

FREEMASONRY

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Freemasonry

Freemasonry is a fraternal organisation 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 five million, including just under two million in the United States and around 480,000 in England, Scotland and Ireland.^[1] ^[2] The various forms all share moral and metaphysical ideals, which include, in most cases, a constitutional declaration of belief in a Supreme Being.^[3]

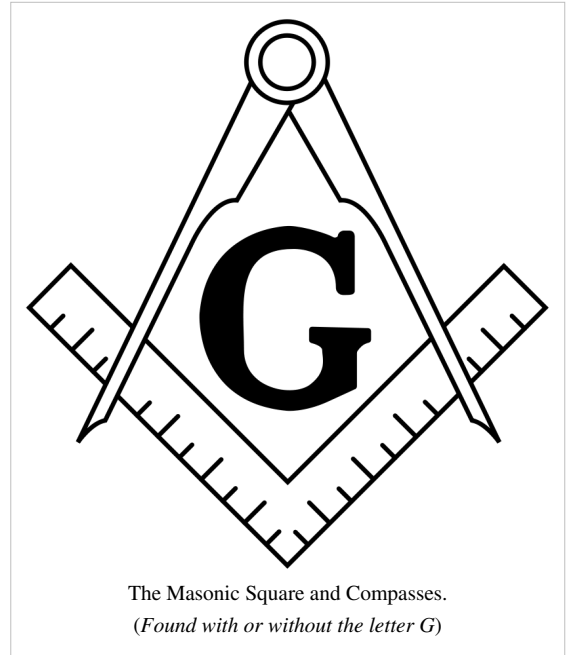
The fraternity is administratively organised into Grand Lodges or sometimes Orients, each of which governs its own jurisdiction, which consists of subordinate (or *constituent*) Lodges. Grand Lodges recognise each other, or not, based upon adherence to landmarks (a Grand Lodge will usually deem other Grand Lodges who share common landmarks to be regular, and those that do not to be "irregular" or "clandestine").

There are also appendant bodies, which are organisations related to the main branch of Freemasonry, but with their own independent administration.

Freemasonry uses the metaphors of operative stonemasons' tools and implements, against the allegorical backdrop of the building of King Solomon's Temple, to convey what has been described by both Masons and critics as "a system of morality veiled in allegory and illustrated by symbols."^[4] ^[5]

History

The origins and early development of Freemasonry are a matter of some debate and conjecture. A poem known as the "Regius Manuscript" has been dated to approximately 1390 and is the oldest known Masonic text.^[6] There is evidence to suggest that there were Masonic lodges in existence in Scotland as early as the late sixteenth century^[7] (for example the Lodge at Kilwinning, Scotland, has records that date to the late 1500s, and is mentioned in the Second Schaw Statutes (1599) which specified that "ye warden of ye lug of Kilwynning [...] tak tryall of ye airt of memorie and science yrof, of everie fellowe of craft and everie prenteiss according to ayr of yr vocations").^[8] There are clear references to the existence of lodges in England by the mid-seventeenth century.^[9]



The Masonic Square and Compasses.
(Found with or without the letter G)

The first Grand Lodge, the Grand Lodge of England (GLE), was founded on 24 June 1717, when four existing London Lodges met for a joint dinner. This rapidly expanded into a regulatory body, which most English Lodges joined. However, a few lodges resented some of the modernisations that GLE endorsed, such as the creation of the Third Degree, and formed a rival Grand Lodge on 17 July 1751, which they called the "Antient Grand Lodge of England". The two competing Grand Lodges vied for supremacy – the "Moderns" (GLE) and the "Antients" (or "Ancients") – until they united on 25 November 1813 to form the United Grand Lodge of England (UGLE).

The Grand Lodge of Ireland and The Grand Lodge of Scotland were formed in 1725 and 1736 respectively. Freemasonry was exported to the British Colonies in North America by the 1730s – with both the "Antients" and the "Moderns" (as well as the Grand Lodges of Ireland and Scotland) chartering offspring, or "daughter", Lodges, and organising various Provincial Grand Lodges. After the American Revolution, independent U.S. Grand Lodges formed themselves within each State. Some thought was

briefly given to organising an over-arching "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.^[10]

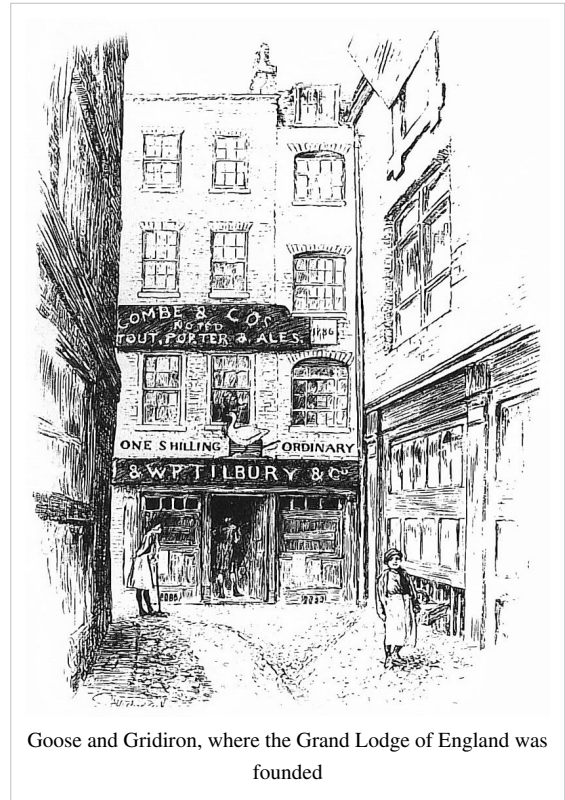
Although there are no real differences in the Freemasonry practiced by lodges chartered by the Antients or the Moderns, the remnants of this division can still be seen in the names of most Lodges, F.& A.M. being *Free and Accepted Masons* and A.F.& A.M. being *Antient Free and Accepted Masons*.

The oldest jurisdiction on the continent of Europe, the Grand Orient de France (GOdF), was founded in 1728. However, most English-speaking jurisdictions cut formal relations with the GOdF around 1877 – when the GOdF removed the requirement that its members have a belief in a Deity, thereby accepting atheists. The Grande Loge Nationale Française (GLNF)^[11] is currently the only French Grand Lodge that is in *regular amity* with the UGLE and its many concordant jurisdictions worldwide.

Due to the above history, Freemasonry is often said to consist of two branches *not in mutual regular amity*:

- the UGLE and concordant tradition of jurisdictions (mostly termed Grand Lodges) in amity, and
- the GOdF, European Continental, tradition of jurisdictions (often termed Grand Orients) in amity.

In most Latin countries, the GOdF-style of European Continental Freemasonry predominates, although in most of these Latin countries there are also Grand Lodges that are in *regular amity* with the UGLE and the worldwide community of Grand Lodges that share regular "fraternal relations" with the UGLE. The rest of the world, accounting for the bulk of Freemasonry, tends to follow more closely to the UGLE style, although minor variations exist.



Goose and Gridiron, where the Grand Lodge of England was founded

Organisational structure

Grand Lodges and Grand Orients are independent and sovereign bodies that govern Masonry in a given country, state, or geographical area (termed a *jurisdiction*).^[12] There is no single overarching governing body that presides over worldwide Freemasonry; connections between different jurisdictions depend solely on mutual recognition.^[13]

Regularity

Regularity is a constitutional mechanism whereby Grand Lodges or Grand Orients give one another mutual recognition. This recognition allows formal interaction at the Grand Lodge level, and gives individual Freemasons the opportunity to attend Lodge meetings in other recognised jurisdictions. Conversely, regularity proscribes interaction with Lodges that are *irregular*. A Mason who visits an irregular Lodge may have his membership suspended for a time, or he may be expelled. For this reason, all Grand Lodges maintain lists of other jurisdictions and lodges they consider regular.^[14]

Grand Lodges and Grand Orients that afford mutual recognition and allow intervisitation are said to be *in amity*. As far as the UGLE is concerned, regularity is predicated upon a number of *landmarks*, set down in the UGLE Constitution and the Constitutions of those Grand Lodges with which they are in amity. Even within this definition there are some variations with the quantity and content of the Landmarks from jurisdiction to jurisdiction. Other Masonic groups organise differently.^[15]

Each of the two major branches of Freemasonry considers the Lodges within its branch to be "regular" and those in the other branch to be "irregular". As the UGLE branch is significantly larger, however, the various Grand Lodges and Grand Orients in amity with UGLE are commonly referred to as being "regular" (or "Mainstream") Masonry, while those Grand Lodges and Grand Orients in amity with GOdF are commonly referred to "liberal" or "irregular" Masonry. (The issue is complicated by the fact that the usage of "Lodge" versus "Orient" alone is not an indicator of which branch a body belongs to, and thus not an indication of regularity). The term "irregular" is also universally applied to various self created bodies that call themselves "Masonic" but are not recognised by either of the main branches.

Masonic Lodge

A Lodge (often termed a *Private Lodge* or *Constituent Lodge* in Masonic constitutions) is the basic organisational unit of Freemasonry. Every new Lodge must have a Warrant or Charter issued by a Grand Lodge, authorising it to meet and work. Except for the very few "time immemorial" Lodges pre-dating the formation of a Grand Lodge, masons who meet as a Lodge without displaying this document (for example, in prisoner-of-war camps) are deemed "Clandestine" and irregular.

A Lodge must hold regular meetings at a fixed place and published dates. It will elect, initiate and promote its members and officers; it will build up and manage its property and assets, including its minutes and records; and it may own, occupy or share its premises. Like any organisation, it will have formal business to manage its meetings and proceedings, annual general meetings and committees, charity funds, correspondence and reports, membership and subscriptions, accounts and tax returns, special events and catering, and so forth. The balance of activities is individual to each Lodge, and under their common constitutions and forms of procedure, Lodges evolve very



Freemasons Hall, London, home of the United Grand Lodge of England.

distinctive traditions.

A man can only be initiated, or made a Mason, in a Lodge, of which he may often remain a subscribing member for life. A Master Mason can generally visit any Lodge meeting under any jurisdiction in amity with his own, and as well as the formal meeting, a Lodge may well offer hospitality. A visitor should first check the regularity of that Lodge, and must be able to satisfy that Lodge of his own regularity; and he may be refused admission if adjudged likely to disrupt the harmony of the Lodge. If he wishes to visit the same Lodge repeatedly, he may be expected to join it and pay a subscription.

Most Lodges consist of Freemasons living or working within a given town or neighbourhood. Other Lodges are composed of Masons with a particular shared interest, profession or background. Shared schools, universities, military units, Masonic appointments or degrees, arts, professions and hobbies have all been the qualifications for such Lodges. In some Lodges, the foundation and name may now be only of historic interest, as over time the membership evolves beyond that envisaged by its "founding brethren"; in others, the membership remains exclusive.

There are also specialist Lodges of Research, with membership drawn from Master Masons only, with interests in Masonic Research (of history, philosophy, etc.). Lodges of Research are fully warranted but, generally, do not initiate new candidates. Lodges of Instruction in UGLE may be warranted by any ordinary Lodge for the learning and rehearsal of Masonic Ritual.

