Sayer was a member of one of the families in the Berkshire area. I may add that, with

Bro. Songhurst's view in mind, I have throughout kept observation on all entries relating to Sawyers, and had there been anything relevant to the present question in such entries I should have noticed it for future investigation.

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The Procurators General.

There was a Sayer family (F., 10) located at the time in question near London and in Doctors Commons beginning with John Sayer of St. Mary's, Islington, died 1690. His children and most of their male descendants were Procurators General in the High Court of Admiralty, one was Counsel to the East India Company and the later generation gave Exton Sayer, who was a man of great substance and position who died 1731 having been M.P. for Totnes, Surveyor General of Lands, Chancellor of Durham, and was married to Agnes Talbot, sister of the first Lord Talbot, who prior to his elevation to the Peerage was a Lawyer of great eminence and Attorney General and afterwards Lord Chancellor (G., 5). Everard Sayer also a Procurator General and of high position and standing, was also wealthy, and the Rev. George Sayer, D.D., was Vicar of Witham, Essex, 1722-1761, Prebendary, Canon, and Archdeacon, of Durham and Rector of Booking, Essex, and died 1761. Incidentally it may be mentioned that in this family various lawsuits supervened (D., 41, 45, 49, 52), and one of them by reason of the loss of settlement money invested in the South Sea Company (D., 29). This family came from Yorkshire, the ancestral home being at Croft, but it might be possible to ascertain some of the collateral branches of this family and to find out whether they were connected with the Sayers of Berkshire area, owing to a similarity of Christian names. They owned property also in Shoreditch, and St. Botolphs-without Aldgate (G., 4).

John Sayer of St. Pauls, Covent Garden.

Some particulars of John Sayer of St. Pauls, Covent Garden, died 1684, were discovered (F., 11; B., 16; D., 13 and 22), but all efforts to improve on this came to nothing. It will be remembered that our Anthony Sayer was buried at St. Pauls, Covent Garden. Incidentally there is a reference to a John Sayer, grandson to the John referred to above, who might be the John

Sayer who petitioned to be relieved by Grand Lodge in 1730, but, of course, this is a mere guess, although if he was the John Sayer who was sued in 1709 as to a bet (D., 22), it may be he lived wildly.

Sayers of St. Martins in the Fields.

Several Sayer families were located here – the most notable were John Sayer, the Master Cook to King Charles II. already referred to. The most notable were later: – The Sayers of Kent – who were related to an earlier branch of Sayers of Bouchier Hall, Essex. The St. Martins* family were derived from Sir George Sayer and represented by his widow, described as Domina Catherine Sayer, Widow, and her sons (B., 38-42-68; D., 6-9-14-54; Y., 9). The Descendants of this family are referred to above as owning property at Maidstone (E., 2), and a branch appears as Sayers of Petts (F., 9), all being well to do and of high position, one being a Brigadier General in the Army. The complete clearing up of these families was abandoned as there was no Anthony found.

William Sayer, of St. Martins, and some of his family appears (C, 15), while John Sayer, of St. Martins, was also apparently connected with St. Giles's in the Fields (C, 14), as it would appear was also William Sayer. None of these, however, give a clue to Anthony.

Other Sayer Families.

Mention may be made of some others, although not all who' can be found in the Appendices.

Sayers of Battersea – were a family who were at least property owners and holding lands from the St. John (Bolingbroke) families of the time (B., 48; D., 10-27-34). The St. Johns and Bolingbroke families are masonically perpetuated in the district now by Lodges named in some form after them.

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Of other Sayer families it may be pointed out that some are seen resident in Wapping, Stepney, Shoreditch and the like (B., 32-36-46 &c; D., 19-21; G., 4). These and others were mostly seafaring people and owners of ships, and Mercantile, East India adventurers, and Navy men.

The Sayer family of Westminster and later of Clerkenwell and Biddlestone,

Herts., was a well to do one, but it carries us no further on the subject of the search. Sufficient to say particulars appear in (B., 17-63; D., 7) and elsewhere in the Appendices.

We find other families of Sayer located in Hereford, Sussex, Norfolk, Middlesex, Oxford, Devon, Somerset, Bucks., Suffolk, Radnor, Surrey, and nineteen names were found of those who died in Parts beyond the Seas. Some particulars of these appear in the Appendices, but were only followed up where any prospect of success appeared likely. In none of these cases was there any reference to an Anthony.

Finally, there has been submitted to me the pedigree of W.Bro. F. P. Sayer, P.M. Borough of Camberwell Lodge, which is carried back conclusively from the present time to Thomas Sayer, married at Hereford 1775, but the intervening period 1742-75 has not yet been bridged over. The family were located in Whitechapel (in the Timber trade), and a son of the above, viz., Joseph Sayer 1796-1832, was a member of the Old Dundee Lodge, No. 18. The gap would probably be filled up from the Hereford or Radnor Sayer families.

The Sayer families disclose members wealthy and connected with property, and persons of good position. Many instances occur of Mariners, some being owners of ships, others serving on East Indiamen, ships of the Navy, and so forth, which incidentally justify the view that the younger generation had developed a taste for adventure in foreign parts, and although it may appear that some of these Sayer families were not in what we should now call a good position, yet, in those days a person who died leaving property for which a will was necessary was not in any position of indigence but of comparative wealth. It must also be remembered that at that time dispositions of land were largely by deed, and that a will dealing with land exclusively did not require probate, the original being accepted as evidence of disposition. Often a will dealing with money and personal property was made in addition, but at the time in question the practice of a will being made dealing with both kinds of property had begun to be common among persons who were not of the highest position, the point being that poorer people although relatively well off avoided the making of two wills,

partly from the question of expense and partly to equalise or adjust the shares of their children, hence it cannot be confidently inferred that because a will dealt with but few matters of property that the testator was of necessity a poor man.

To bring this portion of my story to a conclusion, I express the opinion definitely formed from a consideration of all the facts and circumstances noted herein and in the Appendices, as well as from the conviction formed in reading through the contents of wills, etc., not necessary to be noted, that there is no reason to suppose that our Anthony Sayer was at the time he was elected Grand Master a poor man or an operative worker or even a Clerk in Wren's office.

It is more reasonable to say notwithstanding the ill success in discovering his actual family that he was a scion of the Sayer families of the Berkshire area. I have myself no doubt that having come to London, either as a result of the general trend of society in those days to visit the Capital, where, if I am right about his connection with the Berkshire area, he would have had relations, such as John Sayer, Citizen and Fishmonger or the more distant relative John Sayer, Cook to Charles the Second, or even the John Sayer, the Sope Maker; and that once he became connected with the London life, his interest in Freemasonry was such that his position in life justified him being selected for the important and honorable post of Grand Master. As I have discussed more thoroughly under the heading of "Was he a Gentleman?" his subsequent misfortune may, from this point of view, be disregarded – indeed, it was of natural happening to many people at that time, expensive living, losses at gambling which affected all ranks of society, and a possible gambling in South Sea shares,

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were causes which brought many formerly wealthy people of good position and family to a state of abject poverty, and our Anthony would have been more than fortunate to have escaped such a fate. That he became poor is clear, but his presence in the procession of Past Grand Masters at the installation of the

Duke of Norfolk and the respect paid by Brethren of the best quality at his funeral, show that his poverty and his possible Masonic irregularities, which have never been properly explained, did not prevent the highest members of society from recognising his original eminence.

PART III.

(A.). WHAT HAS BEEN DONE.

It does not require much consideration to see that a search for particulars of the family of an individual who comes on the stage without any known fact relating to his ancestry, but merely as "Mr. Anthony Sayer, Gent.", must of necessity be like the proverbial search for a needle in a haystack. I remember very distinctly that when I left No. 27, Great Queen Street, at the close of my conversation with the late Bro. Levander and with Bro. Songhurst, at which I undertook the search for Anthony Sayer's family, I stood on the doorstep and wondered where I was to begin, whether I should step off to the left, which would lead me to Public Record Office, or to the right, which would lead me to the Probate Registry at Somerset House. There was nothing to give me any clue, and I decided to go to the right, and in Somerset House I spent long hours on many occasions before I found any reference to an Anthony Sayer. It was this discovery that led me to work out the Sayers of the Berkshire area for the Anthony Sayer whose name I found turned out to be Anthony Sayer the Second. I need not detail all the searches which I made or caused to be made, nor give any account of the many failures and hopeless positions which I encountered except to say that had it not been for the kindness of Bro. Songhurst and his helpful suggestions I should have abandoned the search in despair. I have set out fully a list of all the searches which have been made, and their results will be found in the relative Appendices. I may mention that particulars of the searches which had been made up to a point where it seemed impossible to go any further were submitted through Bro. Songhurst to the late Bro. W. H.

Rylands, whose knowledge of genealogy and similar matters was so great, and he expressed the opinion that everything that could be done had been done, and except for some few suggestions that were followed up he could not indicate any other enquiries which could be made. In Part B. I have suggested some future searches or enquiries which can be made, or old lines of search continued, and I feel that unless something can be done or discovered on these lines the subject is entirely exhausted; and we must resign ourselves to the conclusion that the force of circumstances has operated to preclude the discovery of the actual family of which our Anthony Sayer was a member. I shall continue as far as possible, in view of my limited powers and opportunities, the search on the lines indicated, and if any results are obtained, even although negative, they will be added to this collection for the benefit of those who come after. At the same time I do feel that a new mind brought to bear on the subject, and by the aid of the materials here collected, a younger man with more opportunities and energy than I now possess may light upon a clue which will enable him to disentangle from the confused skein of material those facts which would go to show that our First Grand Master was, in fact at the time of his election, a gentleman of family and position and thereby qualified for his selection to the post which has since been filled by Brethren of the greatest eminence and station in the land.

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Among the causes which have operated adversely to success are the fact that it is a search at large – no data to go upon – the loss or mutilation of Registers – the confused state of Record keeping – the amazing number of classes of Records and Record areas, both Civil and Ecclesiastical, and the alterations of boundaries of Parishes, Archdeaconries, Dioceses and the like.

