

THE ORIGINS OF
THE TENNESSEE CRAFTSMAN, 1772 -1866

By

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At the Annual Communication of the Grand Lodge of Tennessee in 1915, a committee was appointed to investigate and report on how to ensure a better rendition of the adopted ritual. This committee, headed by Chattanooga Archibald N. Sloan, PGM, reported to the Grand Lodge at its Annual Communication in 1916 that the "present text book is not adapted for easy reference and use." The committee urged a "pocket monitor" be printed by the Board of Custodians to contain "only lectures and such other part of the present approved work as may properly be put in printed form."¹ This was the first step towards creating the written ritual Tennesseans have used for the last seven decades, but it was only the latest step in a "rough and rugged road" of written Masonic ritual which has stretched for 175 years.

No one can positively identify the origins of Masonic ritual. Historically, no written record predates the late 14th Century.² The bits and pieces of actual ritual which have survived in written form all seem to originate in the early 18th Century, shortly after the organization of the Premier Grand Lodge in London in 1717.³ Excepting for the old charges,⁴ none of these written renditions were officially approved rituals; most were pirated "exposés"⁵ written by persons who were either former Masons or who had heard enough that they tried to capitalize on the public's interest in Masonry.⁶

HISTORICAL ORIGINS

Preston's Illustrations of Masonry

The first officially approved written Masonic ritual was prepared by William Preston, then the assistant to the Grand Secretary of the Premier Grand Lodge of England.⁷ On May 21, 1772, he arranged a Gala at which he demonstrated the First Degree⁸ in the presence of the Grand Master and the other elected Grand Lodge officers.⁹ Preston arranged his work into parts so that several different persons could learn these parts and thus participate in the conferral of a degree. He also initiated schools of instructions¹⁰ so that interested Masons could learn his work.¹¹

The gala was an unqualified success and although his lectures were, as lectures are today, improper to be published, he did publish the commentaries and other articles on Freemasonry and called his book, *Illustrations of Masonry*. By 1774, he had completed his work on the Second and Third Degrees and began to sell them in a series of pamphlets under the title, "Private Lectures on Masonry by William Preston."

In 1775, he published the second edition of *Illustrations of Masonry*, under the sanction of the Grand Master of the Premier Grand Lodge. This edition contained the commentaries and explanatories on all three degrees. It was republished several times during and after his death, with various Masonic scholars adding their thoughts once Preston passed to the Celestial Lodge. In 1796, he published his 9th edition. This edition was used by Thomas Smith Webb to create his *Freemason's Monitor*, the first American-published Masonic ritual.

WEBB'S FREEMASON'S MONITOR

In 1797, Thomas Smith Webb of Albany, New York, used Preston's *Illustrations* to create an American ritual known as *The Freemason's Monitor; or Illustrations of Masonry*, 1797. Webb has been called the "Father of the York Rite."¹² Webb was born in 1771 and died in 1819. He moved to Albany in 1792, where he met an English Freemason named John Hanmer, who was familiar with the Prestonian system. Webb promptly began to condense and rearrange Preston's work for use in America. He moved to Rhode Island in 1801 and was elected Grand Master in 1813-15. He also served as Grand Master of the Grand Encampment of Knights Templar of Rhode Island in 1805. Webb has been called "the ablest Masonic ritualist of his day." His *Freemason's Monitor* was republished in 1802, with additional material including the ritual for the Order of High Priesthood and was republished for many years after his death by various authors, including Rob Morris, who published an edition of Webb's *Freemason's Monitor* in 1869.¹³ One of Webb's most eager pupils was Jeremy Ladd Cross.

CROSS' TRUE MASONIC CHART

The second important American Masonic ritual was published by Jeremy Ladd Cross in 1819. Cross met Webb in 1816 and studied under the former. Following Webb's death, Cross became his most famous successor.¹⁴ It is said that Cross' success stemmed from his amazing photographic memory, which permitted him to give letter-perfect exemplifications of the ritual as he traveled about the United States.¹⁵ This, coupled with his zeal and the publication, upon the death of Webb, of his own book based on Webb, guaranteed Cross' fame throughout Masonic posterity.¹⁶

The complete title for Cross' work is *The True Masonic Chart or Hieroglyphic Monitor*. Because of a business association with an engraver named Doolittle, Cross' *Chart* was published with over 40 beautiful engravings, the first ever seen in a Masonic publication. Many of the engravings in our Craftsman are almost identical to those Cross first used 160 years ago. Cross published 16 editions and again, after his death, many authors of less note republished his work with their own comments.

Cross freely acknowledged Webb and Preston, as Webb had acknowledged Preston before him. Cross wrote that his work was designed to eliminate diversity in the ritual, although it was the "improper classification of the emblems" and not the mere occasional misuse of a word or phrase which bothered him.¹⁷ Like Webb before him, Cross included more than the Three Degrees in his True Masonic Chart.

He included the Royal and Select Masters Degrees and the Capitular Degrees. Cross died in 1861, after serving as Grand Lecturer

for several Grand Lodges. Cross also served for a year as head of one of the many schismatic Scottish Rite bodies which sprang up in the mid-19th Century.

MASONIC RITUAL IN TENNESSEE:

Early Problems with the Ritual

The Organizational Meeting for the Grand Lodge of Tennessee was held on December 27, 1813. At that meeting, the twelve Masons present adopted a Constitution, wherein the Grand Master is directed to "see that no innovation be committed" in the Work.¹⁸ He is permitted to appoint a "skillful and confidential brother" to assist him in this endeavor. The Grand Lodge was empowered "to establish a uniform mode of working in all the Lodges within this State."¹⁹

Although in retrospect, these provisions of the first Constitution proposed for our Grand Lodge seem appropriate enough, a question arises as to why they were necessary at all. Had "innovation" already reared its ugly head under the Grand Lodge of North Carolina and Tennessee? Why was it necessary to "establish" a "uniform mode of working", unless Masonic degree work had now somehow become "un-uniform"? Had Masonic ritual already become buried under such "multiplied additions of ritualists"²⁰ that it was in danger of losing its true meaning?

At the second meeting of our Grand Lodge, on April 4, 1814, Wilkins Tannehill served as Senior Grand Warden pro tempore. John Hall, sitting in the Chair, ". . . proceeded to lecture on the First and Second Degrees of Masonry . . ."²¹ The following day, Thomas

Claiborne, our first Grand Master, proceeded to lecture on the Third Degree. Thus began in our state a custom of lecturing upon the degrees during the various Communications of the Grand Lodge, so that those present might see the work, hopefully remember it, and take it home to their Lodges.

EARLY EFFORTS AT UNIFORMITY

Tennessee had no approved Masonic text to assist its Lodges when it first organized its own Grand Lodge. This was not unique to our jurisdiction. But on January 5, 1818, Bro. Moses Norvell, the Grand Secretary, moved: that a committee... be appointed to examine a Masonic work, which, it is understood, has been compiled by Brother Wilkins Tannehill, present Grand Master, and report to the next meeting of this Grand Lodge their opinion as to the merit of the work, and the propriety of its publication.

