

1: Supreme Council for the Ancient and Accepted Scottish Rite

The Ancient and Accepted Scottish Rite was established in Romania in 1776, a year after the National Grand Lodge of Romania was founded. On 27 December 1776, the Supreme Council of Scottish Rite of Romania, received the recognition of the Supreme Council of France in 1777, and recognition from the Supreme Council, Southern Jurisdiction of the.

It was stated, without support, that King Charles II older brother and predecessor to James II was made a Freemason in the Netherlands during the years of his exile. However, there were no documented lodges of Freemasons on the continent during those years. The statement may have been made to flatter the fraternity by claiming membership for a previous monarch. This folly was then embellished by John Robison, a professor of Natural Philosophy at the University of Edinburgh, in an anti-Masonic work published in 1795. Lenning, embellished the story further in a manuscript titled "Encyclopedia of Freemasonry" probably written between 1795 and 1800 at Leipzig. This manuscript was later revised and published by another German Freemason named Friedrich Mossdorf. The well-known English Masonic writer, Dr. George Oliver, in his Historical Landmarks, carried the story forward and even claimed that King Charles II was active in his attendance at meetings—an obvious invention, for if it had been true, it would not have escaped the notice of the historians of the time. He was succeeded in his claim by Charles Edward Stuart "Bonnie Prince Charles", also known as "the Young Pretender", whose ultimate defeat at the Battle of Culloden in 1746 effectively put an end to any serious hopes of the Stuarts regaining the British crowns. However, the College and the Chapter had nothing to do with each other. Over the next decade, high-degree Freemasonry was carried by French men to other cities in the Western hemisphere. Later copies of this Patent appear to have been embellished, probably by Morin, to improve his position over the high-degree lodges in the West Indies. Based on his new Patent, he assumed powers to constitute lodges of all degrees, spreading the high degrees throughout the West Indies and North America. Morin stayed in Saint-Domingue until 1776, when he moved to Jamaica. Morin died in 1777 and was buried in Kingston. The title "Rite of Perfection" first appeared in the Preface to the "Grand Constitutions of 1776", the authority for which is now known to be faulty. Francken worked closely with Morin and, in 1777, produced a manuscript book giving the rituals for the 15th through the 25th degrees. Francken produced at least four such manuscripts. Whymper to the District Grand Lodge of the Punjab and rediscovered about 1840. Its life, however, was short, as the Treaty of Paris ceded New Orleans to Spain, and the Catholic Spanish crown had been historically hostile to Freemasonry. Documented Masonic activity ceased for a time. It did not return to New Orleans until the late 1790s, when French refugees from the revolution in Saint-Domingue settled in the city. This marked the first time the Degrees of Perfection the 4th through the 14th were conferred in one of the Thirteen British colonies in North America. This Patent, and the early minutes of the Lodge, are still extant and are in the archives of Supreme Council, Northern Jurisdiction. It was revived by Giles Fonda Yates about 1800, and came under authority of the Supreme Council, Southern Jurisdiction until 1801. That year it was transferred to the Supreme Council, Northern Jurisdiction. Joined by Forst and Spitzer, Myers created additional high-degree bodies in Charleston. These men had arrived as refugees from Saint-Domingue, where the slave revolution was underway that would establish Haiti as an independent republic in 1804. Born in Ireland in 1750, he came to America at an early age. He formed a partnership in 1770 with Dr. Isaac Auld, another of the original members. He was an outstanding orator and author. In 1771 he published the first edition of Ahiman Rezon. He became an editor of the Charleston Courier, was a lay reader and deacon in the Episcopal Church, and in 1772 was ordained as a priest. He was the youngest of the members and was named to become the Grand Commander of the West Indian Islands. After Napoleon came to power, de Grasse returned to France and resumed his military career. He also extended Freemasonry, establishing the Supreme Council of France and councils in other European cities. He was a Major in the Continental Army and a printer by trade. He was born in London in 1720, and immigrated to Charleston in 1765. He was a prominent Sephardic Jew and had been described as "a Calligraphist of the first order"; he was elected as the first Grand Secretary General. Also a Sephardic Jew, he was by trade a merchant and auctioneer. He was a member of Friendship Lodge and was reported to be devoted to the study of Jewish literature and Masonry. Isaac Auld - An eminent physician, associated in medical practice with Dr.