It may be convenient to sketch lightly circumstances which existed in the Church as explaining the loss, or the badly kept Registers of that period. By an Act of Queen Elizabeth the registration of all Marriages, Burials and Baptisms had to be kept by the Ministers of the Parishes under the jurisdiction of the

Church of England – the various penal and test Acts after giving rise to non-conformity and dissent also gave the opportunity for expelling dissenting clergy from their benefices, and many Churches were left from this cause, as well as by the evil of plural livings, either without a Clergyman or with one who was careless or inattentive to his duties. It must also be remembered that Berkshire had been very disturbed by several events which must have had for many years a very bad effect on life in the Berkshire area. The Civil War before the end of the year 1642 had been brought near Oxford by the fact that the King's headquarters were constantly there and local fighting and turmoil was general. The first battle of Newbury 20th September 1643, the second battle of Newbury 22nd October 1644 and the later battle at Wallingford, the siege and ultimate destruction of its Castle, one of the last strongholds which held out for the King, must have had a great and lasting effect on the neighbourhood of the Berkshire area. The Commonwealth and the Restoration of the Stuarts 1660, the great Plague 1664 and the holding of Parliament at that time at Oxford, were all contributory factors to unrest and neglect of social and Clerical functions in the scattered villages in the vicinity, accentuated by the Act of Uniformity, Ordination Act, Five Mile Act, Conventicle Act and other devices. The wonder is not so much at the loss or mutilation of records, registers and the like, as that so many such have been preserved and remain to this day. Further, the division of Dioceses, Archdeaconries and the like all contributed to confusion, and the lack of a central depository for national or even parochial records was also a contributory factor to the confusion which undoubtedly reigned. Nor was this confusion limited to Church records, but those of the Law Courts were scattered through many offices and it is well known that many were badly stored and much neglected.

The following details will be found to correspond with the relative Appendices, which are deposited in the Library of the Quatuor Coronati Lodge for reference by any Brethren who may be interested.

APPENDIX A.
INDEXES TO' WILLS & ADMINISTRATIONS. 312 Names noted.

1. PREROGATIVE COURT OF
CANTERBURY 1355-1629 1678-1745
2. CONSISTORY COURT OF LONDON 1670-1751
3. COMMISSARY COURT OF LONDON 1697-1722
4. CALENDAR OF WESTMINSTER WILLS 1504-1858
5. CALENDAR OF WILLS. COURT OF
HUSTINGS, CITY OF LONDON 1299-1358-1688
6. MS. CALENDAR OF WESTERN
COUNTIES WILLS ... 1613-1749
7. MS. CALENDAR OF OXFORD WILLS 1643-1648

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8. ARCHDEACONRY & CONSISTORY
COURTS OXFORD ... 1701-1734
9. ARCHDEACONRY OF BERKSHIRE... 1508-1652
1715-1768
1624-1676
10. COMMISSARY COURT OF LONDON,
ESSEX AND HERTS. ... 1660-1719
1696-1783
11. ARCHDEACONRY COURT OF DITTO 1708-1857
12. ARCHDEACONRY OF MIDDLESEX,
ESSEX AND HERTS. ... 1617-1711
1663-1721

Note. - Where various dates are given they refer to different classes of Registers.

APPENDIX B. 87 WILLS &c. read and noted.

WILLS AND ADMINISTRATIONS Selected from the entries found in the Appendix A. giving details of their contents.

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APPENDIX C.

REGISTERS OF BIRTHS OR BAPTISMS, MARRIAGES & BURIALS.

98 Entries inspected and noted.

CLIFTON-HAMPDEN (Oxon.) ... 1571-1761

YATTENDEN (Berks.) ... 1661-1676 Bapts : only

HAGBOURNE ... 1665-1675 ditto

LITTLE WITTENHAM missing for the material period.

ASTON TIRROLD ditto

HARWELL ... 1564-1669 Marrs: only

ST. GILES in the FIELDS ... 1665-1676 Bapts: only

ST. MARTIN in the FIELDS ... 1665-1677 ditto

ST. PAULS CO-VENT GARDEN ... 1676-1742

ST. CHRISTOPHER le STOCKS ... 1659-1742

APPENDIX D.

CHANCERY PROCEEDINGS. 72 Index entries noted.

92 Suits inspected and noted.

DETAILS of the nature and parties and family relationships given.

APPENDIX E.

EXTRACTS FROM TITLE DEEDS. 2 ESTATES.

15 DEEDS noted with parties and family particulars.

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APPENDIX F.

PEDIGREES CONSTRUCTED from materials available.

1. Pedigree of the ANTHONY SAYER FAMILY
2. ,, ,, ,, ANTHONY PYSELEY ,,
3. ,, ,, ,, JOHN SAYER Citizen of London
4. ,, ,, ,, JOHN SAYER the King's Master Cook
5. ,, ,, ,, JOHN SAYER of St, James's
6. ,, ,, ,, THE JOSEPH SAYER families
7. ,, ,, ,, SAYER of Wallingford
8. ,, ,, ,, PETER SAYER family of Henley
9. ,, ,, ,, SIR GEORGE SAYER of St. Martin's and Kent
10. ,, ,, ,, The PROCURATORS GENERAL
11. ,, ,, ,, JOHN SAYER of St. Paul's, Covent Garden
12. ,, ,, ,, SIR EDMUND SAWYER of Heywood
13. ,, ,, ,, SAYER of Cholsey families
14. ,, ,, ,, SAYER of Yattenden families

15. ,, ,, ,, SAYER families of Didcot and elsewhere
16. ,, ,, ,, Bro. F. P. SAYER family (modern)

APPENDIX G.

MISCELLANEOUS RECORDS.

14 Inspected.
98 Names noted.

1. FOSTER ALUMNI OXONIENSIS ... 1577-1762
2. MARRIAGE LICENCES ... 1676 et seq.
3. LORD ALDENHAM'S LETTER ... 20 April 1919
4. MIDDLESEX DEEDS REGISTRY ... 1709-1733
- 5. GENTLEMAN'S MAGAZINE ... 1731-1743
6. HERALDS VISITATIONS ... 1661 et seq.
7. BERRY'S COUNTY GENEALOGIES... 1837
8. MUSGRAVES OBITUARY ... 1717-1794
9. GRANTS OF ARMS ... 1615-1661
10. GENEALOGISTS SOCIETY CONSOLIDATED INDEX
11. ST. MARTINS IN FIELDS RATE BOOK 1730
12. CHANCERY AFFIDAVITS & RECORDS OF INNS OF COURT
13. SUBSIDY ROLLS (POLL AND HEARTH TAXES)
14. WATER'S GENEALOGICAL GLEANINGS 1653

In addition many books dealing with history and localities have been referred to,

but not noted.

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B.- WHAT REMAINS TO BE DONE.

It is difficult to say what can be done to further the searches, as the enquiry is one at large. The whole of the Records of England might be

exhausted without any hope of success. But the following suggestions may be of use to any subsequent explorer : -

1. Some of the searches already noted may be amplified by earlier or later

search (A., B., O, D., G.).

2. Enquiry at Salisbury and elsewhere for Visitation Copies of Church Registers missing or mutilated.

3. Inspection of Tombstones and Tablets in the Churches of the Berkshire

Area and elsewhere in that County might afford some help.

Bro. Dring kindly reminded me of 2 and 3 although I had not lost sight of them as they had proved of value to me in other cases.

4. Search at the Public Record Office for Enrolled Deeds, Grants, Recovery

Pines and the like.

5. Further search in Rate Books of St. Martin's and other adjacent Parishes.

It is to be remembered that unless the person searched for was a Householder his name is not likely to be found.
c >. Search in the Records of the South Sea Proceedings at the Public Record Office and elsewhere. But this is a hopeless task, as unless the name of the particular Company is known the search is one at large.

7. Search in the Records of the Admiralty, East India Company, Treasury,

and other Public Bodies might be useful but is again at large.

8. Searches in the books of City Companies, Freedoms, and the like. Also

in Rolls of Manors in the Berkshire Area and enquiry into Parish Books, Churchwardens' Accounts or Local Magistrates' proceedings.

I frankly admit that some of the foregoing are hopeless, but as the result desired can, I feel convinced, only be obtained by chance or accident, it might be well to proceed further on the principle of the Forlorn Hope. In any case I doubt of success, but do not on that account despair. How much, if any, I may still be able to do is uncertain, but Brethren in the neighbourhood of the Berkshire Area or the County might well assist by taking up the items Nos. 2

and 3, especially the latter, which is the most hopeful of results. Any such might be communicated to Bro. W. J. Songhurst or myself for incorporation in the materials given in the Appendices, which, with my original notes, will be, or are, deposited in the Quatuor Coronati Lodge Library for future reference.

A vote of thanks to Bro. Hobbs was unanimously passed, and comments on the interesting paper by Bros. Sir Alfred Robbins, J. Heron Lepper, Lionel Vibert, J. E. S. Tuckett, R. H. Baxter, H. Poole, K. A. Ebblewhite, C. Walton Rippon, Geo. W. Bullamore, Phillip Crossle, W. J. Williams, and W. L. Rind were read.

Brother J. Heron Lepper said: -

In seconding this vote of thanks to Brother Hobbs, which I do with a great deal of pleasure, I think I may voice the condolences of all the members of this Lodge to our good Brother that his researches have not led to more definite results.

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On learning that Brother Hobbs had spent seven years in preparing this paper, at once there recurred to me the similar bad fortune of the Patriarch, who served seven years for his wife, and in the end was cheated and received a Leah instead of a Rachel. In fact, most of the results which Brother Hobbs has established are of a negative character. We know now innumerable likely places which have been searched for traces of Anthony Sayer, and searched in vain.

This is pure bad luck. I am sure there is not a Mason here to-night but wishes with all his heart that Brother Hobbs had found what he was looking for, for if ever a student deserved success it is he. But such luck is very prevalent in the game of research; and most of us who play it have become philosophical enough to swallow the tons of negatives that have had to be chewed over in search of one affirmative fact.

And Brother Hobbs has had bad luck in another way. He has chosen a

very difficult path of research, one that has been trodden over by the surest feet and scanned by the sharpest eyes of Masonic students. The very best brains in our tribe have been employed for long years in seeking to know everything there is to be known about the Grand Lodge of England and its early members. We know that there is still something to be discovered in such paths, but we also know that this ' something ' must be very well concealed or it would have attracted the notice of such brilliant scholars as Gould, Speth, and others still with us. The Mason who is not deterred by these considerations but cheerfully goes forward to the hard task may not, probably will not, find out all he wants; but if he finds out anything at all he will have accomplished much more than any one of us who has had very few predecessors in his own particular field of research.

With the question, Was or was not Anthony Sayer a gentleman ? I am not much concerned. Our old poet told us to mark the man that is most intent on doing all the gentle deeds that he can and to take him for the finest gentleman. They were certainly not gentlemen, in the usual acceptation of the term, who formed the Grand Lodge of the Antients in 1751, yet we know what they accomplished for Masonry: and I doubt if our Brethren of 1717 were of much higher social status than Brothers Turner, Morgan and Co. some thirty-four years later. Gentleman or not, Anthony Sayer will always have a claim on our remembrance as the first Grand Master of the Premier Grand Lodge of the world. No doubt he was a good Mason, which would account for his election, and that is quite enough for us.