The motion passed.²² This writing, called the "Masonic Repository", was approved for use by our Grand Lodge on April 6, 1818.²³ For whatever reason, Tannehill's *Masonic Repository* apparently was either of questionable use or else was considered as only one of many tools available for learning the ritual, for at the very next meeting of the Grand Lodge, on July 6, 1818, the Grand Lodge heard a lecture on the Three Degrees by a Rev. S. Streeter, described as a "visiting brother"²⁴ after which, the Grand Lodge voted, that it be recommended to the subordinate Lodges under the jurisdiction of this Lodge, to acquire, as far as practicable, the lectures given by Brother Streeter on these Degrees, and work accordingly.

THE DEBATE OVER UNIFORMITY

There is some question as to what the phrase "lectures" means. Did it mean the catechetical, as the phrase meant to Preston? If that were so, why would our Grand Lodge want to circulate a printed copy of the catechetical? On the other hand, if it meant the forms and manner of conferring the degrees, together with a suggested explanatory or stereoptical, then how could one man have properly displayed this before the Grand Lodge? He would have needed a large cast to support him.

Often, to understand the meaning of a word, it is valuable to look to the meaning of that word at the time it was used. Mitchell, who wrote in 1858, states: "Each degree is furnished with a traditional sketch, explanatory of the ritual and the objects of Masonry, which is called a lecture."²⁵ Mackey, who wrote in 1874, states: "To each of the Degrees of Symbolic Masonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the Degrees are contained."²⁶ Coil, writing in 1960, states: "... these interchanges of questions and answers served the dual function of lecture to the candidate and also as a test or mode of recognition. They are, of course, represented in modern rituals by what is called the Candidate' Lectures which are in the same catechetical form."²⁷ A committee of our Grand Lodge reporting in 1822 used the phrase, "... that the lectures appertaining to each Degree be recited in the presence of the members ..." Later in that same session of the Grand Lodge, it is reported that one of the brethren " gave a practical exemplification of the ceremonies ..." of the degrees, rather than a "lecture" as presented by Rev. Streeter.²⁸ Whatever Streeter, Hall, Claiborne, and those

others did when they "lectured" on the Three Degrees, we will probably never know. But it soon became obvious that their "lectures" were not enough to ensure the purity of the Work.

By October 6, 1818, the Grand Lodge was considering whether to appoint "Grand Visitors" to visit the subordinate lodges and "lecture on the several Degrees in Masonry, and regulate the mode of working; by which greater uniformity and system may be produced." This suggestion was tabled to the following meeting, where it was never brought up for discussion. Once again, the meaning of this motion, which was surely prompted by some concern over the status of the Work, is clouded in history. Just what the proposer meant is uncertain, but given the definitions quoted above it is doubtful that uniformity in the mere words of the degree conferrals was what was intended.

Regardless of whether the concern was over the proper use of symbols, as suggested by Cross, or over the exactness of the words used in conferring degrees, it is evident that critical variances then existed in the Tennessee ritual. These irregularities did not merely arise from laziness or ignorance.²⁹

Thus for the first time on the floor of our Grand Lodge, it was openly acknowledged that various degree systems were being used to educate the new Tennessee Mason. The Grand Lodge, having charge to "establish a uniform mode of working," could not succeed in this endeavor so long as divergent methods of degree conferral were used by the lodges under its control. This "confusion in the Temple" must not have been unique to Tennessee, because on March 9, 1822, a group of Masons, which included John Marshall and Henry Clay, met in Washington, DC, to discuss the prospect for a General Grand

Lodge, and a General Convention of Masons was proposed for June 17, 1823.³⁰

The following day, after Tannehill had stepped down and Bro. Andrew Jackson had been elevated to Grand Master, Tannehill and four other brethren were assigned as a committee to report on Tannehill's suggestions to the Grand Lodge the preceding day. The committee noted that several other jurisdictions had "perfect uniformity" in their work and bemoaned that the efforts to this end in Tennessee "have been feeble." Whether the committee's primary concern was for exactness in the words used in conferring degrees or in Cross' older concern over the proper use and understanding of symbols, the committee observed that many of the Lodges in Tennessee were "... extremely deficient, not only in the ceremonies of the different Degrees, but in a correct understanding of the principles of the Order. A correct administration of our ceremonies is essential to the well-being of the Craft; but full and ample explanations and illustrations of those sublime principles which are inculcated in every Degree is also essential to the respectability of the Fraternity." Finally, on October 10, 1822, the Grand Lodge adopted the following resolution, which appears to confirm that the ritual was not being kept "sacred and inviolate":

Resolved, also, that it be recommended to the next meeting of this Grand Lodge to consider, and fix a uniform mode to be observed in all its subordinate Lodges in conferring and lecturing on the first three Degrees of Masonry. (emphasis added) Later that day it also adopted a second resolution, which read: Resolved, that the Most Worshipful Grand Master be requested to call a Special Meeting of this Grand

Lodge, to convene on the first Monday of April next, for the purpose of establishing a uniform system of work. (emphasis added)

The importance of these Resolutions to this discussion is that these Resolutions show that there was no uniformity of ritual in Tennessee. This being true, anything done by the Grand Lodge from that point forward would have to be promulgatory, it would have to create something. Thus whatever mode of degrees was to follow was, by definition, an innovation. There was no uniform mode of work which needed only to be enforced. A uniform mode had to be created, to be "fixed on."

SPECIAL CALLED MEETING ON THE RITUAL

On April 7, 1823, with George Wilson, D.G.M. in the chair, the Grand Lodge reconvened. It was opened with an address which appears to have been written by or for Andrew Jackson.³¹ That address shows keen insight into the divergence in the ritual. After first noting that the brethren assembled are "residents of a country new as to all its institutions," Wilson observes that, "... your instruction on the same great lesson (Freemasonry) in different schools, some difference as to form was to be expected..." He then proceeds that, at the last Communication, "... it appeared evident that this difference of opinion was not confined to form alone, but extended to substance, embracing in its extant innovations on, abandonment of, misinterpretation or misconception of, the ancient landmarks..." He then enters something of a plea: "To your discretion is submitted the preservation of the unswerving characteristics and unchangeable purity of (our) Order..." How can the word "discretion", which implies an exercise of

judgement, be placed in the same sentence with "unswerving" and "unchangeable"? Clearly the speaker is not implying that the brethren assembled will "toss a coin" about something "unswerving" or "unchangeable". Rather, he appears to be suggesting that the brethren use their "discretion" in deciding the issue at hand, the "uniform mode of work," which shall then, when founded on proper Masonic principles, be "unswerving" and "unchanging" (hopefully) forevermore!

Or perhaps the emphasis in that last sentence should be on "unswerving characteristics and unchangeable purity," rather than on the word "discretion." If that be the case, then does not Wilson appear to be siding with Cross in the age-old debate over purity of symbolic representations in the Degrees, rather than of the wording used in the Degrees itself?

