

CHAPTER III

A Brief History of Freemasonry in Michigan

Early Michigan Masonry

FREEMASONRY in Michigan had its genesis on April 27, 1764, when a warrant was issued for the first Masonic lodge in the territory of Michigan by Provincial Grand Master George Harison of the Provincial Grand Lodge of New York (English Moderns) to a group of Military Masons of the 60th Foot Regiment headed by Lieutenant John Christie, Worshipful Master; Samuel Fleming, Senior Warden and Josias Harper, Junior Warden. Provincial Grand Master Harison was Deputized by the Right Worshipful John Probyd, the Grand Master of England, Baron of Carysford, in the County of Wicklow, in the Kingdom of Ireland. The deputation was dated 9 June, 1753, in London, England.

The meetings of Detroit's first Lodge were held in the old blockhouse. Our pioneer Brethren improvised such crude, scanty furniture as was necessary to the proper functioning of the Lodge. The room was poorly lighted by a few small windows. There were no luxurious seats or richly carpeted floors, no mural decorations nor expensive organ. Like so many of the world's old Lodges, the only items extant today of the existence of Lodge No. 1 are the original Warrant, a copy of a Masonic certificate and a few old letters, from which we must piece together the story of the first thirty years of Freemasonry in this vast wilderness, then known as the Michigan Territories.

For example, on 18 August, 1767, a Masonic certificate attesting to the initiation, passing and raising of Brother Thomas Robinson and recommending him to "any community" was issued by Union Lodge of Detroit, No. 1, and signed by Samuel Fleming, W.M.; Richard McNeall and William Edgar, Wardens and sealed by Ben James, Secretary. (Thomas Robinson was a Captain in the British Navy and carried this certificate to his death on Mar. 27, 1806.) From this certificate we learn that the name of the first lodge in Detroit was Union Lodge and Samuel Fleming succeeded John Christie as W.M.

The Irish Influence

By 1772, there were at least two other lodges functioning at Detroit, both Irish Military Lodges:

No. 299 was warranted August 3, 1756, by the Grand Lodge of Ireland to Richard Withers, Lieutenant John Luke, Sergeant Robert McCutchin and six others. It was in America from 1767 to 1778 and in Detroit from 1771 to 1775. This Lodge registered 54 new members with the Grand Lodge of Ireland up to 1803. The Warrant was cancelled in 1818.

No. 378 received its Warrant from Ireland November 5, 1761, and the grantees were Thomas Grubb, John Hutton and Thomas Milligan. Twenty-seven new members were registered up to 1765. The Warrant was cancelled in 1815. As we will see below, the first five Lodges of our Grand Lodge were given life by the Grand Lodge of New York which is of Antient origin. The drama of our Master Mason Degree definitely has an Irish flavor. The Ancients were of Irish origin and we can only conclude that this coupled with the short visitations of these Irish Military Lodges left an indelible imprint on our Masonic ceremonies.

Zion Lodge No. 10 (now No. 1)

Zion Lodge No. 10 secured its warrant from the Provincial Grand Lodge of Lower Canada (English Antients) on September 7, 1794, at which time Detroit was still an important British Military Post. It was the Masons of the 4th Battalion, Royal Artillery, who sought and received this warrant. There is no evidence of any continuity from the earlier Lodges - these men had been residents of Detroit only a few short months and apparently there were no joining members who were ever on the roster of a former Detroit Lodge. The records of Zion Lodge begin December 19, 1794 and are virtually continuous thereafter. Zion transferred its allegiance to the independent Grand Lodge of New York (Antients origin) July 7, 1807, and became dormant during the war of 1812, and renewed its charter with New York on April 9, 1816.

Through the years, Zion Lodge mothered Lodges at River La Tranche and Amherstburgh across the Detroit River in Lower Canada and encouraged the establishment of a Royal Arch Chapter, Monroe Chapter No. 1, R.A.M. which was organized April 21, 1818.

By 1821, the influx of new settlers to the Territory of Michigan created a larger demand for Freemasonry, and Zion Lodge supported petitions from four new Lodges in rapid succession.

Detroit Lodge No. 337 (now No. 2)

On August 17, 1821, Zion Lodge supported a petition to the Grand Lodge of New York from Brothers to form a neighboring Lodge in Detroit, and on September 5, 1821, this Grand Lodge granted a warrant to the petitioners

under the name of Detroit Lodge No. 337.

For the subsequent thirty years, these two Lodges shared Freemasonry in Detroit.

Oakland Lodge No. 343 (now No. 3)

On February 7, 1822, a petition was forwarded together with support from Zion Lodge from Brothers in Oakland County to receive a warrant for a Lodge in Pontiac. On March 7, 1822, a warrant was granted by the Grand Lodge of New York to form Oakland Lodge No. 343, and the Lodge was instituted on July 16, 1822.

The early days of Oakland Lodge were rather difficult ones since the county was sparsely populated and considerable poverty could be seen on all sides. On several occasions, the Grand Lodge of New York was moved by several appeals to remit the Lodge's dues, even as late as 1825.

Menomanie Lodge No. 374

First Lodge West of the Great Lakes

On the first Monday of May, 1824, Zion Lodge cordially supported a petition from several Brothers stationed with the Army in Green Bay, (now Wisconsin) for a warrant. Again, this was granted on September 1, 1824, for Menomanie Lodge No. 374 on the roll of the Grand Lodge of New York. By the close of 1825, twenty-seven new members were reported.

The Lodge was kept alive until 1830, when because of the removal of the regiment stationed at Fort Howard, whose officers were the main support of the Lodge, it was compelled to discontinue working and finally disappeared from the Masonic scene.

Monroe Lodge No. 375

On December 4, 1824, the Grand Lodge of New York issued a warrant, following receipt of a petition and letters of support from both Zion and Detroit Lodges, for Monroe Lodge No. 375 to operate in the town of Monroe.

This Lodge, which assisted in the formation of the Grand Lodge of Michigan in 1826, suspended its labors in 1829 during the anti-Masonic period and never again took up its working tools.

Formation of the First Grand Lodge

Sixty-two years were to pass from the formation of the first Lodge in Michigan before any action was taken to form a Grand Lodge in the vast Territory of Michigan. (There simply were not enough Lodges to warrant it.) It was during a meeting of Detroit Lodge No. 337, held on July 26, 1825, that a discussion was had regarding unifying the Lodges then in operation in the Territory. Zion No. 10, Detroit No. 337, Oakland No. 343, Menomanie No. 374 and Monroe No. 375 (all constituents of the Grand Lodge of New York) met on June 13, 1826, and the formation convention was held on June 24, 1826; subsequently, the following Grand Lodge Officers were elected:

Lewis Cass, M.W. Grand Master

Andrew G. Whitney, R.W. Deputy G.M.

Seneca Allen, R.W. Senior Grand Warden

Leonard Weed, R.W. Junior Grand Warden

John L. Whiting, R.W. Grand Secretary

Henry J. Hunt, R.W. Grand Treasurer

Smith Weeks, R.W. Grand Chaplain

John E. Swartz, Grand Pursivant

Samuel Sherwood, Grand Tyler

They were installed on December 27, 1826 (St. John's Day). Lewis Cass was Territorial Governor of Michigan (1813-1831) and was Grand Master of the Grand Lodge of Ohio in 1810.

The Lodges of the Northwest Territory were then renumbered as follows:

Zion No. 10 fi Zion No. 1

Detroit No. 337 fi Detroit No. 2

Oakland No. 343 fi Oakland No. 3

Menomanie No. 374 fi Menomanie No. 4

Monroe No. 375 fi Monroe No. 5

The Grand Lodge met in session in 1826, 1827 and 1829 during which times petitions for other Lodges were received and granted; specifically for Western Star Lodge No. 6 in Ann Arbor and Stoney Creek Lodge, U.D. in the village of Stoney Creek, County of Oakland. Grand Master Cass signed the dispensation authorizing Stoney Creek

Lodge to meet and work on January 9, 1828. It is of interest that this is the last known record of the work of this first Michigan Grand Lodge, although it is well known that at least one more meeting was held. Thus the last recorded act of the Grand Master of this Grand Lodge was to give birth to the only Lodge that kept up its meetings during the eleven years of inactivity that followed and formed the only living link connecting Michigan Masonry of the first quarter of the nineteenth century to the Freemasonry of today. This was a providential act which preserved from extinction the Masonic institution in Michigan, as will be noted below.

Michigan at this time was having an immense immigration from the eastern states, and especially from New York. These newcomers brought with them the intense and bitter prejudice against Masonry, which was sweeping over the eastern portions of the country. The so-called "Morgan Affair" was at its height, and so bitter were the feelings that it was hardly safe for a man to be known as a Mason. It entered into all social, business, religious and political life - families were divided, church fellowships rent in twain, and business interests sacrificed. In the midst of such times, a meeting of the Grand Lodge was held some time in 1829, the exact date unknown, and it was resolved to suspend all Masonic work until the excitement should be allayed. The Lodges were asked to suspend labor, and all promptly acceded to the request except plucky Stoney Creek Lodge, which continued its meetings.

To comprehend the events which led to the suspension of Masonic work in Michigan in 1829, and the almost absolute silence that prevailed until the Year 1840. the reader is now transported to Western New York State and given a brief history of the event which shook the Masonic institution in America to its very foundations.

The Morgan Affair

William Morgan was born in Culpepper County, Virginia on August 7, 1774, and by trade was a brick and stone mason. Subsequently, he was a trader in Richmond. He married Lucinda Pendleton, the oldest daughter of Rev. Joseph Pendleton, a Methodist minister and planter in Washington County, VA in October, 1819. Morgan moved from Virginia in 1821 and apparently became a brewer near York, Upper Canada. The brewery was destroyed by fire and Morgan moved to Rochester, N.Y., with his wife and two children, and resumed the business of stone-mason. From thence he went to Batavia, Genesee County, a town of 1,400 inhabitants and from there he disappeared.

In what Lodge, if any, William Morgan received his degrees in Masonry is not known; but he was a visitor in Wells Lodge, No. 282, in Batavia, established in 1817. He received the Royal Arch Degree at Le Roy, N.Y., May 31, 1825. Morgan signed a petition to obtain a charter for a Royal Arch Chapter in Batavia in 1826, but unbeknownst to him one of the petitioners objected and a revised application was made without his name.

Rumor has it that when he found out about the switch that he vowed to publish the secrets of Masonry in his now famous "Illustrations." He was to be aided in this by his friend, David C. Miller, a local printer and publisher of the Republican Advocate. Rumor further had it that several Masons vowed to stop him.

On the morning of September 10, 1826, Nicholas G. Chesebro, Master of the Lodge at Canandaigua, and one of the Coroners of Ontario County, obtained a warrant for the arrest of William Morgan on a charge of stealing a shirt and cravat from innkeeper Kingsley.

The next morning, Morgan was arrested on the street and taken to the inn at Stafford, whereupon his friend, D.C. Miller offered to put up bail that he would not leave the jail limits; but Morgan apparently consented to go to Canandaigua, fifty miles from Batavia, saying that he could convince Mr. Kingsley, the prosecutor, that he did not intend to steal the shirt and cravat. Morgan was examined by the magistrate, Loton Lawson appearing for him, and he was discharged.

Morgan was immediately rearrested on a claim against him for \$2.68, due Aaron Ackley, an innkeeper. Morgan admitted the debt, confessed judgment, and offered his coat as security. This was refused and Morgan locked up. On the following evening, September 12, 1826, Morgan was released by a person claiming to be from Pennsylvania. It is assumed from testimony taken later before officers of the State, that Morgan was carried, willingly or otherwise, by carriage and relays of horses, through towns and villages designated Victor, Rochester, Clarkson, Gaines, Wright's Tavern, Molineux Tavern, Lewiston (a thickly populated country), a distance of over 100 miles in 24 hours, and securely lodged in the magazine of Fort Niagara, where he was still known to be on September 17, 1826. Morgan was never to be seen again. The Masons involved, claimed that they had given Morgan money, taken him to Canada, and in exchange he agreed never to return. The anti-Masons claimed that they had exacted the so-called Masonic penalties. No body fitting Morgan's description was ever found (the body buried under the monument in his honor in Batavia is not that of William Morgan), despite a reward of two thousand dollars offered by the Governor of New York State; but sightings of Morgan were reported nearly everywhere outside of the United States for many years thereafter.

The uproar occasioned by this event spread all over the country. An anti-Masonic convention of the twelve western counties of New York was held at Le Roy on March 6 and 7, 1827, which was attended by about eighty delegates, many denunciatory speeches were made, anti-Masonic resolutions approved and a Central Committee of Correspondence and Publication appointed. This committee succeeded beyond its wildest dreams - on July 4, 1828,

a mass meeting of seceding Masons and others was held and an anti-Masonic declaration was signed by one hundred and three former Masons. Such scenes as these were repeated all over the country. Anti-Masonic feelings were being whipped into a frenzy. Small wonder then that in Michigan where such a large proportion of the people were flocking from western New York, the intense bitterness and malignant opposition to Masonry should shake the pillars of the institution and cause its almost total annihilation!

Stoney Creek Lodge No. 7

Upon receiving their dispensation from M.W. Grand Master Cass, the members of Stoney Creek Lodge No. 7 repaired to the log school which had been built in 1825-26, and held a public installation of officers.

For a time the Lodge met in the home of Nathaniel Millerd, but the church of which Brother Millerd was a member, became so outspoken and bitter in its denunciation of Masonry that, for the sake of peace, he asked the Lodge to remove to the home of another member. This was done twice in order to keep the Lodge alive and active.

Brother Daniel B. Taylor, the Tiler, was the member most active and most persistent in keeping the Lodge active through those trying years. The Lodge conferred degrees in 1833 - 34 and raised at least one Master Mason in 1834. It is alleged that on Lodge nights, as soon as the stage arrived bringing the mail, Brother Taylor would get his newspaper and wend his way to the Lodge room. On arriving there, he would place a lighted candle in the window and sit down to read. If no one else came, he waited the usual time "to close the Lodge." Then he would blow out the candle, lock the door and go home. (The records of Stoney Creek Lodge have been lost or destroyed, and this story cannot be proved or disproved.) The report filed by Stoney Creek Lodge in 1841 indicates that the Lodge also met in Orionville, probably at the tavern of Jesse Decker.

The Second Grand Lodge

As the Morgan incident began to die out, a meeting of Masons was held at Mt Clemens on November 13, 1840, to review the condition of the Craft in the State of Michigan. (These brethren were totally unaware of the existence of an earlier Grand Lodge.) Several more meetings were held at Detroit, finally with Stoney Creek No. 7, Oakland No. 5 and Lebanon, U.D. (Martin Davis, the J.G.W. of the original Grand Lodge had issued a dispensation to the brethren of Mt. Clemens to form Lebanon Lodge) represented, to discuss the revival of the Grand Lodge of Michigan, and Levi Cook, a Past Master of Detroit No. 2 was elected Grand Master (although Detroit Lodge No. 2 was not active at the beginning of the revival).

On June 21, 1841, the officers of the Grand Lodge were installed except for Brother Levi Cook, the Grand Master elect, who declined. Brother Leonard Weed, the Deputy Grand Master elect, served in his stead and installed the remaining officers and was also installed and served as Deputy (and Acting) Grand Master in 1842. John Mullet was elected Grand Master in 1843, 1844 and 1845.

