



# THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

431 Paseo de Peralta

Santa Fe, New Mexico 87501-1958

Just west of the Scottish Rite Temple

Phone: 505-982-0971 - Email: [hiram@montezumalodge.org](mailto:hiram@montezumalodge.org)

Volume 19 Issue 9

*"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851*

September 2019

## *About Our Senior Warden*

### HSD Secretary Rewards State Employee With His Reserved Parking Space For 30 Days

Submitted by Carol A. Clark on August 21, 2019 - 8:59am



*Jee W. Hwang, economist supervisor at his reserved parking space.  
Courtesy/HSD*

HSD News:

SANTA FE — New Mexico Human Services Department (HSD) Cabinet Secretary David R. Scrase, M.D. recently rewarded state employee, Jee W. Hwang, economist supervisor for the Income Support Division at HSD for discovering a discrepancy, researching and identifying errors in the

March, April and May monthly statistical reports and correcting the data for the June report before it was published.

Continued on Page 3

## *Origin of the Word - Freemasons*

MASONIC CURIOSITIES: ORIGIN OF THE WORD FREEMASONS

The first-known use of the word Freemasons - in the form Free Masons - occurs in City of London Letter-book H of 9 August 1376, though the word is in fact deleted in favour of Mason. Masons and Freemasons were interchangeable during the 15th and 16th centuries and Freemasons were generally meant to denote hewers or setters of freestone, Masons being used to embrace all stoneworkers. Ashmole in his diary wrote that he was made a Free Mason and referred in 1686 to the "Fellowship of Free Masons". James Anderson when writing his 1723 Constitutions did not use the single word - Freemasons - once. Whatever the reasons, the 1723 Constitutions contain approximately 126 references to Masons, 12 to Free Masons, 10 to Free and Accepted Masons, 9 to Free-Masons, one to Accepted Free Masons and none to Freemasons. And such is the tenacity of tradition that to this day the most of the Constitutions are addressed to Free and Accepted Masons and not to Accepted Freemasons. The earliest-known anti-masonic leaflet, of 1698, warns the public against "those called Free Masons" - almost certainly what we now know as speculative Freemasons.

# Regular Meetings

## RECURRENCE

First Monday  
 Fourth Wednesday  
 Second Tuesday  
 Third Tuesday  
 Second Wednesday  
 First and Third Thursday

## EVENT

Regular Communication at 7:30 PM, Dinner at 6:00 PM  
 Property Management Board at 6:00 PM  
 Regular Communication at 7:30 PM  
 Regular Communication at 5:30 PM  
 Regular Communication at 7:30 PM, Dinner at 6:30 PM  
 Regular Communication at 7:00 PM, Dinner at 5:30 PM

## ORGANIZATION

Montezuma Lodge No. 1  
 Montezuma Lodge No. 1  
 York Rite Bodies  
 Santa Fe Shrine Club  
 Cerrillos Lodge No. 19  
 Santa Fe No. 19 Eastern Star

*We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone. Mason and non-Mason alike can voice ideas and discuss any topic.*



## Special Notices And Events

### Property Management Board

The monthly meeting of the Property Management Board is scheduled for **Wednesday, September 25<sup>th</sup>** at 6:00 PM in the library.

### In This Issue

Our Senior Warden .....	1
Origin of the word - "Freemasons" .....	1
Special Notices and Events .....	2
Property Management Board .....	2

### From Southern California Research Lodge

<b>SCRL</b> - Cover Page .....	4
<b>SCRL</b> - Editor's Word .....	5
<b>SCRL</b> - Cover Story .....	6
The Craft Defined .....	6
<b>SCRL</b> - Fragments .....	7
<b>SCRL</b> - Masonic Pioneer .....	8
The Importance of William Preston .....	8
<b>SCRL</b> - The Controversial Preston .....	10
<b>SCRL</b> - Esoterica .....	12
<b>SCRL</b> - In His Words .....	14
Preston on Charity .....	14
<b>SCRL</b> - Shirt Talk Bulletin .....	15
William Preston .....	15
<b>SCRL</b> - Final Word .....	18

Dinner Menu .....	19
Lodge Officers .....	19



## *About Our Senior Warden (Continued)*

Continued from page 1

Hwang is recognized for identifying a problem, fixing it and bringing it to his supervisors. Sec. Scrase gave Hwang his reserved parking space for 30-days.

The mission of the Income Support Division is to relieve, minimize or eliminate poverty and to make available certain services for eligible low-income individuals and families through statewide programs of financial assistance, food assistance, employment assistance and training services.

"As I mentioned in my May Directive to ASPEN-using employees, HSD highly values the accuracy of the data in our systems," said David R. Scrase, M.D., cabinet secretary for HSD. "I am proud of Jee's work and appreciate the fact that he found the calculation errors in our data, found the sources of the errors, informed his supervisors, corrected the sources of the error, produced accurate data, and reposted it on our website. I would love to be giving my parking spot away EVERY month if it means that we are providing better data, or service, or more timely and accurate benefits to New Mexicans."

Hwang has been with the Income Support Division of HSD since April 2019. Prior to HSD, he was with the New Mexico Department of Transportation, served as an assistant professor of Economics for the College of Business Administration at Northern New Mexico College in Española and as a statistics and research consultant for the Graduate Resource Center at the University of New Mexico. Hwang has a B.S. and M.S. in Economics from East Carolina University and earned a Ph.D. in Economics from the University of New Mexico in 2014.

"We're thrilled to have Jee W. Hwang on our team and recognize him in a meaningful way," said Karmela Martinez, division director for the Income Support Division at HSD. "He has a passion for the accuracy of his work and takes our mission to heart. His positive example supports encouraging outcomes across our division as well as helping the New Mexicans we serve."

The Human Services Department provides services and benefits to more than 1 million New Mexicans through several programs including: the Medicaid Program, Temporary Assistance for Needy Families (TANF) Program, Supplemental Nutrition Assistance Program (SNAP), Child Support Program, and several Behavioral Health Services.

"I appreciate the gesture from Secretary Scrase. I was just doing my job and glad to be of service," Jee W. Hwang said. "It's good to have a leader that encourages integrity and honesty which boosts positive energy into the projects we're working on and to have a governor who cares about the work and the people we serve. It makes us feel like we are all doing something to contribute – I'm glad to help."



Southern California Research Lodge

# Fraternal Review



AUGUST 2019



*William Preston*

INSPIRING MASONS FOR OVER 200 YEARS

## MASTER'S WORD

Photo by Leticia Blunos



### *Preston's Great Influence on Our Ritual*

Masonic degree ceremonies in the United States are often referred to as the Preston-Webb workings, or Preston-Webb ritual. The Scotsman William Preston (1742-1818) lived his entire adult life in England. His contemporary, Thomas Smith Webb (1771-1819), was born in Boston, and eventually served as Grand Master of Rhode Island. Much of the language of modern American Masonic ritual was originally written by Preston, modified to some extent by Webb, and adopted by most grand lodge jurisdictions in this country.

