

1: Freemasonry - Wikipedia

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.).

Menu Masonic Symbols Freemasonry is a fraternal organization that arose from obscure origins in the late 16th to early 17th century. Freemasonry now exists in various forms all over the world, with a membership estimated at around six million, including approximately , in Scotland and Ireland, over a quarter of a million under the jurisdiction of the United Grand Lodge of England and just under two million in the United States. The origins and early development of Freemasonry are a matter of some debate and conjecture. Masonic Square & Compasses or, more correctly, a square and a set of compasses joined together is the single most identifiable symbol of Freemasonry. Some Lodges and rituals explain these symbols as lessons in conduct: That is the reason why the Ark of the Covenant is important to Masons. In ancient times, however, the masonic altar was a place of sacrifice, atonement, and communion with God. In Ancient Craft Masonry, the Lamb is the symbol of innocence. In the instructions of the First Degree: In the advanced Degrees, and in the Degrees of chivalry, as in Christian illustration, the lamb is a symbol of Jesus Christ. Throughout history, we see reference to the number 3 when we speak of God. No matter which language we speak in, Gimel is the 3rd letter of many Semitic languages including Phoenician, Greek, Aramaic, Hebrew, and Syriac. The letter G in Freemasonry stands for both God and Geometry. It is the symbol of his divine presence and his ever always present care of the universe. God is without a beginning and without an end because he always is and has always been. The Masonic Eye of God watches over each of us. Today, the Masonic sheaf of corn is used as a symbol of a time long ago, mostly during the dedication, constitution, and consecration of a new lodge and in the laying of cornerstones. The Masonic Sheaf of Corn represents charity to the less fortunate. Masonic Shoe & Blue Slipper The Masonic shoe which is also called the Blue Slipper, is symbolic of a physical confirmation of a spoken deed. As a symbol of completion, the Keystone is one of the most beautiful emblems of Masonic teaching. The Keystone is the last stone that is placed to complete the construction of an arch. This uniquely shaped stone is a marvel of engineering that is most critical for upholding the arch and maintaining its strength. The Keystone symbol is absent in Lodge symbolism but appears in degrees of the Chapter. It figures in the York Rite of Masonic degrees in Freemasonry in the unfolding of the symbolic legend of Hiram, the builder of the Keystone.

2: 9 things you didn't know about Freemasonry - CBS News

The Symbolism of Freemasonry by Albert G. Mackey [] Title Page and Front Matter Preface Contents I. Preliminary. The Origin and Progress of Freemasonry.