Wilson continues in his speech, urging the brethren to "... view every new or novel elucidation of the leading points in the first three Degrees with jealous doubt. Scan their bearing and applicability with critical observation, and forbear to adopt them as a part of Masonry, until perfect conviction, sanctioned by brethren of experience, shall evidence their truth." (emphasis added) Thus, instead of telling the brethren not to change the ritual, a ritual which now had no uniformity, Wilson instead recognizes that the brethren will be creating a ritual at this Special Communication, and urges their caution. The Grand Lodge proceeded to appoint Bros. Tannehill, W. E. Kennedy, and W. G. Dickinson as a committee to present recommendations to the Craft on a uniform mode of Work.

The next day, the committee reported³² several recommendations for a uniform mode of work, including not only the degrees themselves and the lectures appertaining thereto, but also a suggested uniform method for opening and closing the Lodge. Bro. Kennedy, Master of Warren Lodge #125, was then designated by Grand Master Jackson to "go through the ceremony of opening and closing a Lodge, subject to the correction and direction of this Grand Lodge." The Grand Lodge then adjourned until that evening, when it appointed Bros. Tannehill, Dickinson, and Kennedy to examine and recommend "the most suitable Masonic Monitor to be adopted by this Grand Lodge for the use of its subordinate Lodges . . ."

The following day, April 9, 1823, the Grand Lodge met and adopted a resolution requiring all candidates for the First Degree to declare a belief in God and "a future state of rewards and punishments." The next day, in a further display of the confusion plaguing the subordinate Lodges, the proposed bylaws of Columbia #31 were ordered to be reconsidered by that Lodge to eliminate a proposed "Master of Ceremonies" and to transfer his duties to the other officers "... to whom they more fitly belong." The Grand Lodge then appointed Bros. Tannehill, McManus, Hays, Clements, and Tappan to be a committee to ". . . form a set of lectures . . ." on the Three Degrees.

Still apparently uncertain as to the proper ritual to be adopted, April 11th saw only the First and Second Degree lectures presented, after which Bros. Overton and Vick were added for the Third. The following day, April 12th, the Third Degree Lecture was presented and, as with the First and Second Degree lectures, it was approved.

Thereupon, the Grand Lodge unanimously approved a Resolution adopting the mode of opening and closing the Lodge and of conferring the Three Degrees as exemplified during this Called Communication and ordained that they be "... observed and followed by all Lodges subordinate to this Grand Lodge." Also, on this final day of its unique session, the Grand Lodge adopted Webb's *Freemasons' Monitor* and Cross's *Masonic Chart* as the "most suitable book(s) on the subject of Masonry" for use in its subordinate Lodges. Perhaps thinking that a uniform mode of work had finally been adopted, the Grand Lodge adjourned.

Once again the question arises as to whether this unique Called Communication resulted only in an agreed upon set of lectures, or whether entire degrees were adopted and approved. If only uniformity in the esoteric lectures or in the meaning of symbolism was sought, then it would be understandable why the Grand Lodge would have recommended both Webb's and Cross's books for use in the explanatory portions of the degrees. Each of these books is different, as will be seen below, and it would have been illogical for this Called Communication to have heard and approved the entire Three Degrees, from opening to closing, only to then approve not one but two different monitors to assist the brethren in their work.

IMPLEMENTING THE NEW UNIFORM MODE OF WORK

The Grand Lodge next met in October, 1823, for its Annual Communication. On October 9th, the Grand Lodge adopted a resolution for two or more skilled brethren," to deliver Lectures under

the direction of this Grand Lodge, on the three first Degrees of Masonry."³³ The Grand Lodge also directed the Grand Secretary to send a special summons to each subordinate Lodge, to require it to be "fully represented" at the next Annual Communication" for the purpose of receiving Lectures on the three first Degrees of Masonry." A committee was also appointed to examine a "manuscript" compiled by Bro. Tannehill. The name of this "manuscript" is not known, but most likely it was his Masonic Manual, or Freemasonry Illustrated, because on October 8, 1824, the Grand Lodge voted to "highly approve of the "Masonic Manual, or Freemasonry Illustrated," by Wilkins Tannehill, PGM, and does adopt and recommend it as a useful Manual to all Lodges working under the jurisdiction of the Grand Lodge." Thus Tennessee, for the first time, had its own Masonic text.³⁴

The next Annual Communication had a much larger attendance than usual; whether the special summons was the reason is not clear. Sam Houston and Archibald Yell were present; Andrew Jackson assumed the Chair at the start of the second session. It was voted to hear the "Lectures on the three first Degrees of Masonry" at 2:00 P.M. on October 5, 1824, the second day of the Communication.

Again, it appears that something other than an exemplification of an entire degree was intended by the phrase "lectures" because the Grand Lodge voted in the same resolution to elect Grand Officers at 5:00 P.M., leaving just 3 hours for the "lectures." In fact, the Proceedings reflect that at 2:00 P.M. on October 5, 1824, "Brothers Hunt and Cooper delivered Lectures on the Degrees ..." No other brother was mentioned as participating.³⁵ But uniformity proved elusive. Three years later, at the Annual Communication of 1827, Bro. Thomas

Madden, who had been designated a Grand Lecturer, reported that in his travels to the subordinate Lodges in Tennessee, "he found a considerable degree of Masonic darkness. Some were able to give the ceremonial part of the Degrees, without the Lecture (or such as was very imperfect), and in one Lodge the presiding officer could not go through the form of opening and closing the Lodge, or rather, had no form at all." Two years after that, Bro. Sterling Lester, J.G.W., reported a "languishing zeal" in learning the "ancient mode of work."³⁶ He proposed on October 7, 1829 that the Grand Lodge adopt a plan "so that there might be a uniform mode of work and Lectures practiced throughout the State." The following day, in response to yet another call for a national Masonic convention, a committee consisting of Bro. Lester, H.L. Douglass, H.W. Dunlap, and E.M. Long recommended that "... the establishment of a uniform mode of Work in the several Degrees of Masonry ought specially to engage their attention. It is known to all who are conversant with this subject that a great discrepancy prevails in the manner of conferring Degrees." The committee report was unanimously approved.

Ten years later, the problem had not noticeably improved. Grand Master Samuel McManus,³⁷ in his address on October 7, 1839, railed against the evils "in the immediate administration of our rites and ceremonies" He recommended adoption of a committee report which called, once again, for "establishment of a uniform mode of work." Three years later, Bro. Tannehill, serving again as Grand Master, complained at a special Communication of the Grand Lodge of "a great want of uniformity in the mode of conferring the different Degrees." That meeting was called to discuss one of the most serious

national Masonic efforts to date, the Baltimore Convention.³⁸ A committee concurred that "there appears to be a great want of uniformity of work among the Lodges of the State, and that the interests of the Fraternity call loudly for the establishment of some system by which this desirable result may be produced." The committee proposed the creation of the office of District Deputy Grand Master. This proposal was rejected on that occasion (1842). It was proposed again by Bro. Tannehill in 1843, and rejected, and was recommended by Grand Master Edmund Dillahunty in 1845, with the same result.