Freemasons correctly meet *as* a Lodge, not *in* a Lodge, the word "Lodge" referring more to the people assembled than the place of assembly. However, in common usage, Masonic premises are often referred to as "Lodges". Masonic buildings are also sometimes called "Temples" ("of Philosophy and the Arts"). In many countries, *Masonic Centre* or *Hall* has replaced *Temple* to avoid arousing prejudice and suspicion. Several different Lodges, as well as other Masonic or non-Masonic organisations, often use the same premises at different times.

According to Masonic tradition, medieval European stonemasons would meet, eat, and shelter outside working hours in a Lodge on the southern side of a building site, where the sun warms the stones during the day. The social *Festive Board* (or *Social Board*)^[16] part of the meeting is thus sometimes called *the South*.^[17] Early Lodges often met in a tavern or any other convenient fixed place with a private room.

Lodge Officers

Every Masonic Lodge elects certain officers to execute the necessary functions of the lodge's work. The Worshipful Master (essentially the lodge President) is always an elected officer. Most jurisdictions will also elect the Senior and Junior Wardens (Vice Presidents), the Secretary and the Treasurer. All lodges will have a Tyler, or Tiler, (who guards the door to the lodge room while the lodge is in session), sometimes elected and sometimes appointed by the Master. In addition to these elected officers, lodges will have various appointed officers – such as Deacons, Stewards, and a Chaplain (appointed to lead a non-denominational prayer at the convocation of meetings or activities – often, but not necessarily, a clergyman). The specific offices and their functions vary between jurisdictions.

Many offices are replicated at the Provincial and Grand Lodge levels with the addition of the word 'Grand' somewhere in the title. For example, where every lodge has a 'Junior Warden', Grand Lodges have a 'Grand Junior Warden' (or sometimes 'Junior Grand Warden'). Additionally, there are a number of offices that exist only at the Grand Lodge level.^[18]

Prince Hall Freemasonry

Prince Hall Freemasonry derives from historical events in the early United States that led to a tradition of separate, predominantly African-American Freemasonry in North America.

In 1775, an African-American named Prince Hall^[19] was initiated into an Irish Constitution military Lodge then in Boston, Massachusetts, along with fourteen other African-Americans, all of whom were free-born. When the military Lodge left North America, those fifteen men were given the authority to meet as a Lodge, form Processions on the days of the Saints John, and conduct Masonic funerals, but not to confer degrees, nor to do other Masonic work. In 1784, these individuals applied for, and obtained, a Lodge Warrant from the Premier Grand Lodge of England (GLE) and formed African Lodge, Number 459. When the UGLE was formed in 1813, all U.S.-based Lodges were stricken from their rolls – due largely to the War of 1812. Thus, separated from both UGLE and any concordantly recognised U.S. Grand Lodge, African Lodge re-titled itself as the African Lodge, Number 1 – and became a *de facto* "Grand Lodge" (this Lodge is not to be confused with the various Grand Lodges on the Continent of Africa). As with the rest of U.S. Freemasonry, Prince Hall Freemasonry soon grew and organised on a Grand Lodge system for each state.

Widespread segregation in 19th- and early 20th-century North America made it difficult for African-Americans to join Lodges outside of Prince Hall jurisdictions – and impossible for inter-jurisdiction recognition between the parallel U.S. Masonic authorities.

Prince Hall Masonry has always been *regular* in all respects except constitutional separation, and this separation has diminished in recent years. At present, Prince Hall Grand Lodges are recognised by some UGLE Concordant Grand Lodges and not by others, but they appear to be working toward full recognition, with UGLE granting at least some degree of recognition.^[20] There are a growing number of both Prince Hall Lodges and non-Prince Hall Lodges that have ethnically diverse membership.

Other degrees, orders and bodies

There is no degree in Freemasonry higher than that of Master Mason, the Third Degree.^[21] There are, however, a number of organisations that require being a Master Mason as a prerequisite for membership.^[22] These bodies have no authority over the Craft.^[21] These orders or degrees may be described as additional or *appendant*, and often provide a further perspective on some of the allegorical, moral and philosophical content of Freemasonry.

Appendant bodies are administered separately from Craft Grand Lodges but are styled *Masonic* since every member must be a Mason. However, Craft Masonic jurisdictions vary in their relationships with such bodies, if a relationship exists at all. The Articles of Union of the "Modern" and "Antient" craft Grand Lodges (into UGLE in 1813) limited recognition to certain degrees, such as the Royal Arch and the "chivalric degrees", but there were and are many other degrees that have been worked since before the Union. Some bodies are not universally considered to be appendant bodies, but rather separate organisations that happen to require prior Masonic affiliation for membership. Some of these organisations have additional requirements, such as religious adherence (e.g., requiring members to profess Trinitarian Christian beliefs) or membership of other bodies.

Quite apart from these, there are organisations that are often thought of as being related to Freemasonry, but which have no formal or informal connections with Freemasonry. These include such organisations as the Orange Order, which originated in Ireland, the Knights of Pythias, or the Independent Order of Odd Fellows.^[23]

Principles and activities

While Freemasonry has often been called a "secret society", Freemasons themselves argue that it is more correct to say that it is an esoteric society, in that certain aspects are private.^[21] The most common phrasing being that Freemasonry has, in the 21st century, become less a secret society and more of a "society with secrets".^[24] The private aspects of modern Freemasonry are the modes of recognition amongst members and particular elements within the ritual.^[25] Despite the organisation's great diversity, Freemasonry's central preoccupations remain charitable work within a local or wider community, moral uprightness (in most cases requiring a belief in a Supreme Being) as well as the development and maintenance of fraternal friendship – as James Anderson's Constitutions originally urged – amongst brethren.

Ritual, symbolism, and morality

Masons conduct their meetings using a ritualised format. There is no single Masonic ritual, and each Jurisdiction is free to set (or not set) its own ritual. However, there are similarities that exist among Jurisdictions. For example, all Masonic ritual makes use of the architectural symbolism of the tools of the medieval *operative* stonemason. Freemasons, as *speculative* masons (meaning philosophical building rather than actual building), use this symbolism to teach moral and ethical lessons of the principles of "Brotherly Love, Relief, and Truth" – or as related in France: "Liberty, Equality, Fraternity".



The Square and Compasses carved into stone

Two of the principal symbolic tools always found in a Lodge are the *square* and *compasses*. Some Lodges and rituals explain these tools as lessons in conduct: for example, that Masons should "square their actions by the square of virtue" and to learn to "circumscribe their desires and keep their passions within due bounds toward all mankind". However, as Freemasonry is non-dogmatic, there is no general interpretation for these tools (or any Masonic emblem) that is used by Freemasonry as a whole.^[26]

These moral lessons are communicated in performance of allegorical ritual. A candidate progresses through *degrees*^[21] gaining knowledge and understanding of himself, his relationship with others and his relationship with the Supreme Being (as per his own interpretation). While the philosophical aspects of Freemasonry tend to be discussed in Lodges of Instruction or Research, and sometimes informal groups, Freemasons, and others, frequently publish – to varying degrees of competence – studies that are available to the public. Any mason may speculate on the symbols and purpose of Freemasonry, and indeed all masons are required to some extent to speculate on masonic meaning as a condition of advancing through the degrees. There is no one accepted meaning and no one person "speaks" for the whole of Freemasonry.^[27]

Some lodges make use of Tracing boards. These are painted or printed illustrations depicting the various symbolic emblems of Freemasonry. 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. They can also be used by experienced members as self-reminders of the concepts they learned as they went through their initiations.

The Supreme Being and the Volume of Sacred Law

Candidates for regular Freemasonry are required to declare a belief in a Supreme Being.^[28] However, the candidate is not asked to expand on, or explain, his interpretation of Supreme Being. The discussion of politics and religion is forbidden within a Masonic Lodge, in part so a Mason will not be placed in the situation of having to justify his personal interpretation.^[29] Thus, reference to the Supreme Being will mean the Christian Trinity to a Christian Mason, Allah to a Muslim Mason, Para Brahman to a Hindu Mason, etc. And while most Freemasons would take the view that the term Supreme Being equates to God, others may hold a more complex or philosophical interpretation of the term.

In the ritual, the Supreme Being is referred to as the Great Architect of the Universe, which alludes to the use of architectural symbolism within Freemasonry.^[30] ^[31]

A *Volume of the Sacred Law* is always displayed in an open Lodge in those jurisdictions which require a belief in the Supreme Being. In English-speaking countries, this is frequently the King James Version of the Bible or another standard translation; there is no such thing as an exclusive "Masonic Bible".^[32] Furthermore, a candidate is 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.^[33] ^[34] ^[35] ^[36] In Lodges with a membership of mixed religions it is common to find more than one sacred text displayed. In lodges that follow the Continental tradition, other important documents are used instead of a VSL (for example the Grand Orient of France places the Constitution of France on its altar).

Degrees

The three degrees of *Craft* or *Blue Lodge* Freemasonry are those of:

1. *Entered Apprentice* – the degree of an Initiate, which makes one a Freemason;
2. *Fellow Craft* – an intermediate degree, involved with learning;
3. *Master Mason* – the "third degree", a necessity for participation in most aspects of Masonry.

The degrees represent stages of personal development. No Freemason is told that there is only one meaning to the allegories; as a Freemason works through the degrees and studies their lessons, he interprets them for himself, his personal interpretation being bounded only by the Constitution within which he works.^[32] A common symbolic structure and universal archetypes provide a means for each Freemason to come to his own answers to life's important philosophical questions.

There is no degree of Craft Freemasonry higher than that of Master Mason.^[21] Although some Masonic bodies and orders have further degrees named with higher numbers, these degrees may be considered to be supplements to the Master Mason degree rather than promotions from it.^[22] An example is the Scottish Rite, conferring degrees numbered from 4° up to 33°.^[37] It is essential to be a Master Mason in order to qualify for these further degrees. They are administered on a parallel system to *Craft* or *Blue Lodge* Freemasonry; within each organisation there is a system of offices, which confer rank within that degree or order alone.



In the nineteenth century, certificates such as this were commonly issued to Masons to show that they had taken the three degrees of Craft Masonry in a regular lodge

In some jurisdictions, especially those in continental Europe, Freemasons working through the degrees may be asked to prepare papers on related philosophical topics, and present these papers in open Lodge. There is an enormous bibliography of Masonic papers, magazines and publications ranging from fanciful abstractions which construct spiritual and moral lessons of varying value, through practical handbooks on organisation, management and ritual performance, to serious historical and philosophical papers entitled to academic respect.

Signs, grips and words

Freemasons use *signs* (gestures), *grips* or *tokens* (handshakes) and *words* to gain admission to meetings and identify legitimate visitors.

From the early 18th century onwards, many exposés have been written claiming to reveal these signs, grips and passwords to the uninitiated. A classic response was deliberately to transpose certain words in the ritual, so as to catch out anyone relying on the exposé. However, since each Grand Lodge is free to create its own rituals, the signs, grips and passwords can and do differ from jurisdiction to jurisdiction.^[26] Furthermore, Grand Lodges can and do change their rituals periodically, updating the language used, adding or omitting sections.^[38] Therefore, any exposé can only be valid for a particular jurisdiction at a particular time, and is always difficult for an outsider to verify. Today, an unknown visitor may be required to produce a certificate, dues card or other documentation of membership in addition to demonstrating knowledge of the signs, grips and passwords.