Masonry is inherently a system of symbols. Could you please say something about the significance of studying symbols and why it is important to penetrate deeper into the world of meaning that is veiled by symbols in general and of the symbols of Masonry in particular? What a loaded question and a hard one to do justice to in just a few words. Symbols and Developing the Intuition What is the significance of studying symbols? Well, for the major part it helps to develop the intuition, which must eventually supersede the mind in our spiritual development as human beings. The study of symbols initially engages three modes. First there is the concrete analysis, which requires an analysis of the physical properties of the symbol; that is, for instance, and as it pertains to the numeric and geometric observation, an analysis of the physical properties of a symbol, its lines, how many, its geometric formations, what type and how many, its colours and contours, etc. For this type of analysis one is better equipped with a prior knowledge of the meaning of numbers, geometry, colours, contours, angles, etc. For instance, the soul, which is immortal, has an arithmetical, as the body has a geometrical beginning. This beginning is self-moving, that is, the arithmetical aspect pertains to the nature of the emanation of the spiritual being as it pertains to the doctrine of emanations, i. The geometric form gives the clue to the nature and purpose of the indwelling life. Number gives a clue to the purpose of the life which the form veils. The first part of symbol analysis pertains to an observation of the physical properties of a symbol; it is the concrete analysis, which reveals the nature of the world of appearances. The second part of the analysis pertains to the world of meaning; this is the conceptual analysis and pertains to what the symbol is trying to teach. Therefore, one has to have somewhat of a prior knowledge as to the meaning of numbers, lines, angles, contours, colours, etc. This law of correspondences ever pertains to number and its esoteric significance and the numbers never break down as they are interrelated and relative up and down the scale of being. The triple divisions always pertain to the world of the spirit and the soul, and on a much higher turn of the spiral, to the mysteries concealed in the Central Spiritual Sun. Within our sphere this triple division pertains to the significances of the spiritual aspects as they are intrinsic to the spiritual being or soul, and as they pertain to the essential spiritual triangle of the constitution of this spiritual being in its triple division of atma-buddhi-manas. Septenary divisions pertain to the manifested world of phenomena, the soul or spirit in incarnation, for all phenomena in the world can be reduced or summarised through essential divisions of seven in terms of its psychological or psychic properties. The third mode of studying symbols is through direct perception, which pertains to the immediate impact and registration of contacted energies upon the subtle constitution via the energy centers chakras of all the foregoing, thus revealing a world of significances or being to the illumined perception and sensitivity of the intuition. This third mode is the esoteric analysis and reveals the nature of the energies animating or pouring through the symbol. In this mode, registration, comprehension and analysis are all simultaneous through an immediate synthesis of understanding and registration. But what is written in the foregoing is all about techniques. The Esoteric Study of Symbols Esoterically speaking, all appearances of life in form are but symbols of something spiritual or life-giving that precipitated them into manifested being. It must be realised that all manifested appearances are esoterically symbols veiling a life, and the quality and psychic type of energy which precipitated them into being. We must remember, however, that when we talk and think in symbols, we are placing something between ourselves and realityâ€”something protective, interpretive and significant, but something nevertheless veiling and hiding. It is to the truth of this idea that our attention is directed in order to understand life. Light is but a symptom of life, and light and life can be said to be synonymous terms, but life itself remains the great mystery. A symbol is an outer and visible sign of an inner, spiritual reality. As the mind develops and becomes more sentient it slowly begins to merge and blend in its identification with the greater Whole. As the point of spiritual tension is developed and holds or grips the consciousness we begin to view the world of phenomena from the inside-out, and thusâ€”perception being interdependent with existence, or the way that one existsâ€”our view

shifts from one of being modified by phenomena to that of observation through an illumined inner revealing consciousness. The searchlight of the mind casts its beam upon the realm of phenomena and it is then seen to be a kaleidoscope of living symbols, outwardly veiling but inwardly revealing the Book of Life, the spiritual realities veiled by the outer symbols. One thereby gradually learns to develop this unifying consciousness underlying the relationships between parts with parts, parts with wholes, and then the synthesising consciousness of parts on several levels simultaneously within wholes. The initial level of studying symbols reveals a world of meaning through a conceptual understanding and inquiry, which basically means, being able to view life and living in terms of a stream of revealing symbols and what, therefore, the various experiences or observations are trying to teach. Masonry and Symbols Every organised form is the outer and visible form of an inner subjective and spiritual reality. Masonry itself is a symbol. It is the Lodge on High which is the motivating impulse and thing symbolised behind this ancient symbolic institution. A Masonic Lodge is a symbolic replica in miniature of this divine Lodge, the Temple of the Lord, eternal in the heavens. A Masonic Lodge is an earthly symbol of a heavenly archetype. To repeat from previous sections: The methods of Deity are demonstrated in its Temple workings, and under the All-Seeing Eye the work goes forward. In the comprehension of its symbolism will come the power to cooperate with the divine plan. It is a symbol of an unseen condition which can be penetrated into, known, and cooperated with, but for which one must work. The pattern of truth that underlies the outer forms of Masonry incurs two major lines of thought: The unfoldment of the Plan of Deity, revealed through the symbolism of the degrees of the Lodge work. The unfoldment of the individual as he progresses from degree to degree, mastering step by step the work of the Craft until he finally takes his place as a risen Master. Thus, the rituals essentially dramatise the evolution of the Christ-consciousness the consciousness of the soul as it emerges through the medium of the form and gradually gains supervision and control over it with the objective of manifesting divinity upon the physical plane. It is also this second point which is of interest to many and which has incurred much speculation because the rites, ceremonies and initiations of Masonry may be regarded as being faint representations and symbolic rehearsals of those major spiritual initiations through which every human being must eventually pass on his way from darkness to light, from the unreal to the Real, and from death to Immortality, before finally achieving his goal of that of risen Master, manifesting divinity. Thus it is that the entirety of Masonic symbolism considered as a whole and in its interrelated parts and wholes, contextually understood, adds up to a greater sum of revealing light to the understanding of the illumined, inquiring and unbiased mind of the Mason who is truly advancing upon his steps towards the place of light with a genuine inquiry pertaining to the Masonic quest for light and spiritual understanding. Therefore, little will be achieved in this regard by isolating little bits and pieces of Masonic symbolism and separating them all in his consciousness. However, Masonry is a living teaching that one actually participates in and experiences, first as a candidate and then as an officiating participant in the ceremonial rites and dramas. Thus, the symbols and meanings of the Masonic rites actually come alive in his consciousness, not only as a recipient of those rites initially as a candidate and then as an officiating participant, but also as he seeks to represent as a living symbol that which he may have learned of those beautiful and ethical injunctions through his experiencing participation. Thus it has been well said that the true Mason is always an asset to his community. Along with all the subsequent group training that he participates in and receives, the whole mode of learning is lifted beyond the mode of mere academia and theory, and the Mason comes to understand that Professor Experience is indeed the great Teacher.