On January 5, 1842, the Grand Lodge met in Detroit. The doings of the Acting Grand Master in appointing Benjamin C. Howard to represent this Grand Lodge in the general convention of Grand Lodges in Washington, D.C. in the coming March, were approved.

At the General Masonic Convention, Brother Howard, who had been chosen to represent Michigan, was denied such representation. The report of the Committee on credentials indicated their reasons for denial had to do with the fact that the Brothers who instituted the new Grand Lodge were not representing lawful subordinate Lodges at the time and they proceeded to issue warrants for new Lodges contrary to the fundamental Statutes and Landmarks of the Masonic Fraternity, and that the Grand Lodge so organized is an irregular body, which ought not and cannot be recognized by the Fraternity in the United States. This report seems to have been taken as a guide for the action of other Grand Lodges, because no other Grand Lodge recognized this second Grand Lodge with the single exception of the Grand Lodge of Ohio.

A Third Grand Lodge

While the Brethren of eastern Michigan were laboring to build up the recently organized Grand Lodge, those in the southwestern part were working on a different direction, for what appear to be good reasons. The Brethren near the village of Niles made application to the Grand Lodge of New York for a dispensation to meet and work, and on June 8, 1842, the exact day when the new Grand Lodge of Michigan was holding its second meeting, the dispensation was granted.

On December 10, 1843, a dispensation was requested of the Grand Lodge of Indiana by the Brethren near St. Joseph in Berrien County. The dispensation was granted on February 12, 1844, for Western Star Lodge, U.D. to be formed.

Meanwhile a committee of the new Grand Lodge of Michigan wrote a letter to the Grand Secretary of the Grand Lodge of New York requesting recognition once again. On February 15, 1844, the executive officers of the Grand Lodge of New York replied, declining the recognition and offering a suggestion as to how the Grand Lodge of

Michigan could be legally constituted with their help; namely, the Grand Lodge of New York would be willing to revive the warrants of their five earlier offspring and thereby provide a nucleus of legally constituted Lodges to form a new Grand Lodge in Michigan.

Detroit Lodge No. 2 led the way, followed by Zion Lodge No. 1 and Oakland Lodge No.3 who became No. 100, 99 and 101, respectively, on the rolls of the Grand Lodge of New York.

On September 17, 1844, it was agreed to dissolve the revived Grand Lodge of Michigan and reorganize the Grand Lodge in order to be recognized by sister Grand Jurisdictions. Together with St. Joseph Lodge, these four legally constituted Lodges elected Grand Lodge officers and voted to adopt the original 1826 Constitution in forming a third Grand Lodge. Worshipful Brother John Mullet was installed as Grand Master in November (exact date unknown) by PGM Lewis Cass and Grand Master Mullet then installed the other officers.

At the first meeting on December 17, 1844, a resolution was adopted to include the remaining Michigan Lodges in order of their original Charters and in June of 1845, the Lodges were:

- Zion Lodge No. 1
- Detroit Lodge No. 2
- Oakland Lodge No. 3
- St. Joseph Lodge No. 4
- Stony Creek Lodge No. 5
- Lebanon Lodge No. 6
- Napoleon Lodge No. 7
- Jackson Lodge No. 8
- Evergreen Lodge No. 9

There is a difference of opinion as to the continuity of the three Grand Lodges. You are as competent to judge as anyone - what do you think? It should be noted; however, that the present Grand Lodge of Michigan celebrated its sesquicentennial (150th year) in 1976. It clearly believes that it has been continuous since 1826, and bases that continuity on Stony Creek Lodge despite the Grand Lodge itself being dark.

John Barney

No man has had a greater or longer lasting influence on Masonry in Michigan than has John Barney, yet today his name is rarely known within the state. Who was this man, what was his contribution and how can we rank him among such well-known Masons as Lewis Cass, Augustus Woodward, Henry Schoolcraft and Daniel B. Taylor? Freemasonry was brought to this continent by the settlers and various soldiers, and lodges were chartered by a variety of Grand Lodges: The "Antient," "Modern" and later the "United" Grand Lodges of England, the Grand Lodge of Scotland, the Grand Lodge of Ireland and by dispensations from a multitude of individual lodges. The popularity of Masonry and these multiple and diverse origins gave rise to "degree peddling," and a great diversity of ritual.

As the various Grand Lodges formed in this country, there was a desire on their part to impart some uniformity upon the ritual within a given jurisdiction and to make that work as near the original as possible. Fortunately, there existed a group of talented ritualists such as Thomas Smith Webb, Jeremy Cross, Benjamin Gleason, John Barney, Samuel Wilson and many others who were dedicated to preserving and propagating the early craft ritual with minimal changes. These men introduced some innovations, but they were relatively few.

The original Grand Lodge of England commissioned William Preston to go into the countryside and record the work as it was being performed by the lodges in England who constituted the Grand Lodge. Preston subsequently organized and expanded these workings and published his first "Illustrations of Masonry" in 1772. A disciple of Preston's, whose name has been lost, came to the colonies in late 1799 or early 1800 to teach this ritual; and Thomas Smith Webb enthusiastically received these teachings and began to further propagate them, printing what became known as the "Preston-Webb" or subsequently the "Webb" ritual in this country, officially titled the Freemason's Monitor. Webb formed a school to train others, and the demand upon his time became so great that he enlisted former pupils to take over the instructions, saving for himself the task of examining the "graduates" and attesting to their proficiency. It was to this school that John Barney came in 1817 to receive instruction. He was taught by Benjamin Gleason, a former pupil of Webb himself.

Evolutions of the original Preston-Webb ritual as taught by these itinerant lecturers were subsequently adopted by every Grand Jurisdiction in these United States with the singular exception of the Grand Lodge of Pennsylvania, but this story is somewhat ahead of itself.

Michigan History

Let us return to the history of Freemasonry in Michigan. Subsequent to the warranting of our early lodges, wars and treaties alternately changed the jurisdiction over these territories so that lodges had to petition first the Grand Lodge of Canada at Quebec and then the Grand Lodge of New York for warrants. It is of interest that Zion Lodge never surrendered its original warrant (the Grand Lodge of Canada at Quebec never asked for it). When Detroit #2 petitioned the Grand Lodge of New York to renew its charter it invited John Barney, a recent Grand Lecturer of the Grand Lodge of Ohio, to install its new officers and instruct the Brethren in the ritual (the original ritual having been long forgotten). He did just that and at the invitation of the new Grand Lodge, spent the last six months of 1844 and the first eight months of 1845 visiting the Michigan Lodges and instructing them in the "Barney work" as it was loosely known.

The Life of John Barney

He was born in October, 1780, near the town of Canaan in Litchfield County, Connecticut. His father was a tailor, and the family lived in humble circumstances. John was crippled and unable to walk without a cane, even as a youth. Nothing is known of his education or his early life; however, he had great determination as will be evident below.

About 1802, he left Connecticut to settle in Weatherfield, Vermont. He had learned his father's trade and was so employed when he could find work, but often he had to take whatever work he could get on local farms. It was here that he met and married Lucy Ann Hubbard. Shortly after the marriage, in 1808 or 1809, they moved to Charlotte, Vermont, near Lake Champlain, where they lived in humble but honest poverty and where their first four children were born.

John petitioned Friendship Lodge #20 in Charlotte and became a member of that lodge in 1810.

We are left to guess how John Barney learned that it was possible to become a qualified professional lecturer by attending the school run by Thomas Smith Webb in Boston; however, it is known that Jeremy Cross spent considerable time in the Champlain area of Vermont between 1814 and 1817. In any event, John Barney resolved to go to Boston and learn those lectures; however, he had no money for the trip nor to care for his family in his absence. His Brothers in Friendship Lodge collected funds to enable him to go. Barney arrived in Boston in August, 1817. As was indicated, Webb arranged for Benjamin Gleason, one of his earlier star pupils, to give Barney the necessary instruction. After completing the course and recording all the details in a private key, Barney was examined by Webb, declared proficient and given a certificate of proficiency.

Upon his return to Vermont, Barney attended the Grand Lodge of Vermont for the purpose of obtaining official standing as a "Lecturing Master." Barney then taught several of the Brothers of Friendship Lodge (presumably to repay them for putting up the funds to send him to school). His first official work was in Dorchester Lodge at Vergennes, where he stayed some ten days.

It was the practice of these lecturers to move on when Lodges in their local areas were satisfied. He gave lectures for a fee in Connecticut and visited Harpersfield, Ohio, in 1826; however William Fielding was then serving as the Grand Lecturer. He returned to Connecticut in 1828, but the anti-Masonic movement had seriously affected Masonry in Connecticut and Barney had to seek another avocation. He went to Washington to apply for a job as a lighthouse keeper, but was told that he had to be a resident of the area. While in Washington, he accepted lecture engagements over the next two months, but then took sick in February of 1830. After the sickness, he was in serious financial straits and decided to return to Harpersfield, Ohio, where he hoped to collect some old debts and something from the estate of his father. The anticipated estate had dwindled to nearly nothing, and his old debtors had no funds either. He obtained the rights from a patent holder to go into the patent pail business and sent for his family to join him. Before he could get started in the patent pail business, he caught an inflammation in his eyes, a disease common in the area at the time, and he was incapable of transacting any kind of business for several months and nearly lost the sight in one eye. Fever swept the land in the summer, fall and early winter of 1830-31 and many died from the plague. Six of his children suffered severely - only one little girl escaped the plague. The Barney home was a hospital. Concomitantly, their only cow became sick and died, the crops were few and the family could no longer find either potatoes or salt, the food they had been forced to depend upon to carry them over. The situation was further compounded by the anti-Masonic fervor - Barney found that he could not write to Masonic bodies for help for fear the letters would be intercepted by some anti-Masonic postmaster. He did write to individuals and one brother in Stamford, Connecticut, sent him \$10, which Barney stated saved his family from starvation.

In 1832, he assisted in establishing a Royal Arch Chapter in Cleveland and was appointed as Grand Lecturer in the Grand Chapter and Grand Council in Ohio, and one year later he was elected as Grand Lecturer of the Grand Lodge.

During the period from 1826 to 1837, the anti-Masonic movement caused many lodges and their officers to become inactive and the officers forgot their work. When the revival started about 1838, there was much work for Barney as Grand Lecturer. In 1842 he was appointed as the representative of the Grand Lodge of Ohio to the convention of

Grand Lodges to be held in Baltimore in May of 1843. The main purpose of the convention was to prepare a uniform ritual to be adopted by all the Grand Lodges. Grand Masters and Grand Lecturers from all jurisdictions were urged to be present.

Barney was elected to be a member of the most important committee, "On the Works and Lectures in Conferring Degrees" and proved to be its strongest personality. He led the fight for the Webb work against the advocates of other systems, and the result was that the Webb work, which he had been teaching in Ohio, was adopted by the Convention with only minor changes.

The Michigan Ritual

As was indicated above, Barney was invited to teach this work to the Michigan lodges and by Edict #1 in January of 1845, this agreed upon work of the Baltimore convention of 1843, loosely called the "Barney work," was adopted for use in all Michigan lodges and was used virtually unchanged for the next 50 years. This is remarkable because Barney left Michigan after only 8 months in 1845 to become Grand Lecturer of the Grand Lodge of Illinois. He died two years later in 1847 in Peoria, Illinois, enroute back to Chicago from a lecture tour in Missouri. The Grand Lodge of Illinois paid his funeral expenses and later erected a monument over his grave. Unfortunately, heavy rains and flooding since destroyed the cemetery.

In 1848, the Grand Lodge of Michigan officially adopted the "Barney work." In 1864 and in 1948, the Grand Lodge of Michigan voted to continue to use the Barney work as adopted in 1848, with only minor changes.

By virtue of this outstanding record of service and achievement, the Masons of Michigan are bound closely to those of Vermont, Connecticut, Ohio, Indiana, Illinois, Missouri and New York.

Selected References

Smith, James Fairbairn and Fey, Charles, Freemasonry in Michigan, Vol. I, Most Worshipful Grand Lodge Free and Accepted Masons of Michigan 1963.

Smith, James Fairbairn, Dateline 1764, Michigan Masonry, Vol. 2, Grand Lodge of F. & A. M. of Michigan 1979.

CHAPTER IV

“The Greatest and Best of Men have been Promoters of the Art”

. . . The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies.

— Charge to the Newly Initiated Candidate

Introduction

EVERY FREEMASON in Michigan has heard these words many times. He may well have wondered whether there was any truth in the assertions. As a matter of fact, they are completely true. Fourteen Presidents of the United States, innumerable U. S. Senators, many of our Forefathers, Generals, explorers, Famous composers, well known entertainers and Kings and Princes have been or are Master Masons. This particular claim was first made in the oldest version of the charge, published in 1735 (see below, pages VII-18,19): "The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand Masters over the Masons in their respective Territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in MASONRY, and to act as they did". At the time these words were written they no doubt referred to tales then current about the early history of the Craft. The Old Manuscript Charges mention several patrons of Masonry in addition to Solomon, King of Israel, and Hiram, King of Tyre: Nimrod, King of Babylon, an unnamed King of Egypt, Charles Martel, "King of France", and Athelstan, King of England.

To be sure, the alleged connection of these worthies with Freemasonry will hardly bear scrutiny. But happily, since the beginning of modern Masonry in 1717, a total of twenty-three Princes of the British Royal Family have joined the Craft, and nine have actually served as Grand Masters. Five of the Kings of Great Britain have been Masons. A ruling monarch has never retained the Grand Master's chair after he has ascended to the throne. Nevertheless, a king has often taken the gavel and ruled Grand Lodge for a particular meeting or ceremony. This restriction applies only to British rulers, and does not hold for other countries. For example, at the time of writing, the Grand Master of Sweden is H.M. King Gustaf VI.

Fourteen Presidents of the United States beginning with George Washington have been Master Masons. Of these, two have been Grand Masters and George Washington was Worshipful Master of his Lodge while he was President.

Before the Accession of Queen Victoria

The interest and participation of Royal Princes in the work of Masonry in England began a mere twenty years after the establishment of the premier Grand Lodge. On November 5, 1737, Frederick Lewis, Prince of Wales, the son of King George II, was initiated. Subsequently his brother and three of his sons became members of the Craft. Indeed one of the latter, the Duke of Cumberland, served as Grand Master of the "Moderns" from 1782 to 1790.

But it was the six Masonic sons of King George III who made perhaps the greatest contribution to the history of the Grand Lodge of England. The Prince of Wales, who later became King George IV, was Grand Master of the "Moderns" from 1790 to 1813, and Grand Master of Scotland from 1805 to 1820. In 1811, because the King, his father, was ill, he became Prince Regent. Soon afterwards he resigned as Grand Master of the Moderns, but took the title Grand Patron of the Masonic Order. He was succeeded as Grand Master by his brother, the Duke of Sussex. Not long after the Duke of Sussex had been elected Grand Master of the "Moderns" in 1813, another brother, the Duke of Kent, was elected Grand Master of the Atholl Grand Lodge (the "Antients"). These two royal brothers had often expressed the wish that a union might be brought about between the two divisions of Masonry in England. Under their leadership the hoped for union became a reality. This marked the beginning of the United Grand Lodge of England, which still exists today. The Duke of Sussex was installed as Grand Master of the United Grand Lodge on May 2, 1814. He held this office continuously until his death in 1843.