Finally, in 1865, the Grand Lodge voted to rewrite Tannehill's text, and appointed a committee consisting of Bros. Fuller, McCallum, McCulloch, Thomas, and John Frizzell, PGM. The latter assumed the bulk of the work of the committee, resulting in the publication in 1866 of the first Masonic Textbook in Tennessee not written by Tannehill. This text, in turn, was replaced by the *Craftsman* in 1916.

TEXTUAL ORIGINS

Preston's *Illustrations of Masonry* (1775)

To compare the various texts which led up to our *Craftsman* we must first start with Preston's *Illustrations of Masonry*. Book II of his *Illustrations* contains six Sections, three of which are entitled "Remarks" on the First, Second, and Third Degrees.³⁹ The first two sections of Book II contain some general comments, and explanation of the opening and closing of the lodge, and the Charge. Preston then begins Section III with the following statement: "...we shall now enter

on a disquisition of the different Sections of the Lectures, which are appropriated to the three Degrees of the Orders ... By these means the industrious Mason will be better instructed in the regular arrangement of the Lectures."⁴⁰ Preston then proceeded to explain the questions to be asked of a proposed candidate and to include, for the first time in recorded Masonic history, a prayer which begins, "Vouchsafe thine aid, Almighty Father of the Universe..." Preston's "Remarks" on the First Lecture continue with a commentary on Charity, a discussion on the constitution, and a brief comparison of Freemasonry to the Egyptians and the Magi. Brotherly Love, Relief, and Truth are highlighted, and the Four Cardinal Virtues are discussed. The "Remarks" close with a now unused discussion on equality, stressing that even the King, when he sits in lodge, removes his crown and is reminded that he "is no better than the meanest subject."

The "Remarks" on the Second Lecture begins with this familiar admonition: "Masonry is a progressive science, and is divided into different classes or Degrees, for the more regular advancement in the knowledge of its mysteries." Clearly, the general arrangement of degree work as we know it today was practiced even in Preston's time, because prefatory to the commentary on the Second Degree, Preston notes: "The First Section of the Second Degree... instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies ...Here he is entrusted with particular tests, to prove his title to the privileges of this Degree..." This appears in broad form to hint that the first part of the degrees, as Preston knew and practiced them, consisted of an opening of the Lodge, a ceremony of initiation, certain moral lessons taught briefly therein, certain secrets which

pertain to that degree, and a catechetical whereby the candidate may learn the "proper arrangement of the ceremonies." The remainder of the lessons and some historical points. The only point which seems peculiarly out of place is the Charge, which in all Preston's degrees appears prior to the explanatory work.

The explanatory contained in Preston's "Remarks" on the Second Degree is, in form, familiar to us all. There is no reference to floorwork, nor even to a "Stairway," so we have no hint as to how the explanatory was presented. Preston provides substantially more information than does our ritual. Each of the 5 Orders of Architecture is explained in detail, as are the 5 Physical Senses. He then proceeds to "Geometry, the First and Noblest of Sciences." This portion of the explanatory is beautifully written and morally powerful. It is more detailed than we are accustomed to hearing.

The explanatory then proceeds into a discussion of the difference between operative and speculative masonry, using language almost identical to the Craftsman. Preston then inserts Solomon's Invocation at the dedication of the Temple, something unfamiliar to the Tennessee Mason. He concludes the Second Degree with a very detailed explanatory on the Seven Liberal Arts and Sciences.

The "Remarks on the Third Degree" began differently from the first two. He states that the arrangement of this Degree differs from the first two and that he cannot describe the difference "... without violating the rules of the Order." Preston then proceeds to a prayer, unknown to us now, and the Charge, of which we would find much that is familiar. In what is by far the shortest explanatory of the three, Preston then proceeds to divide the next two and one-half pages into eleven very

brief sections. Sections 2, 3, 5, & 6 state that they refer to the "historical traditions" without saying more.

Section 4 is to present "a finished picture of the utmost consequence to the fraternity." But what this view is Preston never states. Section 7 deals with symbols and their meanings, again with no explanation as to what symbols are to be explained. Sections 8-12 claim to deal, without explanation, with the consecration of a lodge, dedication of monuments, etc. No reference is made to the Legend of the Third Degree, to any secrets, or modes of recognition.⁴¹

WEBB'S FREEMASON'S MONITOR (1797)

Webb continued Preston's reference to the explanatory as "Remarks." Also, he used many of Preston's symbols verbatim. But his arrangement of Preston's work, and the inclusion of several new symbols and concepts, makes Webb an important ritualist in his own right. One of his most important contributions was to divide each degree into a First Section and a Second Section, a form still in use today. The individual subsections, devised by Preston to divide the ritual into parts so that a degree conferral could utilize many ritualists, was thus discarded.

First Degree:

Although Preston's prayer upon initiation can be found verbatim in our *Craftsman*, Webb changed the final sentence to ask that the candidate be better enabled to display "... the beauties of brotherly love, relief, and truth, to the honour of thy holy name," But this is not even the most important difference between the degrees of Preston and Webb.

Webb inserts the Lambskin, the 24-Inch Gauge and the Common Gavel, teaching these symbols in language every Tennessee Mason would recognize. But as with Preston, we are not told by Webb where these symbols are taught, or by whom. Webb then proceeds to a discourse on Wisdom, Strength, and Beauty, the Form of the Lodge, and the Point Within a Circle. From there, Webb discusses the 4 Cardinal Virtues and the remainder of the explanatory as set out by Preston. He concludes with the Charge, which Preston had placed prior to the explanatory.

Second Degree:

Webb again set forth a more detailed First Section in this Degree, and includes a description of the Plumb, Square, and Level, which would be familiar to any Tennessee Mason. The Second Section, while Prestonian in its beginning and general form, is changed to place the discussion of Operative and Speculative Masonry just after a brief introduction to this Section. Following this, Webb inserted this curious by now-common reference: "The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars."

Without prior introduction or preparation, Webb's Stairway lecture is begun with a reference not to the Pillars, but rather to the Globes which sit upon them. With no introductory comment, it must be presumed that Webb assumed every Mason knew the Globes were to be present and pointed to, touched, passed, or in some other way called to the attention of the candidate. This hints that some floorwork was

known in Webb's time, although how regular or detailed it was is hard to determine almost 200 years later.

Webb then continued with Preston's explanatory, excepting that he deleted Solomon's invocation and shortened the commentary on the Seven Liberal Arts and Sciences, moving them up to just after the 5 physical senses. He then proceeded to the concluding discussion on Geometry, altering Preston's wording so that it became more like that of which we are familiar. Webb then concluded this degree with the Charge.