3: The Symbolism of Freemasonry Index

The following is a collection of Masonic symbols and their meanings, relevant to the practice of Freemasonry. The purpose of this list is to acclimate and educate new and existing Masons and those interested in Masonic study.

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.

4: The Owl, Symbol of the Freemasons

In attempting any investigation into the symbolism of Freemasonry, the first thing that should engage our attention is the general purport of the institution, and the mode in which its symbolism is developed.

This optional degree consists of four sections. In the first section, the candidate assumes the obligation and is instructed in the signs, grips, and words, as well as in the symbolism of the special symbols of this degree: In the second section, the candidate witnesses the desolation and sorrow of some Jewish captives in a grove in Babylon, who are subsequently given words of comfort by the prophet Ezekiel. In the third section, the scene shifts to the court of the dissolute and perfidious Jewish king Zedekiah who, influenced by two evil councilors, refuses to hearken to the voice of the prophet Jeremiah urging him to repent and return to God. Zedekiah, to his later grief, learns the answer to a riddle he proposes to Jeremiah, and immediately afterwards the king and his court are forced to flee before the besieging armies of King Nebuchadnezzar of Babylon. In the final section, the captured Zedekiah is brought before Nebuchadnezzar at Riblah, and receives a severe judgement for his past infidelities, misdeeds, and insensitivity. This degree is one of the most dramatic in Freemasonry. It strikingly and forcefully teaches the great lesson of loyalty to friends and fidelity to promises and vows. Dry oral instruction is subjugated to teaching through observation of dynamic acting and dialogue. Few who see this degree done correctly and in full costume ever forget it. Leon Zeldis is the editor of *The Israel Freemason*. This STB is part of a paper printed in the Vol. Colour is a fundamental element of masonic symbolism. It appears in the descriptions of aprons, sashes and other items of regalia, in the furnishings and wall-hangings of the lodge room for each degree or ceremony, in the robes worn in certain degrees, and in many other masonic accoutrements. The colours specified in each case appear to have no rational justification. It was early recognized that colours have a strong influence on the mind and therefore can be employed for certain moral or aesthetic ends, through symbolical, allegorical and mystical allusions. Masonic Blue Blue, then, is the Craft colour par excellence, used in aprons, collars, and elsewhere. Let us quote Bro. For the Jews had been Divinely commanded to wear Chetwode Crawley is speaking of blue ribbons which somehow became the embellishments of aprons, sashes and collars. Another suggested source of the colour mentioned by Bro. Chetwode Crawley could be its association with St. George of Cappadocia, her steward and our Patron Saint. The Masonic Symbolism of Colours a White White, the original colour of the masonic apron, was always considered an emblem of purity and innocence, exemplified in images such as the white lily or fallen snow. Plato asserts that white is par excellence the colour of the gods. In the Bible, Daniel sees God as a very old man, dressed in robes white as snow Daniel 7: Officiating priests of many religions wore and still wear white garments. In ancient Jerusalem both the priests and the Levites who performed the Temple rites assumed white clothing. Among Romans, the unblemished character of a person aspiring to public office was indicated by a toga whitened with chalk. It is a symbol of perfection, as represented by the swan in the legend of Lohengrin. In this aspect it is related to light or sky blue, which in Hebrew is tchelet and may be connected semantically with tichla perfection, completeness and tach-lit completeness, purpose. See also the observations on the symbolism of blue. Among the Celts the sacred colours of white, blue and green were understood to stand for light, truth and hope. Druids were robed in white. White is also connected with the idea of death and resurrection. Shrouds are white; spirits are represented as wearing white veils. White, rather than black, is sometimes the colour of mourning, among the ancient kings of France, for instance, and in Japan. White, finally, can signify joy. Leukos Greek means both white and cheerful; as does candidus in Latin. The Romans marked festive days with lime and unlucky days with charcoal. In biblical times, blue was closely related to purple. Generations of scholars have puzzled over the correct meaning of tchelet light blue and argaman purple, usually mentioned together, without reaching satisfactory conclusions. Only recently has the problem been finally solved in the course of far-reaching research into the dyestuffs and dyeing methods used by the ancient Phoenicians and Hebrews. Both colours, it turns out, were produced with dyeing materials extracted from murex, a shellfish abundant on the coast of Lebanon. The tchelet was obtained from a short-variety murex trunculus; the argaman came from two kinds: Some historians have concluded that, in

