

1: History of Freemasonry - Wikipedia

*A Century Of Masonic Working: Being A History Of The Stability Lodge Of Instruction [F. W. Golby] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Masonic references in 19th century prose The appearances of Freemasonry in fiction range from the unremarked use of Freemasonry as a metaphor, to the actual inclusion of masonic ritual. The following list of references is not definitive, nor are all entries confirmed. Please forward additional references, with details, to our editor. Hodges, Figgis and Co. Simpkin, Marshall and Co. Masonic references claimed but no specifics supplied. To which is added a memoir of Elizabeth Aldworth, the female freemason, and a Masonic prologue Henry Arnold, *The Knight and the Mason*. Although announced for publication, this three-volume novel does not appear to have ever been published. Edward Bradley] , *The Adventures of Mr. In a chapter entitled "Mr. Verdant Green is Made a Mason"*, Green, an Oxford student, is told by a fellow student, "I meant a mason with a petticoat, a freemason A series of woodcuts illustrate the initiation. Whether it was dark resentment against the uninitiate for peeping into their masonic magnificence, he could not quite conjecture. John Lane, *The Bodley Head*, Madeleine Vinton Dahlgren , *The secret directory: A royal romance based on rabbinical tradition*, etc. Materially different from the scriptural story, David and Bathsheba marry. Jesse remarks to Eliam: With "Levana," "The rosicrucians and freemasons," etc.. *Confessions of an English opium-eater with Levana, The Rosicrucians and Freemasons, Notes from the pocket-book of a late opium-eater*, etc. Charles Dickens, *Barnaby Rudge*: Chapman and Hall, Charles Dickens, *Bleak House*. He is so original, such a stolid creature, such an immense being for knowing all sorts of things and never telling them! Volumnia is persuaded that he must be a Freemason. Is sure he is at the head of a lodge, and wears short aprons, and is made a perfect idol of with candlesticks and trowels. These lively remarks the fair Dedlock delivers in her youthful manner, while making a purse. Charles Dickens, *Our Mutual Friend*.

2: Masonic Symbols | Freemason Information

A Century of Masonic Working (Hardcover) Average rating: 0 out of 5 stars, based on 0 reviews Write a review. F W Golby. Walmart #

Yoshio Washizu Much has been written on that small word that is used in combination with the words "conceal" and "reveal. Some say it should be pronounced "heel" to rhyme with "meal," while others say it should be pronounced "hail" to rhyme with "mail. After all, none of us lived in the days when it was used in its original sense. Another opinion is that we have a pretty good idea as to what English words sounded like then. The purpose here is to provide brief notes on that small but controversial word. The word in question is often spelled "hele. The Oxford English Dictionary OED , the most comprehensive English-language dictionary available today providing the history of each word, changes in its spelling and meaning, and quotations from the earliest known use of the word to the latest, defines "hele" as "to hide, conceal; to keep secret. Then the word acquired another meaning, i. The second meaning has survived to this the 20th century in some parts of Great Britain. At one point there were some 25 guilds in Dublin, Ireland. One of them was made up of carpenters, millers, masons and heliers. By the way, "hele" and "hell" have the same root. As far as masonic literature is concerned, "hele" is found in the Cooke MS. First it must be pointed out that the English language has undergone great changes in the past. The long vowels and some short ones moved greatly from the 15th to the 17th centuries, the consonant changes were less significant, though. English words were often spelled phonetically in olden days. We find in the OED many different forms of spelling of the word under discussion: In 25 cases it is written "heeall," "heel," "hele" or "eel"; in 11, "hael," "hail," "ail," or "hale"; in W. Yorks, "heald"; in West Country, "heill"; in five counties, "hel"; in seven, "hell"; in Wilts, "hield" and "yeeld"; and in Cheshire, "yeal. It seems, however, that the word was pronounced both "heel" and "hail" a couple of hundred years ago when Freemasonry was at a growth stage, judging from the manner in which it was spelled then. In addition, it seems that its pronunciation varied in different localities. Somerset, to which Wright attributes the "hail" sound, the "heel" sound was also used in the last four. This means that people used only the "hail" sound in the three localities. At the Grand Assembly held for the Union on December 27, , the members of this lodge, having decided on the modes of recognition and other matters, reported the results. The forms settled and agreed on by the lodge were pronounced pure and correct. Some of its members demonstrated the proposed ritual in some other areas as well. In the final approval of the Reconciliation working was made by the Grand Lodge subject to some minor amendments to the third degree. It has not been adopted by all the lodges under the English Constitution, however. The Lodge of Reconciliation was dissolved in No official record was made of the new working. It was frowned upon to print the ritual in those days. One of the members of the Lodge of Reconciliation was reprimanded for having "offended against a known masonic Rule, in printing certain letters, and marks, tending to convey information on the subject of Masonic Instruction. Some manuscript notes made then have survived. They contain notes on the new ritual. Colin Dyer says, " He attended on five occasions. Initiated at the age of 21 in , he remained a freemason until his death at the age of He was a very influential mason and was highly regarded in his region. He was one of the founders of the Phoenix Lodge of St. Ann, Derbyshire, and became its first Master. Most lodges in Derbyshire use the pronunciation "heel," whereas the Phoenix Lodge of St. Ann is one of the rare early lodges in the region to use "hail. Not long after the Union, and when the members of the United Fraternity were somewhat reconciled, and the more turbulent spirits a little subdued, and brought to reflection, the Grand Master at a Quarterly Communication of the Grand Lodge, made the following statement, that he would on that occasion reobligate the Masters and Wardens, with the "new obligation" and that the Masters were to do the same to all members of their respective lodges. For which purpose, the Grand Master retired to one of the large rooms of the Tavern, and we were conducted to him in parties of about eight, when there, he requested us to kneel around the Pedestal, and place one hand on the Sacred Volume, and in that position we were obligated, it was the E. When he came to the word "Hele" he made a pause, and stated that it must be used in future, it is he remarked an old Saxon term, and signifies sic to Hide or Cover. And besides this authority, I cannot

understand how either of the terms viz. It is as frequently used the one way as the other. In Doomsday-book there is mention of a village called Hele, in the West of England, and its retiring and hidden scenery shows that those who originally gave it the name derived their nomenclature from its position. Obviously our masonic ancestors used both pronunciations. Soon after the Union, lodges of instruction began to be formed, the most famous being the Stability Lodge of Instruction and the Emulation Lodge of Improvement. The Stability Lodge of Instruction was founded in and its early leaders were directly concerned with the Lodge of Reconciliation. Three brethren who had belonged to the Lodge of Reconciliation were among the founders of the Stability Lodge of Instruction. But it is still one of the oldest and most distinguished lodges of instruction. The Emulation Lodge of Improvement, on the other hand, was founded in and was shortly after joined by many eminent masons who had been members of the Lodge of Reconciliation or had attended its meetings, e. Peter Gilkes who had attained the highest eminence as a masonic instructor in the first half of the 19th century. At the anniversary meeting of the Emulation Lodge of Improvement held in January , the chairman, in proposing the toast to "The Sister Lodge of Instruction the Stability" expressed a hope that the differences of working between the two lodges might soon be reconciled. Henry Muggeridge of the Stability Lodge of Instruction, in reply to the compliment, said that although there was no fundamental differences in the two systems, there was yet sufficient variation to cause confusion and that he was glad to find that there was a prospect of their being assimilated. On the other hand, the word is pronounced "hail" in the Emulation Ritual, the most widely used ritual under the English Constitution today. It says that the original meaning, spelling and pronunciation of the word in question being uncertain, the Emulation Lodge of Improvement maintains what it believes to be the original pronunciation. The word is shown as "h pronounced hail " in its ritual book. Some scholars of this the 20th century seem to be in favor of the latter pronunciation. An eminent authority on philology, not himself a freemason, wrote to Bro. Arthur Betts who was working on a paper on "hele" some 80 years ago: Rhymes were often employed in the early days. A felowe that can wel concele, And Kepe thy counsel and wel hele Romaunt of the Rose, c. We also find passages that rhyme in early masonic catechisms. What do you come here to do? If the original intent is to be maintained, therefore, they should be pronounced to rhyme, whether with "heel" or "hail. Harry Carr is also inclined to support the pronunciation "heel" given in the OED. He says, "We use an archaic word, out of sentiment perhaps, but I see no reason for maintaining the archaic or doubtful pronunciation, when all the rest of our ritual is in modern usage.

