

Unity Lodge #58, A.F. & A.M. Thorndike, Maine



<<First Name>> <<Last Name>>
<<Address 1>>
<<Address 2>>
<<Town>> <<State>> <<Zip>>

June 12, 2018

Greetings Brother:

<<Raised this month wording>>

Coming events:

June 23, Central Lodge Annual Golf Outing, 8:00 AM, Albion, FMI willr@bbprecise.com or 453-8118

June 20, Stated Communication, Unity Lodge. 6:30 Potluck Supper, 7:30 Meeting. The lodge will probably not have stated meetings in July and August but should have sessions to work on the building.

June 25, EA degree, Waterville Lodge, 6:30 Supper, 7:30 Meeting.

June 27 Masters and Wardens meeting at Waterville, a drawing will be held to determine which lodge has the Traveling Gavel next. 6:30 P.M.

June 28, possible Strawberry Festival at Unity Lodge, no details decided.

June 30 Seabasticook Lodge Golf outing.

Seabasticook Lodge in Clinton has public breakfasts the 1st and 3rd Sundays 7-10 am.

Please notify the secretary if your address changes..

Thank you to those who have paid their dues.

*There's a man, walking down the street at 1 in the morning and he's very drunk. A policeman stops him and asks: Where are you going in that condition?
Man: I'll'm on mmyy waayyy to a lecttturre on FFreemmassonnrrry. Offi-
cer: Where can you possibly get a lecture on Freemasonry at this time of night?
Man: Frromm mmyy wifffe, wwhenn I gget homme!*

Stated meeting are on the third Wednesday of the month at 7:30 with a 6:30 supper
Bruce Hutchins, Secretary, 1053 Halldale Rd, Montville ME 04941. tel/fax 382-6226, email bruce@hutchinsbrothers.com
District Calendar <http://east.our.calendars.net/glme/glmedist12>
<http://unitylodge.hutchinsbrothers.com/>

The Masonic Ritual in the United States:
History vs. Tradition

By Bro. A.L. Kress, Pennsylvania

<http://www.masonicdictionary.com/american.html>

TRADITION OF THE WEBB-PRESTON LECTURES

Part 3

THE PRESTON LECTURES ARE EXAMINED

The Preston Lectures have been widely written of, highly praised, and withal never understood in this country. I am not now prepared to say how much originality and invention, if any, Preston displayed. Unless it should be eventually found that he himself was responsible for the arrangement of the ritual of the “Moderns”, we may question if his influence on the ritual has not been over-exaggerated. Our English brethren maintain a studied indifference to any attempt to “exhume” the Preston Lectures. I believe the last time a Preston Lecture was delivered in accordance with the bequest in his will was in 1857. However, the fund of 300 pounds, bequeathed by Preston for this purpose, is presumed to have mysteriously “disappeared”. Certainly all this is quite strange if he were, in the words of Mackey, “the founder of a system of lectures which still retain their influence.” No one, in recent times, seems to know just what the Preston Lectures actually were.

Preston is said to have been made a Mason in 1762 in a Lodge of “Antients”, which later went over to the “Moderns”. He seems to have early interested himself in the ritual and by 1774 had so far perfected his lectures that he held an institute for their general dissemination in London. In 1772 he published the first edition of his Illustrations, which went through many editions. In this work he outlined briefly his system of lectures and described his division of them into sections. In 1787 he organized the “Grand Chapter of Harodim”, which met “at Freemasons’ tavern on the third Monday of January, February, March, April, October, November and December.” This was the mechanism through which he disseminated his lectures. It is best described in his own words:

“Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod, to a certain number of skilful companions in each class, who are denominated SECTIONISTS: and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod, and General Director, among certain private companions of the chapter, who are denominated CLAUSEHOLDERS. Such companions as by assiduity become possessed of all sections in the lecture are called LECTURERS: and out of these the General Director is chosen.” (5)

From this explanation, Preston’s purpose in dividing the lectures into sections and clauses is at once self-evident. As I said above, it was to facilitate memorization and these divisions are wholly arbitrary.

The Preston Lectures, we must remember, are a version of the “Moderns” Ritual. He divided the first lecture into six sections, the second into four, and third into twelve. Taking the first lecture for comparison (as I have done throughout) there were:

- 5 clauses in the first section.
- 5 clauses in the second section.
- 5 clauses in the third section.
- 5 clauses in the fourth section.
- 5 clauses in the fifth section.
- 5 clauses in the sixth section.

As a typical example of a clause, I reproduce here the questions in the fourth clause of the first section of the first lecture, as nearly as I can reconstruct them:

Whence came you principally?	Through what medium?
What recommendation do you bring?	What was the second grand natural object you viewed?
What other recommendation?	Through what medium?
What is the purpose of your visit?	What was the third grand natural object you viewed?
How do you hope to accomplish that?	Through what medium?
What was the first grand natural object you viewed?	

It is hardly necessary for me to say that there is nothing in the Webb Lectures even remotely resembling this.

In 1797 Webb published the first edition of his Freemason's Monitor, while he was at Albany, In his Foreword, he said:

“The observations upon the first three degrees, are principally taken from Preston's Illustrations of Masonry, with some necessary alterations, Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the present mode of working, they are arranged in this work according to general practice.”

In the 1802 edition he changed the words “present mode of working” to “mode of working in America.”

Now Webb meant just what he said there. Preston's arrangement by sections was not “agreeable to the mode of working in America,” because Webb referred to the ritual of the “Antients” while Preston referred to the ritual of the “Moderns”. Webb found three clear-cut logical sections in the First Degree, for example, so why try to make six out of them? Here lies the difficulty. Webb copied most of his matter in the three degrees from Preston, but they each were referring to something entirely different. This even led to criticism, sixty years ago, that the Webb Monitor did not fit the Webb Lectures. Personally, I doubt that Webb ever even knew the Preston Lectures.

I have sought to establish that:

The Webb Lectures have their exact counterpart in the ritual of the Antients, evidence of which exists as early as 1760, or before Preston was even made a Mason.

Webb never rearranged the Preston Lectures.

The Webb Lectures do not even remotely resemble the Preston Lectures.

The tradition arose about 1858, and has no basis of fact.

The term “Webb-Preston Lectures” is erroneous, misleading, and should be abandoned.

Just what Webb's contributions were, together with a citation of all the documentary evidence, is a subject, which it may be my pleasure to discuss at some later date.

End of article

MAN-MAKING

By Edwin Markham

We are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuckled goes?
In vain we build the work unless
The builder also grows.