A fourth brother, the Duke of Clarence, had been initiated into the Craft in 1786. After he ascended to the throne as King William IV in 1830, he also became Grand Patron of the Order, in 1831. When he died in 1837 his kingdom was divided. The British Isles went to his niece, Queen Victoria, daughter of that Duke of Kent who had been Grand

Master of the "Antients" and had played such a large role in the Union of the two lodges. The Kingdom of Hanover, in Germany, which was not permitted to pass through the female line, went to a fifth brother, the Duke of Cumberland, who had been made a Mason in 1796. Yet another brother, the Duke of York, was also a member of the Craft.

Since Queen Victoria

Three of Queen Victoria's sons traveled to the East. Edward, Prince of Wales, was initiated into Masonry by the King of Sweden while on a visit to Sweden in 1868. He was invited to become Grand Master of the United Grand Lodge of England in 1874, when the Marquis of Ripon resigned that office. He was installed in 1875, and retained the office of Grand Master until 1901, when his mother died, and he succeeded her on the throne as King Edward VII. His brother, Prince Arthur, Duke of Connaught, also had a distinguished Masonic career. He was initiated in 1874, the same year that a third brother, Prince Leopold, entered the Craft. The Duke of Connaught succeeded his brother Edward VII as Grand Master in 1901. After holding the office for thirty-eight years he resigned in 1939 because of advanced age and its infirmities. Thus he left the Grand Master's chair sixty-five years after he was initiated! The eldest son of Edward VII, the Duke of Clarence, was initiated in 1885. In 1890 he was installed as the Provincial Grand Master of Berkshire. He died in 1892, without ever becoming King. His younger brother, who succeeded to the throne as George V, was not a Mason. Even so, at his accession in 1910 he became the Patron of the three Masonic Institutions, and his consort, Queen Mary, became the Grand Patroness of the Royal Masonic Institution for Girls. Three of the princely sons of George V were prominent Masons. Edward, Prince of Wales, was initiated in 1919. He was appointed Senior Grand Warden in 1922, and was invested by his grand-uncle, the Duke of Connaught, in the Royal Albert Hall. He also was appointed Provincial Grand Master of Surrey in 1924. In June, 1936, after he had become King under the title of Edward VIII, he accepted the office of Past Grand Master of the United Grand Lodge of England.

His younger brother, the Duke of York, was initiated on December 2, 1919. He was invested as Senior Grand Warden in June, 1923, and became the Provincial Grand Master of Middlesex in 1924. In 1936 the Grand Lodge of Scotland celebrated its two hundredth anniversary. During the course of preparation for that celebration, the Prince of Wales had consented to become the Grand Master Mason of Scotland. He did not in fact do so, because in January, 1936, his father died and he became king. Accordingly he asked to be excused from becoming the Grand Master Mason. The Scottish Masons then approached his younger brother, the heir presumptive, the Duke of York, who consented. He was installed in Usher Hall, the largest public hall in Edinburgh, on St. Andrew's Day, November 30, 1936, by the Grand Master Mason, Sir Iain Colquhoun. Sixty-two delegations attended, more than three thousand Masons in all, representing all parts of the Masonic world. That evening in the dining hall of Edinburgh Castle a banquet was held, at which His Royal Highness presided as Grand Master Mason. One toast was received only, that to "The King". Little did any of the guests think that in ten days' time His Royal Highness would be His Majesty King George VI! After he became King, even though he held no active office, he continued to maintain a close contact with the Craft. In 1937 he accepted an appointment as Past Grand Master of the United Grand Lodge of England. When his younger brother, the Duke of Kent, became Grand Master after the Duke of Connaught resigned in 1939, the King installed him in his high office. In 1943, when the Duke of Kent had been killed on active service, King George VI also installed his brother-in-law, the Earl of Harewood, as Grand Master. After Harewood's death in 1947, His Majesty again installed the new Grand Master, the Duke of Devonshire. The Earl of Scarbrough was the next Grand Master. His installation ceremony in November, 1951, was likewise to have been conducted by His Majesty. When the date came, however, another had to preside in his stead, for the King was too ill to attend. He did send a message, part of which ran as follows:

I pray to the Great Architect of the Universe that under your guidance the Craft will continue to maintain the beneficial influence which has characterized it in the past.

The world today does require spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a most important part in this vital need.

I send my greetings to all assembled in Grand Lodge, and particularly to those from overseas, who have made long journeys to be present. May prosperity, happiness, and peace attend you and all my brethren.

King George VI died on February 6, 1952.

The Earl of Scarbrough presided over Grand Lodge for sixteen years. During that time H.R.H. the Duke of Edinburgh, the husband of Queen Elizabeth, joined Masonry, in December, 1952. On December 16, 1963, H.R.H. the Duke of Kent was initiated into the Craft. On June 27, 1967, when the United Grand Lodge of England celebrated its two hundred and fiftieth anniversary, the Duke of Kent was installed as Grand Master by the Earl of

Scarborough. This marks the only occasion when a Royal Prince has become the eventual successor of his father as ruler of the Craft, for the older Duke of Kent had been Grand Master at the time of his death in 1942.

As well as members of the British Royal Family other persons of royal blood have been granted the rank of Past Grand Master of the United Grand Lodge of England. In 1888 H.M. Oscar II, King of Sweden, received that rank. In 1897 H.R.H. the Crown Prince (afterwards King Frederick VII) of Denmark was so honored. In 1946 H.M. Christian X, King of Denmark, became a Past Grand Master, as did H.M. Gustaf V, King of Sweden, in 1947, and H.M. Gustaf VI Adolf, King of Sweden, in 1966.

Time alone will record the part still to be played by Princes and Kings in the Masonic life of the future. It may well be that others of the Blood Royal may in due course fill the high office now graced by H.R.H. the Duke of Kent.

Monarchs themselves have indeed been promoters of the art, and have changed the scepter for the gavel many times in the past. May they do so many times in the future.

The United States of America

Many of our forefathers who helped establish this country before and after its inception can be counted among our members: George Washington, Benjamin Franklin, Paul Revere, Marquis de LaFayette, James Otis, Joseph Warren, John Hancock, William Allen, Roger Sherman, Robert Livingston, Richard Gridley, Henry Knox and Ethan Allen are but a few of the names that come to mind – nine signers of the Declaration of Independence and thirteen signers of the Constitution were Freemasons.

The Presidents of the United States of America who were Master Masons are: George Washington, James Monroe, Andrew Jackson, Andrew Johnson, James Buchanan, James A. Garfield, James K. Polk, William McKinley, Warren G. Harding, Theodore Roosevelt, William Howard Taft, Franklin Delano Roosevelt, Harry S. Truman, and Gerald R. Ford, Jr. Lyndon B. Johnson received the Entered Apprentice Degree, but never advanced any further.

George Washington was our first President (1789) and was born February 11, 1731 (old style), owing to the reform of the calendar the date is February 22, 1732, by our modern calendar. He died December 14, 1799. He was initiated November 4, 1752, passed March 3, 1753, and raised August 4, 1753, in Fredericksburg Lodge No. 3, Fredericksburg, Virginia. He was the charter Master of Alexandria Lodge No. 22, Alexandria, Virginia, April 28, 1788, and reelected December 20, 1788. This Lodge, formerly No. 39 under the Grand Lodge of Pennsylvania, became No. 22 under the Grand Lodge of Virginia, and after the death of Washington was renamed Alexandria-Washington Lodge in 1805. Washington lived his Freemasonry and supported it throughout his life. A neighbor, Major General Lee, on December 26, 1799, said, "Washington taught an admiring world that to be truly great you must be truly good."

James Monroe was our fifth president (1817) and was born April 28, 1758. He died July 4, 1831. He was initiated in Williamsburg Lodge on November 9, 1775, at the age of seventeen, while he was a student at William and Mary College. No record exists of his passing and raising; however, it most probably occurred in a military lodge in Valley Forge. He left College in 1776 and enlisted in Washington's Army. In later years he was a member of Fredericksburg Lodge No. 4, Fredericksburg, Virginia, and regularly attended that lodge, so he must have been a Master Mason. He declared in the Monroe Doctrine in 1823 that the republics in South, Central and North America were never to be considered as subjects for future colonization by any European Power. Such acts would be considered a threat to the United States.

Andrew Jackson was our seventh president (1829) and was born on March 15, 1767. He died June 8, 1845. No record exists of his initiation, passing or raising as many of the Masonic records in Nashville were destroyed during the Civil War; however, he was present on March 24, 1800, at a meeting of Tennessee Lodge No. 2 and was credited with being a member of Harmony Lodge No. 1 of Tennessee. He was elected Grand Master of Tennessee on October 7, 1822, and reelected on October 6, 1823.

James K. Polk was our eleventh president (1845) and was born on November 2, 1795. He died June 15, 1849. He was initiated June 5, 1820, passed August 7, 1820, and raised September 4, 1820, chosen Junior Deacon October 2, 1820, and elected Junior Warden December 3, 1821, all in Columbia Lodge No. 31, Columbia, Tennessee. He was active in the Lodge until he left for Washington, D.C., as a congressman. He supported and practiced Freemasonry his entire life. He was a very effective Chief Executive.

James Buchanan was our fifteenth president (1857) and was born April 23, 1791. He died June 1, 1868. He was initiated December 11, 1816, passed and raised on January 24, 1817 (at this time he was just finishing his term in the state legislature), elected Junior Warden on December 18, 1820, and Worshipful Master on December 23, 1822, all in Lancaster Lodge No. 34, Lancaster, Pennsylvania. Following his term as WM, he was appointed District Deputy Grand Master for his District.

Andrew Johnson was our seventeenth president (1865) and was born on December 29, 1808. He died on July 31, 1875. He was initiated, passed and raised in Greeneville Lodge No. 119 (now No. 3) in Greeneville, Tennessee sometime in May, 1851. (The records of Greeneville Lodge were destroyed in the Civil War and the Grand Lodge records were partly burned up when a fire gutted the Masonic Temple in 1856.) He is a perfect example of what Freemasonry can do in the life of one individual when he takes the principles of Masonry seriously and dedicates himself to live by them. Johnson stated that he had taken two of the most important obligations that any man could take in life: the first and foremost was the obligation of a Master Mason, and the second was taken when he was inaugurated as President of the United States and swore to defend, maintain and support the Constitution of the United States.

James A. Garfield was our twentieth president (1881) and was born on November 19, 1831. He died September 19, 1881. He was initiated November 19, 1861, passed on December 3, 1861, in Magnolia Lodge No. 20 in Columbus, Ohio. He was raised in Columbus Lodge No. 30, by request of Magnolia Lodge, on November 11, 1864. (During the Civil War, Columbus Lodge and Magnolia Lodge often exchanged courtesies in conferring the degrees on soldiers in the service, and this was done in conferring the degrees upon General Garfield.) L. Randall Rogers in his booklet entitled *Our Masonic Presidents* states, "He was remembered by his colleagues as a gifted man of tireless energy, with an innate capacity for hard work; always a preacher of righteousness; loyal to his friends and magnanimous to his enemies. In congressional debates, he never spoke ill of his opponent, but always treated him with respect and courtesy."

William McKinley was our twenty-fifth president (1897) and was born on January 29, 1843. He died on September 14, 1901, from an assassination. While he was a Major in the Northern Army, he was initiated on May 1, 1865; passed to the degree of Fellow Craft on May 2, 1865; and raised a Master Mason on May 3, 1865; all in Winchester Hiram Lodge #21, Winchester, Virginia. McKinley affiliated with Canton (Ohio) Lodge #60 on August 21, 1867, and became a charter member of Eagle Lodge #43 also of Canton. The latter lodge was subsequently named after him. In his political life, he gained a reputation for honesty and never spoke ill of his opponents, treating everyone with dignity and courtesy. His administration was one of prosperity and material growth; he entered into a war with Spain to gain liberty for the peoples under the possessions of Spain, including Cuba, and these actions resulted in the additions of Puerto Rico, Guam and the Philippine Islands to the United States.

Theodore Roosevelt was our twenty-sixth (1901) president ascending upon the death of William McKinley. He was born on October 27, 1858. He died on January 6, 1919. While Vice-President, he was initiated January 2, 1901, passed to the FC degree on March 27, 1901, and raised to the MM degree on April 24, 1901, in Matinecock Lodge No. 806, Oyster Bay, New York. Despite his obligations, he learned his work well and gave perfect performances at his examinations. He was an enthusiastic member of this lodge, and entered into a variety of correspondence with brethren abroad and at home as well as participating whole-heartedly in a number of public Masonic functions while president. He loved Freemasonry and spoke well of it on every possible occasion. He thoroughly enjoyed attending lodge and "meeting on the level." As A. Wesley Johns wrote, "He put the presidency on the front page of every newspaper in America" with his boundless energy and positive leadership. He was reelected on his own in 1904 and the major events of his administration included reforms to bring honesty to both government and industry, legislation to insure pure food, conservation of our natural resources, and the initiation of the Panama Canal, arranging peace conferences to end the Russo-Japanese War in 1905 and the war between Germany and Spain over Morocco in 1906.

William Howard Taft was our twenty-seventh (1909) president. He was born September 15, 1857. He died on March 8, 1930, a month after resigning as Chief Justice of the Supreme Court of the United States of America. He was made a Mason at sight on the afternoon of February 18, 1909, by the Grand Master of the Grand Lodge of Ohio, and in the evening he witnessed the Master Mason degree by a degree team of Kilwinning Lodge #356 in the Scottish Rite Cathedral, 417 Broad Street, Cincinnati, Ohio. He was given a demit from the Grand Lodge of Ohio on February 18, 1909, and was elected a member of Kilwinning Lodge #356 on April 14, 1909. He was a model of integrity and devoted to his country; however, he was not a strong president. He was relieved when he lost reelection to Woodrow Wilson.

Warren Gamaliel Harding was our twenty-ninth (1921) president and was born on November 2, 1865, in Blooming Grove, Ohio. He died August 2, 1923. He was initiated in Marion Lodge No. 70 in Marion, Ohio, on June 28, 1901; passed on August 13, 1920; and raised on August 27, 1920. The reason for this 20-year delay was political – he was blackballed after receiving his Fellowcraft degree by the editor of the Democratic newspaper in town who allowed politics to intervene. When he was elected President, the Lodge decided that it would be in its best interest

to have him as a Master Mason, so it prevailed upon his detractors to stay home while he was elected to receive the MM degree. He harbored no ill will. After receiving his MM degree he addressed the lodge saying, "I want to thank everyone of you for accepting me into Masonry. I am grateful that you made it possible for me to realize my dream of twenty years ago. I hold no enmity nor ill will against anyone who may have hindered my advancement over these years. I am proud to be a Master Mason." He became a member of Royal Arch and Commandery and also Consistory as well as the Grotto. He was elected to Council and to receive the 33rd degree but death intervened. While President,, he took advantage of every opportunity to speak for Masonry and to attend lodge when he could. He laid the cornerstone for the new Masonic Temple in Birmingham, Alabama, in August, 1921, and on that occasion he stated in his address, "There is nothing in Masonry that a free, religious and just American could not be proud to subscribe to, and be a better citizen for so doing." In June of 1923 he made the welcoming speech to the annual Imperial Convention of the Nobles of the Mystic Shrine in Washington, D.C., and declared an open house at the White House for the Shriners – twenty thousand Nobles and their families visited it that one day. That evening, Harding, along with Theodore Roosevelt, Jr., were inducted into the Tall Cedars of Lebanon. Harding was not a good administrator, nor was he a leader. He was aware of his weaknesses and appointed a strong cabinet, giving the cabinet members free rein. A few took advantage of that power and ran their departments for their own personal gain. That led to Harding's downfall and subsequent illness which took his life.