the Middle Ages in Europe, blue was low in popular esteem. The favourite colour was then red because the dyers could achieve strong shades of it which brought to mind the prestigious purple of the ancient world. Blue and gold or yellow then became the colours of choice for shields, banners and livery. The traditional explanations of the phrase relate it to the compasses, the arms of gold, gilt or brass and the points of steel or iron. Steel can certainly appear blue; iron can not! Blue was used royally in France noticeably as the background to the fleur-de-lys. It became associated with terms of prestige such as blue blood, cordon bleu originally the sash of the Order of the Holy Spirit, blue riband of the Atlantic and blue chip. But an interesting fact, which appears to have escaped most writers on this subject, is that in the Cabbala, the Hebrew word for purple, argaman, is a mnemonic, representing the initials of the names of the five principal angels in Jewish esoterism. In Rome the paludamentum, the robe worn by generals, was red. The colour of blood is naturally connected with the idea of sacrifice, struggle and heroism. It also signifies charity, devotion, abnegation--perhaps recalling the pelican that feeds its progeny with its own blood. In Hebrew, the name of the first man, Adam, is akin to red, blood and earth. This connection with earth may explain, perhaps, the connection of red with the passions, carnal love, the cosmetics used by women to attract their lovers. It is the colour of youth. Generally, it represents expansive force and vitality. It is the emblem of faith and fortitude and, in the Royal Arch, of fervency and zeal. It has also a darker side, connected with the flames of hell, the appearance of demons, the apoplectic face of rage. Scarlet was the distinctive colour of the Order of the Golden Fleece, established in by Philip the Good, Duke of Burgundy. Not only was the mantle scarlet, but also the robe and a special hat--the chaperon--with hanging streamers. The aca-cia the masonic evergreen has been suggested as a symbol of a moral life or rebirth, and also of immortality. To the ancient Egyptians, green was the symbol of hope. The Grand Lodge of Scotland has adopted green as its emblematic colour, and, in varying shades, it is incorporated in the dress and furnishings of degrees and Orders beyond the Craft in English, Irish and Scottish Freemasonry. It is an ambivalent colour, representing both the best and the worst, the colour of brass and honey, but also the colour of sulphur and cowardice. Yellow is the perfection of the Golden Age, the priceless quality of the Golden Fleece and the golden apples of the Hesperides. It is also the colour of the patch imposed on the Jews as a badge of infamy. These, too, may be regarded as the principal colours of Freemasonry: The other colours of the rainbow find limited uses; they serve only to frame or line the white lambskin upon which so many aprons are based, or for sashes and other items of regalia. Traditionally, black is the colour of darkness, death, the underworld although it was not introduced for mourning until about the middle of the fourteenth century, such use becoming habitual only in the sixteenth. The Black Stone at Mecca is believed by Muslims to have been at one time white; the sins of man caused the transformation. Black has also a positive aspect, that of gravity and sobriety; the Reformation in Europe frowned upon colourful clothing. Formal dress for day and evening wear continues to be black. It is associated with the outlaw and the banners of pirates and anarchists, but also with rebirth and transformation. In the French and Scottish Rites, the lodge in the third degree is decorated in black and is strewn with white or silver tears, representing the sorrow caused by the death of Hiram Abif. Conclusion A review of the traditional explanations for the choice of certain colours in masonic symbolism reveals their weaknesses. In considering the use of blue in the English regalia of a Master Mason, it has been possible to find a connection between one of the Hebrew words for that colour and the Holy Bible.