3: The Word In Masonic Ritual | Freemason Information

Join Our Team. The Ohio Masonic Home offers a variety of career opportunities in a family-friendly, team-based work environment. Employment with us is rewarding personally, professionally, and financially and the benefits are excellent.

From active trade associations whose primary function was the regulation of workers and their qualifications, as well as their working conditions, wages, rights and responsibilities, they gradually became mutual benefit societies concerned largely with charity and relief for the destitute and unemployed. In speculative terms, they directed masons to aid the needy and act with charity toward all mankind. In Connecticut, charity was available to the settled members of a town, regulated by law, and invoked in times of extreme need and as a last resort. Persistent vestiges of the older Puritan ethic, which associated misfortune with divine retribution, made appeals to civic charity a painful necessity. Masonic charity, more broadly defined than its civic counterpart, was available to its members in times of personal crisis wherever they were. The derogation of character implicit in acknowledging poverty must have compounded suffering. Six miles long and three miles wide at the time, Chicago had a population of , The fire destroyed more than half of the city area and sent many thousands into the streets homeless, penniless and desperate. At the time the fire started, Freemasonry in Chicago was flourishing, with 31 Masonic Halls in operation. Brethren were in dire straits; their families scattered, their homes gone and everything they owned lost. Masonic leaders formed committees to administer relief. Appendant bodies donated thousands in addition. In fact, the response was so great that on Feb. The influenza outbreak of devastated the world, killing an estimated 50 million people in contrast to the 16 million who died during World War I. With soldiers trekking across battlefields and returning home, the virus spread rapidly. One-fifth of the population worldwide suffered from the influenza outbreak to some extent, and one-fourth of Americans contracted it. The influenza epidemic struck the Elizabethtown, Pa. In a grand gesture of service to the community, doctors transferred the Masonic Homes residents without influenza from the Philadelphia Freemasons Hospital to the Grand Lodge Hall Infirmary and opened the on-site hospital to community members with influenza. During the several months the hospital took patients from the community, 82 people with no Masonic affiliation received the best treatment possible. As a result of quarantines and precautions, no Masonic Homes residents or guests died from the influenza epidemic. Following the attacks on Sept. Shriners Hospitals are also a part of the National Disaster Medical System, a first-response network of hospitals across the United States pre-identified to help in crisis situations. Although Shriners Hospitals are pediatric hospitals, dedicated to treating children, Shrine leaders stated that in light of the scope of this tragedy, they would assist adult victims, if needed. Charity is at the core of Freemasonry. It has been since the founding of this great fraternity, and continues to evolve to meet the changing needs of society.

4: A Brief History Of Masonic Charity - Grand Lodge of Pennsylvania

The Masonic Difference. Minnesota Masonic Home's mission is to provide compassionate, quality care and services to aging adults, guided by the principles of our Masonic founders and informed by best practices in healthcare and the collective experience of nearly a century of service.

The well-known forty-seventh 47th problem of his first book, although not discovered by him, but long credited to Pythagoras, has been adopted as a symbol in Masonic instruction. More on Geometry in Freemasonry. Read more on Masonic Abbreviations. Acacia Symbol of the Acacia The Acacia is a highly symbolic plant with both quasi-religious aspects and more modern day connections to occult and psychoactive aspects used in ritual practice. Mackey, in his Encyclopedia of Freemasonry, says: An interesting and important symbol in Freemasonry. The acacia arabica grew abundantly in the vicinity of Jerusalem, where it is still to be found, and is familiar in its modern use at the tree from which the gum arabic of commerce is derived. The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its ever-green and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Great Architect of the Universe, can never die. The representation of which is an allegorical symbol of deity "abstract yet omnipresent. Yet, further explanation is necessary to detail the Eye of Providence. While most many lodges make use of the letter G to stand in as a representation deity, the All Seeing Eye, has that same function, perhaps with a more artistic flare. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity. Anchor and the Ark The Anchor and the Ark Taken together, the anchor and the ark are symbols representative of a life well-spent. The ark symbolizes the journey over the rough seas of life and the anchor as a symbol of immortality and a safe rest in eternal tranquility. From the ritual of the third degree: The anchor and the ark are emblems of a well-grounded hope and a well-spent life. They are emblematic of that divine ark and anchor which safely bears us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest. Taken from Biblical sources, the anchor as described in Hebrews 6: We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, And the ark is emblematic of the divine ark of Noah that bears us over this rough seas of life. It is called Anno Depositionis A. The deposit, one can assume, to be the Ark of the Covenant and the commandment tablets of Moses or perhaps the lost word of Freemasonry. To calculate Anno Depositionis, add to the current year to derive the A. This date structuring comes from the theological convention that the world began in 4, B. Anno Mundi Scottish Rite Freemasonry follow the pattern of craft Freemasonry see Anno Lucis instead using the Jewish Chronology which sets the date based upon the biblical accounts of the creation of the world. The formula of Anno Mundi A. Apron Masonic Apron Of the many symbolic emblems of Freemasonry, none is more iconic that the lamb skin apron. Alien outside of the lodge, within the tiled lodge it represents the totality of what it means to be a Mason. There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. From this time the study of alchemy was openly followed. In the Middle Ages, and up to the end of the seventeenth century, it was an important science, studied by some of the most distinguished philosophers, such as Avicenna, Albertus Magnus, Raymond Lulli, Roger Bacon, Elias Ashmole, and many others. Alchemy-called also the Hermetic Philosophy , because it is said to have been first taught in Egypt by Hermes Trismegistus. Freemasonry and alchemy have sought the same results the lesson of Divine Truth and the doctrine of immortal life , and they have both sought it by the same method of symbolism. It is not, therefore, strange that in the eighteenth century, and perhaps before, we find an incorporation of much of the science of alchemy into that of Freemasonry. Hermetic rites and Hermetic degrees were common, and their relics are still to be found existing in degrees which do not absolutely trace their origin to alchemy, but which show some of its traces in their rituals. The Twenty-eighth