Third Degree:

Webb's "Remarks" on the Third Degree were divided into Sections, as they were in the preceding two degrees. In the First Section, Webb introduced Scripture into his ritual for the first time (a well-known passage from Ecclesiastes). He also introduced into the ritual the Trowel, using familiar symbolism in his description of its uses.

The Second Section is even briefer than that of Preston, beginning with these five lines: "Recites the historical traditions of the Order, and presents to view a finished picture, of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude, and integrity, seldom equaled, and never excelled, in the history of man."

This simple paragraph creates more questions than it answers, but, for the first time, we learn that the Second Section exemplifies an "instance" and is thus more than a recital of Masonic symbols, for the use of the word "instance" implies an "event". Then, Webb presents something he calls the "Prayer at raising a Brother to the Sublime Degree of a Master Mason." This prayer is familiar to us all, but not found in Preston's *Illustrations*.

The Third Section of this Degree contains much of the material of which we are familiar. We find Webb detailing the construction of King Solomon's Temple, as Preston never did, and find an elaborate discussion of the Bee-Hive mixed in with several more common short symbolic descriptions of the remaining symbols of which we are familiar. Webb then concluded the Third Degree with a Charge similar, though not exactly like, that which we use today.

CROSS'S TRUE MASONIC CHART (1819)

As previously noted, one of Cross's major contributions was to include plates of engraved representations of Masonic Symbols in his Chart. But Cross did more than merely add pictures to Webb's work. And we learn something from the absence of certain pictures; within the First Degree, there was no picture of two hands reaching towards each other.

First Degree:

Cross returned to the Prayer used by Preston, differing with Webb on this point. He also inserted for the first time a passage of Scripture which, he said "is rehearsed during the ceremony." The Scripture he included is now used as the short charge at the Opening of a Lodge in any Degree. Cross's explanation of the symbolism of the Apron, the 24-Inch Gauge, and the Gavel, are familiar to us all, but their placement following this Scripture is unique.

The symbols explained in the Third Section are identical to those used by Webb, but here, he embellished these symbols where Webb merely draped them with brief explanations. For example, where the Three Rounds of Jacob's Ladder are merely described by Webb as

Faith, Hope, and Charity (with a short symbolic explanation of each), Cross continued this symbolism by adding for the first time the following familiar language: "The greatest of these is Charity; for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity."

Throughout Cross's *True Masonic Chart*, Webb's symbols are fleshed out in language we have all come to know and love; for the first time, we start to find Explanatory Lectures similar to what we know today in Tennessee. As with Webb, Cross described the Ornaments of a Lodge as the Mosaic Pavement, the Indented Tessel, and the Blazing Star. Both men also list the Four Cardinal Virtues in this order: Temperance, Fortitude, Prudence, and Justice, but at the conclusion of each explanation, Cross inserts several stars, indicating that certain esoteric work, not proper to be written, should be included here; Webb has no such insertions.

Second Degree:

Webb began his Remarks on the Second Degree with a very (for him) lengthy introduction, which begins, "Masonry is a progressive moral science ..." Cross deleted this introduction which, although not used by us today, has elements with which we are very familiar.⁴² He inserted instead a passage of Scripture from Amos 7:7,8, and then followed almost verbatim with Webb's explanation of the Plumb, Square, and Level.

The remainder of Cross's Remarks on the Second Degree followed that of Webb, both in breadth and length, with one important addition: prior to the explanation of the Moral advantage of Geometry, immediately following an explanation of Astronomy, Cross inserted

the following statement in brackets: [Here an emblem of Plenty is introduced and explained.] But there is another important addition to the Second Degree as presented by Cross. One of his engravings shows a set of winding stairs, with a Mason standing at the top. No reference to the Stairway as such is contained in his True Masonic Chart. But it is depicted in the engravings Doolittle made for the book. This engraving may or may not be significant.⁴³

Third Degree:

Webb and Cross present nearly identical remarks on the Third Degree, up to and including the Third Section. Cross omitted Webb's statement that neither the sound of axe, hammer, nor other tool of iron was heard in building Solomon's Temple. He also places The Three Steps first among the hieroglyphic explanations. But the most important difference in this Degree between Cross and Webb comes at the end of the Third Section, where Cross concludes the explanatory with two paragraphs which begin: "Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Christian is suddenly revived by the ever green and ever living sprig of Faith . . ."

This addition, accompanied by engravings to assist the ritualist, is a significant change in Webb's work. Together with the other modifications to Webb and the inclusion of engravings in his book, it is easy to see why Cross is venerated today for his contribution to Masonic ritual.

TANNEHILL'S *MASONIC MANUAL* (1824)

In 1824, Wilkins Tannehill produced the first of his three Masonic Manuals. Like Cross, Tannehill included engravings. The First Edition (1824) will here be reviewed, with the Third Edition changes being noted as the need arises.⁴⁴

First Degree:

Tannehill began the First Degree with three prayers, adding two to that which first appears in Preston ("Vouchsafe thine aide...") Tannehill does not say whether all three are to be used, or whether a choice is left to the Master. These two prayers, both flowery and sublime, have been abandoned today. Tannehill follows these prayers with the following statement: "The following passages of scripture are then recited by the Master, or some brother appointed by him." (emphasis added) We then find for the first time, a Scripture which begins, "I will bring the blind by a way they knew not..."

Tannehill follows this verse with three other passages now not in use, one dealing with secrecy and two with alms. Thus, for the first time, we find a reference to actual, rather than theoretical or spiritual, Charity.⁴⁵ Tannehill followed Webb and Cross in comparing the Lambskin to the "Roman Eagle" and the "Star and Garter", and further elaborates the explanation with the inclusion of the ancient symbolism of white garments as a sign of a cleansed soul.⁴⁶ Tannehill depicts the Apron in the First Degree with the bib turned up, also a change from Cross. Tannehill takes Cross's explanation of the 24-Inch Gauge and Common Gavel, but adds much more. It is beautiful, but long. In the Second Section, Tannehill made reference to most of the items

presently found in this section. This represents a change from Cross and Webb.⁴⁷ Tannehill's Third Section differs markedly from Cross. Although including all of the emblems discussed by Cross, Tannehill departed into a lengthy discussion on both the historical and spiritual importance of the Bible. Tannehill made other, more lasting changes in Cross' explanations. For example, in reference to the Mosaic pavement, we find this important and familiar addition: ". . . to day our feet tread in prosperity, tomorrow we totter on the uneven paths of weakness, temptation, and adversity." But most of Tannehill's differences have not survived the test of time. Quotes from Shakespeare and various poems of unreferenced origin no longer remain. And as to the Four Cardinal Virtues, Tannehill makes an important change: no stars, implying esoteric inclusions, are found in the First Edition, although they reappear, at the start, rather than the end of each Virtue, in the Third Edition. Finally, Tannehill adds three extra Charges: for a clergyman, a foreigner, and a soldier.⁴⁸

Second Degree:

Perhaps one of the most important differences between Tannehill and Cross in the Fellowcraft Degree was the inclusion by Tannehill of a picture of an Apron with the lower right-hand corner turned up. Cross depicts an apron only once, and that is in the First Degree, where it is shown just as if it were laying on a table in a lodge anteroom. Here, Tannehill made an important distinction.⁴⁹ A second important addition by Tannehill is the inclusion of I. Cor:13 into the ceremony. That this scripture was used in the Degree conferral itself, there can be no doubt; Tannehill says to himself.