5: The Masonic Symbolism of the U.S. Capitol - FREEMASONS COMMUNITY

Masonic Altar - The Masonic altar, within the Masonic Lodge, upon which resides the Holy Books, is a symbol of our place of communion with God. In ancient times, however, the masonic altar was a place of sacrifice, atonement, and communion with God.

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 than 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 Lull, 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 , 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 Masons 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. 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 â€” An unalterable and continuing belief in God. Prohibition of the discussion of Religion and Politics within the lodge.

6: Symbols and Symbolism in Freemasonry – Grand Lodge Ancient Universal Mysteries

The Symbolism of Freemasonry is a collection of essays by Mackey where he gives his view of many things Masonic. It's tough to read because of the s writing style and archaic language. I am a senior English teacher, and I had difficulty getting through the book.

I went with a friend to an estate sale in an upscale neighborhood in Los Angeles County. It was a lovely Spanish-style home, tastefully decorated with many European souvenirs and French figurines, which was our point of interest. One painting, however, broke that general harmony: A horned owl on a medieval manuscript, understood as something evil "Well, they must have really liked owls to put this one over here," my friend commented. I replied, "I think that this is not a question of taste; it is matter of fidelity to a religious belief. Probably the owner was a Mason. The owl is a longtime symbol of the Illuminati and Freemasons. Other creatures, however, represented sin that had entered the world. Such animals – the frog always hiding and attached to the ground, the spider weaving its infernal snares to catch unaware victims, the bat sucking the blood of the animals when they sleep and only flying at night because it is blinded by daylight, the lack of seriousness of the ape – considered the worst beast turpissima bestia – which, along with the fork-tongued serpent, symbolizes Satan himself. These animals were reminders to man on earth the Devil ever lurking in the dark and skulking about in order to lure him into sin and the death of the soul. The many good and bad beasts carved in stone and wood found on the medieval churches may say little to the modern man, but they spoke much to the minds of the people who understood the symbolism of the beasts. The medieval interpretation of the owl How did the medieval men understand the owl? For them, the owl symbolized mourning and desolation because it is a bird that lives for the darkness. Thus it represents sinners who have given up living in the light and have chosen the darkness of sin. Francis preaching to the birds: The Bestiaries tell us that the owl is a filthy bird, because it pollutes its own nest with its dung. It loves to live around tombs and decaying structures. When the owl ventures out into the daylight, the other birds attack it. The scene of the owl mobbed by other birds is common in manuscripts and is often carved on misericords. This was generally understood as the just hostility of the righteous toward the wicked. For the medieval men, the owl also represented the Jews who have rejected Jesus Christ. The medieval bestiary Physiologus Latinus stresses this aspect of the nycticorax, translated as night crow or owl: On this account they love darkness more than light. Francis preaching to the birds from a 13th century psalter shows a prominent owl sitting on a branch, which was commonly understood as a representation of the Jews, a special target of conversion. It can be confusing to the modern mind to find that in the medieval bestiaries, a bird whose primary representation was evil could nonetheless have a secondary meaning representing Christ or something good. This remarkable flexibility came from an understanding that every creature made by God could represent some aspect of Him, albeit small, and have a quality that reflects Christ Who became man to save the world from sin. Therefore, despite the primary negative connotations, the owl was also the sign of solitude and meditation in medieval monasteries, because it was known to stay in the same place for a long time. It flees from the light, in the sense that it does not look for the glory of human praise. In this sense the owl appears at times in scenes of hermits at prayer. Since the times of the Greeks and Romans, the owl – ruler of the night – was a guardian of the underworlds inhabited by the demons. An owl was always on the shoulder of Minerva and Athena, goddesses of wisdom and learning, symbolizing the occult knowledge of the pagan gods. An owl hides in the right hand corner of the dollar bill Since the Illuminati pretend to be the wise rulers of the planet, maintaining and passing on the secret knowledge of the ancient deities, that is, devils, the owl became one of their symbols. Its unblinking large eye represents the all-seeing eye of the Illuminati that never closes. And, like the owl, the Freemasons gather in secret, far from the light of day. Freemasons also consider the owl a symbol of reincarnation: For them the owl symbolizes metempsychosis, which is their theory of reincarnation of the souls. Thus the old owl from our nursery tales acquires a more sinister aspect. These are some of the reasons why I told my friend that most probably the owner of that pleasant Spanish-style house we visited was a Freemason.