Brother Webb was a man of great accomplishments and influence, who deserves an issue of *Fraternal Review* all to himself, which we expect to publish in 2020.

As I looked through Masonic books and articles on William Preston, I found a lot of them to be repetitious, telling the story of his life and his influence on our Craft.

This story is retold in this issue in excerpts from a *Short Talk Bulletin*, which provide an overview, with comments on his extensive contributions to Freemasonry as we know it today (pages 13-15). An aspect of Preston's life story—his expulsion from Masonry by the Premier Grand Lodge of England, and his reinstatement—is emphasized in "The Controversial Preston," an original article by SCRL's Chaplain and Officers' Coach, Charles J. Fisher, PM (pages 8-9).

Besides biographical information on Preston, we include material that demonstrates his deep commitment to Masonic education, and the beautiful and inspirational qualities of his writing. In *Fragments* (page 5), a single paragraph from the *California Monitor* is shown next to Preston's version. This is a good example of how the present American workings are quite similar to the original, and at the same time they have been greatly condensed. As a *Masonic Pioneer* (pages 6-7), Preston is described as "father of the monitor," who, "by the sheer influence of what he taught and wrote, forced the words and practices used by the early 1800s to be something of much higher quality."

For readers who want to know more, I recommend the book, *William Preston and His Work* by Colin Dyer (Lewis Masonic, 1987). It provides a biography emphasizing Preston's Masonic life and has all three of his syllabuses, which were created as basic guides or overviews of the lectures. They contain much of the language found in the lectures themselves. Another excellent source is Preston's masterwork, *Illustrations of Masonry*, which went through 12 printings with revisions during his lifetime, and many more after that. A free e-book of the 1775 edition is available on Google Books. Also available are various editions of the lectures. Definitive reconstructions of his lectures for each of the three degrees, were published by the Premier Lodge of Masonic Research in London in their annual *Transactions, Ars Quatuor Coronatorum*, Volumes 82, 83 & 85. All Masons and others interested in Freemasonry are encouraged to learn more about the great Brother Preston, because as noted in our Cover Story (page 4), "There is no doubt that his thoughts on the symbols of the Craft and how they should be arranged represent the most significant contribution by any one man to the practice of Freemasonry."

C. Douglas Russell, Editor in Chief of *Fraternal Review* & Former Master of SCRL

SCRL Fraternal Review

**AUGUST 2019**  
Volume 60 Number 7

#### PUBLICATION STAFF

Editor In Chief - C. Douglas Russell  
Managing Editor - Dago Rodriguez, PM  
Copy Editors - Brett Fisher, Jeriel Smith  
Pop Culture Editor - Michael Laidlaw  
Calendar Dates Editor - Jeriel Smith  
Layouts: Dago Rodriguez, PM

#### SCRL OFFICERS

Master - Jeriel Smith  
Senior Warden - Dago Rodriguez, PM  
Junior Warden - Daniel Rivera, PM  
Secretary - Tom Sheehan  
Asst. Secretaries - Roger Soriano  
& John Seletos  
Treasurer - C. Douglas Russell  
Chaplain - Charlie Fisher, PM  
Senior Deacon - Michael Laidlaw  
Junior Deacon - Adrian Fulle, PM  
Senior Steward - Kenneth Thomas  
Junior Steward - Geno Nadirov  
Marshal - Ramiro Montes De Oca  
Tiler - Johnny Lebrilla

#### WEBSITE

Kenneth Thomas

Text and images herein are used for educational and research purposes only. Complete attributions are provided for all items where the source is known.

[www.TheResearchLodge.com](http://www.TheResearchLodge.com)



#### VISIT US

[www.TheResearchLodge.com](http://www.TheResearchLodge.com)

The official SCRL website. Submit an article. Buy past issues and pay your dues.



#### FOLLOW US

Instagram: Sneak peeks of upcoming issues: [SoCalResearchLodge](https://www.instagram.com/SoCalResearchLodge)



#### LIKE US

Get up-to-date information on upcoming issues and lectures.  
<https://www.facebook.com/Southern-California-Research-Lodge-116782435016421/>

## COVER STORY

# The Craft Defined

The formulation of Freemasonry by Preston could only have been created by him because there existed already in print a whole series of scientific and exegetical works which propagated the notions that found their way to his Syllabus. Many of these publications had been penned by Freemasons. Moreover, there existed a vibrant willingness and an ability to explore such ideas in London Lodges using practical demonstrations and regular discussions. Preston had a built-in propensity of speculating in the Lodges [where] he was an active participant. And he was a visitor of many others. The rapid and complete adoption of his published works throughout the English Craft meant that the subjects and the grand morals associated with them became the norm upon which skilled Freemasons sought mastery in things Masonic, and by which all subsequent attempts at developing Masonic symbology was measured. There is no doubt that his thoughts on the symbols of the Craft and how they should be arranged represent the most significant contribution by any one man to the practice of Freemasonry.

[Robert G. Davis, 33°, G.C., *The Mason's Words*. (Guthrie, OK: Building Stone Publishing, 2013), 313.]



# FRAGMENTS

## The Globes Atop the Two Pillars

*These excerpts show how the words of modern ritual are a much-abbreviated form of Preston's lectures. The explanation of the Globes in today's California Monitor is a single paragraph long, shown here in italics, divided into two parts. Preston's explanation is two long paragraphs.—Ed.*

*THE USE OF GLOBES: Their principal use, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun, and its diurnal rotation upon its own axis. They are valuable instruments for improving the mind and giving it the most distinct idea of any problem or proposition, as well as for enabling it to solve the same.*



What is the principal use of these globes?

What an august conception does this give of the works of the great Creator! Here we perceive thousands and thousands of suns, multiplied without end, all arranged around us, at immense distances from each other, attended by ten thousand times ten thousand worlds, all in rapid motion; yet calm, regular, and harmonious; invariably keeping their prescribed paths, and all peopled with a myriad of intelligent beings, formed for endless progress, in perfection and happiness. The principal use of these globes, is to serve as maps to distinguish the outward parts of the earth, and the situation of the fixed stars: they enable us to illustrate and explain the phenomena which arise from the annual revolution of the sun, and the diurnal revolution of the earth round its own axis. They are considered in our seminaries as the noblest instruments for improving the mind, and giving it the most clear and distinct idea of any problem, and proposition: as well as enabling it to solve and explain the same.

*Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation and the arts dependent upon them, by which society has been so much benefited.*

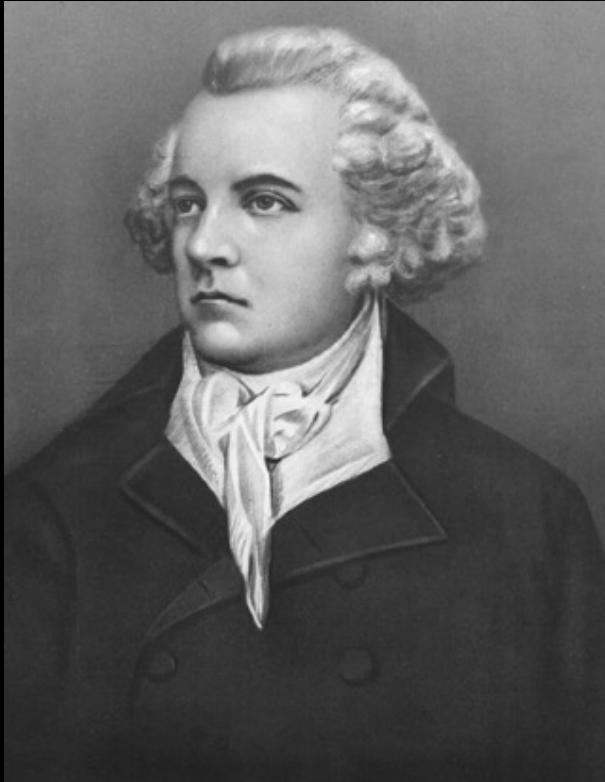
What advantage do we derive from the contemplation of this study?

While we are employed in contemplating these globes we must be inspired with the profoundest reverence for the Deity, and the most exalted admiration of his works: hence we find that, by the ingenuity of men, the bulk of the earth has been discovered, the situations of countries and kingdoms ascertained, trade and commerce carried on, the produce of nature improved, and all the conveniences of life dispersed among the various inhabitants of the world. By the extension of knowledge, our faculties have been enlarged, our understanding improved, our ideas extended, and our minds elevated, encouraged to promote a friendly intercourse among distant nations, we have entered into all the depths of Astronomy, Geography, Navigation, and all the arts dependent on them, by which society has been meliorated, civilised, and improved. If these advantages have resulted—from the study of those artificial representations of the heavens and of the earth, are we not led from thence to form this pleasing deduction; that the minds which are capable of such deep researches not only derive their origin from that adorable Being who formed the universe, but that they are incited to aspire after a more perfect knowledge of his Nature, and stricter conformity to his Will. For, if so much power, wisdom, goodness, and magnificence be displayed in the material creation, which is the least considerable part of the universe, how great, how wise, how good must He be who forms, preserves, and governs the whole. Thus from the rude covering of the two round balls, intended to grace the capitals of two rude columns, which Solomon reared and consecrated, have been traced the origin of many important discoveries, which the study of the globes have produced; and the improvements of civilised society have enlarged, and extended for the benefit of mankind.

[Text in italics is from *Monitor & Officers' Manual*. (Grand Lodge of California F. & A.M., Adopted 1941, Revised December, 2017), 26-27; related text is from [Colin Dyer, *William Preston and His Work*. (Shepperton, U.K.: Lewis Masonic, 1987), 248-249.]

## MASONIC PIONEER

# The Importance of William Preston




Soon after the “revival,” or the organization of the Grand Lodge in 1717, Rev. James Anderson, the author of the “Book of Constitutions” of 1723, and Dr. John T. Desaguliers, the master mind of the organization, arranged the lectures into the form of questions and answers for the first time, and this was adopted by the Grand Lodge as the authentic lectures. In 1732, Martin Clare revised the lectures. In 1763, Wm. Hutchinson again revised and “improved” the lectures and gave more Christian applications to their rites and ceremonies.

The greatest of all ritualists, however, was William Preston who was made a Mason in a lodge of “Ancients,” in 1763, and soon after induced that lodge to be reconstituted by the “Moderns.” In 1767 he became Master of his lodge. He believed that Freemasonry should not only be a progressive moral science, but that it should have an educational value in giving its votaries more knowledge of the liberal arts and sciences. His “Illustrations of Masonry” was the result, and no book having more influence has ever been written on Masonry. He was the father of the monitor. By 1774 he had completed his system of “work” and established a school of instruction, and from that time to the present the Preston “work” has been, and undoubtedly far into the future it will continue to be, one of the most potent influences of the ritual.

[Bro. Silas H. Shepherd, “The Webb Ritual in the United States,” *The Builder*, Vol. II, No. 6, June, 1916, 166.]





Preston's system of work changed through development, particularly in the 1780s. His book [*Illustrations of Masonry*] was intended as a commentary on his system and an illustration of it, without, of course, revealing anything which could be regarded as a masonic secret. Preston's work, particularly the explanations and symbolism given in the system as practised from the time he launched the Order of Harodim in 1787 until the revisions made necessary by the decisions of the Lodge of Promulgation which started to meet in 1809, has given a great deal to the masonic working of the present time in England, probably in Ireland and Scotland also, and consequently in many parts of the British Commonwealth. Whatever opinions may be held on the character of William Preston, there can be no doubt that his thoughts on, and arrangement of, masonic ritual, procedure and symbolism represent *the* major contribution by any one man to the practice of Freemasonry. He took the very rough and ready forms which had developed by the 1760s and by the sheer influence of what he taught and wrote, forced the words and practices used by the early 1800s to be something of much higher quality.

[Colin Dyer, *William Preston and His Work*. (Shepperton, U.K.: Lewis Masonic, 1987), 3.]

*American Brother Thomas Smith Webb was a contemporary of Preston, who served as Grand Master of Rhode Island in 1812-13.—Ed.*

Webb's [*The Freemason's Monitor, or Illustrations of Masonry, first published in 1797,*] was an instant hit, and became the standard work in the American lodge room. ... There is no question he understood the philosophy of Freemasonry and duplicated much of what Preston had published. More significantly, the materials for the lessons, symbol explanations, and lectures he gathered from Preston, he re-organized (and in some cases, added to) in a much easier and continuous format than was available in Preston's *Illustrations*. The structure of the *Monitor* is so remarkably different from the *Illustrations* that one can easily conclude Webb drew his ideas for the organization of his own book from other sources. So much different, in fact, that Webb's work may well have been just as heavily influenced by the 1760s exposures, *Jachin and Boaz* and *Three Distinct Knocks*. The catechisms published in these sources, taken together, are in many cases word for word with Webb's *Monitor*. He appeared to like the organization of these later exposures and blended their form with Preston's philosophical genius. Regardless of lineage, Webb's *Monitor* was almost the only book of rituals known to the American craft after 1797.