He was a strong Congregationalist. He was born in Prague and emigrated to the United States at He was known as "the liberal-headed Jew", who was "tolerant in his religious opinions" and was considered to be intelligent, enterprising, liberal and generous. Moses Clava Levy - Born in Krakow , Poland, he was a prosperous merchant, was generous and helpful to the unfortunate, and devoted to his adopted city and country. James Moultrie - the only native South Carolinian among the original members. He was a physician, and according to Albert Pike , "was one of the foremost Citizens of South Carolina". All regular Scottish Rite bodies today derive their heritage from this body. On May 21, this Supreme Council reopened and proceeded to "nominate, elect, appoint, install and proclaim in due, legal and ample form" the elected officers "as forming the second Grand and Supreme Council Born in Boston, Massachusetts on December 29, , Albert Pike is asserted within the Southern Jurisdiction as the man most responsible for the growth and success of the Scottish Rite from an obscure Masonic Rite in the midth century to the international fraternity that it became. Pike received the 4th through the 32nd Degrees in March [22] [23] from Albert Mackey , in Charleston, South Carolina, and was appointed Deputy Inspector for Arkansas that same year. At this point, the degrees were in a rudimentary form, and often included only a brief history and legend of each degree, as well as other brief details which usually lacked a workable ritual for their conferral. In , the Supreme Council appointed a committee to prepare and compile rituals for the 4th through the 32nd Degrees. That committee was composed of Albert G. Samory, and Albert Pike. Of these five committee members, Pike did all the work of the committee. In his revision of the rituals was complete.

2: Valley of Portland | Orient of Oregon | AASR, SJ " Home

WHAT DOES IT MEAN "ANCIENT FREE AND ACCEPTED MASONS"? The Builder - Can you give us an explanation of the words, "Ancient Free and Accepted Masons," which appears to be the official name of our Grand Lodge?

The Builder - Can you give us an explanation of the words, "Ancient Free and Accepted Masons," which appears to be the official name of our Grand Lodge? The Secretary of our local lodge tells me that about one-half of the Grand Lodges in the country have the same title, but that the others have it shortened to "Free and Accepted Masons". The word "Mason" has been defined in many fanciful ways, as when one writer derives it from a Greek word meaning "in the midst of heaven," and another finds in it an ancient Egyptian expression meaning "children of the sun"; but it is almost certain that the term came into existence during the Middle Ages to signify a man engaged in the occupation of building. Originally it had merely this trade significance; it was only after Masonry became a secret society that it took on a wider significance. Of course there were builders long before the Middle Ages, but they went by other names, just as today we often speak of them as "architects," a term that came into use in the time of Queen Elizabeth. Builders of the Middle Ages, like all other workmen, were organized into societies, somewhat similar to, but by no means to be identified with, our trade unions, which were known as guilds. These guilds were permitted to make their own rules, and they were given a monopoly of the work done inside their own territory. The builder guilds were usually more important than others, because their work was more difficult and required a high degree of skill and intelligence; such of them as had in hand the erection of the great cathedrals possessed among their membership the outstanding geniuses of the times, and wrought such works as to this day remain our wonder and despair. The art of building was, according to the customs of the time, held as a trade secret, therefore the young men entering a guild of builders were solemnly obligated to divulge no secrets of the craft. Inasmuch as the work was difficult these young men were given a long course of education under the direction of a Master Mason, in which, so it is believed. In this way, and because the builders were in close touch with the church which employed systems of symbolism as today we use books the people could not read, but they could understand pictures, the builder guilds came in time to accumulate a great wealth of symbolic teaching and an elaborate ritual. In the eighteenth century this symbolical element completely displaced the original craft of actual building, and Masonry became "speculative," as we know it now, so that we are Masons only in a symbolical sense. We are called Masons therefore because we are members of an organization that harks back to the time when builders and architects were bound together in closely guarded guilds. But why are we called "Free" Masons? This is a more difficult question to answer, as all our Masonic scholars have discovered, for in spite of a great amount of careful research, they have never yet agreed among themselves as to how the question should be answered. We have records of the word as having been used six hundred years ago, but it is evident that even then "freemason" was a term of long standing, so that its origin fades away into the dimness of a very remote past. One of the commonest theories is that the freemason was originally the mason who worked in "free stone," that is, stone ready to be hewn and shaped for the building in contrast to the stone lying unmined. Such a mason was superior in skill to the quarrymen who dug the stone from the quarry, and this is in harmony with the fact that in early days Freemasons were deemed a superior kind of workmen and received higher wages than "the rough masons"; but it does not explain why carpenters, tailors and other workmen were also called "free". Another common theory has it that the early Masons came to be called "free" because they were exempted from many of the tiresome duties that hemmed in the laborer of the Middle Ages, and enjoyed liberties such as the right to travel about forbidden to most workmen of that period and exemption from military service, etc. It is held by some writers that the early Popes granted bulls to Masons that freed them from church restrictions, but no amount of search in all the libraries of Europe, or in the records of the Roman Church that church did not issue bulls against Freemasonry until and afterwards. There are other theories. One has it that a Mason was free when out of the bonds of apprenticeship and ready to enjoy the full privileges of membership in his guild. Another, that there were grades of workmen inside building guilds and only the highest type were permitted all such privileges, and that these were called "free"