Franklin Delano Roosevelt was our thirty-second (1933) president and was born on January 30, 1882, in Hyde Park, New York. He died on April 12, 1945, of a cerebral hemorrhage. He was initiated October 10, 1911, passed November 14, 1911, and raised November 28, 1911, in Holland Lodge No. 8, New York, NY. He received the 32nd degree in the A. A. S. R. in Albany Consistory, February 28, 1929, made a Prophet at sight in Tri-Po-Bed Grotto, Poughkeepsie, NY, on October 30, 1931, and a member at sight of the Tall Cedars of Lebanon in Greenwood Court No. 81 in Warwick, NY, on April 25, 1930. He was elected to the State Senate in 1910 and was appointed as Assistant Secretary to the Navy in 1912. He was nominated as vice-president on the Democratic ticket in 1920 with Governor James M. Cox of Ohio as the presidential candidate. The loss in this campaign did not dim his prospects for a political career.

In August of 1921 he contracted polio and lost the use of his legs for life. When he was inaugurated president in 1932, the admission fee to the presidential balls went to the March of Dimes which he had helped to start in 1927 to raise funds for the National Foundation for Infantile Paralysis, which he had organized. Due in part to the political efforts of Eleanor, he was elected Governor of New York in 1928. This opened the door for his election as president in 1932. He was a truly great president, as rated by the historians of our country in 1962. He led the country out of the Great Depression by challenging the people with "We have nothing to fear but fear itself." He gave the people hope and led them to believe that he sincerely cared about them. He lifted their morale, courage, faith and hope and in 1936 was re-elected by the largest plurality in history. He was the first president to be elected for a third term. As Masons we can take pride in the fact that his man, one of the greatest presidents of our country, was a Mason. We can all be inspired in our personal life by his example that difficulties and hardships can be overcome with a smile, cheerfulness and a positive attitude, based upon a firm faith in God's providence and a conviction that life is good. The best proof of his sincerity and dedication to Masonry is exhibited in the fact that he motivated all of his sons to follow his example and become members of the fraternity.

Harry S. Truman was our thirty-third (1945) president and was born in Lamar, Missouri, on May 8, 1884. He died December 26, 1972. He was initiated in Belton Lodge No. 450 on February 9, 1909, and was raised March 18, 1909. He was appointed Senior Deacon in 1909 and became Junior Warden in 1910. In 1911, he was the Charter Master of Grandview Lodge No. 618 and was District Deputy Grand Master of the 59th District from 1925 to 1930. In 1925, he was elected Grand Lecturer and in 1930 was appointed to the first step in Grand Line which culminated in his election as Grand Master of Masons in Missouri in 1940 and presided over the Grand Communication in St. Louis beginning September 30, 1941, while United States Senator. He was introduced to the Grand Lodge of Texas as a visiting Grand Master on December 4, 1940, and made the following remark:

"The highest honor that has ever come to me, and that can come to me in my life, is to be Grand Master of the State of Missouri, and I feel that your Grand Master must feel the same way. We represent a fraternity which believes in justice, and truth, and honorable action in your community. It represents men who are endeavoring to be better citizens in the community, who are endeavoring to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly.

As long as there are three and one-half million and more Freemasons in the United States, this great Republic can't help but survive."

He was elected Vice-President in 1944. On April 12, 1945, he was sworn in as President four hours after the death

of Franklin Delano Roosevelt, who died in Warm Springs, Georgia. He completed the Scottish Rite in 1917 and was the first U. S. President to be coroneted 33rd Degree on October 19, 1945.

The principles of Masonry guided Truman in the performance of his duties as President. At the George Washington National Masonic Memorial in 1950 he stated:

“Now for five years I have been endeavoring to mobilize the moral forces of the world, those forces which believe in God, those forces which believe in the welfare of the individual, who believe that the government is formed for the welfare of the individual and not that the individual is formed to be a slave to the government.

We need to mobilize the moral forces in this country of ours to prevent selfishness of certain groups.

I like my job because I think I am doing something to help the people of this nation to live better than they otherwise would live, and also because the efforts that are now being put forth are in the hope that eventually we will have a peaceful world.

I believe in the Sermon on the Mount. I think it is the fundamental basis of free government.

There are no deep dark secrets of Freemasonry. It is merely a manner of living with your neighbor, doing to him as you would have done to yourself.

I like to do things that I think are right. I don't care whether anybody likes it or not. If I think it is right, I am going to do it.”

Truman guided the nation to the conclusion of World War II, he made the decision to drop the atomic bomb, which shortened the war, and ushered in a new age, he wanted all citizens to enjoy prosperity, and he began the civil rights program. After the destruction of war was over, he sought to build the economy of all war-torn nations, but at the same time he followed a line in confronting Communism. There was never a hint of moral failure in either his public or private life. He stands as one of the very few presidents who managed their offices with eminent benefit to the public interest. Behind the public life of Truman was a personal life of moral integrity.

Gerald Rudolf Ford, Jr., was our thirty-eighth (1974) president and was born on July 14, 1913, in Omaha, Nebraska. He was initiated in Malta Lodge No. 465, Grand Rapids, MI, on September 30, 1949; he received his Fellowcraft and Master Mason degrees (the latter on May 18, 1951) in Columbia Lodge No. 3, Washington, D.C., as a courtesy to Malta Lodge. Ford was never active in Freemasonry – it is generally thought that he received several Masonic honors because of the position he held, rather than what he did for Freemasonry. Ford is unique among the presidents in that he has been vice-president and president without ever having been elected to either office. He was chosen Vice-President by Congress to replace Spiro T. Agnew in December 1953 after Agnew was forced out of office on a charge of bribery. Nine months later, he became president when Richard Nixon resigned to escape impeachment.

When we think of famous explorers we think of Meriwether Lewis and Richard Clark, and Admiral Richard Byrd, Composers who were Freemasons include Irving Berlin, George M. Cohan, Wolfgang Amadeus Mozart, Jean Sibelius, and John Philip Sousa.

Actors and Entertainers include Bud Abbot, Eddie Arnold, Gene Autry, Wallace Berry, Harry Blackstone, Ernest Borgnine, Eddie Cantor, Samuel Clemens (Mark Twain), Charles Coburn, Buffalo Bill Cody, Roy Clark, Royal Dano, Jimmy Davis, Glen Ford, Andy Griffith, Emmett Kelly, Stan Laurel, Tom Mix, Pat Morita, Will Rogers, Richard (Red) Skelton, Danny Thomas, Mel Tillis, and John Wayne.

Astronauts who were Freemasons include Edwin Aldrin, Gordon Cooper, Don Eisle, Virgil Grissom, Fred Haise, Edgar Mitchell, Walter Schirra, Thomas Stafford, and Paul Weitz.

Other outstanding names include John Barney, Clyde Beatty, Joseph Brant, Wilbur Brucker, DeWitt Clinton, Samuel Colt, Cecil B. DeMille, Conan Doyle, Charles Lindbergh, Robert Livingston, Jacob Morton, J. C. Penney, Oliver H. Perry, Joel Poinsett, David Sarnoff, and Darryl Zanuck.

Sports stars include George Brent, Ty Cobb, Mickey Cochrane, Jack Dempsey, Hoot Gibson, Arnold Palmer, and Cy Young.

U. S. Senators: Henry Clay, Tom Connaly of Texas, Barry Goldwater, Hubert Humphrey of Minnesota, Sam Rayburn of Texas, Burton K. Wheeler of Montana, Arthur Vandenburg of Michigan and many others too numerous to mention.

Most Generals in the Army of the Revolution were Freemasons including George Washington, Israel Putnam, Richard Montgomery, Benedict Arnold, Nathaniel Greene, Henry Knox, Benjamin Lincoln, John Muhlenberg, Arthur St. Clair, Baron Friederick W. A. von Steuben, Marquis de LaFayette, and many others. John Paul Jones was a Freemason. During the Civil War, the majority of Generals on both sides were Master Masons: Pierre Gustave Toutant Beauregard, Winfield Scott, Nathan Bedford Forrest, Henry Heth, George E. Pickett, James L. Kemper, Louis A. Armistead, Albert Pike and John C. Breckenridge of the Confederates; General George B. McClellan, Joshua Chamberlain, Lew Wallace, Winfield S. Hancock, and Robert Anderson.

During the two World Wars we think of Generals Henry (Hap) Arnold, Omar N. Bradley, Mark W. Clark, James Doolittle, Douglas MacArthur, George C. Marshall, George Patton, John J. Pershing, and Jonathan Wainwright among others.

Supreme Court Justices William Cushing of Massachusetts and John Blair, Jr. of Virginia were two of the original Supreme Court justices who were Freemasons. Through 1968 there were 39 of the 96 justices who were Freemasons including Henry Baldwin, Hugo L. Black, James F. Byrnes, John Catton, William O. Douglas, John Marshall, William Moody, Potter Stewart, William H. Taft, Frederick M. Vinson, Thomas Clark, Earl Warren and Thurgood Marshall, a Prince Hall Mason. After 1968, no Freemason has been appointed. Clergymen include Rev. Frances Bellamy, Joseph Fort Newton and Dr. Norman Vincent Peale as well as several Catholic Priests.

The architect of the Statue of Liberty was a French Freemason, Frederic A. Bartholdi, a member of Lodge Alsace-Lorraine of Paris.

Famous generals from history were Frederick the Great, Napoleon Bonaparte and the Duke of Wellington.

Famous authors include Johan Wolfgang von Goethe and Rudyard Kipling.

Selected References

William R. Denslow, 10,000 Famous Freemasons, Missouri Lodge of Research 1960-62

C.R.S. Footitt, English Royal Freemasons,, A.Q.C., volume 81, 1968, pages 348-354.

H.L. Martyn, ``In every age Royal sceptres have yielded to the Gavel'', Indiana Freemason, volume 35, number 1, June, 1957, pages 4 – 5, 30 – 32.

Allen E. Roberts, Masonic Trivia and Facts, Anchor Communications, Highland Springs, VA 1994

L. Randall Rogers, Our Masonic Presidents, Texian Press, Waco, TX 1998

Masonic Year Book, England, 1972.

Year Books, Grand Lodge of Scotland.

CHAPTER V

The Landmarks

Introduction

THE FIRST TIME a Mason becomes aware of the existence of Masonic landmarks is usually when he is newly raised. The Charge to the Master Mason contains the words: "The ancient landmarks of Masonry entrusted to your care, you are carefully to preserve, and never allow them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity".

If he reads the Installation of Officers in our Michigan Masonic Monitor he will discover further that every Master before being placed in the chair shall solemnly pledge that he will not during his term of office, nor at any other time that the Lodge shall be under his direction, permit or suffer any deviation from the established usages and customs of the Fraternity and strictly to enforce them within his own lodge. This has allusion to the eleventh of the Ancient Charges to which the Master-Elect assents before he can be installed.

In general, when Masonic laws conflict, their authority ranks in the following order: 1. Landmarks; 2. Constitution of Grand Lodge; 3. By-laws and Regulations of Grand Lodge; 4. Lodge By-laws; 5. The changeable part of the "unwritten laws". By way of clarification, we read further: "The term 'unwritten' is applied to all laws known to have existed among Freemasons prior to A.D. 1717. Unwritten laws include both Changeable and Unchangeable laws. Laws which have originated either by enactment or usage since 1717 are called for convenience sake Written laws and are Changeable. Of the division into Unchangeable and Changeable, it may be enough to say that there are certain laws, viz., the Ancient Landmarks, which it is not in the power of any man or body of men to change. On the other hand, all Masonic laws, except the Landmarks, whether written or unwritten, may be changed."

What are these Landmarks which loom so large in the Masonic jurisprudence of our Grand Lodge?. On page B - 2 of our Book of Constitutions (Blue Book of Masonic Law) the Grand Lodge of Free and Accepted Masons of the State of Michigan recognizes the following as Ancient Landmarks of Masonry:

A belief in a Supreme Being

A belief in the immortality of the soul

A Volume of the Sacred Law is an indispensable part of the furniture of every Lodge.

Many other grand lodges in North America, with less reticence, have adopted specific codes of Landmarks. These are usually printed as preambles to their constitutions in the form of lists containing anywhere from five to fifty individual clauses. One may well wonder why there is such disparity in numbers and whether there are in fact any features common to all. This is a question which has generated considerable debate, often with more heat than light. One English historian, Robert Freke Gould, after searching in vain for a definitive list, concluded: "Nobody knows what they comprise or omit; they are of no earthly authority because everything is a landmark when an opponent desires to silence you, but nothing is a landmark that stands in his way". Evidently the problem merits further study.

Landmarks Before Freemasonry

Originally, in the literal sense, the landmark was a boundary mark. It was a stone, or post, or marker of some kind that indicated where one piece of property, one town, one city, one state, or one nation ended and another began. The importance of such stones in ancient times is indicated by the Biblical injunction, "Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28), and by the Mosaic denunciation, "Cursed be he that removeth his neighbor's landmark" (Deuteronomy 27:17).

The Earliest Masonic uses of the Word

The word "Land-Marks" occurs in print in its Masonic sense for the first time in Anderson's first Book of Constitutions (1723) in the General Regulations which had actually been compiled in 1720 and approved by Grand Lodge at its Assembly in June, 1721. Regulation 39 stipulated that "Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real Benefit of this ancient Fraternity:

Provided always that the old LAND-MARKs be carefully preserv'd.... " We note that the author of these words, George Payne, who was Grand Master in 1718 and again in 1720, already drew a distinction between the Regulations, which could be amended, and Land-Marks, which were unalterable.

In Anderson's New Book of Constitutions (1738) the words "Land Marks" appear twice: once when restating the "Old" Regulation 39 (quoted above), and again in the final Regulation of the code which he called the "New" Regulations. In the latter passage he summarizes the resolutions of the Grand Lodge meetings of June 24, 1723, and November 25, 1723, where Payne's statement about the Land Marks must have been reviewed. In neither of these resolutions are the words "Land Marks" actually used; the phrase "Ancient Rules of Masonry" seems to have sufficed for official needs. We might infer that the two terms were regarded as synonymous. In the last paragraph however Anderson adds his own explanation: "Accordingly, ALL the Alterations or NEW REGULATIONS above written are only for amending or explaining the OLD REGULATIONS for the Good of Masonry, without breaking in upon the antient Rules of the Fraternity, still preserving the Old Land Marks...." Evidently Anderson himself had no doubt about the importance of the actual term "Land Mark"

The Latter Part of the Eighteenth Century

The minutes of the premier Grand Lodge, later to be dubbed "Moderns", through the whole period 1723-1758 contain no mention of the word Landmarks. Nor is there any reference in the records of the Grand Lodge ("Ancients") other than one on the register of the Royal Arch ("Ancients"), under the heading of Resolutions passed, November 5, 1783: "Resolved, . . . In order that the Ancient Landmarks may be faithfully preserved: and handed down pure and undefiled to our posterity forever."

Fifield D'Assigny in A Serious and Impartial Enquiry into the Cause and Present Decay of Freemasonry in the Kingdom of Ireland (Dublin, 1744) used the word landmarks three times. Laurence Dermott, Grand Secretary of the Grand Lodge ("Ancients"), in the 1756 edition of Ahiman Rezon, and also in later editions, made reference to landmarks four times. Typical examples are: "No man who rightly understands the Craft can be so blind as to trammel over its ancient Landmarks"; and ". . . remove not the ancient Land Mark which thy Fathers have set...." Likewise William Preston in his Illustrations of Freemasonry (1772 and 1775 editions) refers to them six times, one of which is the familiar precept, "Our ancient landmarks you are carefully to preserve, and never to suffer an infringement of them."