7: FREEMASONS Symbols of Freemasonry

It represents the temple of humanity, knowledge and improvement; the symbol of the goal and, at the same time, the Freemasonry union itself. It's the path to the divine. In the tradition of Freemasonry, this Temple is a link in early Christian Cabala and Hermetic thought.

The Masonic Symbolism of the U. Capitol The Masonic Symbolism of the U. It is the spiritual center of the United States. Its structure, its art and its symbols all reveal the great importance of secret Fraternities in the shaping of the world most powerful government. The Capitol is viewed by the average American as the seat of democracy, where big political decisions are taken. Very few recognize the spiritual elements of the architecture and the symbolism of the building which literally makes it a temple of Masonic mysteries. The building of the Capitol involved many notions unknown to the common man yet the builders seemed to give great importance to them: Originally designed by William Thornton , the work was completed by Brother Benjamin Latrobe a pupil of the English architect Samuel Pepys Cockerell, who also redesigned it after the War of The flanking wings and the great dome were added later by Brother Thomas Ustick Walter. At the ceremony, President George Washington presided. Worshipful Brother Washington was assisted by R. Joseph Clarke, Grand Master pro. Dick, Master of Alexandria Lodge No. Valentine Reintzel, Master of Lodge No. This dome faces the Washington Monument, the This layout is strikingly similar to St. An obelisk facing a dome. The same layout can also be found in Paris, Astana and many other cities. There is no coincidence here: Opposed to it is the obelisk, the ancient Egyptian phallic symbol representing the male principle. She is a female allegorical figure whose right hand holds the hilt of a sheathed sword while a laurel wreath of victory and the Shield of the United States are clasped in her left hand. The heraldic shield is the same as in the Great Seal of the United States, with thirteen stripes, except that the chief has stars again, thirteen. She symbolically faces east towards the main entrance of the building which means that incidentally, the sun never sets on Freedom. Truth is, the district bears her name. The Dome The dome of the Capitol features in its oculus an incredibly significant painting that reveals the philosophical, spiritual and political aims of the Founding Fathers. Rare are the writers have discussed the gnostic, alchemical and esoteric meaning of this work, yet it has been visited by millions of tourists. In , an attempt to overthrow papal power in the Vatican was led by Freemason Giuseppe Mazzini, which lead to a period of chaos and the fleeing of the Pope. He served some of his sentence in prisons but was later permitted to leave Italy for the USA under the condition that he would never come back. He then made a name for himself in the USA by working for occult fraternities such as the Jesuits and such. In other words, this painting depicts the elevation of George Washington to a god-man status, like Jesus Christ. He is shown seated on a rainbow and behind him is the gateway, the vortex, the sungate to the heavens the spirit world. As stated above, the dome esoterically represents the womb giver of life. Washington is about to exit the womb of the dome to experience rebirth as an immortal god.

8: The Symbolism of Freemasonry

One of the most prominent, and yet deceptive, aspects of Freemasonry is its www.enganchecubano.com imagery, like the teaching and practices of the Order, was inherited directly from the occult and is universally recognised.