in contrast to their less advanced brethren. One of the most acceptable of all these theories is that so brilliantly advanced by G. Inasmuch as cathedrals represented the highwater mark of skill and learning in that day such workmen were very superior to those that were employed on the humbler structures in the community, such as dwellings, warehouses, docks, roads, etc. It may be that several of them are true at one and the same time; such a thing would not be impossible, because Freemasonry developed over a large stretch of territory and through a long period of time. There is no doubt that in some cases this word has its face meaning and serves to remind us that our Craft is very old. The first Grand Lodge of Speculative Masons was established in London in 1717, but Masonry, even of the Speculative variety was very old by that date. Boswell was accepted into the Craft in 1736, Moray in 1738 and Ashmole in 1739. Our oldest manuscript, usually dated at about 1700, looks backward to times long anterior to itself. There is no telling how old Masonry is; perhaps they are not so far wrong after all who date it in antiquity. In any event it is "ancient," and has every right to the use of that word. But in the majority of cases this word doubtless refers to the Grand Lodge that came to be organized in England shortly after 1717. When the first Grand Lodge that of was formed it was planned that it should have jurisdiction only over a few lodges in London, but as these lodges increased in number it extended its territory to include the county, and later on to include the whole country. A large number of lodges remained independent - they were often called St. As time went on there grew up a feeling among the brethren of several of these independent lodges that the new Grand Lodge was becoming guilty of making innovations in the body of Masonry, therefore, after a deal of agitation had been made, a rival Grand Lodge was formed, and because its older sister Grand Lodge had made changes they dubbed it "Modern," and because they themselves claimed to preserve the work according to its original form, they called themselves "Ancient. The rivalry, often bitter enough to be described as a feud, lasted until 1753, when the first step toward a union was effected; out of this effort at reconciliation there came at last "The United Grand Lodge of England. In this wise the word "Ancient" came into general use, and remains today imbedded in the official titles of about half the Grand Lodges in this land. The first man thus admitted of whom we have a record is Boswell, who was made a Mason in 1736, as already noted, but it is fairly certain that others had been similarly accepted long before. Indeed, there is good reason to believe that non-operatives had been taken into membership from the very earliest times, and it is possible that the word was also applied to those members that devoted themselves to superintending and planning, but not to physical work. Throughout the seventeenth century the number of accepted increased until by the beginning of the eighteenth century many lodges were almost wholly made up of such members, and in the whole Craft was transformed into. We shall have to wait with patience until all problems concerning these various words are cleared up, but meanwhile we can use them with a satisfactory degree of certainty as connecting us historically with a process of growth and development that began far back in the Middle Ages, or earlier, and has continued until now. Verily it has been a history filled with wonders, and even now there are few who have a full appreciation of the height and depth and length and breadth and exceeding riches of Freemasonry.

3: Ancient and Accepted Scottish Rite – The Grand Lodge of Kentucky F. & A.M.

The motto of the Supreme Council for Scotland Thirty Third and Last Degree of the Ancient and Accepted Scottish Rite consists of the Latin phrase Deus Meumque Jus which translates into English as God and my Right.