Degree of the Scottish Rite, is entirely a Hermetic degree, and claims its parentage in the title of Adept of Masonry, by which it is sometimes known. Ashlar in Freemasonry The Ashlars are not just two pieces of stone. They represent what we have been and what we hope to be. It is up to each individual Mason to pass his own judgment on himself and to adjust his jewels accordingly, so that when the time comes and he lays down his tools and makes the final journey to the Grand Lodge Above, he may leave behind a reputation as a wise counselor, a pillar of strength and stability, a Perfect Ashlar on which younger Masons may test the correctness and value of their own contribution to the Masonic order. More on the Masonic ashlars. The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration of the second birth from death to life. Now, in the Mysteries, a hive was the type of the ark. Our Ancient English brethren also considered it an emblem of the Sun. In the old Lectures they said: Broken Column Time, the weeping virgin and the broken column In Freemasonry, the broken column is, as Master Freemasons well know, the emblem of the fall of one of the chief supporters of the Craft. The use of the column or pillars as a monument erected over a tomb was a very ancient custom, and was a very significant symbol of the character and spirit of the person interred. It is accredited to Jeremy L. Cross that he first introduced the Broken Column into the ceremonies, but this may not be true. The virgin weeping over the broken column denotes her grief at the death of the sun, slain by the wintry signs. Saturn standing behind her and pointing to the summit of the zodiacal arch denotes that Time will heal her sorrows, and, when the year has filled its circuit, her lord the sun will arise from the grave of winter, and, triumphing over all the powers of darkness, come again to her embraces. More on the weeping virgin. On this principle Masonry unites men of every country, sect and opinion; and cause true friendship to exist among those who otherwise have remained at a perpetual distance. Chamber of Reflection The Chamber of Reflection One of the greatest enigmas of contemporary Freemasonry, the Chamber of Reflection is a little-used aspect in the rituals of a newly made Mason. Yet, the symbolism of the Chamber has roots in Hermeticism, Rosicrucianism and other occult traditions. There he shall leave the dealings of the exterior world, there will be an interior abstraction, like the original matrix, so that he can emerge from the depths of the earth the chaotic dense matter to the subtleness of the spirit. The former, therefore, is an emblem of what concerns the earth and the body; the latter of what concerns the heavens and the soul. Yet the Compass is also used in plane trigonometry, as in erecting perpendiculars; and, therefore, you are reminded that, although in this Degree both points of the Compass are under the Square, and you are now dealing only with the moral and political meaning of the symbols, and not with their philosophical and spiritual meanings, still the divine ever mingles with the human; with the earthly the spiritual intermixes; and there is something spiritual in the commonest duties of life. Corn, Wine and Oil Corn, wine and oil Corn, wine and oil were the wages paid our ancient brethren. Masons of this day receive no material wages for their labors; the work done in a lodge is paid for only in coin of the heart. But those wages are no less real. They may sprout as does the grain, strengthen as does the wine, nourish as does the oil. How much we receive, what we do with our wages, depends entirely on our Masonic work. A brother obtains from his lodge and from his Order only what he puts into it. Our ancient brethren were paid for physical labors. More on Corn, Wine and Oil. Covering of a Lodge The Covering of a Lodge is no less than the clouded canopy or star-decked heaven where all good Masons hope at last to arrive by aid of that theological ladder which Jacob, in his vision, saw, reaching from earth to heaven, three principal rounds of which are denominated Faith, Hope and Charity, which admonish us to have faith in God, hope of immortality and charity for all mankind. The greatest of these is Charity; for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity. But, as Free and Accepted Masons, are taught to make use of it for more noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life; thereby fitting their minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens. Globes, The The principal use of Globes in Freemasonry, 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. Contemplating these bodies, Freemasons 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. More on the GAotU. The easiest way to define what it is is to say that The Great Work is the quest for knowledge that ends in wisdom. It was here in this most sacred place that the Ark of the Covenant was placed during the dedication of the temple. Individually strong, together they stand as a harnessed focus of zeal and knowledge. More on the Holy Saints Johns. Hour Glass Mackey, in his Encyclopedia of Freemasonry, defines the hourglass as an emblem connected with the Third Degree, according to the Webb lectures, to remind us by the quick passage of its sands of the transitory nature of human life. As a Masonic symbol it is of comparatively modern date, but the use of the hourglass as an emblem of the passage of time is older than our oldest known rituals. Thus, in a speech before Parliament, in 1733, it is said: Incense, Pot of The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should a Mason's heart continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy. The addition of the three principal rounds to the symbolism is wholly modern and incongruous. See the three muses, below. As it was formerly the custom of Operative Masons to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the Keystone was most likely to receive the most prominent mark, that of the Superintendent of the structure. Such is related to have occurred to that Keystone which plays so important a part in the legend of the Royal Arch Degree. The objection has sometimes been made, that the arch was unknown in the time of Solomon. But this objection has been completely laid at rest by the researches of antiquaries and travelers within a few years past. Wilkinson discovered arches with regular keystones in the doorways of the tombs of Thebes the construction of which he traced to the year B. C. And Doctor Clark asserts that the Cyclopean gallery of Tiryns exhibits lancet-shaped arches almost as old as the time of Abraham. In fact, in the Solomonic era, the construction of the arch must have been known to the Dionysian Artificers, of whom, it is a freely received theory, many were present at the building of the Temple. Landmarks What are the landmarks is a question often asked, but never determinately answered. In ancient times, boundary-stones were used as landmarks, before title-deeds were known, the removal of which was strictly forbidden by law. With respect to the landmarks of Masonry, some restrict them to the O. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no landmarks beyond its peculiar secrets. It is quite clear, however, that the order against removing or altering the landmarks was universally observed in all ages of the Craft. Grand Lodges have not adopted any specific landmarks. Monotheism "An unalterable and continuing belief in God. Prohibition of the discussion of Religion and Politics within the lodge.

5: Masonic Artwork

A CENTURY OF MASONIC RESEARCH. Every private lodge is, or should be, a lodge of instruction. Every time a lodge opens, the Master is told that his job is to.

Daynes Transactions of the Manchester Association for Masonic Research - The subject I have selected for my Paper this evening is one concerning which little or no attention has apparently been paid by students. Many books have been written in which the social conditions existing in England in the 18th century have been passed under review, and we have also Histories of Freemasonry in England during the same period, but in neither case has any serious attempt been made to connect the widespread growth and universality of the latter with any of the improved conditions of the former. It is, I fear, quite impossible in the time at my disposal to analyse with any considerable detail the various facts concerning Freemasonry, which may have affected the social life of England as a whole ; but I will endeavour to set before you, in as brief a manner as possible, the principles and tenets inculcated in Freemasonry from the early part of the 18th century, and indicate broadly the lines upon which further investigation might be undertaken, with the view of ascertaining, if possible, the effect of these teachings of Freemasonry upon the social conditions then existing. From the 13th century, and probably even earlier, Masons, when congregated together, appear to have met in Lodges - then the workroom attached to the building in progress. There were also, in London and elsewhere in England, isolated and independent Lodges of Freemasons, composed mainly if not entirely of non-operative Masons, in which speculative or symbolical Masonry was practised. Then again there is evidence that Charles, first Duke of Richmond, was a Freemason in , and other names might be mentioned did time permit. Until these isolated speculative Lodges were apparently independent of any central control; but we know that in each of them certain ceremonial observances were carried out in connection with the making of a Freemason, one account telling us that the ceremony was "very formal. In , John, second Duke of Montagu, became Grand Master, and ever since that date this Grand Lodge has been ruled by nobility or royalty. For the first six years of the life of this Grand Lodge its activities were confined to London and the Bills of Mortality. In Lodges were constituted at Edgware, Acton and Richmond, and in the following year the extension to the Provinces was in active operation, Lodges springing up at Bath and Bristol in the West and Norwich in the East. In there were about 70 Lodges under the central organisation, with some 1, Brethren. The number of Brethren had by then risen to approximately 2, Subsequently new Lodges were founded in steady succession and by the end of 17 40 there were Lodges under the Grand Lodge of England. In the Grand Lodge according to the Old Constitutions was formed in London by six Lodges, none of which appear ever to have been under the jurisdiction of the older Grand Lodge. The Brethren of these six Lodges were mostly Irish and no doubt many of them learnt their Masonry in Ireland, where a Grand Lodge had been established for that island, certainly from and perhaps even earlier. Its Brethren were drawn from men of a lower social status than were those in the Lodges under the premier Grand Lodge, thus widening still further the avenues through which the teachings of Freemasonry passed into the world at large. By the aggregate number of Lodges under both the Grand Lodges was and at the close of the century this number had grown to But throughout the period English Freemasonry did not confine itself to the British Isles. It was carried into every nook and cranny of the inhabited world, particularly where English speaking people dwelt. In addition the Grand Lodges of Ireland and Scotland have constituted many Lodges under their respective jurisdictions, not only at home but also in various other parts of the world. Having glanced at the rapid growth of Freemasonry during the 18th century, I now come to the main portion of my subject, which comprehends a consideration of whether the Members of all these Lodges of Freemasons, either collectively or individually, had any influence upon the social conditions of that period. Trevelyan, in his recent History of England, states: Was one of these factors Freemasonry, which, from records commencing from , is known to have inculcated the principles of Brotherly Love, Relief and Truth towards each other, besides toleration, temperance and other social and moral virtues. From about the ceremony of making a Freemason had developed into a series of three degrees, which were conferred upon Masons in the Lodges - Entered Apprentice, Fellowcraft, and Master Mason. Each of these three degrees had