There are other differences, too. As with the First Degree, Tannehill added substantially to the explanation of the Working Tools in the Second. Also, Tannehill changed the appearance of the Stairway in his engraving without explanation as to its use. He also continued with the rather elaborate explanation of each of the symbols in the Second Section. For example, he included a lengthy discussion of Creation.⁵⁰

He also added a description of Geometric Shapes and two poems under the topic, "Music."⁵¹

Third Degree:

Tannehill's Third Degree did not begin like Cross and Webb. Instead of a brief introduction, followed by a discussion of the Working Tools, Tannehill's First Section began with Ezekiel 37:1-10 ("The hand of the Lord was upon me..."), which, he wrote, is used in the conferral of the Degree. He then presented the Trowel, which he described with his usual elaboration.

His Second Section includes an introduction now vaguely familiar to Tennessee Masons, but new when compared to Cross. It begins: "Never has any nation been discovered on the face of the earth, so rude and barbarous, that in the midst of their wildest superstitions, there was not cherished among them, some expectation of a state after death ..."

The book then contains prayers familiar to us all, and concludes with a passage from Eccl. 7:1-7 ("Remember thy Creator in the days of thy youth . . .")⁵² The Third Section began with a lengthy discourse on the history of Israel and of the Temple. But the remainder of this Section is very similar to Cross.⁵³ Following the Charge, however, is included several pages on the duties of a Master Mason not found in

our Craftsman. These duties are based on Charity, both in the financial as well as in the ethical sense. Thus concludes Tannehill's work.

THE MASONIC TEXT-BOOK OF TENNESSEE (1866)

In 1866, the Grand Lodge published the 4th Edition of the Masonic Manual and called it *The Masonic Text-Book of Tennessee*. It was drawn primarily from Tannehill's work, but also gives credit to Webb, Cross, Mackey, Macoy, and several other lesser known authors.⁵⁴ The work was primarily the efforts of John Frizzell, PGM.⁵⁵

First Degree:

The First Degree displayed a form now familiar to us. It did contain some peculiarities, however.⁵⁶ For example, a song is permitted in lieu of the Scripture which begins, "I will bring the blind by a way they knew not..." As compared to Tannehill, the First Degree in the Text-Book contained pictures of the altar and three candles, and an admonition to the Master of the importance of assuring a candidate "... that nothing will be expected of him incompatible with his civil, moral, or religious duties." Then, following a passage from Genesis 1:1-3, we first find an explanation of the Holy Bible, etc.

When it comes to the Lambskin, however, the Text-Book keeps faith with Tannehill, referring to the "Star and Garter" and the "Roman Eagle." The most striking divergence from Tannehill in the First Degree, however, came at the close of the First Section. There, one finds a picture of one hand extended above a box marked "Archives" toward another, with a brief statement beneath that "... one of the grand principles of the Institution . . ." is herein displayed. It continues, "The newly-initiated brother is then conducted to his proper station,

where he receives his first lesson in moral architecture, teaching him ever to walk uprightly before God and man."

The Second Section is explained more in the *Text-Book* than in Tannehill, and would be familiar to us all. Similarly, the Third Section is similar to our own. Gone is Tannehill's beautiful but winding explanation. In its place is a succinct explanation of the Emblems of our Order. Some change was made here, too. The "Indented Tessel" has been changed to "Tesselated Border." Finally, the section closed by adding Freedom, Fervency, and Zeal to the symbols of the Entered Apprentice. The *Text-Book* deletes the Charge for the foreigner and soldier but keeps the separate clergyman's charge.

Second Degree:

The *Text-Book* begins the Second Degree with the brief commentary common to its predecessors, but then depicts a Square, with the admonition that at his entrance, a Fellowcraft is instructed that ". . . this symbol should be the rule and guide of his conduct with all mankind, but especially with a brother Mason."⁵⁷ The Degree then continues with the familiar passage of Scripture or, again, an optional ode to be sung. The remainder of this section, as with the First Degree, followed but shortens Tannehill's work.

The Second Section began in a now-familiar pattern, but rather than merely showing a Stairway, it for the first time teaching of Masonry. The Stairway Lecture was not shortened from Tannehill, being more than twice the length of our present work. At the conclusion thereof, after the symbol of Plenty, the *Text-Book* adds three words: Corn, Wine, and Oil.⁵⁸

Third Degree:

The *Text-Book* began the Third Degree with a lengthy introduction, containing many phrases now regularly included in the ritual in our Craftsman. Then, there is a picture of the Compasses, with an explanation of their moral usage. Following this, the Text-Book again offered either a passage of Scripture or a song for use in conferring the degree. The First Section concluded with an explanation of the Trowel. However, unlike the First and Second Degrees, when Tannehill's lengthy symbolism has been shortened, the Trowel lecture is verbatim from the Masonic Manual.

The Second Section of the Third Degree follows its predecessors in its brevity. However, the Text-Book adds a funeral dirge to be used prior to the "Dry Bones" Scripture. At the conclusion of this section, the Text-Book included for the first time in Tennessee a passage almost identical to the modern Craftsman, which begins, "We should not permit the foot to halt . . ."

The Third Section deleted all of the historical reference to the Children of Israel found in Tannehill's work. Instead, one finds several pictures and related explanations well-known to us all. But the Text-Book added a full explanation of the final four symbols, which Tannehill named, but did not explain.

NOTES

1. see the "Authorization" at the beginning of the Tennessee Craftsman
2. Carr traces the ritual back no further than the Regius Manuscript, ca 1390, where an oath was required of all who would be Masons H Carr, "Six Hundred Years of Craft Ritual" (G L Mo 1977) Batham concludes that the unwritten record can be traced to the Cathedral builders, perhaps two centuries earlier C Batham, "The Origins of Speculative Freemasonry - A New Hypothesis," 2 Tn Lodge of Research Proceedings The oldest known reference to "several words and signs" is in the Harleian Manuscript, ca 1650, but known to be based on a text dating to 1550 which has since been lost Carr But by 1646, we already have recorded evidence of the admission of non-operative Masons into the craft, for in this year, Elias Ashmole and Henry Manwaring were admitted into an occasional lodge at Warmington, U. K. Coil, *Freemasonry through Six Centuries* (Macoy, 1967) p 87 See also, W McLeod, "The Old Charges," *Tennessee Lodge of Research Proceedings*, Then in 1696, the Edinburgh Register House Manuscript makes reference to "The Forme of Giving the Mason Word," Carr, loc cit.
3. Knoop states outright that "between 1680 and 1730, accepted masons gradually introduced various modifications into the ceremonies " Knoop, James, and Haner, *The Early Masonic Catechisms*, (Q C Lodge 2d Ed 1975) p 25