I am more interested in Brother Hobbs' suggestion that Sayer may have been responsible for the scheme which brought the four old Lodges together to that epoch-making meeting in 1717. My own notion is that in those days, as in these, the real power behind the throne would have been the Secretary. But I fear this fascinating question is likely to remain a mere matter of theory.

Finally, I think that the very fact of his misfortunes makes Anthony Sayer more vivid to us than most of the Grand Officers of those early days. It is pleasant to think that even in the youth of our Grand Lodge it looked after the deserving Brother when old and fallen upon evil days. Sayer finds himself

in good company with two Grand Officers, Corker and Fowler, names which will always be honoured in the annals of the Irish Craft, both of whom rendered the Craft immense services when in their primes, and I am glad to say were not forgotten when old and in necessity. We know that it is blessed to give, but it surely is also blessed to receive from the hand of a Brother. It is assuredly no blot on the noble roll of English Masonic Charity to find there the name of our very first Grand Master; it is no blot on his memory that in his distress he became a suppliant where he had been a ruler, and did not appeal in vain.

I think we may take it that Brother Hobbs has established the branch of the Sayers to which our first Grand Master belonged. In having done so he deserves our gratitude and praise. More than that, he has indicated further

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directions in which further information might be discovered. I trust that information will be discovered by only one Mason, and that he will not have to wait a full further seven years for his Rachel.

Bro. J. E. S. Tuckett writes: -

Probably all will agree that in this evening's paper Bro. Walter Hobbs has come very near to establishing his contention that Anthony Sayer was correctly described as ' Gentleman ' and technically entitled to be styled ' Anthony Sayer, Esquire.' For a long time, however, our first Grand Master has apparently been regarded by Masonic students with disdain slightly tempered by a more or less contemptuous pity. In The Four Old Lodges (1879) Bro. R. F. Gould says : -

Bro. Anthony Sayer . . . wielded no influence in Grand Lodge, having become, so early as in 1724, a suppliant for its bounty (p. 10).

There are two assumptions here neither of them supported by any evidence. We do not know that Sayer 'wielded no influence' in G.L., and the fact that he was chosen as its first ruler ' by a Majority of Hands,' and other happenings

subsequently, suggest that he had a considerable and influential following.
Again we do not know that in 1724 he was a suppliant for G.L. bounty.
His
' Peticon ' which ' was read and confirmed by the G.M.' (the Duke of Richmond)
on the 21st November, 1724, was not necessarily a request for charity, either for
his own benefit or for the benefit of anyone else; indeed, we do not know that
it referred to charity at all. Bro. Gould's second assumption was, however,
repeated in Q.C.A., vol. x. (1913), in the Index (p. 354), where the ' Peticon '
is described as a ' Petition for relief.' Bro. E. L. Hawkins, in his Concise
Cyclojxedia (1908) makes a further assumption: -

though indeed he (Sayer) was probably never in much affluence or position in the world (p. 217).

And Bro. Vibert, in The Story of the Craft, referring to Sayer, puts it in this form : -

an individual was elected as Grand Master who would seem to have been both obscure and of small means ... (p. 46).

Bro. Walter Hobbs has done good service in pointing out that the accepted interpretation of the entry relating to the 'Peticon' of 21st November, 1724, is an assumption which is not supported by such evidence as is available. That Sayer's later years were clouded by financial troubles, so acute that he was granted relief from the Grand Lodge Funds, is no guide as to his social standing or solvency when he was chosen to preside over the newly-created central governing body. If, in the days of his adversity, he was willing to accept a humble but honourable office in the Craft for which he received payment, that fact should but increase our esteem, and certainly cannot justly be counted to his prejudice.

There is a point which Bro. Hobbs seems to have overlooked. The portrait, painted by Highmore and engraved by Faber, is no doubt an authentic representation of the features of the first Grand Master. Without any claim to be an expert, I give it as my opinion that the portrait is that of an educated, cultured gentleman, with a dignified presence and bearing, one who may very well have been in his time a 'personage.' Experts may not agree, but, whatever their verdict may be, the portrait affords light upon the point raised by this

paper which should not be entirely ignored.

On 28th August, 1730, the Master and Wardens of Anthony Sayer's Lodge made a complaint against him in G.L. accusing him of ' great Irregularities.'

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On the 15th December following he attended to answer his accusers. Opinions were divided as to his conduct : - •

some of the Brethren being of opinion that what he had done was clandestine; others that it was irregular: The Question was put whether what was done was clandestine or irregular only, and the Lodge was of opinion that it was irregular only. Whereupon the Deputy Grand Master told Br. Sayer that he was acquitted of the charge against him, and recommended him to do nothing so irregular for the future. (G.L.M. in Q.G.A. x., p. 137.)

We do not know what it was that ' was done ' by Bro. Sayer, but there is no justification for the assumption that he was charged with, still less that he was guilty of, any dishonesty in money matters. The general opinion (with which I agree) is that Bro. Sayer had taken part in some Craft proceedings not authorised by, or controlled by, the Grand Lodge. Of a Brother guilty of this to-day there would be only one opinion possible. But in 1730 the circumstances were very different, because there were then Lodges and Masons quite independent of the Grand Lodge but whose existence was as legitimate as that of the Grand Lodge itself. An unfavourable estimate of Anthony Sayer's moral character should rest upon a surer base than this charge of 1730 of the major portion of which he was acquitted.

It is with pleasure that I join in the vote of appreciation and thanks to Bro. J. Walter Hobbs for his interesting and valuable paper, and give expression to the hope that he may yet be able to identify the family of our first Grand Master.

Bro. Rodk. H. Baxtee writes: -

Bro. J. Walter Hobbs is certainly to be congratulated on his patient endeavours to unearth authentic particulars of our first Grand Master's antecedents, and, although he has not quite succeeded in his quest, I, somehow,

have the feeling that his work will lead to a definite result.

It is unfortunate that Bro. Hobbs should have mentioned in his 'Fore-
word' that Bro. Levander was W.M. of the Quatuor Coronati Lodge in the
early part of 1916, as, actually, his installation did not take place
until November
in that year. The point may not be very important, but it is always
well to
be accurate.

As to the Highmore portrait of Sayer, "Bromley's Catalogue" may be
quite right in assigning the engraving to 1750. It does not follow
that the
painting was of the same date. Indeed, if it were I should be
disinclined to
place much reliance on it from a likeness point of view, and so far as
details
are concerned they could hardly be of value. I have heard it argued
that Sayer
must have been an operative. - probably a master-builder in a small
way of
business - because the hand in the portrait is that of a workman. The
story
that he was a clerk in Wren's drawing office comes from a tainted
source and
deserves no credence, although, as Bro. Hobbs points out, a position
of that
kind would be rightly looked on as one of importance and entitle the
holder to
be regarded as a gentleman.

Paragraph (d) in the Summary of Part I. of Bro. Hobbs' paper seems to
me to offer hope that the inquiry may be further followed. It is not
made
clear that birth registers have been searched for the issue of the
Joseph Sayer -
Mary Pyseley wedding of 1645, nor that the burial register of St.
Paul's, Covent
Garden, has been examined for particulars of parentage.

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Bro. H. Poole writes: -

I have read Bro. Hobbs' paper with great interest; and, though I
cannot
but agree with the writer that the results are not yet conclusive, I
feel sure
that the majority opinion will be that he has established the claim of
Anthony
Sayer to the title of 'Gentleman.'

I am particularly struck with his suggestion that Sayer was probably
at
least one of the prime movers of the re-organisation of 1717; and also
- which

had not occurred to me – that the incidents of 1724, and perhaps even of 1730, were perhaps due to his anxiety at the way things were going. (May I suggest that the quotation in full of the G.L. Minutes at those two dates would be useful to the reader who has no Masonic library: or at least a reference – G.L. Minutes, 28 Aug., 1730– to the latter.)

One point appears to me to require correction – and one which, though slight, is not without its interest, though hardly throwing light on the present subject. I do not agree that the first two Grand Wardens must have been speculativeis ; nor that, as a Mason, a Carpenter could only have been a Speculative. In London, the Carpenters' Guild was in existence as a separate body in 1333, the Plasterers' in 1501, and the Tylers' and Bricklayers' in 1568 – there may be earlier references, but I have no note of them; but in a number of provincial towns the ' building trades ' were associated as a single Gild or Company. At Norwich, sixteenth century, the Masons and Tilers seem to have belonged to the same Gild as the Smiths and Lime-burners; but the import of the term 'Mason' seems clear from an order of 1549 {A.Q.G. xv., 203}, where we find " . . . artificers of the mysteryes scients & ocupacions of masons-craft . . . reputed & called by the name of Roughemasons briklayers & Fremasons Eeders Carpenters & Tylerscrafte." Again, the 16th- 17th Century Company of the Wrights at Kendal consisted of the Carpenters, Joiners, Masons, Wallers, Slaters, Thatchers, Glaziers, Painters, Plasterers, Daubers, Pavers, Millers, and Coopers. Even in London there seems to have been at an early date a close connection between the Carpenters and Masons; and Bro. Conder {A.Q.G. xxvii., 81} quotes the appointment, in 1272, of two Master Carpenters and two Master Masons as 'viewers.'

It seems to me, therefore, that, as we are justified in supposing that some of the ' Masonry ' worked in London in the early eighteenth century was on ' provincial ' lines, there may well have been a number of operatives calling themselves Masons, who were really of the allied crafts; and that it was his operative qualification which led to the selection of Mr. Joseph Lamball as one of the first Grand Wardens. Furthermore' – and this is why I consider the point worth raising – this operative qualification, I believe, was regarded as a necessity;

for the first of the ' ' New Articles, ' ' given by both the Roberts pamphlet and Anderson as of 1663, and perhaps actually appearing earlier in the Grand Lodge 2 and Harleian 1942 MSS., insists on the presence, among the five Freemasons constituting a Lodge, of at least one operative of the Craft. This, I feel sure, is why in every year from 1717 to 1722 we find at least one genuine operative among the Grand Wardens; and, even in 1723, the name erased seems to be that of William Hawkins, Mason.

Bro. Ernest A. Ebblewhite writes: -

I esteem the privilege of being allowed to see the advance proof of Bro. J. Walter Hobbs' scholarly article on " Mr. Anthony Sayer, Gentleman."