Obligations

Obligations are those elements of ritual in which a candidate swears to abide by the rules of the fraternity, to keep the "secrets of Freemasonry" (which are the various signs, tokens and words associated with recognition in each degree), and to act towards others in accordance with Masonic tradition and law.^[25] In regular jurisdictions these obligations are sworn on the aforementioned *Volume of the Sacred Law* and in the witness of the Supreme Being and often with assurance that it is of the candidate's own free will.

Details of the obligations vary; some versions are published^[25] while others are privately printed in books of coded text. Still other jurisdictions rely on oral transmission of ritual, and thus have no ritual books at all.^[39] Moreover, not all printed rituals are authentic – Léo Taxil's exposure, for example, is a proven hoax, while Duncan's Masonic Monitor (created, in part, by merging elements of several rituals then in use) was never adopted by any regular jurisdiction.

Whilst no single obligation is representative of Freemasonry as a whole, a number of common themes appear when considering a range of potential texts. Content which may appear in at least one of the three obligations includes: the candidate promises to act in a manner befitting a member of civilised society, promises to obey the law of his Supreme Being, promises to obey the law of his sovereign state, promises to attend his lodge if he is able, promises not to wrong, cheat nor defraud the Lodge or the brethren, and promises aid or charity to a member of the human family, brethren and their families in times of need if it can be done without causing financial harm to himself or his dependents.^{[25] [40] [41]}

The obligations are historically known amongst various sources critical of Freemasonry for their so-called "bloody penalties",^[42] an allusion to the apparent physical penalties associated with each degree. This leads to some descriptions of the Obligations as "Oaths". The corresponding text, with regard to the penalties, does not appear in authoritative, endorsed sources,^[25] following a decision "that all references to physical penalties be omitted from the obligations taken by Candidates in the three Degrees and by a Master Elect at his Installation but retained elsewhere in the respective ceremonies".^[43] The penalties are interpreted symbolically, and are not applied in actuality by a Lodge or by any other body of Masonry. The descriptive nature of the penalties alludes to how the candidate should feel about himself should he knowingly violate his obligation.^[44] Modern actual penalties may include suspension, expulsion or reprimand.

Landmarks

The Landmarks of Masonry are defined as ancient and unchangeable principles; standards by which the regularity of Lodges and Grand Lodges are judged. Each Grand Lodge is self-governing and no single authority exists over the whole of Freemasonry. The interpretation of these principles therefore can and does vary, leading to controversies of recognition.

The concept of Masonic Landmarks appears in Masonic regulations as early as 1723, and seems to be adopted from the regulations of operative masonic guilds. In 1858, Albert G. Mackey attempted to set down 25 Landmarks.^[45] In 1863, George Oliver published a *Freemason's Treasury* in which he listed 40 Landmarks. A number of American Grand Lodges have attempted the task of enumerating the Landmarks; numbers differing from West Virginia (7) and New Jersey (10) to Nevada (39) and Kentucky (54).^[46]

Charitable effort

The fraternity is widely involved in charity and community service activities. In contemporary times, money is collected *only* from the membership, and is to be devoted to *charitable* purposes. Freemasonry worldwide disburses substantial charitable amounts to non-Masonic charities, locally, nationally and internationally.^[47] ^[48] In earlier centuries, however, charitable funds were collected more on the basis of a Provident or Friendly Society, and there were elaborate regulations to determine a petitioner's eligibility for consideration for charity, according to strictly Masonic criteria.

Some examples of Masonic charities include:

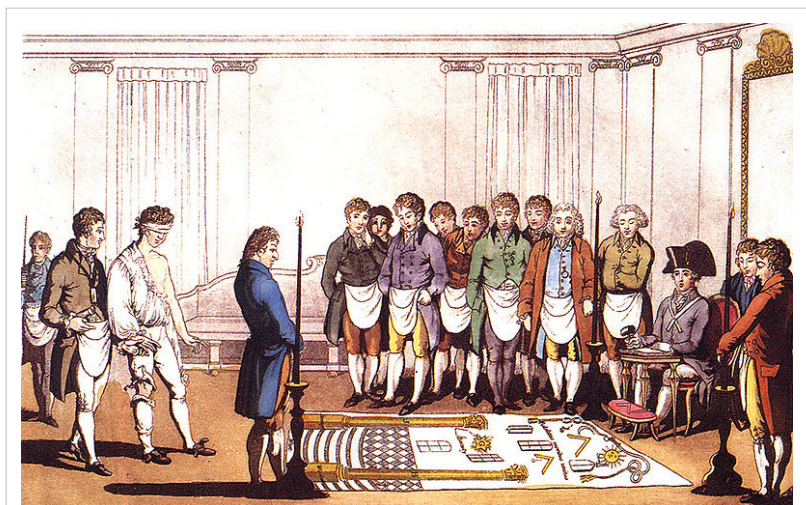
- Homes^[49] that provide sheltered housing or nursing care.
- Education with both educational grants^[50] or schools such as the Royal Masonic School (UK)^[51] which are open to all and not limited to the families of Freemasons.
- Medical assistance.^[52]
- Masonic Child Identification Programs (CHIP).

In addition to these, there are thousands of philanthropic organisations around the world created by Freemasons. The Masonic Service Association,^[53] the Masonic Medical Research Laboratory,^[54] and the Shriners Hospitals for Children^[55] are especially notable charitable endeavours that Masons have founded and continue to support both intellectually and monetarily.

Membership requirements

Contrary to common misconception, joining Freemasonry is not by invitation only. In fact, in many jurisdictions, the brothers of the lodge are not allowed to ask potential candidates to join (in these jurisdictions, the brethren must wait for the potential candidate to inquire). Other jurisdictions allow for varying degrees of solicitation.

However the initial introduction is made, the official process of becoming a Mason begins when a candidate for



Freemasonry initiation. 18th century

Freemasonry formally petitions a lodge. The brethren will then investigate the candidate, to assure themselves of his good character, and hold a secret ballot election (often using an old fashioned ballot box). The number of adverse votes needed to reject a candidate varies from jurisdiction to jurisdiction (in some, one "black ball" is enough to reject, in others up to three are required).

General requirements

Generally, to be accepted for initiation as a regular Freemason, a candidate must:^[21]

- Be a man who comes of his own free will.
- Believe in a Supreme Being (the form of which is left to open interpretation by the candidate).
- Be at least the minimum age (from 18–25 years old depending on the jurisdiction. In some jurisdictions the son of a Mason, known as a "Lewis", may join at an earlier age than others).
- Be of good morals, and of good reputation.
- Be of sound mind and body (Lodges had in the past denied membership to a man because of a physical disability; however, now, if a potential candidate says a disability will not cause problems, it will not be held against him).
- Be free-born (or "born free", i.e., not born a slave or bondsman).^[56] As with the previous, this is entirely an historical holdover, and can be interpreted in the same manner as it is in the context of being entitled to write a will. Some jurisdictions have removed this requirement.
- Be capable of furnishing character references, as well as one or two references from current Masons, depending on jurisdiction.

Some Grand Lodges in the United States have an additional residence requirement, candidates being expected to have lived within the jurisdiction for a certain period of time, typically six months.^[57]

Membership and religion

Freemasonry explicitly and openly states that it is neither a religion nor a substitute for one. "There is no separate Masonic God", nor a separate proper name for a deity in any branch of Freemasonry.^{[28] [58]}

Regular Freemasonry requires that its candidates believe in a *Supreme Being*, but the interpretation of the term is subject to the conscience of the candidate. This means that Freemasonry accepts men from a wide range of faiths, including (but not limited to) Christianity, Judaism, Islam, Buddhism, Sikhism, Hinduism, etc.

Since the early 19th century, in the *irregular* Continental European tradition (meaning *irregular* to those Grand Lodges in amity with the United Grand Lodge of England), a very broad interpretation has been given to a non-dogmatic Supreme Being; in the tradition of Baruch Spinoza and Johann Wolfgang von Goethe – or views of The Ultimate Cosmic Oneness – along with Western atheistic idealism and agnosticism.

The form of Freemasonry most common in Scandinavia, known as the Swedish Rite, on the other hand, accepts only Christians.

Freemasonry and Women

Since the adoption of Anderson's constitution in 1723, it has been accepted as fact by regular Masons that only men can be made Masons. Most Grand Lodges do not admit women because they believe it would violate the ancient Landmarks. While a few women, such as Elizabeth Aldworth, were initiated into British speculative lodges prior to 1723,^[59] officially regular Freemasonry remains exclusive to men.

While women cannot join regular lodges, there are (mainly within the borders of the United States) many female orders associated with regular Freemasonry and its appendant bodies, such as the Order of the Eastern Star, the Order of the Amaranth, the White Shrine of Jerusalem, the Social Order of Beauceant and the Daughters of the Nile. These have their own rituals and traditions, but are founded on the Masonic model. In the French context, women in the eighteenth and nineteenth centuries had been admitted into what were known as "adoption lodges" in which they

could participate in ritual life. However, men clearly saw this type of adoption Freemasonry as distinct from their exclusively male variety. From the late nineteenth century onward, mixed gender lodges have met in France.

In addition, there are many non-mainstream Masonic bodies that do admit both men and women or are exclusively for women. Co-Freemasonry admits both men and women,^[60] but it is held to be irregular because it admits women. The systematic admission of women into International Co-Freemasonry began in France in 1882. In more recent times, women have created and maintained separate Lodges, working the same rituals as the all male regular lodges. These Female Masons have founded lodges around the world, and these Lodges continue to gain membership.

Opposition to and criticism of Freemasonry

Anti-Masonry (alternatively called *Anti-Freemasonry*) has been defined as "opposition to Freemasonry".^[61] ^[62] However, 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.

There have been many disclosures and exposés dating as far back as the eighteenth century. These often lack context,^[63] may be outdated for various reasons,^[38] or could be outright hoaxes on the part of the author, as in the case of the Taxil hoax.^[64]

These hoaxes and exposés have often become the basis for criticism of Masonry, often religious or political in nature (usually by totalitarian dictatorial regimes,^[65] but also arising in the historical Anti-Masonic Party in the United States), or are based on suspicion of corrupt conspiracy of some form. The political opposition that arose after the "Morgan Affair" in 1826 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.^[66]

Religious opposition

Freemasonry has attracted criticism from theocratic states and organised religions for supposed competition with religion, or supposed heterodoxy within the Fraternity itself, and has long been the target of conspiracy theories, which see it as an occult and evil power.

Christianity and Freemasonry

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 Roman Catholic Church. The objections raised by the Roman Catholic Church are based on the allegation that Masonry teaches a naturalistic deistic religion which is in conflict with Church doctrine.^[67] A number of Papal pronouncements have been issued against Freemasonry. The first was Pope Clement XII's *In Eminenti*, 28 April 1738; the most recent was Pope Leo XIII's *Ab Apostolici*, 15 October 1890. The 1917 Code of Canon Law explicitly declared that joining Freemasonry entailed automatic excommunication.^[68] The 1917 Code of Canon Law also forbade books friendly to Freemasonry.