It draws its symbolism from various esoteric sources, from Alchemy and Cabbala, from Gnosis and Rose-Croix. In my opinion, the AASR Initiation is a complex three-stage process, encompassing the entire sequence of all three ceremonies of Initiation, Increasing Wages aka. Passing , and Exaltation aka. Raising which represent the Purification, Maturation and Sublimation of the candidate, respectively. However, when speaking of Initiation in this paper, the reference will be to the ceremony of the first degree only. This paper intends to describe and explain the main elements composing the first stage of personal evolution, which in the AASR, as in all other Masonic Rites, is known as the Initiation of the candidate. This initiatory ceremony is the one which differs the most from the English tradition. Although the ceremonies of the second and third Degree are also different, their main symbolism and their structure are very similar and a comparative study would yield few new insights, as the Initiation ceremony does. The terminology used in AASR lodges is somewhat different from that of lodges working in other Rites. There are Experts instead of Deacons, an Orator in the place of the Chaplain, and his duties are quite different, but there is no need to go into these matters in this paper. The description and analysis of the ceremony presented here represent only one version. The AASR is not a monolithic institution. In the course of centuries, every Grand Lodge has elaborated its own version of the ceremonies which, although fundamentally similar, do differ in details. To give just two examples, in one Grand Lodge, the officers of the lodge include only one Expert. In most others, there are two. In some rituals the Candidate is asked at a certain point to allow some of his blood to be drawn. In others, he is told that a mark will be branded on his breast. In both instances, the threat is not carried out, of course, and an explanation is provided instead to the Candidate. This paper, then, must not be taken as representing a normative version of the ceremony, but simply one version among others. The candidate for Initiation is met at the entrance of the lodge building by a member of the lodge, preferably one known to him. Since the CHOR is usually located at a distance from the entrance, all the brethren that the conductor and his ward meet on their way are careful not to make any noise, speak, and of course, never touch the candidate. Inside the CHOR, the conductor removes the blindfold, tells the candidate to take a seat, observe and reflect on all the signs and objects he finds around him, and then write his Philosophical Testament. The CHOR, which represents a cavern, consists of a small room entirely painted black, or with black curtains all around. It contains numerous symbolic elements which will be described below. The only furniture in the CHOR is a small table and a chair; on the table are placed a candlestick 1 or 3 candles , small dishes with sulfur and salt, sometimes a vial of mercury, a skull, sometimes a jug of water, glass, and a morsel of bread, the Philosophical Testament, pen or pencil. On the walls hang signs such as: Also on the wall hangs the image of a cock, hourglass and scythe. The cock was sacred to the god Mercury Hermes and mercury, together with sulfur and salt, are the three alchemical principles. In Cabbala these are related to the three "mother letters": Alef air-salt , Mem water-mercury and Shin fire-sulfur. A separate sign displays a single word, or rather an acronym: Vitriol is an old name for metallic salts of sulfuric acid. In esoteric writings, however, it is the acronym of a Latin inscription often found in alchemical iconography: The place of stone in Masonic philosophy and rituals cannot be overstated. The CHOR, as stated above, represents a cave, a place inside the earth, with all that it symbolizes: The CHOR is also likened to the athanor, the alchemical furnace, hermetically closed, where the dross is removed from the candidate to allow him to receive the light. The testament is a sheet of paper with a large triangle drawn on it; within the triangle are four questions, leaving a few lines for each answer: What memory would you like of leave of your life on this earth? The candidate is instructed to write very brief answers, and to be perfectly honest in his replies. While the candidate spends about half an hour in the CHOR, the lodge is opened in regular form, and all the usual preliminaries are completed: He pierces it with his sword, returns to the lodge and presents it to the Orator to be read. No comments are made. He also arranges the clothing of the candidate as indicated in the ritual, which on this point is similar in all rituals. The