its own special teachings. From so-called exposures, which began to make their appearance in print from onwards throughout the century, and also from other contemporary sources, it is quite certain that the three Degrees gradually developed into three ceremonies of a very solemn character, well in keeping with the principles and tenets sought to be inculcated in those ceremonies. In the 6th of the Charges in the Constitutions of it is stated: Desaguliers, there was one as follows: In the course of that speech he exhorted them that, "their character and behaviour ought to be such as shall not be liable to bring any Reflection on the Craft. This emphasises many of the tenets of Freemasonry. It is too long to quote in full, but I will give you one or two extracts: To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the Summum-Bonum which we came into the world to enjoy ; and according to that view to regulate all our pursuits. In the State a Mason is to behave as a peaceable and dutiful Subject conforming cheerfully to the Government under which he lives. Some of these have been preserved and show the solemn nature of the blessings sought. As an example I quote from two used about The first appeared in the Irish Constitutions of , and states: In it occurs the following: Grant O Lord that we may agree together in Brotherly Love and Charity towards one another, and in all our dealings do justice to all men, Love Mercy and walk humbly with thee our God so that at last we may be made Members of an Heavenly Jerusalem. Is it not also probable that these Brethren, who strived to become good Freemasons, were far more receptive and ready for such social reforms as were initiated during the century than those who had not received such instruction? May it not also have been that some of the leading Freemasons, as a consequence of the teachings of the Craft, even helped to initiate part of these social reforms. The first fundamental in Freemasonry was, and still is, a Belief in God. In the first of the Charges in the Constitutions of , it is clearly laid down: Concerning God and Religion. This is further stressed in the Sixth of the Charges, in a paragraph dealing with Politics and Religion, wherein it is stated: Even the Roman Catholics, notwithstanding the Papal Bulls of and , foregathered in Lodges as Freemasons until these Bulls were formally promulgated in England towards the close of the century. All this is striking and noteworthy. Delvalle an eminent Jew Snuff Merchant, the Master. Such toleration as there was in the early part of the century seems political rather than individual, and when it occurred was only a necessary compromise with error for political reasons. It was not until a later period that it became a matter of principle for practice by the country as a whole. May not this toleration, in questions of religion, practised by Freemasons as a matter of principle from or even earlier, gradually have had its effect on the mind of the country as a whole? Next let us consider charitableness. This was a virtue especially inculcated by the tenets of the Craft, Brotherly Love and Relief being two of their three grand principles. At the conclusion of the Charges in the Constitutions of we find: Again I quote from Lecky, who, in commenting upon the period, states: There are fashions of feeling as well as fashions of thought, and with the softening manners of the closing years of the century, benevolence and philanthropy had undoubtedly acquired a higher place in the category of virtues. It should always be remembered that Masonic Charity was not confined to objects within the Craft, but that many objects outside Freemasonry were sympathetically considered. As an example I would quote the colonisation of Georgia in America. This scheme was started by General James Oglethorpe, himself a Mason and the first Master of the Lodge at Savannah, constituted shortly after the first settlers had arrived in the Colony. In a general Subscription throughout the Craft was made to help this scheme. Throughout the century press notices record the generosity of Freemasons, and Minute Books of old Lodges are full of records of charity given to deserving persons and causes of every description. The example thus set by the Brethren all over England must, I maintain, have had its effect upon the general outlook of Englishmen in the Gospel of Giving. In its organised capacity it must have also set an example ; for in the first half of the century the organisation of private benevolence was as lacking as was social legislation. The value of Education in the liberal Arts and Sciences was recognised in Freemasonry from the first. Lecky tells us that: The great discovery of the lightning conductor by Franklin as well as his admirable history of electricity gave an immense popularity to this Branch of Science. Desaguliers - was also a Freemason, having been Grand Master in The continual delivery of scientific Lectures in Lodges, and the repeated exhortations to Brethren to acquire a knowledge of the Arts and Sciences, must have had some collective effect. I think we may therefore claim that this diffusion

of knowledge within the Craft was a factor in learning, when the education of even the better classes was of the scantiest description. In the course of his address to the Brethren of his Lodge, Bro. Samuel Johnson, "when all decent people of Lichfield got drunk every night and were not the worse thought of. Thus in the Lodge of Felicity, No. Then again there is a considerable body of evidence in support of the endeavours made by Freemasonry to purge its Members from swearing and other profaneness, lewdness and other unchivalrous conduct towards womenfolk, although these latter were, of course, ineligible as Members of the Society. An whilst we are careful to avoid the Shameful sin of Drunkenness let us at the same time remember that we are in Duty bound to abstain from another Vice, which is too common in this present Age; I mean the detestable Practice of Swearing by, and invoking the Solemn Name of the Great and Glorious God on the most trifling occasions. Another subject for consideration is that of the Benefit and Friendly Society. These were well-known prior to the 18th century, and were probably a survival of the Mediaeval Guild system. Although Freemasonry is now no longer even associated with such Societies yet at times during the 18th century many of the Lodges undoubtedly partook of the nature of Benefit Societies; and at the close of the century the premier Grand Lodge founded a Masonic Benefit Society as distinct from any of its charitable foundations. But if Freemasonry cannot be connected with the birth of this system of thrift there are many Societies of that nature which seem to have taken their inspiration from Freemasonry. Such Societies as those of the Oddfellows, Foresters, Druids and Buffaloes, with their varied regalia of aprons and collars, and their ceremonies of initiation, may all I think be traced to the influence exercised by Freemasonry upon the 18th century citizen. Yet a further interesting avenue for social study is that of the Army. Of these some were erased, many became dormant and some became civil Lodges. To trace the effect these Lodges, and the principles and tenets inculcated therein, had upon the rank and file of the Army of the 18th century, who undoubtedly joined the Craft in considerable numbers, would be an extremely interesting line of research. The result might supply part, at least, of the answer to the question propounded by Lecky in his History, in which he states: Trevelyan, in his History of England: The glory of the 18th century in Britain lay in the genius and energy of individuals acting freely in a free community. From , when John, Duke of Montagu, became Grand Master, representatives from most of the titled families have joined the Brotherhood. Albans, Buccleugh, Atholl and Manchester have been Freemasons. Lord Petre, a leading Roman Catholic, was Grand Master, and after his death, in , it was found that he had spent 5, pounds annually in charity. Many Clergy have joined the Society, including Dr. William Howley, who became Archbishop of Canterbury. Of the Doctors, we know to be Freemasons there are Sir Richard Manningham, who founded a lying-in Infirmary, in , and his son Thomas, also Edward Jenner, who discovered vaccination. In passing, I may mention that nearly 50 of the Fellows of the Royal Society, whose names appear upon the List of Fellows, were Freemasons. Amongst other celebrated Freemasons may be mentioned Dr. The Brethren I have named, as well as a host of other famous men too numerous to mention, were members of Lodges wherein Brethren drawn from all stations of life foregathered. Histories inform us that Humanitarianism was an 18th century product, and that the rigid class barriers caused by class hatred broke down as the century advanced. May not the interchange of thought by Brethren in various social grades aided by the principles of Freemasonry have played their part in this movement, for as Mrs. George tells us in London Life in the 18th century, "The rigidity of class distinction was breaking down as the idea of humanity began to gain upon the conception of a community made up of classes and sections. And now I must take leave of these interesting speculations, however inadequate my treatment of them may have been. But, in thus saying farewell, let me express the hope that one day Students will consider this period of English History from the particular standpoint I have indicated.

6: Freemasons Working Tools

Our present ritual has roots in many diverse methods of Masonic working which were practiced during the Seventeenth Century and which continued to be used for some time after. Slowly the ritual centered itself, more and more, around a Word and all that it came to mean.