In 1983, the Church issued a new Code of Canon Law. Unlike its predecessor, it did not explicitly name Masonic orders among the secret societies it condemns. It states in part: "A person who joins an association which plots against the Church is to be punished with a just penalty; one who promotes or takes office in such an association is to be punished with an interdict." This omission caused both Catholics and Freemasons to believe that the ban on Catholics becoming Freemasons may have been lifted, especially after the perceived liberalisation of Vatican II.^[69] However, the matter was clarified when Cardinal Joseph Ratzinger (later Pope Benedict XVI), as the Prefect of the Congregation for the Doctrine of the Faith, issued *Quaesitum est*, which states: "... the Church's negative judgment in regard to Masonic association remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enroll in

Masonic associations are in a state of grave sin and may not receive Holy Communion." Thus, from a Catholic perspective, there is still a ban on Catholics joining Masonic Lodges. For its part, Freemasonry has never objected to Catholics joining their fraternity. Those Grand Lodges in amity with UGLE deny the Church's claims and state that they explicitly adhere to the principle that "Freemasonry is not a religion, nor a substitute for religion."^[28]

In contrast to Catholic allegations of rationalism and naturalism, Protestant objections are more likely to be based on allegations of mysticism, occultism, and even Satanism.^[70] Masonic scholar Albert Pike is often quoted (in some cases misquoted) by Protestant anti-Masons as an authority for the position of Masonry on these issues. However, Pike, although undoubtedly learned, was not a spokesman for Freemasonry and was controversial among Freemasons in general, representing his personal opinion only, and furthermore an opinion grounded in the attitudes and understandings of late 19th century Southern Freemasonry of the USA alone. Indeed 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.^[71]

Free Methodist Church founder B.T. Roberts was a vocal opponent of Freemasonry in the mid 18th century. Roberts opposed the society on moral grounds and stated, "The god of the lodge is not the God of the Bible." Roberts believed Freemasonry was a "mystery" or "alternate" religion and encouraged his church not to support ministers who were Freemasons. Freedom from secret societies is one of the "frees" the Free Methodist Church was founded upon.^[72]

Since the founding of Freemasonry, many Bishops of the Church of England have been Freemasons, such as Archbishop Geoffrey Fisher.^[73] In the past, few members of the Church of England would have seen any incongruity in concurrently adhering to Anglican Christianity and practicing Freemasonry. 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 current Archbishop of Canterbury, Dr Rowan Williams, appears to harbour some reservations about Masonic ritual, whilst being anxious to avoid causing offence to Freemasons inside and outside the Church of England. In 2003 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.^[74]

Regular Freemasonry has traditionally not responded to these claims, beyond the often repeated statement that those Grand Lodges in amity with UGLE explicitly adhere to the principle that "Freemasonry is not a religion, nor a substitute for religion. There is no separate 'Masonic deity', and there is no separate proper name for a deity in Freemasonry".^[28] In recent years, however, this has begun to change. Many Masonic websites and publications address these criticisms specifically.

Islam and Freemasonry

Many Islamic anti-Masonic arguments are closely tied to both Anti-Semitism and Anti-Zionism, though other criticisms are made such as linking Freemasonry to Dajjal.^[75] Some Muslim anti-Masons argue that Freemasonry promotes the interests of the Jews around the world and that one of its aims is to rebuild the Temple of Solomon in Jerusalem after destroying the Al-Aqsa Mosque.^[76] In article 28 of its Covenant, Hamas states that Freemasonry, Rotary, and other similar groups "work in the interest of Zionism and according to its instructions ..."^[77] Many countries with a significant Muslim population do not allow Masonic establishments within their jurisdictions. However, countries such as Turkey and Morocco have established Grand Lodges,^[78] while in countries such as Malaysia^[79] and Lebanon^[80] there are District Grand Lodges operating under a warrant from an established Grand Lodge.

Masonic lodges existed in Iraq as early as 1919, when the first lodge under the UGLE was opened in Basra, and later on when the country was under British Mandate just after the First World War. However the position changed in July 1958 following the Revolution, with the abolition of the Monarchy and Iraq being declared a republic, under General Qasim. The licences permitting lodges to meet were rescinded and later laws were introduced banning any

further meetings. This position was later reinforced under Saddam Hussein, the death penalty was "prescribed" for those who "promote or acclaim Zionist principles, including freemasonry, or who associate [themselves] with Zionist organisations."^[81] With the fall of the Hussein government in 2003, a number of Lodges have begun to meet on military bases within Iraq. These lodges primarily cater to British and American military units, but a few have initiated Iraqis. Several Grand Lodges have expressed a desire to charter Lodges with completely Iraqi membership in the near future.

Political opposition

Regular Freemasonry has in its core ritual a formal obligation: to be quiet and peaceable citizens, true to the lawful government of the country in which they live, and not to countenance disloyalty or rebellion.^[32] A Freemason makes a further obligation, before being made Master of his Lodge, to pay a proper respect to the civil magistrates.^[32] The words may be varied across Grand Lodges, but the sense in the obligation taken is always there. Nevertheless, much of the political opposition to Freemasonry is based upon the idea that Masonry will foment (or sometimes prevent) rebellion.

In 1799 English Freemasonry almost came to a halt due to Parliamentary proclamation. In the wake of the French Revolution, the *Unlawful Societies Act, 1799* banned any meetings of groups that required their members to take an oath or obligation.^[82] The Grand Masters of both the Moderns and the Antients Grand Lodges called on the Prime Minister William Pitt (who was not a Freemason) and explained to him that Freemasonry was a supporter of the law and lawfully constituted authority and was much involved in charitable work. As a result Freemasonry was specifically exempted from the terms of the Act, provided that each Private Lodge's Secretary placed with the local "Clerk of the Peace" a list of the members of his Lodge once a year.^[82] This continued until 1967 when the obligation of the provision was rescinded by Parliament.^[82]

Freemasonry in the United States faced political pressure following the disappearance of William Morgan in 1826. Reports of the "Morgan Affair", together with opposition to Jacksonian democracy (Andrew Jackson was a prominent Mason) helped fuel an Anti-Masonic movement, culminating in the formation of a short lived Anti-Masonic Party which fielded candidates for the Presidential elections of 1828 and 1832.

In Italy, Freemasonry has become linked to a scandal concerning the Propaganda Due Lodge (aka P2). This Lodge was Chartered by the Grande Oriente d'Italia in 1877, as a Lodge for visiting Masons unable to attend their own lodges. Under Licio Gelli's leadership, in the late 1970s, the P2 Lodge became involved in the financial scandals that nearly bankrupted the Vatican Bank. However, by this time the lodge was operating independently and irregularly; as the Grand Orient had revoked its charter in 1976.^[83] By 1982 the scandal became public knowledge and Gelli was formally expelled from Freemasonry.

Conspiracy theorists have long associated Freemasonry with the New World Order and the Illuminati, and state that Freemasonry as an organisation is either bent on world domination or already secretly in control of world politics. Historically, Freemasonry has attracted criticism – and suppression – from both the politically extreme right (e.g. Nazi Germany)^{[84] [85]} and the extreme left (e.g. the former Communist states in Eastern Europe).^[65] The Fraternity has encountered both applause for supposedly founding, and opposition for supposedly thwarting, liberal democracy (such as the United States of America).

Even in modern democracies, Freemasonry is sometimes viewed with distrust.^[86] In the UK, Masons working in the justice system, such as judges and police officers, were from 1999 to 2009 required to disclose their membership.^[87] While a parliamentary inquiry found that there has been no evidence of wrongdoing, it was felt that any potential loyalties Masons might have, based on their vows to support fellow Masons, should be transparent to the public.^[86]^{[87] [88]} The policy of requiring a declaration of masonic membership of applicants for judicial office (judges and magistrates) was ended in 2009 by Justice Secretary Jack Straw, (who had initiated the requirement in the 1990s). Straw stated that the rule was considered disproportionate, since no impropriety or malpractice had been shown as a result of judges being Freemasons.^[89] . The rescinding of the rule did not change the disclosure requirements for

Police officers.

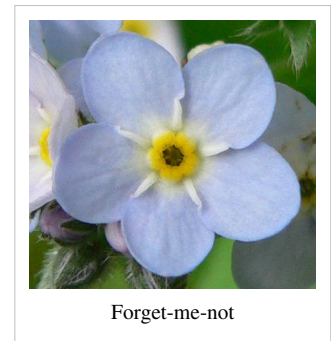
Freemasonry is both successful and controversial in France; membership is rising, but reporting in the popular media is often negative.^[86]

In some countries anti-Masonry is often related to anti-Semitism and anti-Zionism. For example, In 1980, the Iraqi legal and penal code was changed by Saddam Hussein's ruling Ba'ath Party, making it a felony to "promote or acclaim Zionist principles, including Freemasonry, or who associate [themselves] with Zionist organisations."^[90] Professor Andrew Prescott ^[91], of the University of Sheffield, writes: "Since at least the time of the Protocols of the Elders of Zion, anti-semitism has gone hand in hand with anti-masonry, so it is not surprising that allegations that 11 September was a Zionist plot have been accompanied by suggestions that the attacks were inspired by a masonic world order."^[92]

The Holocaust

The preserved records of the *Reichssicherheitshauptamt* (the Reich Security Main Office) show the persecution of Freemasons.^[93] RSHA Amt VII (Written Records) was overseen by Professor Franz Six and was responsible for "ideological" tasks, by which was meant the creation of anti-Semitic and anti-Masonic propaganda. While the number is not accurately known, it is estimated that between 80,000 and 200,000 Freemasons were killed under the Nazi regime. Masonic concentration camp inmates were graded as political prisoners and wore an inverted red triangle.^[94]

The small blue forget-me-not flower was first used by the Grand Lodge *Zur Sonne*, in 1926, as a Masonic emblem at the annual convention in Bremen, Germany. In 1938 the forget-me-not badge – made by the same factory as the Masonic badge – was chosen for the annual Nazi Party *Winterhilfswerk*, a Nazi charitable organisation which collected money so that other state funds could be freed up and used for rearmament. This coincidence enabled Freemasons to wear the forget-me-not badge as a secret sign of membership.^{[95] [96] [97]}



Forget-me-not

After World War II, the forget-me-not^[98] flower was again used as a Masonic emblem at the first Annual Convention of the United Grand Lodges of Germany in 1948. The badge is now worn in the coat lapel by Freemasons around the world to remember all those that have suffered in the name of Freemasonry, especially those during the Nazi era.^{[98] [99]}

See also

- List of Freemasons

External links

- Freemasonry ^[100] article from the 1911 (11th Ed.) Encyclopedia Britannica.
- Web of Hiram ^[101] at the University of Bradford. A database of donated Masonic material.
- Masonic Books Online ^[102] of the St. Louis Scottish Rite.
- Masonic Books Online ^[103] of the *Pietre-Stones Review of Freemasonry*
- The Constitutions of the Free-Masons* ^[104] (1734), James Anderson, Benjamin Franklin, Paul Royster. Hosted by the Libraries at the University of Nebraska-Lincoln
- The Mysteries of Free Masonry* ^[105], by William Morgan, from Project Gutenberg
- A Legislative Investigation Into Masonry (1832)* ^[106] at the Internet Archive, OCLC 1560509
- The United Grand Lodge of England's Library and Museum of Freemasonry ^[107], London
- The Centre for Research into Freemasonry ^[108] at the University of Sheffield, UK
- A Page About Freemasonry ^[109] the world's oldest Masonic website.

- Articles on Judaism and Freemasonry ^[110]
- Anti-Masonry: Points of View ^[111]

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History of Freemasonry

History of Freemasonry

The **history of Freemasonry** studies the development, evolution and events of the fraternal organization known as Freemasonry. This history is generally separated into two time periods: before and after the formation of the Grand Lodge of England in 1717. Before this time, the facts and origins of Freemasonry are not absolutely known and are therefore frequently explained by theories or legends. After the formation of the Grand Lodge of England, the history of Freemasonry is extremely well-documented and can be traced through the creation of hundreds of Grand Lodges that spread rapidly worldwide.