The Period of the Union

On October 26, 1809, the Grand Master of the "Moderns" issued a warrant to form the Lodge of Promulgation "for the purpose of promulgating the ancient Land Marks of the Society and instructing the Craft in all such matters and forms as may be necessary to be known by them...." The minutes of December 29, 1810, reveal the ideas and work of the Lodge of Promulgation: "The R.W.M. then took a retrospective view of the proceedings of the Lodge in the three degrees of the Order . . . and proceeded to point out the material in and between the several degrees to which [their] attention would be requisite in preserving Ancient Land Marks of the Order, such as the form of the Lodge, the number and situation of the Officers, the different distinctions in the different Degrees, the restoration of the pass-words to each Degree, and the making of pass-words between one Degree and another, instead of in the Degree".

The Lodge of Promulgation met thirty times. In its report to the Grand Master the word "Landmark" is never used. It may be assumed however that in the judgment of the Lodge the term "ancient practice" was synonymous with "Landmarks". The Lodge of Reconciliation (1813-1816) left no records, and its views on "Landmarks" are unknown.

After the work of the Lodge of Promulgation and shortly before the actual union, formal expressions of approval were voted on December 1, 1813. The Duke of Sussex ("Moderns") was thanked for "firmly and with brotherly affection upholding and maintaining the ancient land marks". The Duke of Kent ("Ancients") was thanked for the "firm and brotherly determination with which he asserted, maintained and secured the ancient landmarks". While each Grand Lodge claimed victory in the union, it appears that the two resolutions are contradictory. It is not possible that the two Grand Masters could both have succeeded in upholding the true Landmarks, since the Grand Lodges always maintained that their beliefs were in conflict. Alternatively, if both had preserved the true Landmarks, then the matters over which the Grand Lodges had differed for so long were not true Landmarks.

In the third of the Articles of Union (1813) the reason for the union is given: ". . . so that but one pure unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld and practiced,

throughout the Masonic World. . . . "

Essential Features of Landmarks

The amount of ink spilled on the question of the Landmarks of Masonry is immense. From 1723 right down to the present day Masons all over the world have persisted in trying to read more into the words than was intended when they were added, almost as an afterthought, at the end of the General Regulations. Serious debate began in 1858 when Albert G. Mackey wrote an article in the second volume of the American Quarterly Review of Freemasonry. In the hundreds of discussions which have ensued since that date, two essential points recur again and again in definitions. (1) A Landmark must have existed from "time whereof the memory of man runneth not to the contrary". (2) A Landmark is an element in the form or essence of the society of such importance that Freemasonry would not be Freemasonry if it were removed. One or both of these features has been adduced by such well known and highly respected Masons as Mackey himself, probably one of the ablest authorities of American Freemasonry, Dean Roscoe Pound, the noted American jurist and Masonic scholar, and Dr. Chetwode Crawley, the eminent Irish Masonic writer. There seems to be a consensus that these are the two necessary and sufficient qualifications by which to identify a Masonic Landmark.

If they are applied strictly to test for Landmarks, it will be found that there are in fact very few items that will pass this rigid examination. Many of the so-called "Landmarks" that occur in the longer lists are actually regulations, customs, or principles which are either of recent origin or unessential to Freemasonry. Landmarks which do meet the twofold requirement are as follows: (1) that a Mason professes a belief in God; (2) that the Volume of the Sacred Law is an essential and indispensable part of the Lodge, to be open when the brethren are at labor; (3) that a Mason must be male, free-born, and of mature age; (4) that a Mason, by his tenure, owes allegiance to the Sovereign and to the Craft; (5) that a Mason believes in the immortality of the soul. The first four of these are derived directly from the earliest documents belonging to the Craft, the Old Charges which begin about 1390. The fifth is implicit in the religious beliefs of that period. This brief list is in close conformity with the code adopted by the Grand Lodge of Massachusetts, the senior grand lodge on this continent.

In the above connection, it may be of interest to note the Principles of Recognition required by our own Grand Lodge (page B -1 of our Blue Book of Compiled Laws):

"Fraternal recognition may be extended to another Grand Lodge upon recommendation of the Committee on Fraternal Relations, when it appears to the satisfaction of Grand Lodge:

1. That such Grand Lodge shall have been established lawfully by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.
2. That a belief in the Grand Architect of the Universe and His revealed will shall be an essential qualification for membership.
3. That all Initiates shall take their obligation on or in full view of the Open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.
4. That the membership of the Grand Lodge and individual Lodges shall be composed exclusively of men; and that each Grand Lodge shall have no intercourse of any kind with mixed Lodges or Lodges which admit women to membership.
5. That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control, i.e., that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft, and Master Mason) within its jurisdiction; and shall not in any way be subject to or divide such authority with any other Power claiming any control or supervision over those degrees.
6. That the Great Lights of Freemasonry (namely the Volume of the Sacred Law; the Square, and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.
7. That the discussion of religion and politics within the Lodge shall be strictly prohibited.
8. That the principles of the Ancient landmarks, customs and usages of the Craft shall be strictly observed."

Appendix: Aims and Relationships of the Craft

In 1920 the Grand Lodge of England broke its traditional silence. It referred to the Landmarks, and itemized a number of them (possibly all of them) in a statement entitled "Aims and Relationships of the Craft". In August, 1938, the Grand Lodges of England, Ireland, and Scotland each agreed upon and issued a statement identical in terms except that the name of the issuing Grand Lodge appeared through-out. This statement was reaffirmed by the United Grand Lodge of England on September 7, 1949. It has never been adopted by the Grand Lodge of Michigan in terms that

would make it expressly appropriate to this jurisdiction. However, because it is such a concise, accurate, and comprehensive statement of the aims and relationships of regular Masonry, it was reprinted in its original form and widely distributed. The statement is in the following terms:

1. From time to time the United Grand Lodge of England has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practiced under its Jurisdiction since it came into being as an organized body in 1717, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.
2. In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.
3. The first condition of admission into, and membership of, the Order is a belief in the supreme being. This is essential and admits of no compromise.
4. The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his obligation on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.
5. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.
6. While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.
7. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.
8. The Grand Lodge is aware that there do exist Bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such Bodies, or to regard them as Freemasons.
9. The Grand Lodge of England is a Sovereign and independent Body practicing Freemasonry only within the three Degrees and only within the limits defined in its Constitution as "pure Antient Masonry". It does not recognize or admit the existence of any superior Masonic authority, however styled.
10. On more than one occasion the Grand Lodge has refused, and will continue to refuse, to participate in Conferences with so called International Associations claiming to represent Freemasonry, which admit to membership Bodies failing to conform strictly to the principles upon which the Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.
11. There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess, and practice, and can show that they have consistently professed, and practiced those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practiced wholeheartedly and in their entirety by those who desire to be recognized as Freemasons by the United Grand Lodge of England.

Selected References

Darrah, Delmar D., *The Evolution of Freemasonry*, The Masonic Publishing Co., Bloomington, IL 1920, pp. 301-312.

Ancient Landmarks of Freemasonry, As Adopted, Followed or Undecided by the Fifty Grand Lodges of the United States, a publication of the Masonic Service Association, 8120 Fenton Street, Silver Spring, MD 20910-4785

Bernard E. Jones, *Freemasons' Guide and Compendium*, New and Revised Edition, George G. Harrap & Co., Ltd., London 1957, pp. 332-337.

CHAPTER VI

Our Masonic Ritual - What Are We To Believe?

The Problem

THE SOLEMNITY of Masonic ceremonies, we are told, requires a serious deportment, and evidently a Freemason is expected to take his ritual seriously. If he does, he may get the impression that the Grand Lodge of Michigan descends in unbroken line from Biblical times, and that if he were really interested he could find portraits of all the Grand Masters from Solomon, King of Israel, down to the present day. This, alas, is not true. Between then and now there is, as we have seen, an unbridged gap of over 2000 years (see Chapter II). In these circumstances we may perhaps feel that to call the Worshipful Master's situation by the name of "the chair of King Solomon" is at best misleading.

But this is by no means the only place in which the Masonic ritual does not seem reliable by objective standards. It clings to an interpretation of the ancient Egyptian writing which has been abandoned in competent circles for a century and a half (see below, page X-15). When it recounts Biblical stories, it regularly adds details which are not attested in the Volume of the Sacred Law, such as various gestures and signs, and certain architectural features associated with the Temple (see below, page XI-9). Some of the details which are thus added are not very plausible. Thus, the Temple of King Solomon no doubt had a flat roof, as buildings in that part of the world regularly have even to this day. But the ritual tells us that it had a dormer window, which implies the existence of a pitched roof.

The Masonic Work also takes minor Biblical characters and magnifies their significance out of all proportion. It turns an unimportant religious functionary into the Assistant High Priest (see below, page XI-8), and an accomplished metal founder into King Solomon's principal architect (see below, page XII-14). It willfully distorts and mistranslates Hebrew words (see for example, page XI-4). It even misquotes the Bible. Thus, while the children of Israel were escaping from their Egyptian bondage, the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire (Exodus 13:21). This was a single pillar, which at different times to different people had a different appearance (see Exodus 14:19-20). Masonic ritual makes it into two miraculous pillars, the prototypes of the two great pillars which stood at the porch West or East of King Solomon's Temple.

As a matter of fact the largest collection of such aberrations is associated with the Temple. First let us look at its general description, as contained in the Volume of the Sacred Law (I Kings 6-7; II Chronicles 3-4; Ezekiel 40-42). The religious part of the Temple was about thirty feet wide, and consisted of three main subdivisions. At the front or east was a shallow porch, vestibule, or entrance hall about fifteen feet deep. This is where the two great pillars of hollow bronze stood. Behind the porch and its pillars was the House of the Lord, a long narrow chamber divided into two unequal parts by doors of olive wood, or in later times by a veil or curtain. Towards the front was the larger room, called the "nave" or the "Holy Place". In it stood an altar where the Chief Priest burned sweet incense every morning and evening (Exodus 30:7-8). Here also was a table where twelve fresh loaves of bread were set every Sabbath as an offering to the Lord (Exodus 25:30; Leviticus 24:5-6).

The smaller room, at the back, was called the "oracle", the "Most Holy Place", or the "Holy of Holies" (Latin, *sanctum sanctorum*). Here was the dwelling place of God; it was completely empty except for the Ark of the Covenant and the Cherubim. No one entered it except the High Priest, nor even he but once a year on the Day of Atonement, Yom Kippur (Leviticus 16:2). This much of the building was the Lord's House, the religious part of the Temple.

All the way around the building except in front ran a series of sheds called the "galleries" or the "side-chambers". They were divided into three stories or floors, which are called respectively the lowest chamber, the middle chamber, and the third chamber. We read further in the Volume of the Sacred Law, "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber and out of the middle into the third" (I Kings 6:8). Scripture does not tell us what these side-chambers were used for, but they are evidently not part of the Temple proper. There seems to have been no means of access between the galleries and the Temple

proper; and the presence of the galleries would obstruct the entrance to the Temple from any direction but the front.

Most of this is familiar from Masonic ritual. But there are two particular points to ponder. In the first place, according to the Volume of the Sacred Law, the Temple had but a single entrance, at the East. In Masonic tradition we are told that at one juncture three individuals severally placed themselves at the West, North, and South Entrances of the Temple. Later in the same account we hear of fifteen trusty Fellowcrafts, who formed themselves into three Fellowcraft lodges, and departed from the entrances of the Temple.

Secondly, according to the Bible, the Winding Stairs began at a side door, not at the main entrance, and led up to the side-chambers, which were not religious in function. The Masonic work on the other hand states that after our ancient brethren had passed the two great pillars at the entrance they ascended a Winding Stair, which led up to the Middle Chamber, where their attention was particularly directed to certain Hebrew characters, of a deeply religious denotation.

Clearly the Volume of the Sacred Law and the Work are at variance. The former is more likely to reflect the historical truth; and indeed it can be shown that the ritual is not independent of the Volume of the Sacred Law, but that it is founded upon it. What are we to make of all these oddities and contradictions? If we pick up a book about The United States, and it tells us that the capital of California is San Francisco, or that that of Michigan is Detroit, we shall judge it harshly and discard it quickly. What shall we say about a society which tells us things about history that disagree with the best evidence? Were those who framed the ritual ignorant? Or incompetent? Or charlatans?

One Solution

The answer is that our ritual makes no pretence of reciting history, or of communicating facts. It does claim to provide moral instruction. The ritual is largely founded upon the Holy Scriptures, but occasionally it deviates from what might be expected. Usually this is done because the symbolism is being manipulated to teach a lesson. We permit Shakespeare to tamper with history for his own artistic purposes. Shall we permit any less to Freemasonry?

Let us take an example. We are told that our lodges are situated due east and west. In some Masonic Temples however the lodge rooms are situated nearly due north and south; the direction which we call east is really north. The explanation is that the Masonic east is symbolic, not geographical (see below, pages X-10,11,&16). When we see that the W.M. is placed in the east, this is a constant reminder that he is the source of light and wisdom for his lodge.

There are many symbols in Masonry, but the two fundamental sets cluster around the Temple of Solomon and the three Degrees. It can be shown that Solomon's Temple represents not only the lodge room, and the temple not made with hands eternal in the heavens, but above all the spiritual edifice of the individual Mason. The three Degrees on the other hand represent the three stages of human existence, infancy, maturity and death; they are also closely connected with the three principal officers. From time to time these two sets of symbols come into contact. Some of the contradictions we noted above are caused by their reaction.

Firstly, in order to understand why there are three entrances consider what happens at them. The Grand Master approaches each in turn just as every Mason comes to his three Degrees, and as all men arrive at the three stages of life. Those who station themselves at the three Entrances are represented by the three Rulers of the lodge. The system of recurrent threes has intersected the Temple symbolism, and affected its details. In fact, as the allegory of this degree is now presented, it is impossible for us to visualize the Temple without three entrances.

Secondly, let us look at the Winding Stairs and the Middle Chamber. As we have seen, the religious part of the Temple is divided into three parts: the porch, the nave and the sanctum sanctorum; and the holiness increases as you proceed. So too Craft Masonry is divided into three degrees; and the insight increases as you proceed. From this point of view the nave is the equivalent of the Fellowcraft degree, the midway of Masonry, superior to an Entered Apprentice, but inferior as regards that knowledge which is later communicated. Once the nave is identified with the midway of Masonry, it is natural for it to be called the Middle Chamber, even though that name belongs properly to the side galleries. When the Middle Chamber is transferred by this means into the sacred part of the Temple, it brings its Winding Stairs with it around to the front. Since we are not teaching history, no harm is done. From a symbolic viewpoint, the change is a distinct asset. The explanation of the Winding Stairs emphasizes the notion of progress and ascent from the Entered Apprentice Degree to the Fellowcraft Degree, underlines the more intellectual bias of the Second, and prepares the way for the more esoteric nature of the Master Mason Degree.