This is the obvious conclusion that people with just a casual knowledge of the lodge are forced to realize. The word occult means deliberately kept hidden: All Freemasons have definitely participated in occult activities. This is an opinion that the Masonic book, *The Royal Arch*: But anyone studying Freemasonry cannot avoid classifying Freemasonry among occult teachings. Masonic orders have contained the most influential men in many governments, and virtually every occult order has many Masonic roots. Freemasonry has served for over two hundred years as a fertile recruiting ground for other occult orders. Men who have come together to practice Masonry have many times down through the years formed other organizations to plunge even deeper into the occult. The Illuminati According to our research, the first group that used the Masonic lodge for their evil designs was the infamous Bavarian Illuminati. As the evil plans of the Illuminati began to leak out, brave men took a stand and raised their voices in protest. In his book, *Proofs of a Conspiracy*, which was originally published in 1796, Robinson documented how Masonry served as the nursery school for the Illuminati. In the last two centuries Freemasonry and the New Age Movement have been intricately entwined. Perkins wrote a book titled, *New Age Youth and Masonry*: This book was dedicated to those of oncoming generations of youth who would build and operate the New Order of the Ages. Blavatsky was born in Russia and was known for her violent temper and her ability to swear in several languages. This behavior was no doubt intensified as a result of her drug addiction to Hashish. She traveled all over the world lecturing and practicing the occult but her greatest impact by far was through her writings. Her most famous book, *The Secret Doctrine*, is one of the foundational occult works of all time. Her preeminently wicked book made no distinction between the serpent and the God of the Bible and taught that Satan was the one that made man into a god: Adolph Hitler kept a copy of *The Secret Doctrine* at his bedside and was profoundly influenced by it. Adolf Hitler was a disciple of Madame Blavatsky, and was initiated into the meaning of her secret doctrines. He was tutored by men who were formerly theosophists themselves, and had theosophists at his side until the very end of the war. No more can they be compared with other books than can the light of the sun be compared with the lamp of the glowworm. *The Secret Doctrine* assumes the dignity of a scripture. Felt as vice president, and high ranking American Mason, Charles Sothorn as a member. Madame Blavatsky was such a favorite of Freemasons that she was issued a Masonic certificate in the Ancient and Primitive Rite of Masonry in 1885. On February 19, 1885, an alliance between Mrs. Her right hand man in this endeavor was 33rd degree Mason, C. This Freemason had a passionate desire for the deeper workings of the occult. Some sources claim Leadbeater was a pedophile homosexual. Does participation in Masonic rituals lead to demon invasion and control? Leadbeater answers that question for us most decisively from an insiders point of view. Leadbeater does more than give an affirmative answer to our question. He proceeds to describe the demon spirits he received in the various degrees of Freemasonry: The 33rd degree gives two such splendid fellow-workers - spirits of gigantic size as compared to humanity, and radiantly white in colour. She wrote over twenty books with the help of her spirit guide, the Tibetan master Djwhal Khul. Bailey spoke plainly and truthfully about the fact that the Masonic lodge was the training school for the leaders of the occult world. Bailey said of Freemasonry: He is a great world executive and is actively working to help humanity to grow up spiritually, but not seeking or wanting to control us. He does not come to save us but to help us save ourselves. It is sobering to read in his book how this powerful New Age leader spoke of Masonry as the universal religion. May it not be true, as has been said, that if all religions and Scriptures were blotted out and only Masonry were left in the world we could still recover the great plan of salvation? Most earnestly should all true Masons consider this point. It would thus not only meet a religious need by providing a universal religion, but would also satisfy the mental need felt by all broad-minded thinkers at this time. Father of Modern Satanism The most disturbing example of someone being recruited out of Freemasonry into more bizarre occult orders is that of 33rd degree Mason, Aleister

Crowley. During his lifetime, Crowley was proclaimed by the press as the most wicked man alive. In a locked room with only Crowley and his son present, Crowley performed a ritual in which his son died. On a London street in , a nineteen-year-old girl rushed up to him and declared that she wanted to have his baby. Crowley took her to bed. She, too, later entered an asylum. If there ever was a man that was more wicked than Crowley, it would be hard to imagine. Crowley was a homosexual and a drug addict that opposed Christianity with a hatred that was frightening. Crowley tells in his own words how Freemason Theodor Reuss recruited him into the O. I speak of my belief that behind the frivolities and convivialities of our greatest institution lay in truth a secret ineffable and miraculous, potent to control the forces of Nature, and not only to make men brethren, but to make them divine. But at the time I speak of a man came to me, a man of those mysterious masters of esoteric Freemasonry who are alike its Eyes and its Brains, and who exist in its midst unknown, often, even to its acknowledged chiefs. This man had been watching my occult career for some years, and deemed me now worthy to partake in the Greater Mysteries. A jubilee edition of the magazine revealed information about what the O. In , while holding the rank of 33rd degree Mason, Aleister Crowley became the head of the British O. The teachings and the practices of the O. A very brief description of their degrees is as follows: The division is as follows: It offers a rational basis for universal brotherhood and for universal religion. Masonic Historian Francis King reveals a closer connection than most Freemasons would ever dare to admit. Crowley spoke openly and candidly about his Masonic honors. I wrote to the author, who recognized my title to the 33rd degree and conferred on me the grades of 95 degree Memphis and the 90 degree Mizraim. It seemed as if I had some how turned a tap. I possess more exalted titles than I have ever been able to count. I am supposed to know more secret signs, tokens, passwords, grandwords, grips, and so on, than I could actually learn in a dozen lives. An elephant would break down under the insignia I am entitled to wear. In this case, tradition had preserved the Word almost intact. The secret word of the Royal Arch that Crowley is referring to is: Baal signifies Lord or Master and occurs several times in the Bible as a part of the names of various gods. Alone, the word applies to the sun-god, the supreme male deity of the Syro-Phoenician nations. For an account of his worship read First Kings xviii. With Jah and On, it has been introduced into the Royal Arch system as a representative of the Tetragrammation. As such, it is a luminous vehicle of Truth that can serve as an infallible guide to human conduct. Aleister Crowley will at least be remembered as the greatest occult genius of the twentieth century. His influence on modern occultism is incalculable, penetrating every Western school. The following quotes are from The Book of Law that the O. Let the woman be girt with a sword before me: Trample down the Heathen; be upon them, o warrior, I will give y Petrovnaou of their flesh to eat Sacrifice cattle, little and big: The best blood is of the moon, monthly: There is no law beyond Do what thou wilt. A male child of perfect innocence and high intelligence f. In the Sacrifice during Invocation, however, it may be said without fear of contradiction that the death of the victim should coincide with the supreme invocation. Much could be written about the various Rosicrucian orders and their relationship to the lodge, but for the purpose of our study we will be mentioning only one; the Rosicruciana in Anglia. Membership was confined to Master Masons. It was not a Masonic Lodge but an esoteric society of Freemasons who were interested in occultism, the Kabbalah in particular, and Masonic symbolism. William Wynn Westcott, Dr. William Woodman, and S. As we shall see, the ties between the Golden Dawn and the Masonic lodge go much deeper than the fact that all were Freemasons. In order to practice ritual magic he established an occult secret society called the Golden Dawn in London in Since its founding it has been one of the most secretive and influential of all occult orders. This magical fraternity, founded by Freemasons at the end of the 19th century, developed a complex ritual system with ten degrees of initiation relating to the Cabalistic Sephiroth. William Robert Woodman, an eminent Freemason, was also one of the original founders that worked very hard to establish the Golden Dawn. He was a member of the Ros. Anglia, a Hebrew scholar and student of the Kabbalah, and also wrote many occult manuscripts. William Wynn Westcott William Wynn Westcott was a London coroner who was forced to choose between his job and the Golden Dawn when the public became aware of his occult activities.

7: Freemason - RationalWiki

Add tags for "A century of Masonic brotherhood; the history of Beeville Lodge No. , Ancient Free and Accepted Masons, Beeville, Texas, ,". Be the first.