My maternal grand-uncle, the late Francis Compton Price, 1 a facsimilist, who worked for many years at the British Museum and collaborated with uhe

1 " Whose name is a guarantee of accuracy " (Dr. W. J. Chetwode Crawley, in A.Q.C. xi., 4).

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late Bro. Speth in the early days of A.Q.C., died on the 12th September last, aged eighty-three. In 1898 Mr. Price gave me an advance copy of the portrait of Anthony Sayer which afterwards appeared in " History of the Old King's Arms Lodge No. 28," and he described it to me as "the portrait of a kinsman." In 1903 he gave me a copy of the book itself, which contains a Chapter on Anthony Sayer.

In 1898 I showed the print to my maternal grandfather, the late Nathaniel Price, who was born 14th December, 1825, fifteen years before the donor, and he told me that he had heard from his father, Bro. James Price (1790-1859), member of the Salopian Lodge No. 262 from 24th December, 1814, to 1822, that the latter believed he was related to Anthony Sayer through his maternal grand-father Sayer, and that this belief was based on a statement made to him by his maternal uncle, William Sayer, " a student of old-world subjects," when he

stayed with him, as a young man, in Parliament Street, Westminster, but that

Bro. James Price added: "We are not proud of the connection."

I have never followed up this information, and cannot give either the Christian name or origin of my Sayer ancestor, who must have been born about

eleven years after Anthony Sayer was elected Grand Master; but I have these

notes as to five of his children (who are not in order of birth): -

(a) William Sayer of Parliament Street and formerly of H.M. Victualling

Office, Accountant for Cash to the Commissioners of Victualling 1756-1799. He held a freehold messuage at Penkridge, Staffordshire. Died 24th April, 1811, leaving a widow, Mrs. Sarah Sayer, who removed to No. 15, Great Queen Street (the old house now occupied as a joiner's shop by Messrs. Spencer and Co.), and died 30th March, 1830. They both lie buried in Westminster Abbey.

William Sayer (who gave the tradition to my great-grandfather, Bro. James Price) was born in 1737, the year in which Bro. Anthony Sayer, as Tyler, was first relieved by the Old King's Arms Lodge.

(b) John Sayer, of Atcham, Shropshire, miller and farmer, to whom the Penkridge property was devised, and who died in 1828.

(c) Thomas Sayer, who died before 1809 leaving a widow, Mary.

(d) James Sayer.

(e) Mary, who, on the 17th January, 1788, married James Price, of Berwick Malveyson, otherwise Maviston, in the Parish of Atcham, yeoman, and died in July, 1809. She was my great-great-grandmother.

Perhaps these few notes may be of service in extending the enquiry on the hypothesis that my great-great-great-grandfather Sayer was a nephew or grand-nephew of the Grand Master.

I have always thought that Bro. Anthony Sayer may have been a countryman who became a freeman of the City of London, though I fear I cannot give

any reason for the faith which is within me, and would suggest a search in the records of the Chamber of London and of some of the Livery Companies.

Bro. Philip Crossle writes: -

I see you are having a paper on Anthony Sayer on next Tuesday. I wonder if Bro. Hobbs has tried the Irish pedigrees. There is a

Prerogated Will

indexed "Thomas Sayer of Dublin, merchant," proved in 1705, but the Wills

were burnt in the late conflagration of the Four Courts.

Bra. W. J. Williams said:

We are all indebted to Bro. Hobbs for his paper, and, more than that, for the great outlay of directed energy the results of which it embodies.

Although he has not achieved the main object of his investigations it is not

because of any lack of skill, patience, or diligence, but because of the inherent

difficulties of the task. He is like those bold explorers in Arctic regions who

fail themselves to reach the goal though they clear the path for others, or, at

least, prevent them exploring a cul de sac.

And now concerning Part I. "Was Anthony Sayer a Gentleman?"

Passing by the little asides concerning Jacobinism and other 'isms,' and the

attack upon Dr. Anderson, whom Bro. Hobbs intends to call as his chief witness,

and of whom it may be said that, for this occasion only, he praises with faint

damns, we come after a while to the statement in the 1738

Constitutions that

Mr. Antony Sayer, Gentleman, was elected Grand Master of Masons. The 1738

account of the reason for forming a Grand Lodge is really no more than an

enlarged and supplemental statement of things more lightly touched upon in

the 1723 edition. It is not at variance with the former more concise statement.

As to the notorious fabrications by Dr. Anderson of entries referring to

himself, presumably Bro. Hobbs refers chiefly to the alteration in the Grand

Lodge Minute Book as to the choice of James Anderson, A.M., as Warden in

place of Mr. William Hawkins. With full knowledge of what Bro. Vibert has

written on that incident, there does not appear to be any ultimate falsity in

the altered statement which is made undisguisedly and prominently. Surely

this is a matter which comes within the principle of Bro. Hobbs' proposition

" that Anderson's account of the proceedings and parties to the Grand Lodge

formation are correct, for his publication of it took place in the lifetime of some

of the principal actors who would have known if the facts were not correctly

stated." We have all known cases where Minutes were irregularly, but truth-

fully, altered, or, rather, as in this case, added to – for it should be noted that Anderson did not strike out the record of the appointment of Mr. William Hawkins.

As a matter of fact, the alteration is not in a Minute, but in a list of Grand Wardens. Are there any other, and, if any, what, entries referring to Anderson himself which are notoriously or at all fabrications by him? I do not overlook Bro. Songhurst's note on p. 49 of Q.C.A. x. There is a grave danger that, in our zeal for exposing the undoubted weaknesses and inaccuracies of Anderson, we may be led into assuming *jwima facie* that only the contrary of every statement he makes is true, and thus we may, unwittingly, convert him into a kind of negative guide. His great offence is that he undertook to write the history of the Craft prior to 1717, with the alarming result recorded in the 1738 Constitutions, of which it may well be said: – ■

' ' When facts were weak : his native cheek Helped him serenely through."

Bro. Hobbs suggests that Bro. Sayer's petition in 1724 was not for the purpose of charity, and he would not be surprised if it had reference to certain alterations in the original plan of Grand Lodge. If, however, the Petition of Sayer so read and recommended by the Grand Master had dealt with any such serious matter as the general published principles of the Society, it seems certain that some further and fuller notice would have been taken of it, and it would not have been dismissed simply as read and recommended. The fact is there was then no general Charity Fund in existence, but the next entry in the G.L. Minutes (Q.C.A. x., 59) is: "The Kt. Honble the Earl of Dalkeith "Late Grand Mar. recommended a General Charity as follows (*vizt.*)," as there follows, and the juxtaposition is very significant.

After all the faculty of Imagination did not expire in the person of him who is dubbed by ' Bro. Hobbs the Master of Imagination. It would have been a sad loss to the World and to us if it had expired.

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It should, perhaps, be pointed out that, if Bro. J. E. Shum Tuckett's

tentative suggestions in regard to Dr. Anderson's first charge are to be accepted, Bro. Sayer, so far from being a complainant, was an arch conspirator; for the main thesis of Bro. Tuckett in the paper referred to is that "The principal motive and object which led to the formation of the premier Grand Lodge in 1717 was the desire to ' throw open ' the Craft, that is to remove the Christian restriction so far as the Lodges of London and Westminster were concerned."

The probability is that for a time Bro. Sayer was financially helped by his own Lodge and by other Freemasons. The fact that he had been Grand Master was well known, and would have been, and indeed was, a powerful incentive to the grant of such aid. As soon as there were any funds in hand for Charity a petition from him came up again, and he was relieved thereout. I am sure Bro. Hobbs and most of us have known many cases of very worthy and even wealthy people who have from affluence speedily and suddenly sunk almost to destitution. Hence the subsequent poverty of Bro. Sayer cannot rightly make us suspect the correctness of the attribution to him of the title ' Gentleman ' as implying the special status which in those days attached to that word. There were many such ' Gentlemen ' in Debtors' prisons at the time.

May I suggest that in the final print Bro. Hobbs should also set out the fact that the Register of St. Paul's Church, Covent Garden, records Bro. Sayer's burial under date 5th January, 1742, " Anthony Sayer from St. Giles in the Fields "; and that the direct evidence of the marriage between Joseph Sayer and Mary Pyseley should also be set forth in full. This seems desirable having regard to our Brother's opinion that our Anthony Sayer was a child of that marriage.

This may aid the carrying out of the search as to any issue of that marriage. It may be possible to find out when and where one or both of the two parties to that marriage lived and died, and so narrow the area of search for evidence of the birth or baptism of our Anthony Sayer, although we must gratefully acknowledge that, even here, our Brother has to all appearance exhausted all but a very small residue of possibilities, and that the absence of the Registers of Little Wittenham for the material period almost bolts the

door in our face.

However that may be, we have now more than ample reason for adopting the conclusion, for which no good reason for doubt has ever been assigned, that Anthony Sayer, the first Grand Master of Free Masons under the new organisation of 1717, was accurately described by Brothers Anderson, Highmore, and Faber as a Gentleman.

Bro. W. L. Rind writes: -

There is one point, I think, as to which Bro. Hobbs' admirable paper requires correction. He was wrong in identifying Sayer with Sawyer. The latter is clearly an occupational name, while Sayer from the mere fact that we have the variant Sayers, most certainly is not. I do not know of any instance of an occupational name with the possessive final s.

Sawyer appears in the Hundred Rolls as le Sawyere and le Saghere. Sayer from the fact of the existence of Sayers is a patronymic. The name seems to have originated with Saher de Quincy, the Earl of Winchester.

It is of course only a coincidence, that our Anthony bears a strong facial resemblance to the Chev. Queau de Quincy, who was the last French and first English Governor of the Seychelles Islands in 1794, and whose portrait hangs in Government House in that Colony.

The name Sayer seems to be connected with the legendary lore of Northern Europe and derived from the root sig, meaning conquest. The same root appears in Sigurd, Seward, Seaward, Saward, Sebert, Seabright, Seaman, etc. Sayer

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appears in the Hundred Rolls as Sayer Herberd, Saer Batagle, and Saer Bude, and is found in the Calendarium Rotulorum Patentium in Turri Londinensi, the Guildhall Records, and elsewhere.