This then is one way in which to approach those parts of the Work which seem illogical or incorrect. Much of the symbolical part of our ritual is two hundred years old. The men who composed it were not infallible, but they were good men, wise men, and learned men, and above all they understood the method of teaching by symbol. They bequeathed to us the high tenets and principles of Masonry. As a vehicle for expressing these ideals they left us a rich treasure of symbol and allegory in the Masonic Work. If they diverged from their sources, they did so with a purpose. If we can see what they were trying to do in any given passage, we can usually discover the reason for their divergence.

CHAPTER VII

Six Hundred Years of Craft Ritual

by

*W. Bro. Harry Carr, PJGD (English Constitution)
Past Master, Quatuor Coronati Lodge No. 2076 (EC)*

*A Lecture Given On
Friday, 7th May, 1976
to the
Victoria Lodge of Research and Education*

SIX HUNDRED YEARS OF CRAFT RITUAL

By W. Bro. Harry Carr. J.P.G.D. (E C)

Brethren, I travel enormous distances in the course of my lecture duties and the further I go the more astonished I am to see how many brethren believe, quite genuinely, that our Masonic ritual came down straight from heaven directly into the hands of King Solomon. They are all quite certain that it was in English, of course, because that is the only language they speak up there. They are equally certain that it was all engraved on two tablets of stone, so that, heaven forbid, not one single word should ever be altered; and most of them are quite certain that King Solomon, in his own lodge, practiced the same ritual as they do in theirs.

But, it was not like that at all, and tonight I am going to try to sketch for you the history of our ritual from its very beginnings up to the point when it was virtually standardized, in 1813; but you must remember, while I am talking about English ritual I am also giving you the history of your own ritual as well. One thing is going to be unusual about tonight's talk. Tonight you are not going to get any fairy tales at all. Every word I utter will be based on documents which can be proved: and on the few rare occasions when, in spite of having the documents, we still have not got complete and perfect proof, I shall say loud and clear "We think...." or "We believe....". Then you will know that we are, so-to-speak, on uncertain ground; but I will give you the best that we know. And since a talk of this kind must have a proper starting point, let me begin by saying that the story did not begin in Egypt, or Palestine, or Greece, or Rome.

It all started in London, England, in the year 1356, a very important date, and it started as the result of a good old-fashioned demarcation dispute. Now, you all know what a demarcation dispute is. When the boys in a trade union cannot make up their minds who is going to knock the nails and who is going to screw the screws, that is the demarcation dispute. And that is how it started, in 1356, when there was a great row going on in London between the mason hewers, the men who cut the stone, and the mason layers and setters, the men who actually built the walls. The exact details of the quarrel are not known, but, as a result of this row, twelve skilled Master Masons, with some famous men among them, came before the mayor and aldermen at Guildhall in London, and, with official permission, drew up a simple code of regulations.

The opening words of that document, which still survives, say that they had come together because their trade had never been regulated in such form as other trades were. So here, in this document, we have an official guarantee that this was the very first attempt at masonic trade organization and, as we go through the document, the very first rule that they drew up gives a clue to the demarcation dispute that I was talking about. They ruled, "That every man

of the trade may work at any work touching the trade if he be perfectly skilled and knowing in the same." Brethren, this was the wisdom of Solomon! If you knew the job, you could do the job, and nobody could stop you! If we only had that much common sense nowadays in England, how much better off we should be.

The organization that was set up at that time became, within twenty years, the London Masons Company, the first trade guild of the masons and one of the direct ancestors of our freemasonry of today. This was the real beginning. Now the London Masons Company was not a lodge; it was a trade guild and I ought to spend about three weeks, if you would only stay with me that long, trying to explain how lodges began. The guilds were town organizations. In those days - I am speaking of the 1390's and 1400's - the guilds were favoured by the towns because it was customary for each of the trades to elect two representatives who became members of the Common Council, all together forming the city government. But the mason trade did not lend itself to town organization at all. Most of their main work was outside the towns -the castles, the abbeys, the monasteries, the defence works, the really big jobs of masonry were always far from the towns. And we believe that it was in those places where there was no other kind of trade organization, that the masons, who were engaged on those jobs for years on end, formed themselves into lodges, in imitation of the guilds, so that they had some form of self-government on the job while they were far away from all other forms of trade control.

The first actual information about lodges comes to us from a collection of documents which we know as the "Old Charges" or the "Manuscript Constitutions" of masonry, a marvellous collection. They begin with the Regius Manuscript c. 1390; the next, the Cooke Manuscript is dated c. 1410 and we have 130 versions of these documents running right through to the 18th century.

The oldest version, the Regius Manuscript, is in rhyming verse and differs, in several respects, from the other texts, but, in their general shape and contents they are all very much alike. They begin with an Opening Prayer, Christian and Trinitarian, and then they go on with a history of the craft, starting in bible times and in bible lands, and tracing the rise of the craft and its spread right across Europe until it reached France and was then brought across the channel and finally established in England, shocking bad history; any professor of history would drop dead if he were challenged to prove it; but the masons believed it. This was their guarantee of antiquity and respectability.

Then, after the history we find the regulations, the actual Charges, for masters, fellows and apprentices, including several rules of a purely moral character, and that is all. Occasionally, the name of one of the characters changes, or the wording of a regulation will be altered slightly, but all follow the same general pattern.

Apart from these three main sections, prayer, history and Charges, in most of them we find a few words which indicate the beginnings of masonic ceremony. I must add that we cannot find all the information in one single document; but when we study them as a collection, it is possible to reconstruct the outline of the admission ceremony of those days, the earliest ceremony of admission into the craft.

We know, brethren, that the ceremony, such as it was, began with an opening prayer and then there was a 'reading' of the history. (Many later documents refer to this 'reading'.) In those days, brethren, 99 masons in 100 could not read, and we believe, therefore, that they selected particular sections of the history which they memorized and recited from memory. To read the whole text, even if they could read, would have taken much too long. So the second part of the ceremony was the 'reading'.

Then, we find an instruction, which appears regularly in practically every document, usually in English, but very often in Latin, and it says: "Then one of the elders holds out a book" (sometimes "the book", sometimes the "Bible", sometimes the "Holy Bible") and he who is to be admitted, places his hand thereon". In that position the regulations were read out to him and after the regulations had been read, he took the oath, a simple oath of fidelity to the king, to the master and to the craft, that he would obey the regulations and never bring the craft to shame. This was a direct lift from the guild oath, which was probably the only form that they knew; no frills, no penalties, a simple oath of fidelity to the king, the employer (the master) and to the trade.

From this point onwards, the oath becomes the heart and marrow, the crucial centre of every masonic ceremony. The Regius, which is the first of the versions to survive, emphasizes this in a particular way and it is worth quoting here. After the reading of the Charges in the Regius Manuscript, we get these words:

"And all the points hereinbefore
To all of them he must be sworn,

And all shall swear the same oath
Of the masons, be they willing, be they loth"

Whether they liked it or not, if they wanted to get into the craft, there was only one key that would open the door, and that was the mason's oath. The importance, which the Regius attaches to it, we find repeated, over and over again, not in the same words, but the emphasis is still there. The oath or obligation is the key to the admission ceremony.

So there I have described for you the earliest ceremony and now I can justify the title of my paper, "Six Hundred Years of Craft Ritual". We have 1356 as the date of the beginnings of mason trade organization, and around 1390 the earliest evidence which indicates a ceremony of admission. Split the difference. Somewhat between those two dates is when it all started. That is almost exactly 600 years of provable history and we can prove every stage of our development from then onwards.

Masonry, the art of building, began many thousands of years before this, but, for the antecedents of our own Freemasonry, we can only go back to the direct line of history that can be proved, and that is 1356, when it really began in Britain.

And now there is one other point that must be mentioned before I go any further. I have been speaking of a time when there was only one degree. The documents do not say that there is only one degree, they simply indicate only one ceremony, never more than one. But it cannot have been for the apprentice, or entered apprentice; it must have been for the fellow of craft, the man who was fully trained. The Old Charges do not say this, but there is ample outside evidence from which we draw this conclusion. We have many lawsuits and legal decisions that show that in the 1400's an apprentice was the chattel of his master. An apprentice was a thing, a piece of equipment that belonged to his master. He could be bought and sold in the same way that the master would buy and sell a horse or a cow and, under such conditions, it is impossible that an apprentice had any status in the lodge. That came much later. So, if we can think ourselves back into the time when there was only one degree it must have been for the fully-trained mason, the fellow of craft.

Almost 150 years were to pass before the authorities and parliament began to realize that maybe an apprentice was actually a human being as well. In 1530 we have in England a whole collection of labour statutes, labour laws, which began to recognize the status of an apprentice and around that time, as we might expect, we begin to find evidence of more than one degree. By the end of the 1500's we have actual minutes for two degrees; from 1598 onwards we have minutes of two Scottish Lodges that were practicing two degrees. I will come to that later. Between those two dates, c. 1530 and 1598, we have very little evidence, except in one English document, the Harleian Manuscript, No. 2054, dated about 1650, but we know that it is a copy of a text of about 1550, which is now lost. The Harleian Manuscript, is a perfectly normal version of the Old Charges, but tacked on to the end of it is a version of the mason's oath which is of particular importance and I am going to recite it to you, but please remember this is an ordinary version of the Old Charges, at a time when the ritual was beginning to grow, and the oath has changed slightly from what it was before. Here it is:

"There is seurall words & signes of a free Mason to be revalled to yw wch as yw will answ: before God at the Great & terrible day of Judgmt yw keep secret & not to revaille the same in the heares of any pson but to the Mrs & fellows of the said Society of free Masons so helpe me God xt: "

Brethren, I know that I recited it too fast, but now I am going to read the first line again:

"There is several words and signs of a free mason to be revealed to you...." "Several words and signs...." plural, more than one degree. And here in a document that should have been dated 1550, we have the first hint of the expansion of the ceremonies into more than one degree. A few years later we have actual minutes that prove two degrees in practice. But notice, brethren, that the ceremonies must also have been taking something of their modern shape.

They probably began with a prayer, followed by an obligation and then the entrusting with secret words and signs, whatever they were. We do not know what they were, but we know that in both degrees the ceremonies were beginning to take the shape of our modern ceremonies. We have to wait quite a long while before we find the contents, the actual details, of those ceremonies, but we do find them at the end of the 1600's and that is my next theme. Remember, brethren, we are still with only two degrees and I am going to deal now with the documents which actually describe those two ceremonies, as they first appeared on paper.

The earliest evidence we have, is a document dated 1696, beautifully handwritten, and known as the Edinburgh Register House Manuscript, because it was found in the Public Record Office of Edinburgh. I deal first with that part of the text which describes the actual ceremonies. It is headed "THE FORME OF GIVEING THE MASON WORD" which is one way of saying it is the manner of initiating a mason. It begins with the ceremony for the entered apprentice, followed by the ceremony for the admission of the "master mason or fellow craft", the title of the second degree. The details are fascinating, but I can only describe them very briefly, and wherever I can, I will use the original words, so that you can get the feel of the thing.

We are told that the candidate "was put to his knees" and "after a great many ceremonies to frighten him" (rough stuff, horse-play if you like; apparently they tried to scare the wits out of him) "after a great many ceremonies to frighten him," he was made to take up the book and in that position he took the oath, and here is the earliest version of the mason's oath described as part of a whole ceremony.

"By god himself and you shall answer to god when you shall stand nakd before him, at the great day, you shall not reveal any pairs of what you shall hear or see at this time whither by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason, so help you god. "

Brethren, if you were listening very carefully, you have just heard the earliest version of the words "Indite, carve, mark, engrave or otherwise them delineate." The very first version is the one I have just read, "not write nor put it in write, nor draw it with a point of a sword or any other instrument upon the sand." Notice, brethren, there was no penalty in the obligation, just a plain obligation of secrecy.

After he had finished the obligation the youngster was taken out of the lodge by the last previous candidate, the last person who had been initiated before him. Outside the door of the lodge he was taught the sign, postures and words of entry (we do not know what they are until he comes back). He came back, took off his hat and made 'a ridiculous bow' and then he gave the words of entry, which included a greeting to the master and the brethren. It finished up with the words "under no less pain than cutting of my throat" and there is a sort of footnote which says "for you must make that sign when you say that." This is the earliest appearance in any document of the entered apprentice's sign.

Now brethren, forget all about your beautifully furnished lodges; I am speaking of operative masonry, when the lodge was either a little room at the back of a pub, or above a pub, or else a shed attached to a big building job; and if there were a dozen masons there, that would have been a good attendance. So, after the boy had given the sign, he was brought up to the Master for the 'entrusting'. Here is the Master, here, nearby, is the candidate, here is the 'instructor', and he, the instructor, whispers the word into the ear of his neighbour, who whispers the word to the next man and so on, all round the lodge, until it comes to the Master and the Master gives the word to the candidate. In this case, there is a kind of biblical footnote, which shows, beyond all doubt, that the word was not one word but two. B and J, two pillar names, for the entered apprentice. This is very important later, when we begin to study the evolution of three degrees. In the two-degree system there were two pillars for the entered apprentice.

That was really the whole of the floorwork, but it was followed by a set of simple questions and answers. The section is headed "SOME QUESTIONES THAT MASONS USE TO PUT TO THOSE WHO HAVE YE WORD BEFORE THEY WILL ACKNOWLEDGE THEM." It included a few questions for testing a stranger outside the lodge, and this text gives us the first and oldest version of the masonic catechism. Here are some of the fifteen questions. "Are you a mason? How shall I know it? Where were you entered? What makes a true and perfect lodge? Where was the first lodge? Are there any lights in your lodge? Are there any jewels in your lodge?" the first faint beginnings of masonic symbolism. It is amazing how little there was at the beginning. There, brethren, fifteen questions and answers, which must have been answered for the candidate; he had not had time to learn the answers. And that was the whole of the entered apprentice ceremony.

Now remember, brethren, we are speaking about operative masonry, in the days when masons earned their living with hammer and chisel. Under those conditions the second degree was taken about seven years after the date of initiation when the candidate came back to be made "fellow craft or master". Inside the lodge those two grades were equal, both fully trained masons. Outside the lodge, one was an employer, the other an employee. If he was the son of a Freeman Burgess of the city, he could take his Freedom and set up as a master immediately. Otherwise, he had to pay for the privilege, and until then, the fellow craft remained an employee. But inside the lodge they both had the same second degree.

So, after the end of his indentures of apprenticeship, and serving another year of two for 'meat and fee' (i.e. board plus a wage) he came along then for the second degree. He was "put to his knees and took the oath anew." It was the same oath that he had taken as an apprentice, omitting only three words. Then he was taken out of the lodge by the youngest master, and there he was taught the signs, posture and words of entry (we still do not know what they were). He came back and he gave what is called the "master sign", but it is not described, so I cannot tell you about it.

Then he was brought up for the entrusting. And now, the youngest master, the chap who had taken him outside, whispered the word to his neighbour, each in turn passing it all round the lodge, until it came to the Master, and the Master, on the five points of fellowship - second degree, brethren - the five points of fellowship almost word for word as we have them today, gave the word to the candidate. The five points in those days - foot to foot, knee to knee, heart to heart, hand to hand, ear to ear - that is near enough to yours and mine, but that is how it was at its first appearance. No Hiram legend and no frills; only the F.P.O.F. and a word. But in this document the word is not mentioned. It appears very soon afterwards and I will deal with that later.