Grand Lodge Grand Lodges and Grand Orients are independent and sovereign bodies that govern Masonry in a given country, state, or geographical area termed a jurisdiction. There is no single overarching governing body that presides over worldwide Freemasonry; connections between different jurisdictions depend solely on mutual recognition. The largest single jurisdiction, in terms of membership, is the United Grand Lodge of England with a membership estimated at around a quarter million. Each Grand Lodge maintains a list of other Grand Lodges that it recognises. When two Grand Lodges are not in amity, inter-visitation is not allowed. There are many reasons one Grand Lodge will withhold or withdraw recognition from another, but the two most common are Exclusive Jurisdiction and Regularity. If two Grand Lodges claim jurisdiction over the same area, the other Grand Lodges will have to choose between them, and they may not all decide to recognise the same one. In , for example, the Grand Lodge of New York split into two rival factions, each claiming to be the legitimate Grand Lodge. Other Grand Lodges had to choose between them until the schism was healed. Regular Masonic jurisdictions Regularity is a concept based on adherence to Masonic Landmarks , the basic membership requirements, tenets and rituals of the craft. Each Grand Lodge sets its own definition of what these landmarks are, and thus what is Regular and what is Irregular and the definitions do not necessarily agree between Grand Lodges. Essentially, every Grand Lodge will hold that its landmarks its requirements, tenets and rituals are Regular, and judge other Grand Lodges based on those. If the differences are significant, one Grand Lodge may declare the other "Irregular" and withdraw or withhold recognition. The Grand Lodge should be established by an existing regular Grand Lodge, or by at least three regular Lodges. A belief in a supreme being and scripture is a condition of membership. Initiates should take their vows on that scripture. Only men can be admitted, and no relationship exists with mixed Lodges. The Grand Lodge has complete control over the first three degrees, and is not subject to another body. All Lodges shall display a volume of scripture with the square and compasses while in session. There is no discussion of politics or religion. Masonic bodies and List of Masonic Rites Blue Lodge Freemasonry offers only three traditional degrees, and in most jurisdictions, the rank of past or installed master. Master Masons are also able to extend their Masonic experience by taking further degrees, in appendant bodies approved by their own Grand Lodge. This system is popular in North America and in Continental Europe. Templar and Cryptic Masonry also exist. Ritual and symbolism Main article: A moral lesson is attached to each of these tools, although the assignment is by no means consistent. The meaning of the symbolism is taught and explored through ritual. During these three rituals, the candidate is progressively taught the meanings of the Lodge symbols, and entrusted with grips, signs and words to signify to other Masons that he has been so initiated. The initiations are part allegory and part lecture, and revolve around the construction of the Temple of Solomon , and the artistry and death of his chief architect, Hiram Abiff. The degrees are those of Entered apprentice, Fellowcraft and Master Mason. While many different versions of these rituals exist, with at least two different lodge layouts and versions of the Hiram myth, each version is recognisable to any Freemason from any jurisdiction. These painted depictions of Masonic themes are exhibited in the lodge according to which degree is being worked, and are explained to the candidate to illustrate the legend and symbolism of each degree. Accordingly, Masons swear at each degree to keep the contents of that degree secret, and to support and protect their brethren unless they have broken the law. In Progressive continental Freemasonry, books other than scripture are permissible, a cause of rupture between Grand Lodges. History of Freemasonry Origins Goose and Gridiron, where the Grand Lodge of London and Westminster, later called the Grand Lodge of England was founded Since the middle of the 19th century, Masonic historians have sought the origins of the movement in a series of similar documents known as the Old Charges , dating from the Regius Poem in about [38] to the beginning of the 18th century. Alluding to the membership of a lodge of operative masons, they relate a mythologised history of the craft, the duties of its grades, and the manner in which oaths of fidelity are to be taken on joining. The theory

had also been postulated in by German professor; J. Many English Lodges joined the new regulatory body, which itself entered a period of self-publicity and expansion. However, many Lodges could not endorse changes which some Lodges of the GLE made to the ritual they came to be known as the Moderns , and a few of these formed a rival Grand Lodge on 17 July , which they called the " Antient Grand Lodge of England. The Collector for the port of Pennsylvania, John Moore, wrote of attending lodges there in , two years before the formation of the first Grand Lodge in London. Grand Lodges developed within each state. Some thought was briefly given to organising an overarching "Grand Lodge of the United States," with George Washington who was a member of a Virginian lodge as the first Grand Master, but the idea was short-lived. The various state Grand Lodges did not wish to diminish their own authority by agreeing to such a body. In , an African American named Prince Hall , [56] along with 14 other African-American men, was initiated into a British military lodge with a warrant from the Grand Lodge of Ireland , having failed to obtain admission from the other lodges in Boston. When the British military Lodge left North America after the end of the Revolution, those 15 men were given the authority to meet as a Lodge, but not to initiate Masons. This lodge is not to be confused with the various Grand Lodges in Africa. As with the rest of U. By the s, such discrimination was a thing of the past. Grand Lodges recognise their Prince Hall counterparts, and the authorities of both traditions are working towards full recognition. From France and England, Freemasonry spread to most of Continental Europe during the course of the 18th century. Briefly eclipsed during the French Revolution , French Freemasonry continued to grow in the next century, [61] at first under the leadership of Alexandre Francois Auguste de Grasse , Comte de Grassy-Tilly. A career Army officer, he had lived with his family in Charleston, South Carolina from to the early s, after leaving Saint-Domingue now Haiti during the years of the Haitian Revolution. Schism The ritual form on which the Grand Orient of France was based was abolished in England in the events leading to the formation of the United Grand Lodge of England in However the two jurisdictions continued in amity mutual recognition until events of the s and s drove a seemingly permanent wedge between them. In the Supreme Council of the Ancient and Accepted Scottish Rite of the State of Louisiana appeared in the jurisdiction of the Grand Lodge of Louisiana, recognised by the Grand Orient de France, but regarded by the older body as an invasion of their jurisdiction. The new Scottish Rite body admitted blacks. The resolution of the Grand Orient the following year that neither colour, race, nor religion could disqualify a man from Masonry prompted the Grand Lodge to withdraw recognition, and it persuaded other American Grand Lodges to do the same. The new constitutions read, "Its principles are absolute liberty of conscience and human solidarity", the existence of God and the immortality of the soul being struck out. It is possible that the immediate objections of the United Grand Lodge of England were at least partly motivated by the political tension between France and Britain at the time. The result was the withdrawal of recognition of the Grand Orient of France by the United Grand Lodge of England, a situation that continues today. In , lodges favouring the compulsory recognition of the Great Architect of the Universe formed the Grande Loge de France. For the Continental lodges, however, having a different approach to Freemasonry was not a reason for severing masonic ties. The United Grand Lodge of England does not communicate with any of these jurisdictions, and expects its allies to follow suit. This creates the distinction between Anglo-American and Continental Freemasonry. Freemasonry and women and Co-Freemasonry The status of women in the old guilds and corporations of mediaeval masons remains uncertain. The principle of "femme sole" allowed a widow to continue the trade of her husband, but its application had wide local variations, such as full membership of a trade body or limited trade by deputation or approved members of that body. The French officially abandoned the experiment in the early 19th century. Having failed to achieve acceptance from any masonic governing body, she and Georges Martin started a mixed masonic lodge that worked masonic ritual. Meanwhile, the French had re-invented Adoption as an all-female lodge in , only to cast it aside again in The lodges, however, continued to meet, which gave rise, in , to a body of women practising continental Freemasonry. While they were not, therefore, recognised as regular, they were part of Freemasonry "in general". Anti-Masonry alternatively called Anti-Freemasonry has been defined as "opposition to Freemasonry", [84] [85] but there is no homogeneous anti-Masonic movement. Anti-Masonry consists of widely differing criticisms from diverse and often incompatible groups who are hostile to Freemasonry in some form. Critics have included religious

groups, political groups, and conspiracy theorists. These often lack context, [86] may be outdated for various reasons, [87] or could be outright hoaxes on the part of the author, as in the case of the Taxil hoax. The political opposition that arose after the "Morgan Affair" in gave rise to the term Anti-Masonry, which is still in use today, both by Masons in referring to their critics and as a self-descriptor by the critics themselves.