From origin to 18th century Freemasonry

Origin theories of speculative freemasonry

In its ritual context, Freemasonry employs an allegorical foundation myth: the foundation of the fraternity by the builders of King Solomon's Temple.

Beyond myth, there is a distinct absence of documentation as to Freemasonry's origins, which has led to a great deal of speculation among historians and pseudo-historians alike, both from within and from outside the fraternity. Hundreds of books have been written on the subject. Much of the content of these books is highly speculative, and the precise origins of Freemasonry may very well be permanently lost to history. Some believe the scant evidence that is available points to the origins of Freemasonry as a fraternity that simply evolved out of the lodges of operative stonemasons of the Middle Ages. Others have disputed whether stone masons were ever organized formally into guilds, and have criticized the suggestion that Freemasonry evolved out of such organizations as a trite myth, stemming merely from the fact that the fraternity uses stone masonry as the core allegory for the organization of its symbolism. In any event, the matter of the origins of Freemasonry continues to puzzle and mystify historians.

The origin of Freemasonry has variously been attributed to: King Solomon and the construction of the Temple at Jerusalem,^[1] Euclid or Pythagoras, Moses, the Essenes, the Culdees, the Druids, the Gypsies, or the Rosicrucians,^[1] not to mention the intellectual descendants of Noah.^[2] Some of the more popular theories include Freemasonry being an offshoot of the ancient mystery schools,^{[3] [4]} or that it is an institutional outgrowth of the medieval guilds of stonemasons,^{[5] [6]} or that it is a direct descendant of the "Poor Fellow-Soldiers of Christ and the Temple of Solomon in Jerusalem" (the Knights Templar).^{[2] [7]}

There are other lesser-known theories, such as:

- Freemasonry is an administrative arm of the Priory of Sion,^[8]
- Freemasonry is the intellectual descendants of the Roman Collegia^[9]
- Freemasonry is the intellectual descendant of the Comacine masters^[10]
- Freemasonry had its beginnings particularly in the German *Steinmetzen*, or the French Compagnonage^[1]
- Freemasonry was created by Francis Bacon, Oliver Cromwell, or the Stuart Pretenders to the British Crown.^[1]
- Freemasonry was a result of Sir Christopher Wren and the rebuilding of St. Paul's Cathedral^[1]

Name origins

The medieval stonemasons were sometimes known as "freemasons."^[11] Historians have suggested several origins of the term:

- From the French term *franc Maçon*, a mason working in a Lodge that has been granted a franchise by the Church to work on Church property and free from taxation or regulation by the King or the local Municipality.^[12]
- From the French "frere Macon" literally meaning "brother Mason"
- From *Free Men*, that is they were not serfs or indentured, and free to travel from one work location to another.
- From working in "freestone," a type of quarry stone, and they were therefore *Freestone Masons*.^[13]

From historical foundation to 1717

The early development of Freemasonry has two distinct growth periods:^[14]

- **Stage 1.** Operative Freemasonry - associated with the craft guilds. Ritual elements are simple and there is no evidence beyond a rudimentary philosophical outlook.
- **Stage 2.** Freemasonry of the late 16th Century and into the 17th Century. Surviving Scottish Lodge records, as early as the 1630s, show a gentrification process - a transition from Operative to Speculative Freemasonry - evidenced by increasing non-operative notable gentleman within the membership.^[15] Virtually no records of English lodges survive prior to the speculative, Grand Lodge period of 1717 onwards. The purely speculative ritual and lectures of William Preston (1742-1818) demonstrate an increasing use of a ritual infusion of Enlightenment philosophy.^[16]

A credible historical source asserting the antiquity of Freemasonry is the The Halliwell Manuscript, or Regius Poem - believed to date from ca. 1390. This makes reference to several concepts and phrases similar to those found in Freemasonry.^[17] The manuscript itself seems to be an elaboration on an earlier document, to which it refers.

There is also the Cooke Manuscript, an undated manuscript constitution from the mid-15th century, the oldest of the Gothic Constitutions.^[18] The first statutory use of the word 'Freemason' in England appears in the Statutes of the Realm enacted in 1495 under Henry VI, although the archaic term "frank mason" had been used fifty years earlier. Prior to that, the earliest use of the term "ffre Masons" was in a 1376 reference to the "Company of ffre Masons," one of the numerous craft guilds of London.^[19]

By 1583, the date of the Grand Lodge manuscript,^[17] the documentary evidence begins to grow. The Schaw Statutes of 1598-99 are the source used to declare the precedence of Lodge Mother Kilwinning in Kilwinning, Ayrshire, Scotland over Lodge of Edinburgh (Mary's Chapel) in Edinburgh. These are described as Head and Principal respectively. As a side note, following a dispute over numbering at the formation of the Grand Lodge of Scotland (GLS) - Kilwinning is numbered as Lodge Mother Kilwinning Number 0 (pronounced 'Nothing'), GLS. Quite soon thereafter, a charter was granted to Sir William St. Clair (later Sinclair) of Roslin (Rosslyn), allowing him to purchase jurisdiction over a number of lodges in Edinburgh and environs.^[17] This may be the basis of the Templar myth surrounding Rosslyn Chapel.

The Regius Poem and Cooke manuscript, about 1390 and 1410 respectively, are written in the dialects of the west and southwest of England, and may have been written for the school of masonry associated with Salisbury Cathedral.

Early operative Freemasons, unlike virtually all Europeans except the Clergy, were *Free* - not bound to the land on which they were born. The various skills required in building complex stone structures, especially churches and cathedrals, allowed skilled masons to travel and find work at will. They were *lodged* in a temporary structure - either attached to, or near, the main stone building.^[20] In this lodge, they ate, slept and received their work assignments from the master of the work. To maintain the freedom they enjoyed required exclusivity of skills, and thus, as an apprentice was trained, his instructor attached moral values to the tools of the trade, binding him to his fellows of the craft.

Freemasonry's transition from a craft guild of operative, working stonemasons into a fraternity of speculative, accepted, gentleman Freemasons began in Scottish lodges during the early 1600s. The earliest record of a lodge accepting a non-operative member occurs in the records of the Lodge of Edinburgh (Mary's Chapel), 8 June 1600, where it is shown that John Boswell, Laird of Auchinleck, was present at a meeting. The first record of the initiation of a non-operative mason in a lodge is contained in the minutes of the Lodge of Edinburgh (Mary's Chapel) for 3 July 1634, when the Right Honourable Lord Alexander was admitted a Fellowcraft.^[13] The first record of the Initiation of a non-operative on English soil, was in 1641 when Sir Robert Moray was admitted to the Lodge of Edinburgh (Mary's Chapel) at Newcastle.

From the early 1600s references are found to Freemasonry in personal diaries and journals. Elias Ashmole (1617-1692) was made a Mason in 1646 and notes attending several Masonic meetings. There appears to be a general spread of the Craft, between Ashmole's account and 1717, when four English Lodges meeting in London Taverns joined together and founded the Grand Lodge of London (now known as the United Grand Lodge of England). They had held meetings, respectively, at the Cheshire Cheese Tavern, the Apple-Tree Tavern, the Crown Ale-House near Drury Lane, the Goose and Gridiron in St. Paul's Churchyard, and the Rummer and Grapes Tavern in Westminster.^[17]

With the foundation of this first Grand Lodge, Freemasonry shifted from being an obscure, relatively private, institution into the public eye. The years following saw new Grand Lodges open throughout Europe. How much of this growth was the spreading of Freemasonry itself, and how much was due to the public organization of pre-existing private Lodges, is uncertain.

Creation of the First Grand Lodge in London

English Masonic historians place great importance on 24 June 1717 (St. John the Baptist's day) when four London lodges came together at the Goose and Gridiron Ale House in St Paul's churchyard and formed what they called The Grand Lodge of England. Although Freemasonry had existed in England since at least the mid-1600s and in Scotland since The Schaw Statutes were enacted in 1598 and 1599, the establishment of a permanent Grand Lodge in London in 1717 is traditionally considered the formation of organized Freemasonry in its modern sense.

Anderson's Constitutions

In 1723, James Anderson wrote and published *The Constitutions of the Free-Masons, For the Use of the Lodges* in London and Westminster. This work was reprinted in Philadelphia in 1734 by Benjamin Franklin, who was that year elected Grand Master of the Masons of Pennsylvania.

In addition to clarifying the rules by which the fraternity was to be governed, Anderson's Constitution contained a History of Freemasonry which claimed that the Craft was very ancient. He traced the fraternity's history from the Medieval guilds of operative stone masons through various Roman and Greek builders and mathematicians, all the way back to biblical roots. Almost as soon as it was published, more knowledgeable historians began to pick apart Anderson's tale, noting its glaring errors. For example: Anderson states that there was an assembly of Masons at York in A.D. 926, where the English King Athelstan granted them a charter - yet York was under Danish control at that time. Anderson also has Pythagoras living in Egypt at the time of the building of King Solomon's Temple, hundreds of years before he was born.

It is now recognised that Dr. Anderson's Story of the Craft is based on mythical tales and legendary traditions, and is quite untrustworthy.^[21] However, Anderson's claim that Freemasonry dates back to ancient times continues to be repeated to this day.

Creation of the Third Degree

Sometime after 1725, a third degree, the Master Mason's degree, began to be worked in London lodges. Its origins are unknown. While it may be older than its recorded appearance indicates, it does not appear in the records of any lodge until April 1727 (its actual conferral does not appear in the records of any lodge until March 1729). Exposures of Masonic ritual, which began to appear in 1723, refer to only two degrees until the publication of Samuel Pritchard's "Masonry Dissected" in 1730, which contained the work for all three degrees.^[22] The Master Mason's degree was not official until the Grand Lodge adopted Anderson's revised Constitutions of 1738.^[23]

The "Antients" and "Moderns" Grand Lodges

Throughout the early years of the new Grand Lodge there were many lodges that never affiliated with the new Grand Lodge. These unaffiliated Masons and their Lodges were referred to as "Old Masons," or "St. John Masons, and "St. John Lodges".^[24]

In 1725 a lodge in York founded the rival "Grand Lodge of All England" as a protest against the growing influence of the Grand Lodge of England in London. During the 1730s and 1740s antipathy increased between the London based Grand Lodge of England (hereafter referred to as the Premier Grand Lodge) and the Grand Lodges of Ireland and Scotland. Irish and Scots Masons visiting and living in London considered the Premier Grand Lodge to have considerably deviated from the ancient practices of the Craft. As a result, these Masons felt a stronger kinship with the unaffiliated London Lodges. The aristocratic nature of the Premier Grand Lodge and its members alienated other Masons of the City causing them also to identify with the unaffiliated Lodges.^[25]

On 17 July 1751, representatives of five Lodges gathered at the Turk's Head Tavern, in Greek Street, Soho, London - forming a rival Grand Lodge - The Most Antient and Honourable Society of Free and Accepted Masons. They believed that they practiced a more ancient and therefore purer form of Masonry, and called their Grand Lodge *The Antients' Grand Lodge*. They called those affiliated to the Premier Grand Lodge, by the pejorative epithet *The Moderns*. These two unofficial names stuck.^[26] Laurence Dermott wrote a new constitution for the Antients, the Ahiman Rezon as an alternative for the Constitution of the *Moderns*.