4. See McLeod's excellent and incisive analysis and comparison of the Old Charges in a book by the same name, as well as his Prestonian Lecture printed in Vol. 2 of our *Proceedings*
5. Two excellent books on this subject include *The Early Masonic Catechisms*, by Knoop and others, and *The Early French Exposures*, edited by Carr for Quatuor Coronati Lodge #2076 (1971)
6. It seems odd in light of modern Masonic practices, and even more odd in light of the alleged "exposures" some televangelists have attempted, but prior to officially adopted rituals, many of our brethren in older times had to rely on unauthorized copies of the ritual to help them improve their work, just as we rely on the Craftsman today See generally, Carr, loc cit., p. 15. In point of fact, the earliest reference to anything approaching the Third Degree occurs in one such exposure, "Masonry Dissected," by Samuel Pritchard (1730). Coil contends, as do many other authors, that the Third Degree probably originated in its present tn-gradal form only a few years prior to Pntchard's pamphlet I Coil, p. 168 (Macoy, 1967), R Gould, *The History of Freemasonry*, p. 114 (1886); Gould suggests that during this time, Masonry expanded from two to three degrees, with a secondary Fellowcraft Degree being created Gould continues; "These alterations if I am right in my supposition were not effected in a day, indeed it is possible that a taste for "meddling with the ritual," (quoting Preston) having been acquired, lasted longer than has been commonly supposed, and the "variations made in the

established forms," may have been but a further manifestation of the passion for innovation which was evinced by the Grand Lodge of England during the first decade of its existence (emphasis added)

7. This paper attempts to trace the origins of our Craftsman from approved Masonic texts, of which Preston's is the first. A strong argument can be made for tracing its origins further back to the unauthorized exposures, and how much Preston, drew upon these exposures or other works lost to the faded memory or the "ruthless hands of time", no one will know Wells states that Preston developed a passion for collecting and collating scattered and, prior to that time, unconnected bits of ritual R Wells, *The Rise and Development of Organized Freemasonry*, p. 76 (Masonic Book Club, 1986) Knoop in the "Introduction" to *The Early Masonic Catechisms* provides valuable insight into the impact of unauthorized exposures on the development of the ritual.
8. He later exemplified the catechetical lectures he created for the Three Degrees, which may be his most enduring work. Oddly, these Lectures, which could not be published because of their esoteric nature, were apparently the heart of his Masonic degree system, and his Illustrations of Masonry was really what we now think of as the explanatory and stereoptical portions of our degrees. He omitted any instructions as to floorwork, nor does Preston tell us whether there was floorwork in his system of degrees.

9. See p. X of Colin Dyer's excellent Introduction to the 1986 republication of *Illustrations of Masonry*, published by the Aquarian Press, Wellingborough, Northhamptonshire, UK.
10. Held three times each week, these schools prompted both jealousy and charges of "innovation" Wells, p. 77.
11. This system of dividing the degree work so that many brethren could learn and participate, coupled with his schools of instruction, was the foundation for the creation of a mysterious Masonic educational effort called the Order of Harodim in 1787, eight years after he was expelled from the Premier Grand Lodge. He was reinstated in 1789, and continued his exemplary teaching and writing until his death. Oddly, his ritual is not in use in England today, which, following the union of the "Moderns" and the "Ancients" in 1813, formed a Lodge of Promulgation to teach a new ritual to our English brethren. Thus American working today is closer to the original English ritual system than are the modern English rituals. The Order of Harodim as instituted under Preston, is not known to have any connection to that Order known under a similar name as part of the Royal Order of Scotland.
12. see, Preface to the reproduction by the Texas Lodge of Research of Cross' True Masonic Chart of 1820, written by George H. T. French, Past Member and Fellow of Masonic Research of that Lodge.
13. H Coil, *Masonic Encyclopedia* (1960) p. 680.

14. The information for this material has been obtained in large part from the afore referenced preface to the republication of Cross' True Masonic Chart.
15. At this time, it was common for expert Masonic ritualists to travel from jurisdiction to jurisdiction and exemplify the work, usually for a fee. The early minutes of our Grand Lodge report visits by various scholars and a presentation of the work, which was then voted by the Grand Lodge to be the adopted ritual for that session. Cross even contacted our Grand Lodge at one time, although the reasons and results are, by this author, unknown
16. Because he was the first to combine the Royal and Select Master Degrees, two orphan degrees at the time, Cross is also called the "Father of the Cryptic Rite." Cross also published a Templar Chart in 1820.
17. Interestingly enough, as late as 1883, with the republication of Tennessee's Masonic Text-Book, uniformity in the ritual did not appear to mean identical use of the same words by each brother who conferred a degree. In a chapter entitled, "The Grand Lecturer," the Craft is even warned against blind repetition of words. On page 327 of the Text-Book is found this following now-curious warning: "Masonry is a science and, as such, appeals to men of intelligence and education, and offers a sure reward to the industrious seeker after its hidden mysteries; but such men will not and cannot be hampered by the mere words in which formulas of initiation shall be communicated or explained; nor will they consent to fritter

away precious time in chasing the shadows of verbiage when they can be better employed in pursuit of solid attainments, of which our system offers such an abundance. We have then, no hesitation in saying that we have seen with sincere regret the special efforts made within a few years to bend the energies of the Craft to the attainment of uniformity in the ritual - a chimera as unsubstantial as the visions of the night; that, so far from producing the desired end, has but resulted in the estrangement of brethren, in differences among the workmen on different parts of the building, in the intrusion of crude ideas hatched in the brains of unlettered men, always presented however, as the ancient work; in short, in making confusion worse, confounded, and substituting the exercise of the lips for the legitimate work of the brain." The chapter continues to rail against efforts ". . . to make individual instructors always use the same identical words . . ." which, it claimed, has resulted in "... more heart-burnings, ill blood, and unmasonic demonstrations, than anything that has been sought to be fixed upon the Institution since its introduction into this country." Finally, the chapter refers to Preston and Webb as "great innovators" of the ritual and opines that, "The original degrees of Masonry have been so buried under the multiplied additions of ritualists, for the last hundred years, that the Masons of the present day, choose what system they will, cannot hope to approach the simplicity of the original. Why, then, devote our time and attention to mere words? Let us rather seek to retain the essential features of the ritual, with less regard for the mere

words in which our ideas may be conveyed, or at least without making the power of machinelike repetition the test of Masonic perfection." (This chapter in the Text-Book was taken verbatim from "Principles of Masonic Jurisprudence" written by John W. Simons, Grand Master of New York in 1861).