Opposition to Freemasonry within Christianity Although members of various faiths cite objections, certain Christian denominations have had high-profile negative attitudes to Masonry, banning or discouraging their members from being Freemasons. The denomination with the longest history of objection to Freemasonry is the Catholic Church. The objections raised by the Catholic Church are based on the allegation that Masonry teaches a naturalistic deistic religion which is in conflict with Church doctrine. The Code of Canon Law explicitly declared that joining Freemasonry entailed automatic excommunication, and banned books favouring Freemasonry. Unlike its predecessor, the Code of Canon Law did not explicitly name Masonic orders among the secret societies it condemns. The faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion. His writings represented his personal opinion only, and furthermore an opinion grounded in the attitudes and understandings of late 19th century Southern Freemasonry of the USA. Notably, his book carries in the preface a form of disclaimer from his own Grand Lodge. No one voice has ever spoken for the whole of Freemasonry. Roberts was a vocal opponent of Freemasonry in the mid 19th century. Roberts opposed the society on moral grounds and stated, "The god of the lodge is not the God of the Bible. Freedom from secret societies is one of the "frees" upon which the Free Methodist Church was founded. In recent decades, however, reservations about Freemasonry have increased within Anglicanism, perhaps due to the increasing prominence of the evangelical wing of the church. The former Archbishop of Canterbury, Dr Rowan Williams, appeared to harbour some reservations about Masonic ritual, whilst being anxious to avoid causing offence to Freemasons inside and outside the Church of England. In he felt it necessary to apologise to British Freemasons after he said that their beliefs were incompatible with Christianity and that he had barred the appointment of Freemasons to senior posts in his diocese when he was Bishop of Monmouth. This has been generally affirmed throughout the whole Eastern Orthodox Church. The Orthodox critique of Freemasonry agrees with both the Catholic and Protestant versions: However, countries such as Turkey and Morocco have established Grand Lodges, [] while in countries such as Malaysia [] [] and Lebanon [] there are District Grand Lodges operating under a warrant from an established Grand Lodge. Lodge buildings were confiscated by the government. However, the position changed following the revolution, and all lodges were forced to close in In the wake of the French Revolution, the Unlawful Societies Act banned any meetings of groups that required their members to take an oath or obligation. This continued until, when the obligation of the provision was rescinded by Parliament. Reports of the "Morgan Affair", together with opposition to Jacksonian democracy Andrew Jackson was a prominent Mason, helped fuel an Anti-Masonic movement.

8: Notes on "Hele"

The Masonic Lodge is the basic organisational unit of Freemasonry. The Lodge meets regularly to conduct the usual formal business of any small organisation (pay bills, organise social and charitable events, elect new members, etc.).

Moving Masonry into the 21st Century A Publication of: The Center was formed in by a grant from John R. Robinson, well-known author, speaker and Mason. Its purpose is to provide information on Freemasonry to Masons and non-Masons alike and to respond to critics of Freemasonry. The Center is directed by a Steering Committee of distinguished Masons geographically representative of the Craft throughout the United States and Canada. The Task Force members who prepared this report are: No resources beyond those of the MIC were committed nor were any asked for at the time. We accepted the challenge and established a highly qualified task force from the Steering Committee of the Masonic Information Center. Our group continues to meet on a regular basis. The Task Force realized that past attempts at public awareness and promotional campaigns had produced disappointing results. If past campaigns with supporting budgets did little to solve the problem, how would our approach be different? Our group resisted the temptation to jump into the "fun" of a creative project, brainstorming activities and designing catchy slogans. We accepted the fact that a traditional PR campaign works only if you know what you want to communicate. The task for our group was to tackle the question of Masonic public identity. Evidence of our decline is the fact that our membership totals are at their lowest levels in more than 80 years. Hoping to stop the attrition, Masonic leaders have tried numerous initiatives: Grand Lodges have hired public relations firms and have paid for promotions in numerous media outlets, including newspapers, magazines, billboards, radio, and television. Each initiative, while hinting at success, has failed to arrest our declining numbers and has fallen short of rejuvenating our fraternal spirit. We realized that getting new members was only a part of the challenge. Clearly, Masons were not satisfactorily addressing ways of keeping our members involved and enthusiastic about Masonry. The time had come for us to take full responsibility for our sad state of affairs and begin to move forward, embracing the fact that we have a lot of work to do. We accepted the challenge. By accepting that challenge, we assumed a greater responsibility: We had to ask the tough question of ourselves: Who are we as a fraternal organization within the context of the 21st century? One thing that tells me a company is in trouble is when they tell me how good they were in the past. I am glad you were great in the 14th century, but that was then and this is now. When memories exceed dreams, the end is near. Our Masonic memories are to be treasured, but our Masonic dreams have faltered. Simply put, we have forgotten our Masonic identity so that our memories truly do exceed our dreams. It is about time we brought our actions in line with our aspirations. Thus began our study. Over a year later, we offer this report as a fraternal call to action. It is neither a step-by-step plan nor a scholarly document. It is our way of communicating to our fraternity the need to focus on making Masonry relevant to our changing communities and our 21st century lives. The style of the report is conversational and easy-to-read, representing the deliberations, fact-finding, and talking points of the Task Force. We ask you, as fellow Masons, to heed the call and to take the initiative to participate in building our own destiny, brother by brother, lodge by lodge. Part I - Introduction "Change is the one constant and Freemasons have done little to keep pace with change. How best to illustrate this conclusion? Masonic membership increased also until 1800. Since that time, while the general population has had dramatic increases, Masonic membership has dropped. Elliot says, "not with a bang, but a whimper. In short, Freemasonry is at its lowest membership level in at least 80 years. Four familiar excuses have frequently been touted as the cause of the decline. History demonstrates that fraternal membership is always cyclical. Although national membership statistics prior to are very difficult to compile, the figures that are available clearly show cyclical ups and downs. However, our current membership total is at its lowest point in 80 years. This clearly indicates that the trend is not of a cyclical nature and must be viewed with the clear understanding that other factors are at work. The Vietnam generation resisted joining traditional mainstream organizations. This was a generation turned off by anyone over 35; to this group, any organization that embraced traditional values was distrusted. However, many years have passed producing diminished membership figures. We have no choice but to conclude the problem runs far