Bro. J. Walter Hobbs writes in reply: - ■

I am extremely grateful to the Brethren who have commented on the Paper and for the reception my endeavours to discover something about our

First Grand Master have been accorded. Bro. Crossle's reference to Irish Sayers is useful but such as I met with gave no indication of any member named Anthony. Bro. Poole's valuable suggestions open out matters which, although only incidental to my main purpose, would no doubt lead to much further light being thrown on the position of the Brethren who were the originators of the organisation afterwards taken out of their hands. Bro. Tuckett quotes the chief references to Sayer's actions in 1730, and in response to Bro. Poole's suggestion I here set out the whole of the statements in G.L. Minutes of 1724 from Q.C.A. x., 59: -

At a Quarterly Communication held at the Crown Tavern behind the Royall Exchange London the 21st of Novr 1724

Present

His Grace the Duke of Richmond Grand Mar

M. ffolkes Esqr Deputy Grand Mar

ffran. Sorrell Esqr) „ . „ T

->„■ re t> t Grand Wardens

Mr George Payne)

Brother Anthony Sayers Peticon was read and recommended by the grand Master.

Now there is no indication of the nature of the Petition but it was recommended by the G.M. Grand Lodge was at that time concerned with the making of Irregular Masons and the meeting of such in Lodges (Quart : Comm : 19th Feb: 1724), and this was dealt with later in the proceedings. Although Lord Dalkeith's Motion to set up a General Charity was also brought forward at this meeting I see no reason to suppose the Petition had reference to this subject, or was an application for Charity; but there is much more reason to regard the Petition as dealing with the question of the new Brethren and Lodges, the more so as until this very meeting Past Grand Masters as such had no right to be present and vote, so that a Petition would appear a more dignified way of voicing the statements of a Past G.M. than doing so as a Private Lodge member. The Charity was not effective for years afterwards. Compare the reception of

Bro. Sayer's Petition on this occasion with that of Bro. Jones for Charity on the 10th May, 1727, and I think it will be agreed that Sayer's Petition was not for Charity or it would have achieved a similar result and been noted accordingly.

No Anthony Sayer was found among the Sayers of any region but Berkshire, and Bro. Ebbblewhite's predecessors, so far as my investigations enable me to form an opinion, were not related to the First Grand Master.

It has been suggested to me that the identification of "Sayer" with "Sawyer" is not likely to be right, but a re-consideration of the effect of Wills and Deeds previously noted in Part II. (B) will demonstrate by actual examples the correctness of my statements. I may add that another Anthony Sawyer has since been mentioned to me, but he was a Clerk in the office of the Paymaster-General of Land Forces in 1742, while our Anthony Sayer died in the first week of that year. This is probably the man referred to by Levander (ante).

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Bro. W. J. Williams has, since his verbal remarks, given me a reference to "Hatton's new view of London," published in 1708, where Hatton, dealing with St. Paul's, Covent Garden, refers on page 480 to a Tombstone erected by Peter Sayer to the memory of his Father, Mother, Sister and Son in 1695, and said to be at the West end of the Church. This Peter was a son of John Sayer, died 1685, and referred to Part II. (B). I have made a long inspection of the interior and exterior of the Church and its burial ground and no such Tombstone is to be found; the bulk of the ground is paved with such stones most having had the inscriptions chiselled down. As to a possible reason for the burial of Anthony Sayer at St. Paul's instead of St. Giles it is hardly possible to speak with certainty. He was clearly not related to Peter Sayer or

his Father, but from inspection of the Registers I incline to the opinion that for some reason St. Paul's Church was fashionable, for Burials from many other Parishes having Burial grounds are entered. As an example, in the same year as Anthony Sayer there was buried at St. Paul's " Peter son of Harmen Noorthouck from the Precinct of the Savoy." I think that as the Funeral procession started from the Piazza in Covent Garden the probability is that the " Gentlemen of the best Quality," who formed it, made the arrangements and probably found the cost.

To conclude, I remain of the same views expressed in the Paper, and content myself by saying that Anthony Sayer was in fact a "Gentleman" and cannot be dislodged from that position by unsupported assumptions or surmises.

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REVIEW.

HISTORY OF THE GRAND LODGE OF FREE AND ACCEPTED

MASONS OF IRELAND.

Vol. I.

By John Heron Lepper & Philip C'rossle.
1925.

HIS excellent work is published by the Dublin Lodge of Research, to whose enterprise we are greatly indebted. The book is dedicated to the Earl of Donoughmore, the Grand Master of Ireland, who contributes a charming note, exhibiting those characteristics of courtesy and kindly feeling which his ancestors also possessed and of which the English Masons in certain degrees outside the Craft fortunately have the benefit.

The opening chapters on early myth and legend in Ireland are interesting. These, however, resemble those everywhere arising along the path of the Aryan race, with the usual racial variations. As early as 1688 speculative Masons were being admitted into operative Lodges in Ireland,

and probably long before the example of the English Masons was copied in the formation of a Grand Lodge, speculative Masonry had spread over the whole country.

The Irish Grand Lodge was certainly in existence some time before the first date on which a definite record appears, for the notice in the Dublin Weekly Journal of 26th June, 1725, shows a completely organised body. This is not especially astonishing, for it must be recognised that Dublin was never an 'Irish' city but was more or less cosmopolitan with a leaning towards English customs, which generally came across by way of Bristol, and in Masonry, at any rate, was attended by a certain amount of reciprocity between the two Cities.

There was an early element of trouble in the formation of a rival Grand Lodge of Munster, but this soon was put right, and in 1731 Munster merged itself in the Grand Lodge of Ireland. From this date the real work of the Grand Lodge begins. The type of man seeking admission into the Craft of Ireland was of the best, and this was materially assisted by the adoption of Inspection Committees whose work was to make enquiry into the status and character of the candidates. This was, and is, a very sensible method of procedure, and is by no means unknown in England nowadays under the style of a "Selection Committee," a quite unofficial body, however. In this matter, as also in the issue of Lodge Warrants, first issued 1st February, 1731, it is correct to say that "Ireland has given the lead to the whole Masonic world."

There are other points worthy of commendation, such as the uniformity of the ritual which has not varied since 1761 and the Charge to the candidate after initiation, which is of Irish origin. It first appeared in print in Smith's Pocket Companion, Dublin, 1735. There is also the valuable reference to the Royal Arch at Youghall in 1743, and an entry in the Minute Book of the Vernon Masonic Lodge at Coleraine, dated 16th April, 1752, this being the earliest known

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reference to the Royal Arch degree in a Lodge Minute Book. Similarly, in the

Minute Book of the Shamrock Lodge, Cork, dated 23rd April, 1751, is an early entry of the holding of a "Master's Lodge."

The Irish Lodge had the same difficulty in collecting its dues as had the English Lodge, human nature being pretty much the same everywhere. Chapter 4 gives biographical notes on the Grand Lodge Officers from 1725 to 1788, some of which are full of perhaps unconscious humour. The example of prenatal suggestion on p. 181 is interesting, but not convincing to the medical mind. The play of wit in some of the poetical extracts is typically Hibernian; perhaps the best is that on p. 210.

Probably the greatest service Ireland rendered to English Freemasonry was the formation of the Grand Lodge of the Antients by the Irish Masons who had settled in England. The account here given is one of the most complete statements that we are likely to need on this subject. It does full justice to that remarkable man, Laurence Dermott, who emphatically left his country for another country's good. This sequence by no means always or even necessarily occurs, but when it does occur the results are usually phenomenal, and in this instance have lasted up to the present day.

" The whole story of the split between the Antients and Moderns leads one to believe and hope that there is something so splendidly vital in our noble Craft that neither the mistakes of its rulers, nor the tinkering of would-be innovators, will ever have more than an ephemeral effect." This admirably sums up the situation, and its truth has been amply demonstrated time after time. The good things brought forward by both were in the long run adopted by their legitimate successor in England, and we are enjoying to-day the benefit of their endeavours. The tumult and the shouting have died away, and only the valuable results remain for our advantage.

The Antients were pioneers in many ways, and whether the ideas were translated into action from Irish originals or not, the effect has been most satisfactory. The oldest form of a Lodge Certificate given by a Lodge at Lurgan, which is still in existence, is interesting because it shews that in 1754 the term of " Sublime degree of a master mason " had been evolved. It is also in a large measure due to the fostering care of the Irish Masons that we owe the propagation of the Eoyal Arch and the Higher Degrees.

The story of the discords and rebellions in a disturbed country such as Ireland has been for many years, which had their inevitable effect on Masonry, is told with fairness and accuracy. Particularly noteworthy is the account of the attempt to make Masonry the servant of a political association under the guise of meeting as a Lodge of Freemasons. The letter sent from the Irish Grand Lodge dealing with the discussion or publication of religious or political matters in a Freemasons Lodge is a dignified and clear statement of a most important principle. " True Masonry prefers no Sect, and acknowledges no Party." The later attempt to form a rival Grand Lodge of Ulster is described at length, but, like the Grand Lodge of England South of the Trent, it lasted only a short time. Things past may be repented, not recalled.

The task of reading through this book has been a very pleasant one. The details of the origin, progress and vicissitudes common to all things, is told in a clear and convincing manner. The citation of authorities is of the utmost value, and is evidence for all statements made on controversial matters. Irish Masonry has long waited for an authoritative account, and the authors are to be thanked warmly and congratulated heartily on the result of their labours. We hope that in the next part they will give a picture of the normal course of a subordinate Lodge of the last century, whether the difference between then and now be great or small.

The claim of Ireland to have advanced Masonry in many ways must be admitted, e.g., by means of the Military Lodges Masonry was spread over the Globe, though some claims may be open to question, for example, " The Enter'd

lieview.

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Prentices Song," which has always been attributed to Matthew Birkhead, is tentatively thought to be of Irish origin, decidedly with respect to the tune, "which is old Irish of a most characteristic kind," and probably also the words.

The so-called Celtic races are supposed to have a monopoly of good poetry, but this trait is not specially apparent in this effusion, nor even in the other Masonic poetry quoted.

The illustrations scattered without sequence throughout the letterpress are of the utmost value. Every one of them is good and some are rare. This method of non sequitur lends a delightful feeling of anticipation to the reader, who is sure to come across a charming and interesting photograph when not expecting one, and every now and then he finds one which is worthy of prolonged study. "As some witty device expressed with cunning workmanship, something obscure to be perceived at first, whereby, when with further consideration it is understood, it may the greater delight the beholder."

We have never enjoyed reading a Masonic history so much as we have done this one, and we recommend it as deserving of careful study and worthy of the sincere approval of every Freemason who desires light and information on the history of the Craft. " Pleasant without hardness, smooth without any roughness, sweet without tediousness, easy to be understood, without harsh, absurdity; yielding a gracious harmony everywhere to the delight of the reader."

May, 1926.

John Stokes.

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OBITUARY.