[Robert G. Davis, 33°, G.C., *The Mason's Words*. (Guthrie, OK: Building Stone Publishing, 2013), 314.] 315 ]

# The Controversial Preston

By Charles J. Fisher, PM

William Preston is viewed as one of the most influential brothers in Modern Freemasonry. The ritual that he pioneered in the late eighteenth century is the basis of what virtually all regular Grand Lodges use throughout the world. In the United States, it is augmented by the work of Thomas Smith Webb.

Preston is also revered for his book, *Illustrations of Masonry*, which he revised numerous times during his lifetime and which continued to go through several revisions after his death in 1818.

While Preston is remembered as a masonic scholar, few modern Masons have read his work. His history of Freemasonry is not totally verifiable, and his lectures and explanations must be read as works of their time, relating the Freemasonry of the late eighteenth century to the people of that time. Preston's lasting impact is in drawing the perception of Freemasonry away from the bar and the dining table, and giving it a more cerebral appeal. Preston, along with Grand Secretary James Heseltine and Thomas Dunckerley, is also associated with the movement of Masonic meetings from taverns into dedicated Masonic buildings.

He was a member of several lodges, but was most active in the Lodge of Antiquity No. 1, which had originally been the Goose and Gridiron, one of the four lodges that had formed the Premier Grand Lodge of England in 1717. He had served as Worshipful Master in that lodge.

Beginning in 1769, Preston served as the Assistant Grand Secretary and was in charge of Masonic publications, which he printed in his own shop. As he gained prominence as a lecturer, there were areas where he clashed with others. He was also accused of packing the lodge with young Masons who were essentially his cronies and ran things his way, even if it was in conflict with the accepted norm.

This came to a head in December of 1777, when the Lodge of Antiquity arranged for a Masonically-oriented sermon to be given at nearby St. Dunstan's Church on St. John's Day. The Grand Lodge had prohibited Masonic processions while wearing regalia outside without Grand Lodge sanction, due to the anti-masonic sentiments of a minority of the population at the time. Preston and about 20 of his friends wore their regalia while crossing the street between the church and the lodge.

A complaint was filed by John Noorthouck who, in a letter to the Worshipful Master of the Lodge, noted that Preston had called for the brethren to don white gloves and aprons while going to and from and attending the church service just before the motion to attend was voted. Noorthouck went on to state "Sir, I should not have taken the pains to have troubled the Lodge with this letter; I should not have taken the liberty to animadvert on Bro. Preston's conduct, whose

masonic character is sufficiently known, did I not consider this Transaction as altogether unjustifiable, and liable to produce disagreeable consequences. It is rather officious for any Member whatever to interfere with a Motion proposed from the Chair; it was irregular to attach new conditions to it at the very Instant of its passing; much worse was it in a Veteran Mason, your Predecessor in Office, thus to surprise the Lodge into notorious impropriety, merely to a private inclination for masonic foppery."

The letter went on to remind the Lodge of the Grand Lodge restrictions and to propose a resolution that the Lodge of Antiquity totally disapprove and disavow, "in the strongest manner, all processions and public exhibitions of a masonic nature, contrary to the authority of the Grand Lodge."

After Preston made a strong defense in Lodge, the resolution was defeated. A new motion proposed by Preston, that the Lodge disapproved "of any *general* procession of a Masonic nature, contrary to the authority of the Grand Lodge," was passed. Preston went further to send a letter to Noorthouck referring to his "arrogant" letter and accusing him of not understanding the "A B C of Masonry."

Undaunted, Noorthouck, who did not attend Lodge the night that his letter was read, appealed the matter directly to the Grand Lodge. As the matter grew over what was truly a trivial item, Preston dug in his heels. A committee was constituted to review the matter, but Preston continued to insist that no offense was committed. Because of his refusal to conform to the committee's views, it was recommended that Preston be expelled, when the committee report was presented to the Grand Lodge on February 4, 1778.

No one wanted to expel William Preston, but the matter refused to go away, when he refused to admit error and continued to insist that the actions of the lodge were correct. Eventually he signed an apology and the expulsion matter was dropped by the Grand Lodge. Preston had also resigned from his office as Grand Secretary.

However, many members of the Lodge of Antiquity did not accept the solution and it soon caused a major breach among the brethren. The lodge had voted to expel Noorthouck and his two closest supporters and then refused to reinstate them when the Grand Lodge had resolved the issue. This soon boiled over at the Grand Lodge level with the two factions arguing and many others becoming weary of constantly hearing about the problems with Lodge No. 1.

On June 3<sup>rd</sup>, he published his defense in the form of an 88-page pamphlet that he named "State of Facts: Being a Narrative of Some Late Proceedings in the Society of Free Masons, Respecting William Preston, Past Master of the Lodge of Antiquity, No. 1."

This booklet only served to inflame the situation further, leading to the Lodge splitting into two factions, with the



Preston faction proposing to withdraw from the Grand Lodge. The Grand Lodge response to this situation was to expel Preston and nine others on February 3, 1779.

This did not end the matter. The expelled members, along with other supporters first approached the Scottish Grand Lodge, but were told that it was out of their jurisdiction. In June 1779, “The Grand Lodge of England South of the River Trent” was constituted. The breakaway Lodge of Antiquity was the main Lodge in it, but it had no number and acted almost independently of the new Grand Lodge. Three new Lodges were soon constituted but the new grand body was never big.

Preston was now, again the Worshipful Master of his Lodge. He eventually became the Orator of the new Grand Lodge and, in 1780, the Deputy Grand Master. He also became the first Master of one of the new lodges, the “Lodge of Perseverance and Triumph, No. 2.” Preston ultimately withdrew from active participation in Freemasonry around June of 1780, about the time that he had to take over full control of the print shop due the infirmities of the aging owner, who died in 1785. He left the business to his son, who left Preston completely in charge of running it.

He started to attend Lodge again in 1786. During his absence, he had continued to write and publish books on Freemasonry, including a new edition of *Illustrations of Masonry*. After again becoming active, he established a new concordant body, the “Order of Harodim” and also wrote a history of the Ancients Grand Lodge, which he felt had the more original ritual, but was of a more recent origin than the Premier Grand Lodge.

By the late 1880s, Preston and his supporters began working to get him reinstated with the Premier Grand Lodge. His past work and his many Masonic writings certainly had a favorable influence, as well. After another formal apology, Preston and others who were expelled with him, were reinstated as active Masons by the Premier Grand Lodge by resolution on May 6, 1789. The Lodge of Antiquity was officially reunited on November 12, 1790.

As the reason for the Grand Lodge of All England South of the River Trent had now passed with the reconciliation of the Lodge of Antiquity and Preston’s reinstatement, the Grand Lodge disbanded with the three Lodges it had constituted coming under the jurisdiction of the Premier Grand Lodge.