There were only two test questions for a fellowcraft degree, and that was the lot. Two degrees, beautifully described, not only in this document but in two other sister texts, the "Chetwede Crawley Manuscript", dated about 1700 and the "Kevan Manuscript", quite recently discovered, dated about 1714. Three marvellous documents, all from the south of Scotland, all telling exactly the same story - wonderful materials, if we dare to trust them. But, I am sorry to tell you brethren that we, as scientists in masonry, dare not trust them, because they were written in violation of an oath. To put it at its simplest, the more they tell us the less they are to be trusted, unless, by some fluke or by some miracle, we can prove, as we must do, that these documents were actually used in a lodge; otherwise they are worthless. In this case, by a very happy fluke, we have got the proof and it makes a lovely story. That is what you are going to get now.

Remember, brethren, our three documents are from 1696 to 1714. Right in the middle of this period, in the year 1702, a little group of Scottish gentlemen decided that they wanted to have a lodge in their own backyard, so to speak. These were gentlemen who lived in the south of Scotland around Galashiels, some 30 miles S.E. of Edinburgh. They were all notable landowners in that area: Sir John Pringle of Hoppringle, Sir James Pringle, his brother, Sir James Scott of Gala, Galashiels, their brother-in-law, plus another five neighbours came together and decided to form their own Lodge, in the village of Haughfoot near Galashiels. They chose a man who had a marvellous handwriting to be their scribe, and asked him to buy a minute book. He did, a lovely little leather-bound book, (octavo size) and he paid "ffourteen shillings" Scots for it. I will not go into the difficulties of coinage now but today it would be about the equivalent of twenty-five cents in 1702. Being a Scotsman, he took very careful note of the amount and entered it in his minute book, to be repaid out of the first money due to the society. Then, in readiness for the first meeting of the lodge, he started off at what would have been page one with some notes, we do not know the details, and he went on and copied out the whole of one of these Scottish rituals, complete from beginning to end.

When he finished, he had filled ten pages, and his last twenty-nine words of ritual were the first five lines at the top of page eleven. Now, this was a Scotsman, and I told you he had paid "ffourteen shillings" for that book and the idea of leaving three-quarters of a page empty offended against his native Scottish thrift. So, to save wasting it, underneath the 29 words, he put in a heading "The Same Day" and went straight on with the minutes of the first meeting of the lodge. I hope you can imagine all this, brethren, because I wrote the history of "The Lodge of Haughfoot" the first wholly non-operative Lodge in Scotland, 34 years older than the Grand Lodge of Scotland. The minutes were beautifully kept for sixty-one years and eventually, in 1763, the Lodge was swallowed up by some of the larger surrounding lodges. The minute book went to the great Lodge of Selkirk and it came down from Selkirk to London for me to write the history.

We do not know when it happened but, sometime during those sixty-one years, somebody, perhaps one of the later secretaries of the lodge, must have opened that minute book and caught sight of the opening pages and he must have had a fit! Ritual in a minute book! Out! And the first ten pages have disappeared; they are completely lost. This butcher would have taken page eleven as well but even he did not have the heart to destroy the minutes of the very first meeting of this wonderful lodge. So it was the minutes of the first meeting that saved those twenty-nine golden words at the top of page eleven, and the twenty-nine words are virtually identical with the corresponding portions of the Edinburgh Register House Manuscript and its two sister texts. Those 29 words are a guarantee that the other documents are to be trusted, and this gives us a marvellous starting point for the study of the ritual. Not only do we have the documents which describe the ceremonies; we also have a kind of yardstick, by which we can judge the

quality of each new document as it arrives, and at this point they do begin to arrive.

Now brethren, let me warn you that up to now we have been speaking of Scottish documents. Heaven bless the Scots! They took care of every scrap of paper, and if it were not for them we would have practically no history. Our earliest and finest material is nearly all Scottish. But, when the English documents begin to appear, they seem to fit. They do not only harmonize, they often fill in the gaps in the Scottish texts. So I am not only discussing Scottish ritual and, when it is necessary especially for the early texts, I shall say whether they are English or Scottish.

Within the next few years, we find a number of valuable ritual documents, including some of the highest importance. The first of these is the "Sloane Manuscript", dated c. 1700, an English text, in the British Museum today. It gives various "gripes" which had not appeared in any document before. It gives a new form of the mason's oath which contains the words "without Equivocation or mentall Resarvation." That appears for the very first time in the Sloane Manuscript, and brethren, from this point onwards, every ritual detail I give you, will be a first timer. I shall not repeat the individual details as they reappear in the later texts, nor can I say precisely when a particular practice actually began. I shall simply say that this or that item appears for the first time, giving you the name and date of the document by which it can be proved.

If you are with me on this, you will realize and I beg you to think of it in this way: that you are watching a little plant, a seedling of freemasonry, and every word I utter will be a new shoot, a new leaf, a new flower, a new branch. You will be watching the ritual grow, and if you see it that way, brethren, I shall know I am not wasting my time, because that is the only way to see it.

Now, back to the Sloane Manuscript which also contains the points of fellowship, but the Sloane also gives the missing word that went with the five points, and I am going to ask one of your Past Grand Masters to help me, while I demonstrate it. So, hand to hand and the rest of it, as it was in those days, c. 1700,—foot to foot, knee to knee, heart to heart, ear to ear and the word was "Maha-Byn", half in one ear and half in the other. Watch me brethren (Demonstrate) and that, brethren, is how it was used at its very first appearance. You would say "Maha", if you were testing somebody, and the other boy would have to say "Byn", and if he did not say "Byn" you did not do business with him.

I shall talk about several other versions as they crop up later on, but I must emphasize that here is an English document filling the gap in the three Scottish texts, and this sort of thing happens over and over again.

Now we have another Scottish document, the "Dumfries Manuscript", dated c. 1710. It contains a mass of new material, but I can only mention a few of the items. One of its questions runs: "How were you brought in?" "Shamefully, with a rope about my neck." This is the earliest cable-tow; and a later answer says the rope "is to hang me if I should betray my trust." Dumfries also mentions that the candidate receives the "Royal Secret" kneeling 'upon my left knee'.

Among many interesting Questions and Answers, it lists some of the unusual penalties of those days. "My heart taken out alive, my head cut off, my body buried within ye sea-mark." "Within ye sea-mark" is the earliest version of the "cable's length from the shore." Brethren, there is so much more, even at this early date, but I have to be brief and I shall give you all the important items as we move forward into the next stage.

Meanwhile, this was the situation at the time when the first Grand Lodge was founded in 1717. We only had two degrees in England, one for the entered apprentice and the second was for the 'master or fellow craft'. Dr. Anderson, who compiled the first English Book of Constitutions in 1723, actually described the English second degree as "master or fellow of craft". The Scottish term had already invaded England.

The next big stage in the history of the ritual, is the evolution of the third degree. Actually, we know a great deal about the third degree, but there are some dreadful gaps. We do not know when it started; we do not know why it started, and we cannot be sure who started it! In the light of a lifetime of study, I am going to tell you what we know, and we will try to fill the gaps.

It would have been lovely, of course, if one could stretch out a hand in a very good library and pull out a large minute book and say "Well, there is the earliest third degree that every happened;" but it does not work out that way. The minute books come much later.

The earliest hints of the third degree appear in documents like those that I have been talking about - mainly docu-

ments that have been written out as aide-memoires for the men who owned them. But we have to use exposures as well, exposures printed for profit, or spite and we get some marvellous hints of the third degree long before it actually appears in practice. And so, we start with one of the best, a lovely little text, a single sheet of paper known as the Trinity College, Dublin, Manuscript, dated 1711, found among the papers of a famous Irish doctor and scientist, Sir Thomas Molyneux. This document is headed with a kind of Triple Tau, and underneath it the words "Under no less penalty". This is followed by a set of eleven questions and we know straight away that something is wrong! We already have three perfect sets of fifteen questions, so eleven questions must be either bad memory or bad copying - something is wrong! The questions are perfectly normal, only not enough of them. Then after the eleven questions we would expect the writer to give a description of the whole or part of the ceremony but, instead of that, he gives a kind of catalogue of the freemason's words and signs.

He gives this sign (E.A. demonstrated) for the E.A., with the word B... He gives the sign (S. of F. demonstrated) for the fellowcraftsman, with the word Jacquin. (Spell it) This (S. of F. repeated) not this (Hailing sign - demonstrated): that came fifty years later. And for the master (M.M.) he gives the world's worst description of the five points of fellowship. I am going to demonstrate it, with the help of my good friend on the front row there, and I am going to give you the exact words.

Brethren, the words are amusing; although there is no doubt about what they mean. Here, as I demonstrate, are the exact words, no more and no less than what I say: "Squeeze ye master in ye backbone" (notice brethren, a proper hug!) "Put your knees between his and say 'Matchpin'. That, brethren, is our second version of the word of the third degree. We started with "Mahabyn", and now "Matchpin", a word horribly debased. Let me say now, loud and clear, nobody knows what the correct word is. It was probably Hebrew originally, but all the early versions are debased. We might work backwards, translating from the English, but we cannot be certain that our English words are correct. So, here in the Trinity College, Dublin, Manuscript, we have, for the very first time, a document which has separate secrets for three separate degrees; the Enterprntice, the fellowcraftsman and the master. It is not proof of three degrees in practice, but it does show that somebody was playing with this idea in 1711.

The next piece of evidence on this theme comes from the first printed exposure, printed and published for entertainment or for spite, in a London newspaper, "The Flying Post". The text is known as a "Mason's Examination". By this time, 1723, the questions had multiplied enormously. It was quite a long catechism and it contained several pieces of rhyme, all interesting, but only one of particular importance to my present purpose and here it is:

"An enter'd Mason I haue been,
Boaz and Jachin I have seen;
A Fellow I was sworn most rare,
And know the Ashler, Diamond, and Square:
I know the Master's Part full well,
As honest Maughbin will you tell".

Notice, brethren, there are still two pillars for the EA, and once again somebody is dividing the masonic secrets into three parts for three different categories of masons. The idea of three degrees is in the air. We are still looking for minutes but they have not come yet.

Next, we have another priceless document, dated 1726, the Graham Manuscript. In the course of one lengthy answer, the candidate refers to "those that have obtained a bible Voice by being entered, passed, raised and Conformed".... (Nobody knows what Conformed means in this context) "Entered, passed, raised and conformed by three several lodges." "Entered, passed and raised" is clear enough. "Three several lodges" means three separate degrees, three separate ceremonies. There is no doubt at all that this is a reference to three degrees being practiced. But we still want minutes and we have not got them. And I am very sorry to tell you, that the earliest minutes we have recording a third degree, fascinating and interesting as they are, refer to a ceremony that never happened in a lodge at all; it took place in the confines of a London Musical Society. It is a lovely story and that is what you are going to get now.

In December 1724 there was a nice little lodge meeting at the Queen's Head Tavern, in Hollis Street, in the Strand, about three hundred yards from our present Freemasons' Hall. Nice people; the best of London's musical, architectural and cultural society were members of this lodge. On the particular night in which I am interested, His Grace, the Duke of Richmond was Master of the lodge. I should add that His Grace, the Duke of Richmond was also Grand Master at that time, and you might call him "nice people". It is true that he was the descendant of a royal illegitimate,

but nowadays even royal illegitimates are counted as nice people. A couple of months later, seven of the members of this lodge and one brother they had borrowed from another lodge decided that they wanted to found a musical and architectural society.

They gave themselves a Latin title a mile long—"Philo Musicae et Architecturae Societas Apollini" — which I translate, "The Apollonian Society for the Lovers of Music and Architecture" and they drew up a rule book which is beautiful beyond words. Every word of it written by hand. It looks as though the most magnificent printer had printed and decorated it.

Now these people were very keen on their Masonry and for their musical society they drew up an unusual code of rules. For example, one rule was that every one of the founders was to have his own coat-of-arms emblazoned in full colour in the opening pages of the minute book. How many lodges do you know, where every founder has his own coat-of-arms? This gives you an idea of the kind of boys they were. They loved their Masonry and they made another rule, that anybody could come along to their architectural lectures or to their musical evenings - the finest conductors were members of the society - anybody could come, but if he was not a Mason, he had to be made a Mason before they would let him in; and because they were so keen about the Masonic status of their members, they kept Masonic biographical notes of each member as he joined. It is from these notes that we are able to see what actually happened. I could talk about them all night, but for our present purposes, we need only follow the career of one of their members, Charles Cotton.

In the records of the musical society we read that on December 22, 1724 "Mr. Charles Cotton, Esq. (I am quoting word for word from the records) was made a Mason by the said Grand Master", i.e. His Grace, the Duke of Richmond," in the Lodge at the Queen's Head. "It could not be more regular than that. Then, on February 1725 " - before we founded this Society, a Lodge was held.... in Order to Pass Charles Cotton Esq.", and because it was on the day this society was founded, the Musical Society, that is, we cannot be entirely sure whether he was passed fellowcraft in the lodge, or in the Musical Society. We go on for another three months and "On May 12, 1725, Bro. Charles Cotton Esqr. and Bro. Papillon Ball were regularly passed Masters." Those are the exact words. Now we have the date of Cotton's initiation, his passing and his raising; there is no doubt that he received three degrees. But "regularly passed Masters"—No! It could not have been more irregular! This was a Musical Society—not a lodge! But I told you they were nice people, and they had some very distinguished visitors. First, the Senior Grand Warden came to see them. Then the Junior Grand Warden. And then, they got a nasty letter from the Grand Secretary and, in 1727, the society disappeared. Nothing now remains except their minute book in the British Museum. If you ever go to London and go to Freemasons' Hall you will see a marvelous facsimile of that book. It is worth the journey to London just to see it. And that is the record of the earliest third degree. I wish we could produce a more respectable first-timer, but that was the earliest.

I must tell you, brethren, that Gould, the great Masonic historian believed, all his life, that this was the earliest third degree of which there was any record at all. But just before he died he wrote a brilliant article in the Transactions of the Quatuor Coronati Lodge, and he changed his mind. He said, "No, the minutes are open to wide interpretation, and we ought not to accept this as a record of the third degree." Frankly, I do not believe that he proved his case, and on this one point I dare to quarrel with Gould. Watch me carefully, brethren, because I stand a chance of being struck down at this moment. Nobody argues with Gould! But I dispute this because, within ten months of this date, we have incontrovertible evidence of the third degree in practice. As you might expect, bless them, it comes from Scotland.

Lodge Dumbarton Kilwinning, now No. 18 on the register of the Grand Lodge of Scotland, was founded in January 1726. At the foundation meeting there was the Master, with seven master masons, six fellowcrafts and three entered apprentices; some of them were operative masons, some non-operative. Two months later, in March, 1726. we have this minute:

"Gabrael Porterfield who appeared in the January meeting as a Fellow Craft was unanimously admitted and received a Master of the Fraternity and renewed his oath and gave in his entry money".

Now, notice brethren, here was a Scotsman, who started in January as a fellowcraft, a founding fellowcraft of a new Lodge. Then he came along in March, and he renewed his oath, which means he took another ceremony. And he gave in his entry money, which means he paid for it. And brethren, if a Scotsman paid for it you bet your life he got it! There is no doubt about that. And there is the earliest 100% gilt-edged record of a third degree.

Two years later, in December 1728, another new Lodge, Greenock Kilwinning, at its very first meeting, prescribed separate fees for entering, passing, and raising.

From then on we have ample evidence of the three degrees in practice and then in 1730 we have the earliest printed exposure which claimed to describe all three degrees, "Masonry Dissected", published by Samuel Prichard in 1730. It was the most valuable ritual work that had appeared until that time, all in the form of question and answer (apart from a brief introduction) and it had enormous influence in the stabilization of our English ritual.