An illustration of how deep the division was between the two factions is the case of Benjamin Franklin who was a member of a Moderns' Lodge in Philadelphia. During his stay in France, he became Master of the Lodge Les Neuf Sœurs in 1779, and was re-elected in 1780. Upon returning from France it transpired that his Lodge had changed to (and had received a new warrant from) the Antients Grand Lodge; no longer recognizing him and declining to give him "Masonic Honours" at his funeral.^[27]

For many years, "The Great Masonic Schism" was a name applied to the sixty-two year division of English Freemasonry into two separate Grand Lodges. Some even attempted to attribute the division to the changes in passwords made in 1738-39 by the Premier Grand Lodge. Masonic historian Robert F. Gould in his "History of Freemasonry (1885) referred to the Antients Grand Lodge as "schismatics". However, Henry Sadler, Librarian of the UGLE, demonstrated in his 1887 book "Masonic Facts and Fictions" that the Antients Grand Lodge was formed in 1751 primarily by Irish Masons living and working in London, never affiliated with the older Grand Lodge. 72 of the first 100 names on the roll of the new Antients' Grand Lodge were Irish. In 1776, the Grand Secretary of the Moderns' Grand Lodge referred to them as "the Irish Faction (Ye Antient Masons, as they call themselves)". And so the myth of a "Great Masonic Schism" in English Masonry was laid to rest.^[28]

Early Freemasonry in the United States (1733-1799)

In 1733, Henry Price, the Provincial Grand Master over all of North America for the London Grand Lodge, granted a charter to a group of Boston Freemasons. This lodge was later named St. John's Lodge and was the first duly constituted lodge in America.^[29]

19th Century Freemasonry

The Union of 1813

The Premier Grand Lodge of England and the Antient Grand Lodge of England were amalgamated into the United Grand Lodge of England (UGLE) on 27 December 1813 (day of Saint John the Evangelist), by twenty-one articles of "The Articles of Union" - specifying the agreements made regarding the various points of contention. A special lodge, *The Lodge of Promulgation*, was established by the Moderns in 1809 to promulgate the ancient landmarks of the Order, as well as instructing and negotiating with the members of the two factions to include the discontinuation of any innovations or changes introduced by the Moderns. The Union largely confirmed the Ancients' forms and ceremonies, and therefore considerably revised the Moderns' rituals. One of the most important changes was the reference in Article Two to the *Royal Arch Degree* as included in the, third, Master Masons' Degree - a practice that had always been peculiar to the Ancients lodges.^[25] Following the union in 1813, a *Lodge of Reconciliation* (1813-1816) was established to complete the rationalisation of the ritual into a form acceptable to both parties forming the newly constituted United Grand Lodge. In 1823 a Emulation Lodge of Improvement was established.

Upon the union of Antients and Moderns, the UGLE also created a new Constitution, based on the Constitution of Anderson of the *Moderns* and the Ahiman Rezon of the *Antients*.

Both the Ancients and the Moderns had *daughter* Lodges throughout the world, and because many of those Lodges still exist, there is a great deal of variety in the ritual used today, even between UGLE-recognized jurisdictions in amity. Most Private Lodges conduct themselves in accordance with a single Rite.

The Morgan Affair and Decline in American Freemasonry (1826 - c.1850)

In 1826, William Morgan disappeared from Batavia, New York, after threatening to expose Freemasonry's secrets, causing some to claim that he had been murdered by Masons. What exactly occurred has never been conclusively proven. However, Morgan's disappearance — and the minimal punishment received by his kidnappers — sparked a series of protests against Freemasons throughout the United States, especially in New York and neighboring states.

Under the leadership of Thurlow Weed, an anti-Masonic and anti-Andrew Jackson (Jackson was a Mason) movement grew to become the political party and made the ballot for the presidency in 1828, while gaining the support of such notable politicians as William H. Seward. Its influence was such that other Jackson rivals, including John Quincy Adams, denounced the Masons. In 1847, Adams wrote a widely distributed book titled "Letters on the Masonic Institution" that was highly critical of the Masons. In 1832, the party fielded William Wirt as its presidential candidate. This was rather ironic because he was, in fact, a Freemason, and even gave a speech at the Anti-Masonic convention defending the organization. The party only received seven electoral votes. Three years later, the party had disbanded in every state save Pennsylvania, as other issues such as slavery had become the focus of national attention.

Freemasons and the Paris Commune

During the 19th Century, French Freemasonry became increasingly involved in politics. According to Ernest Belfort Bax, Freemasons were responsible for the last serious attempt at conciliation between Versailles and the Commune on April 21, 1870. They were received coldly by Adolphe Thiers, who assured them that, though Paris was given over to destruction and slaughter, the law should be enforced, and he kept his word. A few days after they decided, in a public meeting, to plant their banner on the ramparts and throw in their lot with the Commune. On the 29th, accordingly, 10,000 of the brethren met (55 lodges being represented), and marched to the Hôtel de Ville, headed by the Grand Masters in full insignia and the banners of the lodges. Amongst them the new banner of Vincennes was conspicuous, bearing the inscription in red letters on a white ground, "Love one another." A balloon was then sent up, which let fall at intervals, outside Paris, a manifesto of the Freemasons. The procession then wended its way through the boulevards and the Champs Elysées to the Arc de Triomphe, where the banners were planted at various points along the ramparts. On seeing the white flag on the Porte Maillot the Versaillese ceased firing, and the commander, himself a Freemason, received a deputation of brethren, and suggested a final appeal to Versailles, which was agreed to. The "chief of the executive," of course, hardly listened to the envoys, and declined to further discuss the question of peace with anyone. This last formal challenge having been made and rejected, the Freemasons definitely took their stand as combatants for the Commune.^[30]

The great schism of 1877

A great schism in Freemasonry occurred in the years following 1877, when the Grand Orient de France (GOdF) started unreservedly accepting atheists, and recognized Women's Masonry and Co-Masonry. The United Grand Lodge of England (UGLE) deemed this to be irregular and a violation of the ancient landmarks of the Fraternity. UGLE withdrew its recognition of GOdF. The majority of Grand Lodges around the world, especially those in the English speaking world, followed UGLE's lead. However, a minority, mostly in Europe and South America chose to follow GOdF's example. Thus Freemasonry was split between the Anglo-American concept of Freemasonry and the Continental concept of Freemasonry.

Adding to the tensions between these two systems, French Masons tended to be more willing to discuss religion and politics in their Lodges; unlike the English who banned such discussions outright.^[31]

The schism between the two branches was occasionally, (unofficially or partially) breached, especially during the First World War when American Masons overseas wished to visit French Lodges.^[31]

Background to the schism

As to religious requirements, the oldest constitution found in Freemasonry — Anderson's *Constitutions of the Free-Masons*, 1723 — says that a Mason "will never be a stupid Atheist nor an irreligious Libertine" if he "rightly understands the Art". The only religious requirement was "that Religion in which all Men agree, leaving their particular Opinions to themselves".^[32]

In 1815, the newly amalgamated UGLE modified Anderson's constitutions to include: "Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believes in the glorious Architect of Heaven and Earth, and practices the sacred duties of morality."

In 1849, France (GOdF) followed the English (UGLE) lead by adopting the "Supreme Being" requirement, but pressure from Latin countries produced by 1875, the alternative phrase "Creative Principle". This was ultimately not enough for the GOdF, and in 1877 it re-adopted the original Anderson document of 1723. They also created an alternative ritual that made no direct reference to any deity, with the attribute of the Great Architect of the Universe.^[33] This new Rite did not replace the older ones, but was added as an alternative, as Continental European jurisdictions, generally, tend not to restrict themselves to a single Rite — offering a menu of Rites, from which their lodges may choose.

Taxil hoax

Between the years 1885 and 1897, Léo Taxil maintained a hoax against both Freemasonry and the Roman Catholic Church, by making increasingly outlandish claims regarding Freemasonry. On 19 April 1897, Taxil called a press conference at which he claimed he would introduce the "author" of his books to the press. He instead announced that his revelations about the Freemasons were fictitious. Nevertheless, the material is still used on some anti-Masonic websites today.

20th Century Freemasonry

Freemasonry under Totalitarian Regimes (1900-current)

Many twentieth century totalitarian regimes, both Fascist and Communist have treated Freemasonry as a potential source of opposition due to its secret nature and international connections (not to mention its promotion of religious and political tolerance through its symbolism). It has been alleged by Masonic scholars that the language used by the totalitarian regimes is similar to that used by some modern critics of Freemasonry.

See also

- List of Freemasons
- Masonic Appendant Bodies
- Scottish Rite
- stonemason
- York Rite

External links

- Craft, Trade or Mystery*^[34] by Dr Bob James (Revised 2002). Provides extensive discussion on the operative and speculative origins of Freemasonry, including extensive citations.
- The Constitutions of the Free-Masons*^[104] written by James Anderson and published "For the Use of the Lodges" in 1723 in London, and in 1734 by Benjamin Franklin in Philadelphia. Contains a mythical-biblical-historical account of the order, as well as "charges" and general regulations for members and lodges.
- The Web of Hiram at Bradford University^[35], an electronic database of the Masonic material held in many of the University's Special Collections
- Freemasons history of Freemasonry^[36] found on the Pietre-Stones Review of Freemasonry website

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- [31] see *Masonic U.S. Recognition of French Grand Lodges in the 1900s* (<http://bessel.org/masrec/france.htm>), Paul M. Bessel. Accessed November 14, 2005
- [32] *Anderson's Constitutions* (<http://www.2be1ask1.com/library/anderson.html>), accessed November 14, 2005.
- [33] "On 10 September, 1878, the Grand Orient, moreover, decreed to expunge from the Rituals and the lodge proceedings all allusions to religious dogmas as the symbols of the Grand Architect, the Bible, etc. These measures called out solemn protests from nearly all the Anglo-American and German organs and led to a rupture between the Anglo-American Grand Lodges and the Grand Orient of France. As many freethinking Masons both in America and in Europe sympathize in this struggle with the French, a world-wide breach resulted." from *Masonry (Freemasonry) from the Catholic Encyclopedia* (<http://www.newadvent.org/cathen/09771a.htm>)
- [34] <http://www.takver.com/history/benefit/ctormys.htm>
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Masonic manuscripts

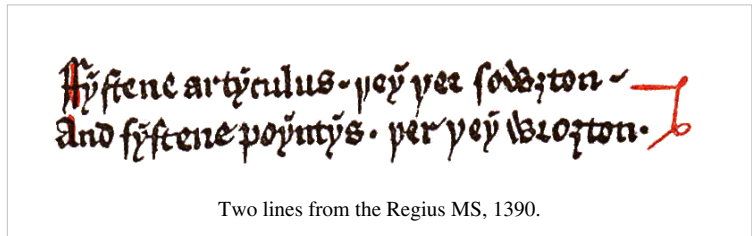
There are a number of **masonic manuscripts** that are historically important in the development of Freemasonry.

The Halliwell Manuscript, or Regius Poem

The **Halliwell Manuscript**, also known as the **Regius Poem**, is the first known Masonic text. It consists of 64 written pages in poetic form. The poem begins by evoking Euclid and his invention of geometry in ancient Egypt and then the spreading of the art of geometry in "divers lands." This is followed by fifteen points for the master concerning both moral behaviour (do not harbour thieves, do not take bribes, attend church regularly, etc.) and the operation of work on a building site (do not make your masons labour at night, teach apprentices properly, do not take on jobs that you cannot do etc.). There are then fifteen points for craftsmen which follow a similar pattern.