Preston was to continue his Masonic activities and publish several more editions of *Illustrations of Masonry* and was to live long enough to see the formation of the “United Grand Lodge of England,” with the consolidation of the Premier Grand Lodge and the Ancients Grand Lodge in 1813.

Preston’s contributions to Freemasonry are profound and felt by each of our lodges to this day, but, as we have seen, his Masonic journey was far from smooth.

## Bibliography

Dyer, Colin.....	<i>William Preston and His Work</i> .....	1987
Preston, William.....	<i>State of Facts</i> .....	1778
Preston, William.....	<i>Illustrations of Masonry, 9<sup>th</sup> Edition</i> .....	1796



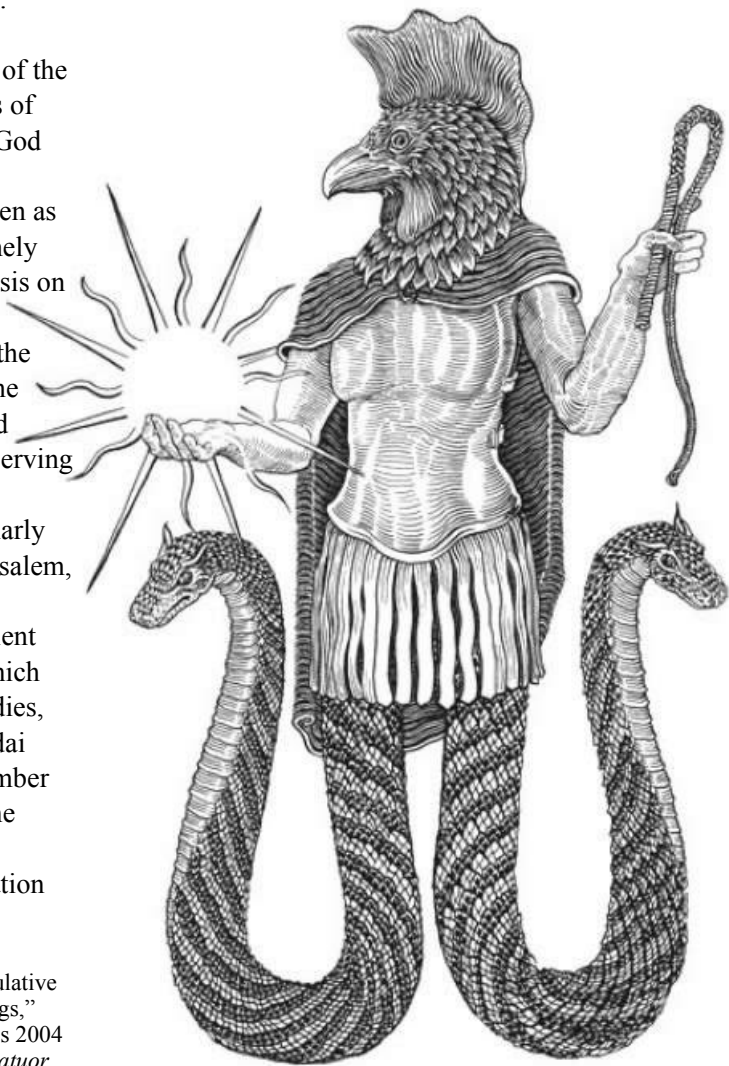
# Preston's Themes & Thoughts

*William Preston's classic Illustrations of Masonry (2nd edition, 1775) is available as a free e-book from Google Books. In this book, Preston writes that he created his lectures and other expanded features of the three degrees, by consulting with other Masons in meetings, and through correspondence, and by making a careful study of the ancient charges and regulations of Masonry. He provides detailed commentary on the materials he has generated or compiled, in language that Masons will often recognize as very similar to the language of today's American ritual. Then on pages 149-182 is "The Principles of Masonry Explained," which includes a reprint of the Leland-Locke manuscript—a document linking Masonry to various esoteric traditions such as magic, astrology and the Cabala—with annotations by Preston. The manuscript was thought to be from the 1500's or earlier, and believed to be authentic by many prominent 18th-century Masons. In Preston's Illustrations it is followed by a lengthy history of Masonry in England, then by Masonic odes and songs.—Ed.*

In a 2004 Prestonian Lecture, British scholar Bro. Trevor Stewart, described Preston's work as an encyclopedic approach, based on numerous themes of the English Enlightenment which included perspectives of religion, empirical science, and esoteric traditions. God was referred to as the Great Architect or Grand Geometrician of the Universe. The Universe was seen as a "celestial mechanism operating according to divinely ordained principles." There was a "recurrent emphasis on measuring and quantification"—on geometry and mathematics. There were themes from literature of the period about the "perfectibility of human nature," the "instinctively benevolent or good natured man," and creating internal and inter-personal harmony by observing moral rules.

"There are also references to antiquities, particularly the biblical sacred buildings like the Temple in Jerusalem, that synchronise neatly with the eighteenth-century obsession with the classical Mediterranean and ancient Middle Eastern regions. There are long passages which provide ample explications of the Five Platonic Bodies, the Pythagorean Tetractys, the emblem for El Shaddai [—the Almighty, God, or Lord], in the Middle Chamber of the Temple and the four primaeval elements of the universe. There is even an extended numerological disquisition, using well-known Cabalistic interpretation techniques, about the meaning of the ancient Greek symbolic name ABRAXAS."

[Paraphrased and quoted from Trevor Stewart, "English Speculative Freemasonry and the Enlightenment: some preliminary findings," from a special lecture in 2010 (page 3) based on Bro. Stewart's 2004 Prestonian Lecture which had been reprinted in full in *Ars Quatuor Coronatorum* Vol. 117.]



ABRAXAS

An article by prominent Masonic scholar Wallace McLeod quotes liberally from the Leland-Locke manuscript, and concludes that it “has no connection with Leland, or with Locke, and that it is a forgery, made up not too long before 1753. ... There’s no need to ignore [the Manuscript] just because it is not genuine. After all, the forgery is still 235 years old, which is pretty venerable by Masonic standards, and it says some things about Masonic ideals and teachings that are still true. [This manuscript contains questions and answers including these:]

*Question 1. What may the Mystery of Masonry be?*

*Answer.* It is the knowledge of nature, the understanding of the power that is in nature, and its various operations; in particular, the knowledge of numbers, of weights and measures, and the true manner of forming all things for man’s use; especially, dwellings and buildings of all kinds, and all other things that are beneficial to man.

*Question 8. What do the Masons conceal and hide?*

*Answer.* They conceal the art of finding new arts, and that is for their own profit and honour; they conceal the art of keeping secrets, so that the world may conceal nothing from them. They conceal the art of working miracles, and of prophesying things to come, so that the same arts may not be used by the wicked for an evil purpose; they also conceal the art of changes, the way of *gaining the faculty of Abrac*, the knowledge of becoming good and perfect without the prompting of fear and hope; and the universal language of Masons.