deeper than one generation. Busy lifestyles complicate time commitments. No question about it. When they come home in the evening, they want time together rather than separate functions to attend, if indeed there is a desire to participate at all. This clearly means that any organization wishing to attract members must offer something of great interest to even be considered worthwhile. Joining is no longer fashionable. In his book *Bowling Alone*, Robert Putnam conclusively shows that people simply do not join organizations as they did in the past. Since the World War II generation, volunteering which is what we do when we join an organization has become almost nonexistent. While these are valid reasons yes, they did contribute to a decline in membership, we have failed to accept the fact that the world is a different place than it was in the 60s and 70s. If you live in a metropolitan area, your minute commute time to work is now 50 minutes if you are lucky. We spend more time going to and from work than ever before. Current lifestyles often require two spouse incomes. Family time is squeezed into the evenings and very often the children have their own activities. In short, change is the one constant. What have Freemasons done to keep pace with change? Population figures in North America for the last 50 years have soared. At the same time membership figures for the Masonic population have dropped. This can only mean that Masons have simply not kept pace with our changing lifestyles. For example, communications technology has exploded cell phone vs. While these kinds of changes surround everyone living in a modern world, Freemasons still grouse about any increase in dues or per capita. It is time to readjust our thinking and come to realize that both time and money are necessary factors in creating a quality organization. Even today, we want to think of "loss of membership" as our major problem. This report argues that membership loss is not the major problem. In fact, our study asks that we shift our thinking to consider our loss of membership as merely a symptom of the problem. Based upon its study, the Task Force proposes that our core problem is twofold: Loss of Masonic identity 2. Lack of energy invested in Masonry This means our fraternity has suffered a loss of Masonic identity as an observable way of life, and our lack of energy invested in Masonry no longer makes the fraternity relevant to our busy contemporary lifestyles. We forgot that what we DO for each other, our lodges, and ourselves enriches the quality of life for our families and communities. Now we see our public identity positioned in the context of historical fiction. We owe the public more than fiction; we owe them facts, and we owe them our best performance every day. Members ask the familiar questions such as: It would be convenient if traditional approaches alone would change the status of Freemasonry in the minds of the general public. However, it would be like trying to convince the public that Pepsi without "fizzy" is just as satisfying. That is a complex but exciting challenge. It is time to face it; Freemasonry is not an off-the-shelf product whose value can be assessed only in quantifiable terms. One Task Force member reminded the group that Masons are not marketing soap or ketchup. Masonry is a process of lifelong learning and discovery that delivers a way of living a principled life, observable in the simplest behaviors, whether at lodge, at home, or in the workplace. The task facing Masonry is to define our Masonic identity in a rapidly changing world. The public wants to know: When we can answer these questions, then we can move forward with traditional programs for public relations, marketing communications, membership, and more. It is about time that we did something as a fraternity for our fraternity brother by brother, lodge by lodge. We asked a series of penetrating questions, listed our findings, and then completed each section with a summary formed by observations and conclusions. In order to properly determine a course of action for a Masonic Public Awareness Program, we believe it imperative that we understand, as a fraternity, where we have been, where we are today, and what happened in the intervening years. Fortright answers to the questions we posed did not come easily and required an enormous amount of soul searching and critical evaluation. Much of the data used in this report came from United States sources because those were the ones most readily available and accessible to our Task Force. We have pointed out where data was specifically from a United States source, but we have reason to believe that data from Canada would be almost identical. For instance, there were no Canadian membership statistics available to us unless we laboriously went through, year by year, the figures from each Grand Lodge to determine if the same trends occurred as in the United States. Because we have had many discussions with Canadian Masons, there is no doubt in the minds of the Task Force that the data trends are the same.

9: Antique Masonic Ring | eBay

Master's Welcome. Welcome, friends, to Century Lodge! This site is intended to keep our members up-to-date with the goings on of our fraternity and give those non-members a little insight as to what we do.

This article, about Masonic Ritual and the Masons word, may punch some holes in the conceptions you have of the origins of Masonic ceremony. It may destroy some myths, such as the ending of a murder mystery. We have an area in Masonic inquiry that deserves more study and a re-evaluation. In spite of evidence to the contrary an opinion still persists there was no Speculative Masonry, as we now think of it, prior to the organization of the Grand Lodge of England in 1717, notwithstanding facts, abundantly proven, that non-operative Masons were working in Britain at least one hundred years before that date. Beginning with the Acception in numerous records occur of meetings and of the making of Masons all during the Seventeenth Century. Many clues as to the manner of working and scraps of old rituals are preserved which show how lodges worked, perhaps as early as fifty years before 1717. These rituals differ in many details but, nonetheless, they have many characteristic things which are common to all. For years the accepted thesis was that the Mother Grand Lodge was the first to devise lodge ceremonies into three degrees. It was following this, it was said that numerous inventive and innovative agencies and persons built on this base multitudinous degrees and rites. To an extent this is true but good evidence proves lodge workings had been divided into at least two and possibly three grades several years before 1717. Drs. Anderson and Desaguliers wrote their Constitution and ritual about the year 1723. This is more understandable if one accepts the fact that the London Grand Lodge, in 1717, was simply an association of four lodges which were then meeting in London and Westminster, and that these lodges only did what many other groups of Masons had already done before them all over Britain. They prepared for their own use a set of Constitutions and a method of initiatory working which was consistent with the views and purposes of their own membership. About sixty years ago an English scholar, J. Masonic documents have since appeared which add weight to his thesis. For example, the Graham Mss. During the Eighteenth Century there was a marked difference in opinion as to what constituted ancient Masonry. Best evidence leads us to believe that Speculative Masonry, as it evolved during the Seventeenth Century, was a product on one hand of the Old English Constitutions and of ritualistic practices employed in Scottish operative lodges on the other. The merger of these two systems seems to have emerged sometime after the union of the crowns of the two countries in 1707, when James VI of Scotland became James I of England. In this way relations between the two nations became much closer than they had been during three hundred years of previous hostility. Scottish Masonry has contributed much to our present ritual. There is good reason to believe this investiture was also accompanied by a ceremony which was similar in substance to the Hiramic Legend of the present Third Degree. In another, it meant actual Masters who had presided over a lodge and those whose skill was such they could design and supervise the erection of buildings. These were a privileged class who jealously guarded their preeminence. There was then two Words, one for each class of Masons. In this, some believe, can be found the early roots of the Royal Arch Degree which did not emerge as a separate identity until about 1760. The story of the Mason Word is told by Douglas Knoop and his associates in their scholarly works on Masonic antiquity, particularly their Early Masonic Catechisms. Collectively these catechisms and constitutions, as many of them actually are, presents a picture of what British Masonry was like during the years which preceded the Mother Grand Lodge in 1717, and for many years thereafter until its system was finally accepted and it became the dominant body of the fraternity. It should, however, be kept in mind that there was a period of transition which lasted until during which there continued many varied forms of ritual. It is spelled out in so many different versions they can only be explained as either deliberate attempts to deceive the profane reader, or as corruptions by ignorant Masons. An early example appears in the Sloane Mss. In the Trinity College Mss. In the Old Constitutions much was made of two pillars erected by the children of Lamech before the Flood. Mackey was fond of referring to it. It is certain they were given to a new Mason at the time of his initiation. At one time they were both given to an Entered Apprentice. On other occasions one was given separately to EA and to a FC. This becomes, confusing when we examine an expose

published in by Samuel Pritchard, an apostate mason. The significant word of a Fellowcraft was associated with the letter G. That Pritchard knew more than he should have told is evident. What is not clear is how accurate he revealed work which generally prevailed during the s. Jones states the present version of Lodge Ritual did not appear until sometime after Before that date he says many versions of ritual existed and that they varied greatly among lodges, which is demonstrated in the Old Catechisms. In the Dumfries Mss. Also we find this: What was the Mason Word in its earliest form? A suggestion is found in a story told some ninety years ago about an old manuscript that was read by a non-Masonic scholar in one of the British libraries. A search was made but the manuscript could not be located. Slowly the ritual centered itself, more and more, around a Word and all that it came to mean. As early as one of the news prints poked fun at a certain Doctor who had recently received a Fifth Order of Masonry and with it a mysterious hocus-pocus word that was said to possess great powers. That sometime between the Royal Arch Degree appeared as the culmination of a slowly developing philosophy. This had its origin in old Craft practices and utilized much material taken from ritual ceremonies in old lodges. Out of all this resulted a final definition of Ancient Craft Masonry which was given at the Union of the two rival Grand Lodges in Pure Ancient Masonry consists of: From whence came the idea of an arch in Masonry. That same year Dr. Anderson mentioned it in the same manner in his Constitutions. Notice is taken here of two verses from the beginning of St. In the beginning was the Word &€. Here we see in use that essential part of Lodge working, the principle of Darkness and Light. Whether any of this has merit the fact remains that in the Arch of Promise, as God described it to Noah, is the ne-Plus-ultra, the ultimate of everything which is in Masonic philosophy. Speculative Masonry is not something, like the Goddess Athene, who sprang fully armed from the brow of Jove. Historically its progress can be traced over a period of three centuries between the years No one can be certain about all its details but the cumulative result came about because of the efforts of many imaginative innovators who developed from the simple forms of old English and Scottish Masonry that great system of morality which we call today Freemasonry. From a primitive period in the Seventeenth Century we visualize a time when lodges of Masons had their own concept of this growing system, each with a character all its own, but notwithstanding this, all built around a common core of ideals and principles which bound them together. From this rich well of Masonic experience and experimentation was finally formed the three primary grades of the lodge on which was added other explanatory and enlightening ceremonies or degrees when the initial three were felt to be inadequate to express all that was in their common heritage of the past.

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