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T. is with much regret we have to record the death of the following Brethren : - ■

Henry Ballentyne, of Glasgow, on 16th June, 1924. He was a P.M. of Lodge No. 556 and P.Z. of Chapter No. 122. Bro. Ballentyne was a Life Member of our Correspondence Circle, which he joined in 1919.

Charles Butcher, of London, S.E., on 2nd April, 1924. Our Brother was Past Assistant Grand Pursuivant; and Past Assistant Grand Director of Ceremonies (R.A.). He had been a member of our Correspondence Circle since March, 1906.

Frederick John Ghilds, of London, S.W., on 1st April, 1924. Bro. Childs was a P.M. of Stanhope Lodge No. 1269, and had attained L.R. He was elected to membership of our Correspondence Circle in 1908.

Owen Aly Clark, M.B.E., of Gorleston-on-Sea, in May, 1924. Bro.

Clark was Dep.Pr.G.M. of Suffolk, Past Grand Deacon in Grand Lodge, and

Past Grand Standard Bearer in Grand Chapter. He had been a member of our Correspondence Circle since October, 1907.

Rev. Charles E. Cooper, of Lincoln, in 1924. He was a member of Lodge No. 24 (B.C.), and a Life Member of our Correspondence Circle, which he joined in October, 1908.

Alan Bell Gordon, of Cape Colony, on 4th April, 1924. Our Brother was Past Grand Deacon of England, and held the offices of District Grand Master and Grand Superintendent. He was elected to membership of our Correspondence Circle in October, 1912.

Robert William Victor McCall, of Victoria, on 22nd April, 1924. Bro. McCall was Past Deputy Grand Master. He joined our Correspondence Circle in November, 1922.

David Ogden, of Dublin, on 26th May, 1924. He was P.M. of Lodge No. 25, and P.K. of the Chapter attached thereto. Our Brother had been a member of our Correspondence Circle since May, 1911.

Thomas John Railing, of Colchester, on 5th April, 1924. Bro. Railing was Pr.G.Sec. of Essex, which office he had held since 1877; he was also Pr.G.Sc.E., and held the rank of Past Grand Deacon in Grand Lodge and Past Assistant Grand Sojourner in Grand Chapter. He was elected to membership of our Correspondence Circle in January, 1890.

Richard James Reece, M.A., M.D., of London, W., on 20th April, 1924. Our Brother was Past Grand Deacon and Past Grand Standard Bearer (R.A.). He joined our Correspondence Circle in March, 1911.

John Tricks Spalding, J. P., of Nottingham, on 9th June, 1924. Bro. Spalding was Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He had been a member of our Correspondence Circle since May, 1894.

Henry Warne, of Norwich, in 1924. Our Brother was P.Pr.G.R., and P.Pr.G.J. He was elected to membership of our Correspondence Circle in March, 1907.

Major William Wilkinson, of Bishop Auckland, on 25th May, 1924. Bro. Wilkinson held the rank of Past Assistant Grand Director of Ceremonies, and had been a member of our Correspondence Circle since March, 1902.

SUMMER OUTING, 1924.

BIRMINGHAM AND NEIGHBOURHOOD.

BY BEO. J. WALTER IIOBBS.

HE venue for this year's Outing was fixed at Birmingham as a centre, though it is obvious that to visit a crowded City and manufacturing district does not hold out every advantage required for an outing; but the obvious reasons are fundamental, viz., that Headquarters can be obtained sufficiently large to provide Hotel accommodation for the whole party, and that ample means of locomotion are available. Thus Birmingham answered these requirements to the full, and few if any of the visiting Brethren who journeyed from London on Thursday, 3rd July,

through rural scenes of beauty, anticipated or expected to remain within the City boundary, but rather to be outing therefrom, and in this they were not disappointed.

O'n arrival at Snow Hill Station the visitors were met and welcomed by V.W. Bro. Canon Barnard, Dep.Prov.G.M., Warwickshire, and other local Brethren, and proceeded to the Grand Hotel, where members from Bristol, Bath, Sheffield, Lancashire and the North had already foregathered. The weather was generally unpropitious, but the party started at once in motors to visit Bournville and the works of Messrs. Cadbury Bros, there, upon the kind invitation of that Firm. O'n arrival the party transferred into the Firm's motor vehicles and toured the Bournville Estate, having the various points of interest indicated. The village was a precursor of the Town Planning schemes and of other advantages now conceded to working class residences.

The story of the Bournville business covers the whole range of the growth of an industry, from the early experiments of John Cadbury, who eighty years ago made cocoa and chocolate with pestle and mortar in his Birmingham ware-house, to the highly developed organisation of a concern whose functions are world-wide.

Though as early as 1853 Cadbury Brothers had received a Royal Appointment as Cocoa and Chocolate Makers to Queen Victoria, the rapid development of the business dates from the late sixties. When, in 1879, the premises in Birmingham became inadequate for the growing trade, Richard and George Cadbury transferred their works to a site in the country, which became known as Bournville.

The step, at that time, was regarded as courting disaster, but the soundness of the Firm's decision was at once justified by their rapid and continuous prosperity. The progress of the business is perhaps best measured by the growth in the numbers employed: -

In 1861 there were 14 employees; in 1879, after the transfer to Bournville, there were 230; to-day the number approaches 10,000.

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The removal to Bourn ville was justified, however, in other ways. It rendered possible, not only the realisation of the ideal of the heads of the

business to secure a country environment for their workers, but the evolution of many schemes for the employees' welfare which would have been impossible under town conditions. They were fortunate in acquiring land in a countryside possessing many natural beauties. With increasing prosperity they were from time to time able to make additional purchases, including a picturesque estate with extensive lawns and woodland, which was set aside as a recreation ground for employees, and together with other lands was secured for that purpose for all time.

In 1895 Mr. George Cadbury founded the Bournville Estate, an incalculable asset to the Bournville community. Occupying at first some 300 acres of land on either side of the pretty Bourn stream, from which the village takes its name, it has constantly extended its boundaries. The original garden village of Bournville and three other villages which have come into being now cover 860 acres, and have a population of 5,000.

Two villages have already been completed on the Estate, and good progress is being made with two others. The first cottages were built in 1879, but the greater part of the building dates from 1895 and onward. The originator of the scheme was Mr. George Cadbury, of the Manor House, Northfield.

The whole property was handed over to a body of Trustees on behalf of the nation in 1901, and with accruing revenue, is administered by the Trustees, subject to the final control of the Charity Commissioners, to whom a balance sheet and report are sent year by year.

The Founder in the Deed states that he desires the rents may :

if practicable, be fixed on such basis as to make them accessible to persons of the labouring and working classes, whom it is his desire to attract from the crowded and insanitary tenements which they now inhabit, without, however, placing them in the position of being recipients of a bounty.

To avoid misunderstanding, it should be said that the village is not reserved for Messrs. Cadbury 's workpeople, the scheme not being intended for their benefit only, but as a contribution towards solving the Housing problem, especially as it exists in large cities. A large number of the householders work at Messrs. Cadbury's, but the others are employed in the neighbouring manufacturing villages, or in industry or civil or other service in Birmingham, which is easily

accessible by rail, electric car, or bicycle.

The visitors were then formed in groups of six, with one of the clerical staff detached as guide to each (the regular staff of guides, about twenty in number, not being called on), and the Works were visited, or rather different parts of them, so that the whole were seen by one or other group. The various processes were explained, and the automatic machines in use were most interesting. One in particular rolled up a sheet of paper and by means of what one may call mechanical fingers, folded down in succession one end of the roll, which was then placed as a lining inside the tins to hold cocoa. The automatic fillers were fed from above, and the supply cut off when the proper weight of material had accumulated, which then was shot into the tin, and the process resumed once more. The making of Chocolates and Confectionery, packing in all stages, and ultimate delivery into railway trucks for despatch all over the world gave much to think of and was evidence of a fine organisation. The visitors were specially entertained to tea in the Conservatory adjoining one of the Recreation Gardens, and a souvenir was presented to each visitor. A torrential downpour of rain was experienced during this pleasant function, but happily passed off just after starting the return to Headquarters.

In the evening there was a special meeting of welcome by the Provincial Grand Lodge of Warwickshire at the Masonic Hall, New Street, when the Provincial Grand Master, Col. W. F. Wyley, P.G.D., expressed the pleasure of the Warwickshire Brethren at the visit, to which Sir Alfred Robbins, our W.M.,

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suitably replied. The Masonic Library and Museum of the Province was inspected, many of the special objects having been set out and arranged by Bro. S. J. Fenton, the Secretary to the Library Committee. Much regret was expressed on all sides at the enforced absence of Bro. Swinden, the Provincial G.S. The Brethren who undertook his duties in regard to the visit very successfully filled his place and earned the gratitude of the visitors.

Friday, 4th July, saw the party on the way by motors to Knowle, a small town on the summit of a hill, formed into an ecclesiastical parish out of

Hampton-in-Arden in 1850. The foundation of the important collegiate church or chapel of Knowle, usually wrongly stated, is set forth at length in vol. ii. of the " Victoria History " of the County. In 1397, Walter Cook, Canon of Lincoln and native of the widespread parish of Hampton-in-Arden, rebuilt the chapel of Knowle on a large and beautiful scale in honour of SS. John Baptist, Anne, and Lawrence, and obtained official sanction for baptismal and burial rights. Letters patent were granted in 1402, by Henry IV., to Canon Walter and his father, Adam Cook, to found here a chantry. In 1413 Canon Walter associated himself with six friends in founding here a guild of two wardens with brethren and sisters. Meanwhile Canon Walter's emoluments materially increased; he became also Canon of St. Paul's and of York, and also held the archdeaconries of Berkshire and Exeter. He associated himself with Elizabeth, widow of Lord Clinton, and in 1416 obtained licence to found a college of ten chantry priests connected with his chapel of Knowle; one of their number was to be warden, and they were to have common board and lodging. The Guild of Knowle became exceedingly popular. An extant register, from 1497 to 1506, shows that it had 3,000 members, chiefly from among the ordinary folk of Warwickshire and district. But about the beginning of the sixteenth century influential people began to join in different parts of England to secure the privileges of its fellowship. On a single page of the register of 1506 occur the names of the Marquis of Dorset and the Earl of Kent and their wives; the Abbots of Evesham, Pershore, Bordesley, and Hales; Sir Richard Empson and wife, the Archdeacon of Coventry, and the Rector of Solihull; members of the Verney and Russell families, and ' ' Johannes Walleston, Cof urreer to Prince Arthur and Agnes his wife de Yslep."

Eventually the college was suppressed, and its wealth and goods were seized by the Crown under Edward VI., but the actual fabric of the great chapel was saved by the protest of the commissioners.