[Wallace MacLeod, “The Leland-Locke Manuscript,” *The Philalethes*, Vol. XLII, No. 1, February, 1989, 10-12.]

[In Preston’s annotations he seems to express a dim view of some esoteric arts being associated with Masons:]

“Abrac is an abbreviation of the word, abracadabra. In the days of ignorance and superstition, that word had a magical signification. ... Our celebrated annotator has taken no notice of the masons having the art of working

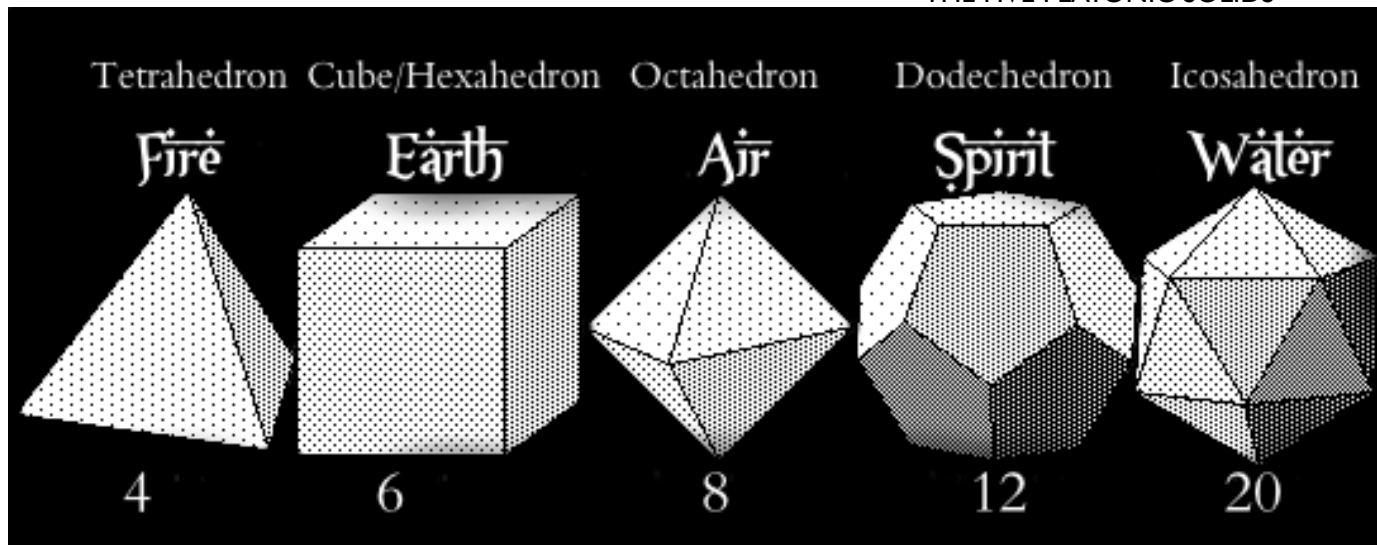
miracles, and forsaying things to come. Astrology was received as one of the arts which merited their patronage. ... Astrology, it must be owned, however vain and delusive in itself, had proved extremely useful to mankind, by promoting the excellent science of astronomy.”  
[*Illustrations of Freemasonry*, 1775, pp. 179.]

[*Despite identifying some esoteric arts with superstition or delusion in Illustrations of Freemasonry, in his second degree lecture, Preston includes a mystical use of numbers.—Ed.*]

He describes Solomon’s Temple as having three principal divisions, the Outer Chamber, Middle Chamber and Inner Temple (which itself has three divisions), then describes the 5 regular Platonic solids as referring to symbolic Geometry. He proceeds with detailed instruction on the number 72, relating it to divisions of the zodiac, and noting that this number “seems consequently to have been a favorite among the Cabbalists.” Along with his Cabalistic interpretation of “ABRAXAS,” Preston lists meanings of the numbers 0-9: Eternity; animated matter; the spirit coming to animal matter; the spirit of Earth revolving; Divinity in Man; the reunion of the spirit of Air; the spirit of nature descending to the earth to animate it; the spirit of God; the reproduction of existence; and germination. “Thus we point out such parts of the Temple of Jerusalem, their divisions and symbols, which have an immediate connection with our system.”

[Paraphrased with quotes from P.R. James, “The Second Lecture of Free Masonry,” *Ars Quatuor Coronatorum*, Transactions of the Quatuor Coronati Lodge No. 2076, London, Vol. 83, 1970, Harry Carr, Ed., 224-25.]

## THE FIVE PLATONIC SOLIDS



August 2019 ~ TheResearchLodge.com ~ 11

## IN HIS WORDS

# Preston On Charity

*In the first degree of Masonry, a ladder extending from the altar at the center of the lodge up into the starry heavens toward the blazing star, alludes to the Bible story of Jacob's ladder. According to Bro. Bernard Jones in Freemason's Companion and Guide (p. 204), "[Jacob's ladder] was supposed to lead the thoughts of the Brethren to heaven; its rungs each represented a moral and religious duty; if there were three rungs, they represented Faith, Hope, and Charity, with which the whole earth could be encircled." The ladder is an ancient symbol of spiritual ascent. The ascent is likened to building a moral and Masonic edifice, which Preston calls a "mansion." In a "clause" of 18 questions and answers on this symbolism, he writes of stepping up to Faith, then Hope, then Charity at the top. Here is question 18 and Preston's conclusion.—Ed.*

What is the Grand Moral?

From this clause we are instructed, that the source of all knowledge will ever be auspicious to the view of the contemplative mason; and enable him to survey from the summit of his mansion the blest effect of his labours on the morals and manners of men; in the more immediate presence of a Being whose radiant beams prevail every circle and rivet the affections of man to man.

Charity is the chief of every social virtue, and the distinguishing characteristic of Masons. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the being of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition toward mankind, and shew that charity, exerted on proper objects, is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal

creation. The whole human species are therefore proper objects for the exercise of charity.

Beings who partake of one common nature, ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the masonic system. This humane, this generous disposition fires the breast with manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, tend to promote some useful purpose; but compassion towards proper objects, is the most beneficial of all the affections, and excites more lasting degrees of happiness; as it extends to greater numbers, and alleviates the infirmities and evils which are incident to human existence.

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When they behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When pity is excited, they assuage grief, and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear, and convince the world at large, that Brother among Masons is more than a name.


[Colin Dyer, *William Preston and His Work*. Shepperton, U.K.: Lewis Masonic, 1987), 194-96.]