Its "Enter'd Prentice's Degree" - by this time ninety-two questions - gave two pillar words to the EA, and the first of them was 'lettered'. Prichard managed to squeeze a lot of floor-work into his questions and answers. Here is one question for the candidate: "How did he make you a mason?" Listen to his answer:

"With my bare-banded Knee and Body within the Square, the Com-*pass* extended to my naked Left Breast, my naked Right Hand on the Holy Bible: there I took the Obligation (or Oath) of a Mason "

All that information in one answer! And the next question was, "Can you repeat that obligation?" with the answer, "I'll do my endeavor." and Prichard followed this with a magnificent obligation which contained three sets of penalties, (throat cut, heart torn out, body severed and ashes burned and scattered to the winds of heaven.) This was their first appearance all together and they were not separated in English documents until 1760.

Prichard's 'Fellow-Craft's Degree' was very short, only 33 questions and answers, and it gave J.... alone to the F.C., (not lettered) but now the second degree had a lot of new material relating to the pillars, the middle chamber, the winding stairs, and a long recitation on the letter G, which began with the meaning 'Geometry' and ending denoting "The Grand Architect and Contriver of the Universe".

Prichard's 'Master's Degree or Master's Part' was made up of thirty questions with some very long answers, containing the earliest version of the Hiram legend, literally the whole story as it ran in those days, including the murder, the discovery, 'the Slip', the raising on the F.P.O.F., and a new word, "M ".*

Before I go any further, I must go back to the Graham Manuscript 1726, which I mentioned earlier. At the end of its catechism, instead of describing a ceremony, the writer gives a collection of legends about Biblical characters, each story with a kind of Masonic twist in its tail. One of them is about three sons who went to their father's grave 'to find... the vertuable secret which this famous preacher had'. They opened up the grave, and found the body 'almost consumed away'. Eventually, they raised it on the five points of fellowship and one of the sons said 'Here is yet marrow in this bone.'

This story, in 1726, is the earliest raising within a Masonic context, but my reason for repeating the story, here, is that the gentleman in the grave was not Hiram, it was old father Noah. This story was written a full 4 years before the Hiram legend made its appearance and it shows that our Hiram legend did not come into the ritual all ready-made; it was the result of at least 2 or 3 separate streams of legend.

But the third degree was not a new invention. It arose from a division of the original first degree into two parts, so that the original second degree with its F.P.O.F. and a word moved up into third place, both the second and third acquiring additional materials during the period of change. That was sometime between 1711 and 1725, but whether it started in England, Scotland, or Ireland is a mystery; we simply do not know.

Back now to Samuel Prichard and his *Masonry Dissected*. The book created a sensation; it sold three editions and one pirated edition in eleven days. It swept all other exposures off the market. For the next thirty years Prichard was being reprinted over and over again and nothing else could stand a chance; there was nothing fit to touch it. We lose something by this, because we have no records of any ritual developments in England during the next 30 years - a great 30-year gap. Only one new item appeared in all that time, the "Charge to the Initiate" a miniature of our modern version, in beautiful 18th century English. It was published in 1735, but we do not know who wrote it. For fresh information on the growth of the ritual, we have to go across the Channel, into France.

The English planted freemasonry in France in 1725, and it became an elegant pastime for the nobility and gentry.

The Duke of so-and-so would hold a lodge in *The form, now in common use, ending " ah".

his house, where he was Master for ever and ever, and any time he invited a few friends round, they would open a lodge, and he would make a few more masons. That was how it began, and it took about ten or twelve years before Masonry began to seep down, through to the lower levels. By the time lodges were beginning to meet in restaurants

and taverns, around 1736, things were becoming difficult in France and it was feared that the lodges were being used for plots and conspiracies against the government.

At Paris, in particular, precautions were taken. An edict was issued by Rene Herault, Lieutenant-General of Police, that tavern-keepers and restaurant-keepers were not to give accommodation to Masonic lodges at all, under penalty of being closed up for six months and a fine of 300 livres. We have two records, both in 1736-37, of well-known restaurants that were closed down, for that reason, by the Police. It did not work, and the reason was very simple. Masonry had started in private houses. The moment that the officials put the screw on the meetings in taverns and restaurants, it went back into private houses again; it went underground so-to-speak, and the Police were left helpless.

Eventually, Herault decided that he could do much more damage to the craft if he could make it a laughing-stock. If he could make it look ridiculous, he was sure he could put them out of business for all time, and he decided to try. He got in touch with one of his girl-friends, a certain Madame Carton. Now, brethren, I know what I am going to tell you sounds like our English "News of the World", but I am giving you recorded history, and quite important history at that. So, laugh with me, because it is a good story! He got in touch with Madame Carton, who is always described as a dancer at the Paris opera. The plain fact is that she followed a much older profession. The best description that gives an idea of her status and her qualities, is that she slept in the best beds in Europe. She had a very special clientele. Now this was no youngster; she was fifty-five years old at that time and she had a daughter who was also in the same interesting line of business. And I have to be very careful what I say, because it was believed that one of our own Grand Masters was entangled with either or both of them. All this was in the newspapers of those days.

Anyway, Herault got in touch with Madame Carton and asked her to obtain a copy of the Masonic ritual from one of her clients. He intended to publish it, and by making the Masons look ridiculous he was going to put them out of business. Well! She did, and he did. In other words, she got her copy of the ritual and passed it on to him and he immediately published it in a salacious French newspaper. Within a month, it was translated in three London newspapers. But, if this publication had any effect at all, it was purely momentary. The title of this pamphlet was "Reception d'un FreyMacon" (The Reception of a Freemason)—and its contents are extremely interesting.

It was written in narrative form, including many items that had not appeared in our English texts. It described the blindfolded candidate, locked up for an hour in total darkness, to put him in the right frame of mind for the ceremony. It describes the knocks on the door, the perambulations round the lodge and the resin flares. It was customary in the French lodges in those days to have a pan of live coals just inside the door of the lodge and at the moment the candidate was brought in, they would sprinkle powdered resin on the live coal, to make an enormous flare, which would frighten the wits out of the candidate, even if he was blindfolded. (In many cases they did not blindfold them until they came to the obligation). Then we get the posture for the obligation with three lots of penalties, and details of Aprons and Gloves. This is followed by the signs, tokens and words relating to two pillar names, all told as part of a single ceremony. All this is sadly mixed-up, and as we read it, we suddenly realize that the gentleman who is dictating it had his mind on much more worldly matters. So brethren, this was the earliest exposure from France, not very good, but it was the first of a really wonderful stream of documents. As before, I shall only discuss the important ones.

My next, is "Le Secret des FrancsMacon", (The Secret of a Freemason) 1742, published by the Abbe Perau, who was Prior at the Sorbonne, the University of Paris. A beautiful first degree, all in narrative form, and every word in favour of the Craft. His words for the EA and FC were in reverse order (and this became common practice in Europe) but he said practically nothing about the second degree. He describes the Masonic drinking and toasting at great length, with a marvelous description of "Masonic Fire". He mentioned that the Master's degree was "a great ceremonial lamentation over the death of Hiram". but he knew nothing about the third degree and said that master masons get only a new sign and that was all.

Our next work is 'Le Catechisme des Francs-Macon' (The Freemasons' Catechism) published in 1744, by Louis Travenol, a famous French journalist. He dedicates his book 'To the Fair Sex', which he adores, saying that he is deliberately publishing this exposure for their benefit, because the Masons have excluded them, and his tone is mildly anti-Masonic. He continues with a note 'To the Reader', criticizing several items in Perau's work, but agreeing that 'Le Secret' is generally correct. For that reason (and Perau was hopelessly ignorant of the third degree) he confines his exposure to the M.M. degree. But that is followed by a catechism which is a composite for all three degrees, undivided, though it is easy to see which questions belong to the Master Mason.

Le Catechisme also contains two excellent engravings of the Tracing Boards, or Floor-drawings, one called 'Plan of the Lodge for the Apprentice-Fellow' combined, and the other for 'The Master's Lodge'.

Travenol begins his third degree with 'The History of Adoniram, Architect of the Temple of Solomon'. The French texts usually say Adoniram instead of Hiram, and the story is a splendid version of the Hiram legend. In the best French versions, the Master's word (Jehova) was not lost; the nine Masters who were sent by Solomon to search for him, decided to adopt a substitute word (M....)* out of fear that the three assassins had compelled Adoniram to divulge it.

This is followed by a separate chapter which begins with the layout of a Master's Lodge, a description of the 'Floor-drawing', and the ceremony of opening a Master's Lodge, which includes a curious 'Master's sign' that begins with a hand at the side of the forehead (demonstrate) and ends with the thumb in the pit of the stomach. And now, brethren, we get a magnificent description of the floor work of the third degree, the whole ceremony, so beautifully described and in such fine detail, that any Preceptor could reconstruct it from beginning to end - and every word of this whole chapter is new material that had never appeared before.

Of course there are a number of items that differ from the practices we know, but now you can see why I am excited about these French documents. They give marvelous details, at a time when we have no corresponding material in England. But before I leave Le Catechisme, I must say a few words about its picture of the third degree Tracing Board or Floor-drawing which contains, as its central theme, a coffin design, surrounded by tear drops, the tears which our ancient brethren shed over the death of our Master Adoniram.

On the coffin is a sprig of acacia and the word 'JEHOVA', "ancien mot du Maitre", (the former word of a master), but in the French degree it was not lost. It was the 'Ineffable Name', the unpronounceable Name, and in this version, the very first at that time, it gives the word "Jehova" on the coffin. The diagram, in dots, shows how three zig-zag steps are to be made by the candidate in advancing from West to East, and many other interesting details too numerous to mention.

The catechism, which is the last main item in the book, is based (like all the French catechisms) directly on Prichard's "Masonry Dissected", but it contains a number of symbolic expansions and explanations, the result of speculative influence.

* The form, now in Common use, "...ac".

And so we come to the last of the French exposures that I must deal with today "L'Ordre des Francs-Macons Trahi" (The Order of Freemasons Betrayed) published in 1745 by an anonymous writer, a thief! There was no law of copyright in those days and this man knew a good thing when he saw it. He took the best material he could find, collected it into one book, and added a few notes of his own. So, he stole Perau's book, 102 pages, the lot, and printed it as his own first degree. He said very little about the second degree (the second degree was always a bit of an orphan). He stole Travenol's lovely third degree and added a few notes to that, but nothing important. But in the Catechism, the questions and answers, he did add a few important questions; I shall deal with those in a moment.

Of his own material, there is not very much; chapters on the Masonic Cipher, on the Signs, Grips and Words, and on Masonic customs. He also included two improved designs of the Floor-drawings and two charming engravings illustrating the first and third degrees in progress. His catechism followed Travenol's version very closely; he did add four questions and answers (seemingly a minor contribution) but they are of high importance in our study of the ritual:

Q. When a Mason finds himself in danger, what must he say and do to call the brethren to his aid ?

A. He must put his joined hands to his forehead, the fingers inter-laced, and say 'Help, ye Children (orSons) of the Widow.'

Brethren, I do not know if the 'interlaced fingers' are used in the U.S.A. or Canada; I will only say that they are well known in several European jurisdictions, and the 'Sons of the Widow' appear in most versions of the Hiram legend.

Q. What is the Password of an Apprentice? Ans: T....

Q. That of a Fellow? Ans: S.....

Q. And that of a Master? Ans: G.....

This was the first appearance of Passwords in print, but the author added an explanatory note:

These three Passwords are scarcely used except in France and at Frankfurt on Main. They are in the nature of Watch words, introduced as a surer safeguard (when dealing) with brethren whom they do not know. Passwords had never been heard of before this date, 1745, and they appear for the first time, in France. You will have noticed, Brethren, that two of them appear to be in the wrong order, and, because of the 30-year gap, we do not know whether they were being used in England at that time or if they were a French invention. On this puzzle we have a curious piece of indirect evidence, and I must digress for a moment.

In the year 1730, the Grand Lodge of England was greatly troubled by the exposures that were being published, especially Prichard's *Masonry Dissected*, which was officially condemned in Grand Lodge, and, as a precautionary measure, Grand Lodge reversed the words of the first two degrees around that time. The reversal led to a great deal of trouble later on, but they remained in reverse order until 1809. You will have noticed, brethren, that each of the French exposures I have quoted hitherto, gave the words of those two degrees in reverse order and now, when the passwords first make their appearance, in France, they also appear in reverse order. Knowing how regularly France had adopted - and improved - on English ritual practices, there seems to be a strong probability that the Passwords were already in use in England (perhaps in reverse order), but we have not got a single English document to support that theory.

So brethren, in 1745, we have the ritual fully developed. All the principal elements are there, and when the English exposures began to appear again from 1760 onwards, the best of the French material had already been embodied in our English practice. But it was still very crude and a great deal of polishing needed to be done.

The polishing began in 1769 by three writers: Wellins Calcutt and William Hutchinson, in 1769, and William Preston in 1772, but Preston towered over the others. He was the great expounder of Freemasonry and its symbolism, a born teacher, constantly writing and improving on his work. Around 1800, the ritual and the Lectures (which were the original catechisms, now expanded and explained in beautiful detail) were all at their shining best. And then with typical English carelessness, we spoil it.

You may know, brethren that from 1751 up to 1813, we had two rival Grand Lodges in England (the original, founded in 1717, and the rival Grand Lodge, known as the 'Antients', founded in 1751) and they hated each other with truly Masonic zeal. Their differences were mainly in minor matters of ritual and in their views on Installation and the Royal Arch. The bitterness continued until 1809 when the first steps were taken towards a reconciliation and a much-desired union of the rivals.

In 1809, the original Grand Lodge, the 'Moderns', restored the reversed words to their original places, and the Lodge of Promulgation was formed to get the ritual and bring it to a form that would be satisfactory to both sides. That had to be done, or we would still have had two Grand Lodges to this day! They did an excellent job, but a great deal of material was discarded and it is fair to say that they threw away the baby with the bath-water. The Beehive, the Hour-glass, the Scythe, the Pot of Incense etc., which were in our Tracing Boards in the early 19th century have disappeared. We have to be thankful indeed for the splendid material they left behind.

I must add a note here for Brethren in the U.S.A. You will realize that until the changes which I have just described, I have been talking about your ritual as well as ours in England. After the War of Independence the States rapidly began to set up their own Grand Lodges, but your ritual, mainly of English origin - whether Antients or Moderns - was still basically English. Your big changes began in and around 1796, when Thomas Smith Webb, of Albany, N.Y., teamed up with an English Mason, John Hanmer, who was well versed in Preston's Lecture system.

In 1797 Webb published his "*Freemason's Monitor or Illustrations of Masonry*", largely based on Preston's "*Illustrations*". Webb's "*Monitor*" adapted from our ritual when, as I said, it was at its shining best, became so popular, that the American Grand Lodges, mainly in the Eastern states at that time, did everything they could to preserve it in its original form; eventually by the appointment of Grand Lecturers, whose duty it was (and is) to ensure that the officially adopted forms remain unchanged.

I cannot go into details now, but from the Rituals and Monitors I have studied and the Ceremonies and Demonstrations I have seen, there is no doubt that your ritual is much fuller than ours, giving the candidate much more explanation, interpretation, and symbolism, than we normally give in England.

In effect, because of the changes we made in our work between 1809 and 1813, it is fair to say that in many respects your ritual is older than ours and better than ours.