18. Art. 2, Sec. 8
19. Art. 4, Sec. 2
20. see the 4th Edition of the Tennessee Masonic Textbook (1883) p. 327.
21. All references herein to the Proceedings or Actions of the Grand Lodge of Tennessee, unless otherwise noted, are excerpted from the actual Proceedings published thereby.
22. An excellent biography and bibliography of our late brother and 7-times Grand Master, Wilkins Tannehill, can be found in the Proceedings of the Tennessee Lodge of Research. It was written by Bro. John Duke, PM of Claiborne Lodge #293, and was presented to the Lodge of Research at its March, 1987 meeting.
23. This author has never seen a copy of this work, nor does he know of anyone who has a copy, and would appreciate the opportunity to view this important work. Snodgrass contends that the "Repository" was a manual, although whether it was an early draft of Tannehill's later Masonic Manual, Snodgrass does not say. C. Snodgrass, *Freemasonry in Tennessee*, p. 123 (Ambrose Press, 1944).
24. Perhaps one of those traveling lecturers like Cross. This author has sought in vain for any other reference in any Masonic book

of Rev. Streeter and would appreciate any information on him or a copy of his lectures.

25. J.W.S. Mitchell, *History of Freemasonry and Masonic Digest* (1858) p. 709. Dr. Mitchell (1800-1873) was Grand Master, Grand High Priest, and Grand Commander (K.T.) of Missouri.
26. A. Mackey, *Encyclopedia of Freemasonry* (Revised, 1966) p. 570.
27. Coil, *Ibid.*, p. 567.
28. see *Proceedings* for October 8, 1822.
29. In his address to the Grand Lodge on October 7, 1822, Bro. Tannehill again urged appointment of one or more Grand Lecturers, saying, "... there is not sufficient uniformity in the mode of conferring the several Degrees... This want of uniformity is occasioned in a great measure by the circumstance that those persons who preside over Lodges have been educated in different schools." (emphasis added)
30. Coil (p. 271) points out that efforts to form a General Grand Lodge had persisted off and on since the War for Independence split the Provincial Grand Lodges in Massachusetts and Pennsylvania from their parent Grand Lodges in England. The first General Grand Lodge was proposed December 27, 1779, and George Washington was proposed to be the first General Grand Master. These periodic efforts to form a General Grand Lodge to control all Masonry in the United States had many and varied causes and proponents, uniformity of the work being one, but not the original, cause.

31. Towards the end of the address, Wilson makes some remarks which appear to depart from the main text. This gives rise to the inference that the address he read was Jackson's. Of course, as Bro. Duke pointed out, Jackson and Tannehill were very close, and they both belonged to the same Lodge and political persuasion. It is entirely possible, though purely speculative, that Tannehill wrote the address for Jackson, which was delivered by Wilson.
32. Between the time of its formation and its first report, Bros. James Overton and Samuel McManus had been added.
33. Again the question comes to mind, if these brethren were to perform the floor work or display conferral of the Degrees, two would be insufficient; if they were only to recite the approved catechetical and perhaps give an accepted explanatory of the various symbols of the Craft, this number would have been sufficient. Of course, if they were only to perform the latter duties, then degree conferrals would continue to vary significantly from lodge to lodge.
34. Tannehill's Masonic Manual was so well written that it was also adopted and used in several other jurisdictions Snodgrass, p. 119.
35. On October 7, 1824, Bro. Kennedy moved that no brother be advanced to the next degree until he had proved his proficiency in the preceding degree by examination in open lodge. The motion carried How strange it seems today to see such a resolution even being considered.

36. "Ancient" being perhaps too glorious a word for a ritual which had been adopted only six years before.
37. McManus had served on the Committee to exemplify the Lectures at the Special Called Communication of 1823.
38. The Baltimore Convention of 1843 was the successor to the Washington Convention of 1842, which was not as well attended. The ritual and its various forms as found in the several Grand Lodges took most of the attention of this second Convention. The Convention appointed a committee which reported lectures in all three Degrees, and exemplified the opening and closing of the Lodge. The committee's presentations were approved. The committee also recommended the adoption of Webb's *Monitor* as republished in 1812 as the work least subject to error. Until a new text could be compiled Tennessee's representative encountered travel difficulties and failed to arrive until the last day. An excellent narrative of the Baltimore and Washington Conventions was written by Bro Allen Roberts and published in the "Short Talk Bulletins," Vol. 64, No. 10 (MSA, 1986)
39. Book I is an Introductory Statement, containing laudatory and grandiose claims for Freemasonry. Book III contains various historical remarks not contained in the "Remarks", almost as if they were included as an afterthought. Book IV traces Masonry in England from Roman times to Preston's day. In the end of his Illustrations, Preston included various songs and odes, although he provides no instructions as to when they were to be

sung. Perhaps they were included in Festiveboards (dinner meetings).

40. It should be remembered that his catechetical lectures were not included in his Illustrations.
41. This is not as strange as it seems. Even early copies of the Craftsman omit all of the Second Section of the Third Degree prior to the prayer at the graveside.
42. Cross did make some allusion at the start of the Second Section of this Degree which, implies a reference to these explanations that may have been left to option.
43. Several thoughts come to mind, was the Stairway symbolism so familiar that it did not need explanation? Was the Stairway something used by only a few jurisdictions, so it is depicted for their use, but not explained? Was the Stairway so secret a symbol that it could only be shown hieroglyphically, but not discussed, much like the Legend of the Third Degree was never mentioned by Webb or Cross? The picture of Cross' Stairway reminds one of a similar representation in other, very old Masonic Degrees Does this indicate a certain cross-pollination of symbolism by Cross?
44. The author has never seen a copy of the Second Edition and would appreciate any information concerning same
45. In the Third Edition (1845), Tannehill includes for the first time the use of Genesis 1:1, "In the beginning, God created the heavens and the earth.
46. In the Third Edition, Tannehill changed this reference from "ancients" to "primitive Christians."

47. These are expanded in the Third Edition in a way no longer in use.
48. In the Third Edition, one other change includes the reference at the start of the Explanatory in the Third Section to hills and retired groves, an important addition not only to Cross, but to his own First Edition as well.
49. For whatever reason, this distinction is not preserved, in the Third Edition. The Apron with the corner turned up is moved to the Third Degree.
50. This, however, is dropped in the Third Edition.
51. The Shapes are dropped in the Third Edition but an optional song is added.
52. In the Third Edition, Tannehill exchanged the passage from Ezekiel with this passage. He also added an explanation of the Five Points of Fellowship which is slightly expanded over our own today.
53. Tannehill did not add the final four symbols in use today until his Third Edition See, "Preface," p. 6.
 - a. Ibid.
 - b. References to this work are to the 1883 Edition.
 - c. The inclusion of this reference here, with no similar reference in the First Degree, puzzles this author. Given the structured order with which the Text-Book is arranged, I do not know if this omission is significant or not.
 - d. Several engravings not included by Tannehill or our Craftsman are found in the Text-Book. Most of these

additions contain no particular symbolic imagery, but represent various officers or what appears to be a candidate and an officer, in relationship to various pieces of lodge furniture, such as the altar, etc. It can only be presumed that these pictures are included to try to show where the various portions of the degrees are to be physically exemplified during conferral.