The church is a fine example of Perpendicular work, and consists of chancel, clerestoried nave with aisles and west tower. There is no chancel arch, but a singularly good screen, the coving of which projects 3ft. 6in. The stair-way to the rood-loft remains.. Six misericorde stalls remain on the north side

and five on the south. There are two dug-out chests, the largest of which is 8ft. long by 2ft. wide; they are both considerably earlier than the fabric. The handsome altar-table is Elizabethan with bulbous legs. At the entrance to the nave, on iron brackets, are the lion and unicorn, carved in oak, bearing brass plates inscribed "Ex dono Anth Holbeche, An 1717."

Near the west end of the church is the half-timbered hall of the fifteenth century collegiate house, recently restored.

The Rector kindly conducted the part and explained the history of the Church and Guild.

Thence the party proceeded to Temple Balsall. The manor was granted to the Knights Templar in the reign of Stephen, and a preceptory was duly established with other endowments. In 1268 a weekly market and two three-day annual fairs were granted. In 1308, when the Order was suppressed, eight of the arrested brethren belonged to the Balsall house. After the Templars' suppression the manor of Balsall reverted to the Mowbrays, but on the attainder of John Mowbray in 1322, the whole preceptory passed into the hands of the Knights Hospitallers. From the return of Prior Philip de Thame, in 1385, the gross annual income of this preceptory was £127 2s. 6d. ; it was served by a preceptor, two brothers, two chaplains, a steward, clerk, chamberlain, and seven

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other servants. When the Hospitallers' time for suppression arrived in 1540, the manor was granted by Henry VIII. to Queen Katherine Parr; it subsequently formed one of Elizabeth's innumerable gifts to her favourite, Robert Dudley, Earl of Leicester. From him it descended to Lady Katherine Leveson, who bequeathed the property in 1670 for a hospital for poor widows. This hospital, close to the church, is a large brick building of two stories, occupying three sides of a quadrangle.

The church of St. Mary, of red sandstone, is a fine Decorated building, of Geometrical, or early Decorated date, rightly considered the finest example of late thirteenth) century work in the Midlands; it was too severely restored

in 1849. It is 104ft-. long by 39ft, wide and 57ft high. The Geometrical window tracery is most effective ; at the west end is a fine wheel window of twelve divisions; there is a small tower at the south-west angle. On the south side of the altar are beautiful sedilia and a piscina niche. The east end of the chancel is at a high level, to allow of a processional path to the preceptory buildings. To the west of the church is the ancient hall, or refectory (both these military orders were bound to be lavish in their hospitality), 70ft. by 30ft., divided into three aisles by wooden pillars, and of timber framing; but it was subsequently converted into chambers.

The journey was continued to Coventry and the early afternoon spent in viewing buildings there. Mention here in detail can only be made of the following : -

St. Michael's Church, which is now the cathedral of the new diocese of Coventry, is a grand example of the Perpendicular style. The tower and spire, begun in 1373 and completed in 1398, attain to the height of 303ft. ; they are of imposing and singular beauty. The full length of the church is 293ft., and its greatest width 127ft. The chancel ends in a pentagonal apse; there are fragments of old glass in the side windows. A striking feature of the church is the series of chapels which used to be associated with the trade guilds of the city; they now form outer aisles on the north and south sides. Beginning from the west end, the chapels on the south side were those of the Dyers, the Cappers (or St. Thomas), and the Mercers; on the north side are the Smiths (or St. Andrew), the Girdlers, and the Drapers. The last-named is enclosed with screenwork, and contains thirteen misericorde stalls. The south porch is the oldest portion of the church; above the groined roof is a priest's chamber, afterwards used by the Cappers' Guild.

The good cruciform church of the Holy Trinity stands near by, and suffers somewhat from the comparison, but it is a fine building, 186ft. in length by 105ft-. in breadth. The graceful spire rises to a height of 237ft. ; it was renewed shortly after destruction in a severe gale of January, 1665. The north porch is the oldest part; the whole fabric is, in the main, Perpendicular. Like St. Michael's, it was encompassed in early days by gild chapels. Eastward

of the north transept is the Marlers' chapel; the south chancel aisle was the Butchers' chapel; whilst the south aisle of the nave was appropriated to the Tanners or Barkers. On the north side of the church, west of the porch, is the Archdeacon's chapel, where the Consistory Court was held, and to the east of the porch is St. Thomas' chapel, with the remains of a crypt. The Lady chapel was a continuation of the south chancel aisle, now used as a vestry. The pulpit, attached to the south-east pier of the tower, is a fine example of fifteenth century stonework; both the font and the brass eagle are coeval, and there is a fine Elizabethan alms-box. Neither of these great churches has any notable monuments of early date.

St. Mary's Hall, near St. Michael's church, was erected about 1360 as a place of meeting for the trade guilds; the great hall, 76ft. by 30ft., and 34ft. high, was added about half-a-century later. It belongs to the Corporation, and is one of the very few mediaeval English buildings used for municipal purposes. The fine window at the north end of the grand hall has much old glass, but it has been largely restored. Below it is the celebrated Coventry tapestry, which

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extends across the entire width of the hall. It is supposed to commemorate the visit of Henry VI. and Queen Margaret of Anjou to the city in 1451. On the walls are portraits of James II. and Charles II. by Lely, and of George III. and George IV. by Lawrence. Other details of this group of buildings are well worthy of examination.

Other places visited were The Old Palace Yard, Grey Friars or Ford's Hospital, Cook Street Gate and the Masonic Hall. Subsequently the party proceeded to The Charterhouse, the residence of the Prov.G.M. and Mrs. Wyley, where they inspected the old portions of the house (formerly the Carthusian Priory), ancient panelling and mediaeval wall paintings – they then took tea in a marquee in the garden, where there were present to meet the party many of the Masters of the Provincial Lodges and others. The proceedings were much

marred by rain, but Sir Alfred Bobbins, W.M., in gratefully thanking our hosts, expressed the feelings of all the Brethren at the untoward weather, which, however, did not damp either the ardour and welcome by the Hosts or the appreciation of the visitors for the kindness displayed to them.

In the evening there was a Conversazione at the Hotel, when Sir Alfred Bobbins, W.M., gave an interesting account of some of his experiences on his recent tour to the U.S.A.

On the 5th July the party inspected buildings and institutions in the City. The Cathedral Church is that which was erected in 1711, when St. Philip's was built and a second parish formed. The church is a Palladian building, good of its kind; the architect was Thomas Arden, a pupil of Vanburgh; it was enlarged eastward in 1883; the chancel has three large windows of Sir E. Burne-Jones' design. This church serves as the pro-cathedral for Birmingham. The see of Birmingham was constituted by an Order in Council on 12th January, 1905; it comprises the whole of the city of Birmingham and adjacent portions of the counties of Warwick, Worcester, and Stafford, together with a very small portion of Leicestershire.

The Art Gallery was then visited and the famous Burne-Jones' Cartoons inspected, and the party dispersed among the various rooms in search of examples of art or other objects in which they were interested. Two were found to have obtained access to parts not open to the public, in search of Tokens, one of which was discovered and compared with that brought by one of the two searchers, and, to the owner's pleasure, his specimen was far better than that shewn in the Gallery.

The Public Library, the Shakespeare Library, and the Boulton and Watt relics were then seen and the kindness of the City Librarian in displaying specimen books was appreciated.

In the afternoon there was another tour, on this occasion in private cars belonging to local Brethren who came to the rescue as the ordinary motors were not available. The first place visited was Coleshill, a small picturesque town on the road from Warwick to Tamworth; it lies on the slope of a hill. It belonged to the Clintons, who had a castle here, up to the days of Edward III., and then to the de Montforts. When Simon de Montfort was executed in 1495, the manor was granted to Simon Digby, constable of the Tower. The family was ennobled by James I., and still retains Coleshill. James I. renewed the grant of a market and two fairs, originally granted by John. On

the old market house is fixed the pillory, whipping-post, and stocks combined, but they have been renewed, save for some ironwork. The well placed church of SS. Peter and Paul is a fine and interesting building of sandstone, with a lofty west tower and spire rebuilt in 1887; the seven-bayed nave is decorated, and the chancel Perpendicular. There was a general and too drastic restoration in 1859. The font is a singularly fine late Norman example, carved with the rood and four Evangelists. The church is exceptionally rich in effigies. In the north and south aisles are two recumbent effigies in chain-mail, under sepulchral arches, of the Clinton family ; they are both fourteenth century, and cross-legged, an attitude having no shadow of a connection with the Crusaders. There are also effigies in the chancel to Simon Digby, 1519, and

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Alice his wife; to John Digby, 1558, and Anne his wife; to Sir George Digby, 1586, and Abigail his wife; and incised figures of Reginald Digby, 1549, and Anne his wife. There are also brasses to Alice Clifton, 1516 (a daughter of Simon Digby); and to two vicars, William Abell, 1500, and John Fenton, 1516. The bridge over the Cole is a good mediasval example, with the usual triangular recesses for foot-passengers over the cut-waters.

The party then proceeded to view New Hall, near Sutton Coldfield, the residence of Mr. and Mrs. Owen, the latter being a daughter of the late Bro. G. W. W. Beach, formerly Prov.G.M. of Warwickshire.

In the absence of Mr. Owen, by reason of illness, Mrs. Owen was good enough to shew the visitors over the Mansion, which is surrounded by a Moat, the water in which was largely covered with water-lilies. The house dates in part from the twelfth century with later additions.

It is said to be the oldest inhabited house in England. The early portions were Monastic, and the Abbot's dining-room is still used as a dining-room and is a very fine example of fourteenth century work. There are a large number of stained glass panels, chiefly of Flemish and French work, and on one window is etched a Latin inscription signed by the notorious Dr. Sacheverell, who was imprisoned here prior to his trial. The house was

generously thrown open to the visitors, who admired its many beauties and its furniture in keeping with the style of the house. The lovely gardens were much appreciated, and Mrs. Owen was sincerely thanked for her kindness, and cordial good wishes expressed for her husband's recovery.

The final goal was Sutton Coldfield, where the V.W. Bro. Canon Barnard, the Rector, conducted the party round the Church. The town is of considerable antiquity; it obtained a charter of incorporation in 1528 through the influence of John Veysey, Bishop of Exeter from 1519 to 1554. Veysey was a native of Sutton Coldfield, a wealthy man, and most generous to his birthplace. He built Moor House as his private residence, in 1528, a mile to the north-east of the town, where a modern! house in the midst of woods now stands. Here he maintained great hospitality and considerable state, having, as Dugdale states, " cxl. men in scarlet caps and gowns, his household expenses then amounting to 1,500Z per an., which was no small summe at that time." He built a town hall and market-place, founded and endowed the grammar school in 1540, and granted a park of 2,400 acres to the corporation.