The whole system is transmitted to initiates through the medium of Masonic ritual, which consists of lectures and allegorical plays. Participation in these is optional, and usually entails joining a separate Masonic body. The type and availability of the Higher Degrees also depends on the Masonic Jurisdiction of the Craft Lodge that first initiated the mason. There are a variety of different Masonic rites for Craft Freemasonry. Each Masonic jurisdiction is free to standardize or not standardize its own ritual. However, there are similarities that exist among jurisdictions. For example, all Masonic rituals for the first three degrees use the architectural symbolism of the tools of the medieval operative stonemason. Freemasons, as speculative masons meaning philosophical rather than actual building, use this symbolism to teach moral and ethical lessons, such as the four cardinal virtues of Fortitude, Prudence, Temperance, and Justice, and the principles of "Brotherly Love, Relief or Morality, and Truth" commonly found in English language rituals, or "Liberty, Equality, Fraternity" commonly found in French rituals. Symbols in ritual[edit] A Third Degree tracing board In most jurisdictions, a Bible, Quran, Talmud, Vedas or other appropriate sacred text known in some rituals as the Volume of the Sacred Law will always be displayed while the Lodge is open in some French Lodges, the Masonic Constitutions are used instead. In Lodges with a membership of mixed religions it is common to find more than one sacred text displayed. A candidate will be given his choice of religious text for his Obligation, according to his beliefs. UGLE alludes to similarities to legal practice in the UK, and to a common source with other oath taking processes. They can be used as teaching aids during the lectures that follow each of the three degrees, when an experienced member explains the various concepts of Freemasonry to new members. Masonic initiation rites include the reenactment of a scene set on the Temple Mount while it was under construction. Every Masonic Lodge, therefore, is symbolically the Temple for the duration of the degree and possesses ritual objects representing the architecture of the Temple. These may either be built into the hall or be portable. Among the most prominent are replicas of the pillars Boaz and Jachin through which every initiate has to pass. These signs, grips, and passwords have been exposed multiple times; today Freemasons use dues cards and other forms of written identification. Speaking in at the St. The secrets of Freemasonry are the various modes of recognition "grips handshakes, passwords and signs hand gestures that indicate one is a Freemason. While these and the rest of masonic ritual have all been exposed multiple times through the years, Freemasons continue to act as if they were secret, and promise not to discuss them with outsiders more out of tradition than a need for actual secrecy. This perception of secrecy has led to the creation of many Masonic conspiracy theories. The Morgan Affair and its aftermath[edit] The mysterious disappearance of William Morgan in was said to be due to his threat to publish a book detailing the secret rituals of Freemasonry. An attempt was made to burn down the publishing house, and separately, Morgan was arrested on charges of petty larceny. He was seized and taken to Fort Niagara, after which he disappeared.

9: Masonic ritual and symbolism - Wikipedia

The meaning given to the star in the 28th Degree of the Ancient and Accepted Scottish Rite is that the star symbolizes the concept of Freemasonry at its highest peak. A man uses knowledge to become like a blazing star, shining with brilliance in the midst of darkness.

High school preparatory to Boston College Doctor! Im too big! Seven cs of history Book of business law The Algerian Civil War, 1990-1998 Review of the North American chrysomeline leaf beetles (Coleoptera: Chrysomelidae) Odessas meteor crater The OWs potential : concluding observations. Urbanization in the developing world The importance of being number one The art of war of Sun Tzu Returns and papers respecting the clergy reserves in Upper Canada Wren n martin solutions Multi-institutional hospital systems Segregated sisterhood Simple probability through experiments Speechreading and auditory development Animation in html css and javascript Pitseolak, a Canadian tragedy WHAT TO EXPECT, WHAT TO AVOID Antonioni, or, The Surface of the world A guide for Wisconsin nonprofit organizations A dictionary of the printers and booksellers who wereat work in England, Scotland and Ireland from 1668-1 Independence movement in Quebec, 1945-1980 Written communications Objects for Eternity Blended learning in higher education Reading The eve of St. Agnes 8. Haloalkanes, Halogenation, and Radical Reactions. Bible study: third Sunday of Advent Methods of slaughtering animals Getting Older, Growing Wiser The truth about false memory syndrome A country girl at heart One minute manager book summary The Bath fables on morals, manners and faith. Complex population dynamics Procurement management plan template Confessions from aholiday camp Let Go and Let God