The general consensus on the age of the document dates its writing to between the late 1300s and the middle of the 15th century, and from internal evidence its author appears to have been a West of England clergyman. The manuscript was recorded in various personal inventories as it changed hands until it came into possession of the Royal Library, which was donated to the British Museum in 1757 by King George II to form the nucleus of the present British Library.

During this time, the document was generally described as a poem of moral duties. The significance of the document as relating to Freemasonry was not realized until it was featured in an article on Freemasonry by James Halliwell in 1840.



The text of the document states that Freemasonry was brought to England during the reign of King Athelstan from 924 to 939.

The manuscript is presently held by the British Library in the Royal Manuscript Collection, catalogue reference 17 A. I.

The Matthew Cooke Manuscript

The **Matthew Cooke Manuscript** is the oldest of a class of about one hundred early documents known as Freemasonry's Gothic Constitutions, and the second oldest known manuscript in Masonic history.^[1] Typically, the Gothic Constitutions included an invocation, a mythical legend of ancient Masonry, a list of charges and regulations for Masons, and an oath or obligation.^[2]

The manuscript was published by R. Spencer, London, in 1861 and it was edited by Mr. Matthew Cooke—hence the name. In the British Museum's catalogue it is listed as "Additional M.S. 23,198", and has been dated by Hughan at 1450 or thereabouts, an estimate in which most of the specialists have concurred.

Dr. Begemann believed the document to have been "compiled and written in the southeastern portion of the western Midlands, say, in Gloucestershire or Oxfordshire, possibly also in southeast Worcestershire or southwest Warwickshire. The 'Book of Charges' which forms the second part of the document is certainly of the 14th century, the historical or first part, of quite the beginning of the 15th." (A.Q.C. IX, page 18)

It is a copy of parts of two older manuscripts which have not survived, as is indicated by a break in the text and the repetition of a portion.^[3]

The Cooke manuscript was most certainly in the hands of Mr. George Payne, when in his second term as Grand Master in 1720 he compiled the "General Regulations," and which Anderson included in his own version of the

"Constitutions" published in 1723. Anderson himself evidently made use of lines 901-960 of the manuscript.

The Lodge Quatuor Coronati reprinted the manuscript in facsimile in Vol. II of its *Antigrapha* in 1890, and included therewith a Commentary by George William Speth.^[4]

Les Statuts de Ratisbonne

The Statuts de Ratisbonne (1498) mark the transition of operative into speculative freemasonry in France.^[5]

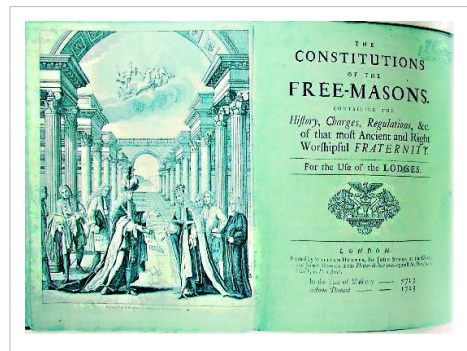
The Kirkwall Scroll

The **Kirkwall scroll** is a manuscript of uncertain origin which depicts several masonic devices. It hangs on the west wall of the temple of Lodge Kirkwall Kilwinning No. 38(2) in Orkney.

It is commonly claimed to be the floor cloth recorded as having been given to the lodge by Bro. William Graeme in 1785. Various legends link the scroll to the Knights Templar and location of the Holy Grail. These claims, however, have been challenged by Robert L.D. Cooper in his book "*The Rosslyn Hoax?*"^[6]. Cooper presents evidence arguing that the scroll was made by William Graeme, or under his direction, and he dates it to the latter part of the eighteenth century on the basis of a detailed analysis of its symbolism.

The Constitutions of the Moderns

The **Constitutions of the Free-Masons** was a constitution written for the Premier Grand Lodge of England, to standardize the rituals and practices of Freemasonry among lodges of London and Westminster operating under that Grand Lodge. Obviously, it was not meant to apply to other lodges in other parts of England, Scotland and Ireland. The first and second edition were written by Rev. James Anderson in 1723 and 1738.



History

Anderson's Constitutions were based on the old masonic manuscripts (also called "Gothic Constitutions") and on the *General Regulations* which had been compiled first by George Payne in 1720.^[7] The full title of the 1723 edition was *The Constitutions of the Free-Masons, Containing the History, Charges, Regulations, &c. of that most Ancient and Right Worshipful Fraternity, For the Use of the Lodges.*^[8]

When in 1738, the Grand Lodge changed its name from *Grand Lodge of London and Westminster* into the *Grand Lodge of England*, the Constitution was rewritten by Anderson. The title of the second, rewritten, edition of 1738 was *The New Book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons, Containing Their History, Charges, Regulations, &c. Collected and Digested By Order of the Grand Lodge from their old Records, faithful Traditions and Lodge-Books, For the Use of the Lodges.*^[9]

The 1723 edition of the *Constitutions* was edited and reprinted by Benjamin Franklin in Philadelphia in 1734 (online pdf edition)^[104], becoming the first Masonic book printed in America.

A new edition of the Constitutions was published in 1754, by John Entick. He reverted to the Charges as drawn up in 1723 into which, especially in the first Charge, Anderson had introduced various modifications in the 1738 edition. It is this edition of the Charges which forms the basis of the Ancient Charges to be found today in the Constitutions of the United Grand Lodge of England, with only small verbal modifications, except with regards to the first Charge on God and religion.^[10]

The Constitutions of 1723

The first section of the Constitution, on religion, stating that Masons can be of any faith and that they need only adhere to *the Religion in which all Men agree*, comes very close to the concept of a Natural Religion, a popular idea during the Enlightenment.

- I - Of GOD and RELIGION.
 - *A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular Opinions to themselves: that is, to be Good men and True, or Men of Honour and Honesty, by whatever Denomination or Persuasion they may be distinguished; whereby Masonry becomes the Centre of Union and the Means of conciliating true Friendship among persons that must have remained at a perpetual distance.*
- II - Of the CIVIL MAGISTRATES, supreme and subordinate.
- III - Of LODGES.
- IV - Of MASTERS, Wardens, Fellows and Apprentices.
- V - Of the Management of the CRAFT in working.
- VI - Of BEHAVIOR, viz.:
 - 1. In the Lodge while constituted.
 - 2. After the Lodge is over and the Brethren not gone.
 - 3. When Brethren meet without Strangers, but not in a Lodge.
 - 4. In Presence of Strangers not Masons.
 - 5. At Home and in the Neighborhood.
 - 6. Toward a strange Brother.

The Constitutions of 1738

The section on religion of 1738 refers to the Seven Laws of Noah, which are a list of seven moral imperatives which, according to the Talmud, were given by God to Noah as a binding set of laws for all mankind.^[11]

- I - Of GOD and RELIGION.
 - *A Mason is obliged by his tenure to observe the moral law as a true Noachide; and if he rightly understands the Craft, he will never be a stupid Atheist nor an irreligious Libertine, nor act against conscience. In ancient Times, the Christian Masons were charged to comply with the Christian usages of each country where they traveled or worked; being found in all nations, even of divers religions. They are generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinions); that is, to be good men and true, men of honor and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the lodge. Thus Masonry is the Center of Union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.*

The Constitutions of the Antients

The Book of Constitutions, or Ahiman Rezon, of the Grand Lodge of England According to the Old Institutions, also known as the Antient Grand Lodge of England or the Grand Lodge of the Antients, was first published in 1754. Its author, Laurence Dermott, was Grand Secretary of the Antient Grand Lodge from 1752 to 1771. The full name of the first edition was *Ahiman Rezon; or a Help to a Brother; showing the Excellency of Secrecy, and the first cause or motive of the Institution of Masonry; The Principles of the Craft; and the benefits from a Strict Observance thereof, etc., etc.; Also the Old and New Regulations; etc. To which is added the greatest collection of Masons' Songs, etc.* A

second edition was published in 1764, and subsequent editions in 1778, 1787, 1800, 1801, 1807, and 1813. The second edition was reprinted in Philadelphia in 1855 by Leon Hyneman. Dermott borrowed heavily from the Constitutions of the Grand Lodge of Ireland which had been published in 1751.

The first Charge in the *Ahiman Rezon* reads as follows:

- CHARGE I. *Concerning GOD and Religion.*
 - *A Mason is obliged by his Tenure to believe firmly in the true Worship of the eternal God, as well as in all those sacred Records which the Dignitaries and Fathers of the Church have compiled and published for the Use of all good Men: So that no one who rightly understands the Art, can possibly tread in the irreligious Paths of the unhappy Libertine, or be induced to follow the arrogant Professors of Atheism or Deism; neither is he to be stained with the gross Errors of blind Superstition, but may have the Liberty of embracing what Faith he shall think proper, provided at all Times he pays a due Reverence to his Creator, and by the World deals with Honour and Honesty ever making that golden Precept the Standard-Rule of his Actions, which engages, To do unto all Man as he would they should do unto him: For the Craft, instead of entering into idle and unnecessary Disputes concerning the Different Opinions and Persuasions of Men, admits into the Fraternity all that are good and true; whereby it hath brought about the Means of Reconciliation amongst Persons, who, without that Assistance, would have remained at perpetual Variance.*

The Constitutions of the United Grand Lodge of England

When the United Grand Lodge of England was created with the union of the Ancients and Moderns, a new version of the Constitutions was drafted. It was a synthesis of the *Constitution of Anderson* of the Moderns and the *Ahiman Rezon* of the Ancients.

- I - Of GOD and RELIGION.
 - *A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the order provided he believe in the glorious architect of heaven and earth, and practise the sacred duties of morality.*

Source

- Bro. H. L. Haywood (1923). "The old charges of Freemasonry"^[12]. *The Builder*. Retrieved February 6, 2006.
- "Some literary contexts of the Regius and Cooke MSS"; Andrew Prescott; in "The Canonbury Papers, Volume 2: Freemasonry in Music and Literature"; 2005; CMRC;UK
- "The Documentary Early History of the Masonic Fraternity"; Henry Leonard Stillson; Kessinger Publishing

External links

- Halliwell Manuscript, with translation^[13]
- The Kirkwall Scroll at Lodge No 38' Kirkwall Kilwinning^[14]
- *The Constitutions of the Free-Masons*^[104] (Philadelphia, 1734) online edition (pdf)

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- [1] "The Matthew Cooke Manuscript with translation" (<http://freemasonry.bcy.ca/texts/cooke.html>). Grand Lodge of British Columbia and Yukon A.F. & A.M.. Retrieved February 6, 2006.
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- [5] Les Statuts de Ratisbonne (<http://www.fm-europe.org/fr/spip.php?article19>)
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- [7] General Regulations (<http://www.internetloge.de/arst/regula.htm>)
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Ahiman Rezon

The **Book of Constitutions of this Grand Lodge** or **Ahiman Rezon** was a constitution written by Laurence Dermott for the Antient Grand Lodge of England which was formed in 1751. The formation of the Antient Grand Lodge brought together lodges and Masons who, believing themselves to be part of an older, original Masonic tradition, had chosen not to ally themselves with the previously formed Moderns Grand Lodge of 1717.