# Short Talk Bulletin: William Preston

By J.H. Tatsch



**W**hen we hear the name of William Preston we are at once reminded of the Preston lectures in Freemasonry. It is to Preston that we are indebted for what was the basis of our Monitors of the present day. The story of his literary labors in the interest of the Craft, and how they aided in making Freemasonry one of the leading educational influences during the closing decades of the eighteenth century, is one of absorbing interest to every member of the fraternity.

William Preston was born in Edinburgh, Scotland, August 7th (old style calendar, July 28th), 1742. His father was a "Writer to the Signet," a law agent peculiar to Scotland and formerly eligible to the bench, therefore a man of much educational standing. He naturally desired to give his son all the advantages which the schools of that day afforded, and young Preston's education was begun at an early age. He entered high school before he was six years old. ...

Preston possessed an unquenchable desire for knowledge. As was common to the times in which he lived, "man worketh from sun to sun." The eight-hour day, if known at all, was a rarity, and Preston, [who worked as a printer and compiled a catalog of books], supplanted his earlier education by study after his twelve-hour working day was over. The critical skill exercised in his daily vocation caused literary men of the period to call upon him for assistance and advice. His close association with the intellectual men of his time was attested by the discovery after his death of autographed presentation copies of the works [by well-known authors of his time].

August 2019 ~ TheResearchLodge.com ~ 13



The exact date of Preston's initiation is not known, but it occurred in London in 1762 or 1763. It has been satisfactorily ascertained that his mother lodge was the one meeting at the White Hart Tavern in the Strand. This lodge was formed by a number of Edinburgh Masons sojourning in London, who, after being refused an application for a charter by the Grand Lodge of Scotland, accepted a suggestion of the Scottish grand body that they apply to the Ancient Grand Lodge of London. The Ancients granted a dispensation to these brethren on March 2nd, 1763, and it is claimed by one eighteenth-century biographer that Preston was the second person initiated under that dispensation. The minutes of the Athol (Ancient) Grand Lodge show that Lodge No. 111 was Constituted on or about April 20th, 1763, William Leslie, Charles Halden, and John Irwin being the master and wardens, and Preston's name was listed as the twelfth among the twenty-two on the roll of membership.

It was not uncommon in those times (and the custom still prevails in England, Canada, and other countries, and among several grand jurisdictions in the United States) for Masons to belong to more than one lodge, and Preston and some other members of his mother lodge also became members of a lodge chartered by the Moderns, which met at the Talbot Tavern in the Strand. These brethren prevailed upon the membership of Lodge No. 111, which in the meantime had moved its meeting place to the Half Moon Tavern, to apply to the Modern Grand Lodge for a charter. Lord Blayney, then grand master, granted a charter to the members of

---

*“The constitution of the new Caledonian Lodge was a noteworthy event because of the presence of many prominent Masons of the day.”*

---

Lodge No. 111, which was Constituted a second time, on November 15th, 1764, taking the name Caledonian Lodge No. 325. This lodge is still in existence, being No. 134 on the present registry of the United Grand Lodge of England.

The constitution of the new Caledonian Lodge was a noteworthy event because of the presence of many prominent Masons of

the day. The ceremonies and addresses on this occasion made a deep impression upon Preston, being among the factors which induced him to make a serious study of Freemasonry. The desire to know more of the fraternity, its origin and its teachings, was intensified when he was elected worshipful master, for, as he said: “When I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the Society, that I might be able to fulfill my own duty and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered innovations; and in others who were better informed, a jealousy of preeminence, which the principles of Masonry ought to have checked.” ...

[Preston] became an active member of the grand lodge, serving on its hall committee, a committee appointed in 1773 for the purpose of superintending the erection of the Masonic Hall which had been projected, and he was later appointed deputy grand secretary under James Heseltine. In this capacity he revived the foreign and country correspondence of the grand lodge, an easy matter for him because of his extensive personal correspondence with brethren outside of London.

[Preston was expelled from the Fraternity in 1779 and reinstated in 1789, as described in WBro. Charles Fisher's article on pages xx-yy]. All [of Preston's] honors and dignities [were] restored. He organized the Order of Harodim, a Society of Masonic Scholars, in which he taught his lectures and through this medium the lectures came to America and became the foundation for our Monitors.

To fully grasp the significance of Preston's labors we must understand the conditions in England at the time he lived. ... Literature, which thrived under the patronage of the wealthy, partook of an ancient classical nature, spirit being subordinated to form and style. Detailed perfection of form was insisted upon in every activity, and undoubtedly the insistence for a letter-perfect ritualism, still so apparent in Freemasonry, had its origin in the closing years of the eighteenth century. ...



Public education as we know it today, however, did not then exist. The schools were for the children of the wealthy only, being conducted by private interests and requiring the payment of tuition beyond the purse of the common people. Yet, education was eagerly sought. Knowledge was looked upon as the key, which would unlock the door to intellectual and spiritual independence. While Preston began his schooling at an early age, even with his excellent start he extended his education only by diligent work and the burning of much midnight oil. Imbued with the spirit of the day, he was anxious to place the available knowledge of the times before his fellow men. Therefore, when he discovered a vast body of traditional and historical lore in the old documents of the Craft, he naturally seized upon the opportunity of modernizing the ritual in such a way as to make accessible a rudimentary knowledge of the arts and sciences to the members of the fraternity.

From 1765 to 1772 Preston engaged in personal research and correspondence with Freemasons at home and abroad, endeavoring to learn all he could about Freemasonry and the arts it encouraged. These efforts bore fruit in the form of his first book, entitled: *Illustrations of Masonry*, published in 1772. He had taken the old lectures and work of Freemasonry, revised them and placed them in such form as to receive the approval of the leading members of the Craft. Encouraged by their favorable reception and sanctioned by the grand lodge, Preston employed, at his own expense, lecturers to travel throughout the kingdom and place the lectures before the lodges. New editions of his book were demanded, and up to the present time it has gone through twenty editions in England, six in America, and several more in various European languages.

After his death, on April 1st, 1818, it was found that Preston had provided a fund of three hundred pounds sterling in British Consuls (British Government Securities, the word being abbreviated from "Consolidated Annuities"), the interest from this fund to be set aside for the delivery of the Preston lectures once each year. The appointment of a lecturer was left to the grand master. These lectures were abandoned about 1860, chiefly for the reason that they had been superseded by the lectures of Hemming in the approved

work of the United Grand Lodge of England, when that body was formed by the reunion of the Ancients and Moderns in 1813. The Preston work still survives, however, in the United States, although greatly modified by such American ritualists as Webb, Cross, Barney, and others.