candidate is blindfolded again, and is led to the door of the lodge, where he is instructed to give several irregular blows and not "three knocks" on the door. A few steps inside, he feels a sharp instrument touching his naked breast, and he is told that this represents the remorse he will feel if he ever breaks the promises he will make during the ceremony. Following a long dialog of questions and answers between WM and Candidate, mainly dealing with principles of morality, he is taken out of the lodge room and made to walk aimlessly for a while before returning. This is a symbolic journey representing his life in the profane world where, lacking the Masonic light, he has no spiritual direction, but now he will enter a new stage in his life where his steps will be straight and directed to the Orient, the source of light and life. When returning to the lodge, he is made to bend down, as if entering through a small opening. In ancient times, initiations took place in caverns, and this procedure reflects that tradition. This concept also finds expression in the checkered pavement of the lodge, where one cannot decide whether there is a white pavement with black squares, or a black pavement with white squares. The same idea is also evident in the depiction of Yang-Yin in Oriental philosophy. The candidate is also requested to make a donation to charity. A brother, generally, the Almoner, approaches the candidate holding the charity bag, and asks him confidentially to contribute something for the assistance of widows and orphans. Of course, if the preparation was well done, the Candidate has no valuables left. The Almoner then proclaims in a loud voice: Should the candidate spring some money from a hidden pocket, the ceremony must be started again from the beginning. This is also a tradition from Alchemy, because the metals could interfere with the alchemical process of transmutation that the candidate must go through. Having this confidence, the WM assures him, he should have no fear of what will come next. He is led to a chair and left sitting for a few moments, while the lodge maintains complete silence. The candidate is warned again that he is going to pass through severe tests, and that he is free to retire now, should he wish to do so. Having received his consent, the Candidate is now led by the Second Expert Junior Deacon in three clockwise "dextrorsum" circumambulations around the lodge. These are symbolic journeys, in some rituals called "mysterious journeys". Travel, exploration and discovery are a key element of fable and legend. Whether for Jason, Ulysses, Abraham or Jacob, their journeys are an indispensable factor in their individual development. The Hebrew people, collectively, had to travel for forty years before they could enter the Promised Land. Pilgrimage, the travel to a specific shrine, is an important component of most religions. The pilgrimage to Jerusalem, three times a year, was an indispensable part of Judaism when the Temple was in existence. The labyrinth existing in many medieval churches allowed the faithful to make a symbolic journey to Jerusalem by following the winding course of the labyrinth to its center. Coming out was also a symbolic rebirth. In Islam, too, the pilgrimage to Mecca, the Haj, is an obligation to be fulfilled at least once in a lifetime. The candidate is at the same time the symbolic Hero who must travel in order to fulfill his mission. Traveling is an image of aspiration, desire never satisfied which nowhere finds its object" Jung, *Symbole der Wandlung*. The symbolic journey is also a reminder of our passing through life, a transit between birth and death. The candidate must "travel" in all three ceremonies of the craft degrees. In the first the Initiation he makes three circumambulations, which will be described below, at the start facing the terrors and obstacles in his path, being blind and powerless. Then he hears the clash of swords and fears for his life, being unarmed. This is the preparatory stage, to teach him humility and at the same time to purify him for his next stages of development. During the journeys in the second degree he holds various building tools. He must build "dungeons" for the vices and also temples for the virtues. The last journey, of course, that of the third degree ceremony ends at the grave, from which he emerges a new man, a Master Mason. Returning to the journeys in the first-degree ceremony, at this point the conductor assumes a new name: During the first circumambulation, the candidate stumbles over obstacles while the brethren make a wild cacophony stomping their feet, striking the floor with their swords, etc. The noises and obstacles represent the profane world, the clash of interests, war, hatred, the constant struggles of the world. This journey represents purification by air. Symbolically, air and fire are the "subtle" elements, active and masculine, while water and earth are feminine and passive. Air is associated with breath, with life, creation. After spending the first moments of his initiation being purified by the earth, the candidate receives the vital breath of air to be reborn. During the second journey, the only noise heard is the clashing of swords. The candidate finds no obstacles in his path, but he may fear for his life, being unarmed.

At the end of the journey, his hands are washed and he is purified by water. Although his travel is now easier, the candidate is still blind. The water that washes his hands is the source of life. In Genesis, the spirit of God hovers over the water before creating the earth. Scientific theories claim that life on earth began in the primeval ocean. The salinity of blood is similar to that of sea-water. The symbolic rebirth, then, must be connected with water. Small truths have clear words, but great truth has a great silence". No obstacles stand on the way of the candidate. The control over fire is the oldest, most primitive step of man in his long journey to civilization.

4: Freemasons of North Carolina | Grand Lodge of NC

some of the pages within this website require the benefit of a pass. if you have not the pass, please contact the secretary.

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.

5: | Ancient and Accepted Scottish Rite of Freemasonry

*Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry [Albert Pike] on www.enganchecubano.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

6: 32° Scottish Rite Freemasonry | Scottish Rite, NMJ

From I, take Exit (Washington Road) and turn South (towards Augusta). Travel miles and the Augusta Scottish Rite Center will be on your left at the corner of Eisenhower Drive & Washington Road (turn left at the red light; the parking lot is located behind the building).

7: Freemasonry - Wikipedia

The Ancient and Accepted Scottish Rite of Freemasonry is commonly known as the Scottish Rite. It is one of several groups comprising the worldwide fraternity known as Freemasonry. It is one of several groups comprising the worldwide fraternity known as Freemasonry.

8: Ancient And Accepted Scottish Rite Of Freemasonry - Valley Of Augusta

The Ancient and Accepted Scottish Rite of Freemasonry is commonly known as the Scottish Rite. It is one of several appendant groups of the worldwide fraternity known as Freemasonry. Each Valley has up to four Scottish Rite bodies, and each body confers a set of degrees.

9: Home | Masonic Grand Lodge of Oregon

The Scottish Rite Foundation, SJ, USA, Inc. is collecting donations to be sent to Orients affected by natural disasters. % of all donations will go to the relief of deserving families impacted by recent natural disasters.

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