The parish church of Holy Trinity is a large building consisting of chancel with north and south chapels, nave with aisles, south porch and west tower. There are a few traces of Early English work; the aisles date from 1533; the nave was rebuilt in 1760. In the north chapel is the mitred effigy of Bishop Veysey, who lived at Moor Hall until his death, in 1554, at the great age of 103. The Norman font originally belonged to the chapel of Over Whitacre; after serving for a time as a horse-block at an inn at Shustoke, it was rescued in 1856 and given to this church.

Afterwards Canon Barnard kindly entertained the visitors to tea at the Rectory, whence they returned to the Grand Hotel. In the evening the visitors were ' At Home ' to the local Brethren, and Bro. L. Vibert gave an address on some interesting questions for Masonic research which provoked considerable and useful discussion.

On Sunday, 6th July, the visitors attended a special service arranged for them at the Cathedral, where an address was given by the Rev. B. W. Gilbey, Prov.G. Chaplain.

Later the visitors dispersed to their respective homes. The general opinion was that the outing had been most interesting and useful, thanks to a

large extent to the kindly welcome and assistance given by the Brethren of Warwickshire.

Those who attended the outing were: -

Bros. F. J. Asbury, of London, L.R., P.Pr.G.D.C, Surrey; W. N. Bacon, of London, P.M. 15; Rodk. H. Baxter, of Rochdale, P.Pr.G.W., I. P.M. 2076; J. Blackburn, of

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Birstall, 264 ; H. Bladon, of London, P.G.St.B. ; F. J. Boniface, of London, S.D. 2694 ; Robt. Bridge, of Rochdale, P.Pr.G.D. ; J. M. Bruce, of Newcastle-upon-Tyne, P.Pr.G.W. ; Geo. W. Bullamore, of Albury, Herts., 441; W. N. Cheesman, of Selby, P.Pr.G.W. ; Robt. Colsell, of Chingford, P.A.G.D.C. ; R. F. J. Colsell, of Chingford, S.D. 12; Thos. M. Copland, of Falkirk, Pr.G.D., Stirlingshire; Rev. W. W. Covey-Crump, of Wisbech, P.M. 2283, S.D. 2076; Dr. A. J. Cross, of Dalton-in-Furness, P.Pr.G.W. ; H. T. C. de Lafontaine, of London, P.G.D. ; R. A. Dickson, of London, P.Pr.G.D.C, Essex; E. H. Dring, of London, P.G.D., P.M. 2076; Wm. S. Ellis, of Nottingham, P.Pr.A.G.P. ; L. A. Engel, of London, L.R. ; G. H. Fennell, of London, L.R. ; David Flather, of Sheffield, P.A.G.D.C; A. Gates, of Sherborne, A.G.D.C. ; J. T. Gaunt, of Eaglecliffe, P.Pr.G.Sup.W. ; J. F. H. Gilbard, of London, 56; F. W. Golby, of London, P.A.G.D.C; Arthur Heiron, of London, L.R.; J. Walter Hobbs, of London, L.R. ; John Holt, of Yarm-on-Tees, P.Pr.G.D., Durham; F. Houghton, of London, 1500; Andrew Hunter, of Falkirk, Pr.G.Sup., Stirlingshire; J. R. H. Inkster, of London, J.D., 2694; P. E. James, of Ashton-on-Mersey, W.M. 4365; T. F. Jolly, of Melbourne, P.Pr.G.M., W. Australia; R. E. Labrow, of Rawtenstall, P.Pr.G.D.; J. Heron Lepper, of London, P.Pr.G.Ins., Antrim, S.W. 2076; Dr. S. T. Lord, of Rochdale, P.Pr.G.D.; H. A. Matheson, of London, P.M. 2978; A. Y. Mayell, of London, P.M. 227; W. L. Mildren, of Barrow-in-Furness, P.Pr.G.Sup.W. ; H. E. Miller, of London,

P.Pr.A.G.D.C, Durham; C A. Newman, of Peterborough, 607; H. D. Parsons, of Eaglescliffe, P.Pr.G.W.; E. Piekstone, of Radcliffe, P.M. 2930; Geo. Pocock, of London, P.M. 2730; Cecil Powell, of Weston-super-Mare, P.G.D. , P.M. 2076; J. H. Pullen, of London, P.M. 410; J. W. Rigg, of Castleton, Pr.G.Stew. ; Sir Alfred Robbins, of London, P.G.W., W.M. 2076; Rev. Dr. H. G. Rosedale, of London, P.G.Ch. ; A. P. Salter, of London, P.M. 2932; Thos. Selby, of Eaglescliffe, P.Pr.A.G.D.C ; C. E. Smalley-Baker, of London, 357 ; B. A. Smith, of London, 1962 ; W. J. Songhurst, of London, P.G.D., Sec. 2076; J. W. Stevens, of London. P.A.G.Sup.W. ; Dr. John Stokes, of Sheffield, J.G.D., J.W. 2076; J. E. S. Tuckett, of Bristol, A.G.S.B., P.M. 2076; W. D. Vallance, of Rhodesia, P.M. 1321; Lionel Vibert, of Bath, P.Dis.G.W. Madras, P.M. 2076; E. H. Watts, of Sidcup, 683; G. C. Williams, of London, P.M. 25; W. J. Williams, of London, J.D. 2696; W. Wonnacott, of London, P.A.G.Sup.W., P.M. 2076; H. R. Wood, of Manchester, P.Pr.G.D.; and Dr. A. E. Wynter, of Bristol, 1139.

FRIDAY, 3rd OCTOBER, 1924.

HE Lodge met at Freemasons' Hall at 5 p.m. Present: - Bros. Sir Alfred Bobbins, P.G.W., Pres.B.G.P., W.M. ; J. Heron Lepper, P.Pr.G.Ins., Antrim, S.W. ; John Stokes, J.G.D., J.W. ; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.Pr.G.W., Berks., P.M., D.C.; George Norman, P.A.G.D.C., J.D. ; W. Wonnacott, P.A.G.Sup.W., P.M.; Lionel Vibert, P.Dis.G.W., Madras, P.M.; and E. H. Dring, P.G.D., P.M.

Also the following members of the Correspondence Circle: - Bros. James Thomson, P.G.St.B., F. J. Asbury, G. Trevelyan Lee, G. E. W. Bridge, G. W. Bullamore, J. Walter Hobbs, W. J. Williams, Robert Colsell, P.A.G.D.C, Wm. C. Terry, W. Digby Ovens, Ed. M. Phillips, Harry Tipper, P.G.St.B., Alfred C. Silley, H. Johnson, W. Dewcs, B. Telepneff, G. W. South, J. A. Cheston-Porter, H. C. Stags, J. R. Thomas, F. C. Stoate, A. E. Biggs, G. T. Harley Thomas, P.A.G.S.B., G. Derrick, A. F. Bare, Rev. C. J. S. O'Grady, F. S. Henwood, Wilfred Brinkworth, B. Ivanoff, Arthur Heiron, Hy. G. Gold, A. Presland, R. C. Eustace,

A. L. Miller, Wm. Lewis, Geo. C. Williams, A. E. Wynter, H. C. de Lafontaine,
P.G.D., R. Daubeny, W. Ridgeway, Alfred Hildesley, F. W. Le Tall,
Albert D. Bowl,
Jno. R. Caswell, E. Glaeser, L. R. Ray, W. C. A. Candy, J. F. N.
Davbyshire,
W. H. Rowlands, P. Green, Wm. R. Semken, and Jno. Buckley.

Also the following Visitors: - Bros. John Church, Affability Lodge No. 317;

N. Ganibs, J. Loukine and A. Soldatenkov, of the Aldwych Club Lodge No. .3794;

Jas. J. Nolan, W.M. Pegu Lodge No. 3330; F. R. Ayton, W.M. South Norwood

Lodge No. 1139; Rev. F. Carew Thomas, Ara Lodge No. 1, Auckland, N.Z. ; Robert

Frew, P.M. Oriental Lodge No. 687; P. Cart de Lafontaine, Lodge of Antiquity No. 2;

Harold M. Horan, Albany Lodge No. 151; B. R. Helliwell, W.M. Marble Craft

Lodge No. 3522; Geo. Bovington, Donoughmore Lodge No. 6; and W. Stubbings,

Bolingbroke Lodge No. 2417.

Letters of apology for non-attendance were reported from Bros. Rev. H. Poole,

I.G. ; Ed. Conder, L.R., P.M.; S. T. Klein, L.R., P.M.; J. T. Thorp, P.G.D.,

P.M.; Rev. W. W. Covey-Crump, S.D. ; F. J. W. Crowe, P.A.G.D.C, P.M.; Rodk. H. Baxter, P.Pr.G.W., E.Lancs., I.P.M. ; Cecil Powell, P.G.D.,

P.M.-; and

J. E. S. Tuckett, A.G.S.B., P.M.

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Bro. John Heron Lepper, P.Pr.Ins., Antrim, was elected Master of the Lodge

for the ensuing year; Bro. Edward Armitage, P.G.D., P.M., was re-elected Treasurer;

and Bro. J. H. McNaughton was re-elected Tyler.

Three Lodges and Thirty-three Brethren were elected to membership of the Correspondence Circle.

The Secretary drew attention to the following

EXHIBITS :

By Bro. Wm. Wonnacott.

Jewel, R.A., 1798, of Wm. Purdie, Caledonian Chapter No. 2; made by Masters, a member of the same Chapter.

Jewel, P.M., of British Lodge No. 4, given to Wm. Adams, Peruke Maker, of the Ancient French Lodge (later L'Esperance). This brother supported a petition on 14th February, 1776, for a Scottish Lodge in London (St. Andrews, now No. 231) signing as Master of the Cumberland Lodge. (See A.Q.C. xviii. (1905), p. 73.)

Snuff Box of Richard Carpenter Smith with Masonic Devices and Tracing Boards painted thereon. The Boards shown are of Harris's pattern, thus fixing the date as after 1823.

A cordial vote of thanks was passed to Brother Wonnacott for kindly lending these objects for exhibition.

Bro. H. C. de Lafontaine read the following interesting paper, and a hearty vote of thanks was passed to him on the proposition of Bro. Sir Alfred Robbins, seconded by Bro. J. Heron Lepper; comments ' being offered by Bros. John Stokes, W. W. Covey-Crump, and B. Telepneff;—