Had Preston not attained Masonic eminence through his efforts in other fields, his work in revising the lectures alone would entitle him to the plaudits and gratitude of the Craft. Considering these old lectures in the light of our present day knowledge, and granting that they might be corrected and revised, it must be remembered that Preston's work was a tremendous step forward when we consider the spirit and conditions of his day. He was one of the first men to influence a change from the social and convivial standards which prevailed in the old lodges, and to make them centers for more practical and enduring efforts. His own progress in the Craft is an illustration of its democracy, and an illustration of the equality of opportunity existing for those who will apply themselves to the problems confronting the fraternity in our own times. From a position as the youngest Entered Apprentice standing in the northeast corner of his lodge, he progressed step by step until he reached a place where he was recognized as the foremost Masonic scholar of his generation. While he did not wear the purple of the Modern Grand Lodge in its highest stations, his contemporaries who had that honor have been forgotten, while the name of William Preston is still preeminent in the annals of Freemasonry.

Equality of opportunity, as Freemasonry stands for it, means equality of opportunity for service. The honors of office are not the Masonic test of service. He who contributes to the Mason's search for light, light that will enable the craftsman to more intelligently and efficiently serve his God, his country, his neighbor, his family and himself is rendering the most enduring quality of service. This was true in Preston's time. It is equally true in ours. Fortunate is the lodge that has a modern Preston in its membership, who seeks to lead the Craft in its clearer understanding of the symbolism and teachings of Freemasonry to the end that Freemasons of today may sustain in the high standard of effective and unselfish service to mankind which has characterized and distinguished the fraternity in the generations and ages gone.

J.H. Tatsch, "William Preston," *The Short Talk Bulletins I*, Volume I, Number 2, February 1923. (Burtonsville, MD: The Masonic Service Association, 2013), S. Brent Morris, Ed., 8-11.]

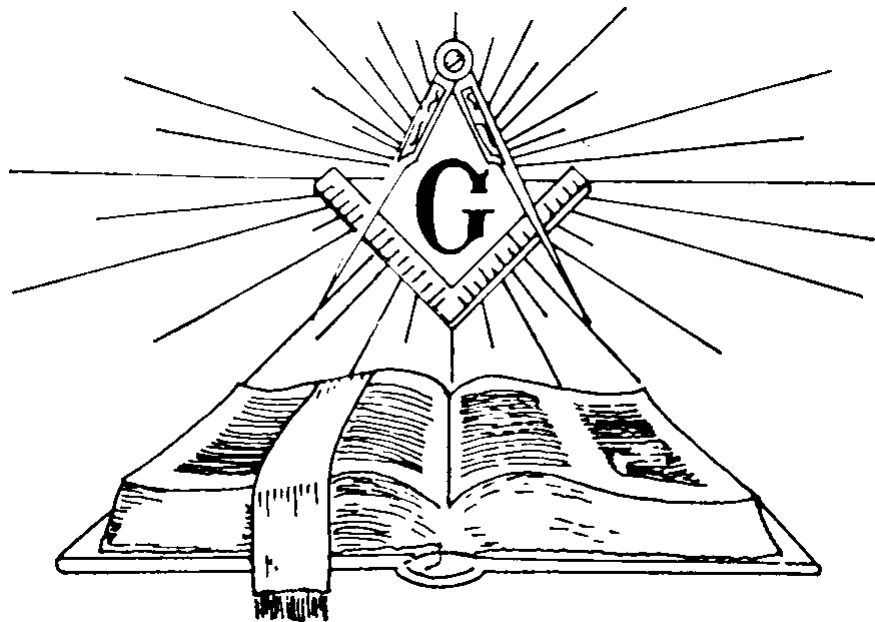


# FINAL WORD



What Preston left his Masonic heirs to contemplate is the profound significance that knowledge, education, and a shared discourse play in the success of Freemasonry. The conclusion we can draw from his efforts is he taught us that investigating the vast range of possible meanings in Freemasonry is an active process. Listening to someone else deliver only the words of the ritual is not. Freemasonry will never come to mean much to its members unless we find a better way of ensuring that the process of self-improvement is owned by them. Everything that Preston taught us suggests that the heart and soul of Freemasonry is something much more dynamic, much less restrictive, and much broader in vision than our current practices offer. Perhaps it is time to recreate in our own time the indispensable intellectual component of Masonic dialogue which enabled the completion of Masonic philosophy by the end of the eighteenth century.

[Robert G. Davis, 33°, G.C., *The Mason's Words*. (Guthrie, OK: Building Stone Publishing, 2013), 313-314.]





**Montezuma Lodge #1 AF&AM**  
**431 Paseo de Peralta**  
**Santa Fe, New Mexico 87501-1958**  
**Just west of the Scottish Rite Temple**

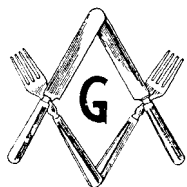
Non-Profit Organization  
 US Postage  
**PAID**  
 Santa Fe, N.M.  
 Permit No. 62

**Return Service Requested**

**Secretary**  
**Don Helberg, PM**  
**Lodge Office: 505-982-0971**  
**Home: 505-471-0168**  
**email: hiram@montezumalodge.org**

**Editor**  
**Robert H. Sherman, PM**  
**email: rhsjjs@comcast.net**

*October Dinner  
 Menu*



Join us on October 7<sup>th</sup> for dinner at 6:00 PM before the stated meeting. The entire family is invited.

Chicken Kiev  
 Vegetables  
 Green Salad  
 Bread  
 Desserts and Ice Cream  
 Lemonade, Coffee, and Ice Tea



**2019 Officers**

- Worshipful Master** - Patrick J. Varela  
(H): 505-471-2555
- Senior Warden** - Jee W. Hwang  
(C): 704-654-1270
- Junior Warden** - Michael J. Mulligan  
(C): 505-660-1672
- Treasurer** - Dan Esquibel, PM  
(C) 505-660-7395
- Secretary** - Don L. Helberg, PDDGM  
(H): 505-471-0168  
Lodge Office: 505-982-0971  
Email: hiram@montezumalodge.org
- Chaplain** - Robert H. Sherman, PDDGM  
(H): 505-983-9508
- Senior Deacon** - Charles A. Hannaford  
(H): 505-466-2732
- Junior Deacon** - Alexander J. Marcus  
(C) 505-577-6322
- Senior Steward** - Christopher J. Williams  
(c) (208) 995-6922
- Junior Steward** - +  
(c) (310)-770-6151
- Marshal** - Alfonso J. Rodriguez  
(C) 505-501-0078
- Tyler** - Jerry Noedel, PM

***What is the purpose of Freemasonry?***

“To admit, make and pass Freemasons according to the Constitution and By-Laws of the Grand Lodge. To advance the moral and social interests of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and Brotherly love and generally to promote, in its own way, the happiness of mankind — it is a fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interests in factional politics and sectarian religion and free from the dictation of both.”

***For more information about Masonry:***

- Call the Lodge at 982-0971
- Stop by the Lodge
- Visit our website @ [www.montezumalodge.org](http://www.montezumalodge.org)
- Ask any Mason