The title *Ahiman Rezon* has been often said to be Hebrew and variously mean "to help a brother", "will of selected brethren", "The secrets of prepared brethren", "Royal Builders" and "Brother Secretary". As a matter of fact the two words are not Hebrew and mean nothing in the Hebrew language. The reason why Laurence Dermott used it, and what it meant to him, is still a mystery.

History

The first edition of the *Ahiman Rezon* was published in 1756, a second one in 1764. By the union of Antients and Moderns in 1813, eight editions had been published. The original edition, written by Laurence Dermott, Grand Secretary of the Antient Grand Lodge, contains a parody of the histories of Freemasonry such as that in Anderson's 'Constitutions', in which Dermott resolves to write a history of the Craft by purchasing all the previous histories and then throwing them 'under the table'. He then describes a fabled meeting with four 'sojourners from Jerusalem' who were present at the building of Solomon's temple, making them at least two thousand years old, whose 'memories' were possibly failing them. This satire continues the tradition of the Scald Miserable Masons who staged mock processions and disrupted the Grand Lodge's annual procession. The satire also pays reference to the stones used in the temple including 'sardine' and 'beryl', clearly not real precious jewels. Dermott's political purpose in writing the *Ahiman Rezon* is revealed in his short history of famous leaders of the ancient world who were of 'mean extraction, that is poor, such as Tamerlane the son of a herdsman, and on the cover which shows the arms of the Worshipful Company of Masons as well as those of the Freemasons, possibly in an attempt to re-connect Freemasonry to its operative and artisan roots.

Ahiman Rezon of 1756

"Concerning God and Religion

A Mason is obliged by his Tenure to believe firmly in the true Worship of the eternal God, as well as in all those sacred Records which the Dignitaries and Fathers of the Church have compiled and published for the Use of all good Men: So that no one who rightly understands the Art, can possibly tread in the irreligious Paths of the unhappy Libertine, or be induced to follow the arrogant Professors of Atheism or Deism; neither is he to be stained with the gross Errors of blind Superstition, but may have the Liberty of embracing what Faith he shall think proper, provided at all Times he pays a due Reverence to his Creator, and by the World deals with Honour and Honesty ever making that golden Precept the Standard-Rule of his Actions, which engages, To do unto all Man as he would they should do unto him: For the Craft, instead of entering into idle and unnecessary Disputes concerning the Different Opinions and Persuasions of Men, admits into the Fraternity all that are good and true."

See also

- Anderson's Constitutions
- Masonic Manuscripts

Source

- Ahiman Rezon ^[1]
- Ahiman Rezon ^[2]
- Antients ^[3]

References

[1] http://www.freemasons-freemasonry.com/Ahiman_Rezon.html

[2] http://www.glnb.ca/books/Ahiman_Rezon.html

[3] <http://tracingboard.com/antients.htm>

Regular Masonic jurisdictions

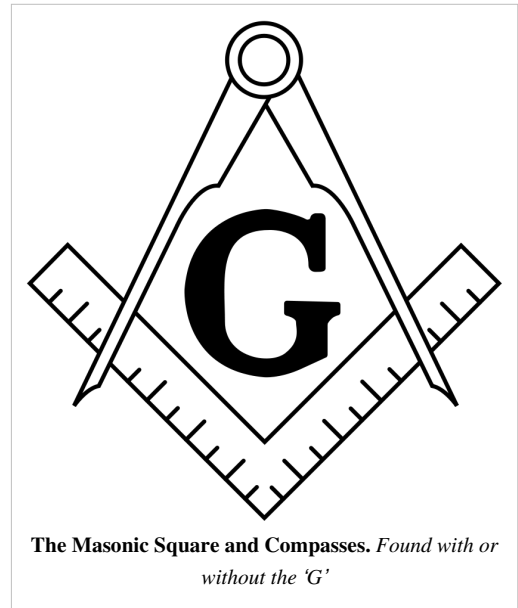
This article deals with organization in Craft or Blue Lodge Freemasonry. See the appropriate article for information on organization in appendant Masonic bodies such as York Rite and Scottish Rite.

Regularity is the process by which individual Grand Lodges recognise one another for the purposes of allowing formal interaction at the Grand Lodge level and visitation by members of other jurisdictions.

Regularity and its origins

History

There are a number of groupings of Masonic jurisdictions which consider themselves regular, and recognise others as regular, yet consider others to be irregular. There is no globally centralised Masonic organisational system, and therefore the criteria for regularity are not consistent across all Grand Lodges.



Antients and Moderns

The first issue on regularity arose when in 1753 a rival group of Freemasons, which called themselves *Antients*, formed a rival Grand Lodge to the Premier Grand Lodge of England, the Grand Lodge of Free and Accepted Masons of England, according to the Old Constitutions.^[1] In 1756 Laurence Dermott (1720-1791) wrote a Constitution for the Antients, the Ahiman Rezon. Freemasons were known either as the *Free and Accepted Masons* (Moderns, Geomatic or Gentleman masons, Hanoverian), or *Ancient Free and Accepted Masons* (Antients or Athol Masons, Jacobite). Antients and Moderns did not recognize each other as freemasons. The conflict would last until 1813. On 27 December 1813 (day of Saint John the Evangelist), the *Act of Union* united the two Grand Lodges of Freemasons (Moderns and Antients), and formed the United Grand Lodge of England, which ended this conflict.

GAOTU

In 1813, upon the union of Antients and Moderns, the UGLE had created a new Constitution, based on the Constitution of Anderson of the *Moderns* and the Ahiman Rezon of the *Antients*, which required acceptance of the Great Architect of the Universe.

The Grand Orient de France (GOdF) initially adapted its Constitution in order to comply. In 1877, however, on a proposal of the Protestant priest Frédéric Desmons at the convention of the GOdF, they removed references to the Great Architect of the Universe (GAOTU) from their Constitution.^[2] The members of the convention saw their decision as a way to return to the original Constitution of James Anderson of 1723. The first two sentences of the constitution of the GOdF (in English translation) had been:

"Its principles of Freemasonry are the existence of God, the immortality of the soul, and human solidarity. It considers liberty of conscience as an inherent right of each man and excludes no one because of his beliefs."

These became:

"Its principles are liberty of conscience and human solidarity. It excludes no one because of his beliefs."^[3]

This decision led to a schism between the Grand Orient de France and the United Grand Lodge of England (UGLE).^[4] Since the great schism of 1877 freemasonry is divided in two branches, *Continental* style Freemasonry

and *Anglo* Freemasonry. These two branches are not in mutual regular amity, since most English style lodges consider Continental style lodges to be irregular.^[5] The Grand Orient de France (Grand Orients) and the United Grand Lodge of England (Grand Lodges) are the basic models for each variety of freemasonry.

Present

UGLE-related jurisdictions

The largest collection of mutually recognised Grand Lodges derives its regularity from the United Grand Lodge of England (UGLE) based on the following criteria as used by the *Home Grand Lodges* (UGLE, Grand Lodge of Scotland and Grand Lodge of Ireland) and articulated on 4 September 1929:

- Regularity of origin is established by a duly recognised Grand Lodge or three or more regularly constituted Lodges.
- A belief in the Great Architect of the Universe and his revealed will shall be an essential qualification for membership.
- That all Initiates shall take their Obligation on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.
- That the membership of the Grand Lodge and individual Lodges shall be composed entirely of men; and that each Grand Lodge shall have no Masonic intercourse of any kind with mixed Lodges or bodies which admit women to membership.
- That the Grand Lodge shall have sovereign jurisdiction over Lodges under its control, i.e. that it shall be a responsible, independent, self-governing organisation, with sole and undisputed authority over the Craft or Symbolic degrees (Entered Apprentice, Fellow Craft and Master Mason) within its Jurisdiction; and shall not in any way be subject to, or divide such authority with, a Supreme Council or any other power claiming any control or supervision over those degrees.
- That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square, and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.
- That the discussion of religion and politics within the Lodge shall be strictly prohibited.
- That the principles of the Antient Landmarks, customs and usages of the Craft be strictly observed.^[6]

The first attempt to codify the governance of Masonry was by James Anderson in his Constitutions^[7], published in 1723, and which contain a number of basic principles. Dr. Albert Mackey built on this in 1856, when he identified 25 *Landmarks* or characteristics of Masonry which have been widely adopted in America.

UGLE is considered to be the most ancient grand lodge in continuous existence as it was founded in 1717 by four pre-existent lodges, and no record exists of any earlier grand lodge organisation. Three of the four original lodges still exist, namely UGLE lodges No 2, No 4, and No 12. Unusually, they function without the normal warrant, and also have some internal offices and regulations which differ slightly from UGLE constitutions. As they pre-date the foundation of the oldest grand lodge, and as their actual date of foundation is (in each case) unknown, these three lodges are referred to as being "time immemorial" lodges. Since 1717 other grand lodges have been founded, and the majority have sought recognition by UGLE, hence it has become the 'benchmark' of masonic regularity.

"Continental" style jurisdictions

The Continental style Grand Lodges and Grand Orients have created several organizations in order to organize their international relations, such as CLIPSAS, the International Secretariat of the Masonic Adogmatic Powers, and the International Masonic Union Catena.

Other bodies predicate their assessment of regularity on the 8th degree of Anderson's Constitution; a Lodge is regular if it works in conformity to the rules of its granted constitutional patent. Grand Lodges certify regularity to their recognized Member Lodges and Grand Lodges with patents.

United Grand Lodge of England

"Regular Freemasonry", when this term is not further defined, usually refers to the United Grand Lodge of England and its recognized jurisdictions. Since UGLE is considered to be not only the oldest, but also the largest grouping of lodges, UGLE recognition (or the lack thereof) is generally the barometer by which a jurisdiction is deemed regular. UGLE provides a list of recognised Grand Lodges on its website.^[8]

France

There are no less than 12 national Grand Lodges operating in France.

The Grande Loge Nationale Française (GLNF)^[9] is currently the only French Grand Lodge that is recognised as regular by UGLE and its concordant jurisdictions.

The Grand Orient de France (GOdF) was recognised by most Grand Lodges in the world until the middle of the 19th century, when the GOdF recognised an irregular and "unrecognised" Masonic organisation in Louisiana.^{[10] [11]} This caused several US Grand Lodges to withdraw recognition from the GOdF. The final breaking point, however, came about due to a decision by the GOdF in 1877 to remove the requirement for Masons to have a belief in a Supreme Being. UGLE and most other Anglo-Saxon Grand Lodges suspended all relations with, and recognition of, the Grand Orient de France as a result.

Belgium

Several Grand Lodges are active in Belgium.

The Regular Grand Loge of Belgium (R.G.L.B.) is currently the only Belgian Grand Lodge which is recognised as regular by UGLE and its concordant jurisdictions.

The oldest Grand Lodge of Belgium, the Grand Orient of Belgium (G.O.B.) lost its recognition by the UGLE in the 19th century when it decided to remove the requirement for Masons to have a belief in a Supreme Being. In an attempt to regain recognition by the UGLE, five lodges from the GOB founded the Grand Lodge of Belgium (G.L.B.) in 1959. When in 1979 the G.L.B. also lost its recognition by UGLE, nine lodges founded the Regular Grand Loge of Belgium on 15 June 1979.

United States

In the United States each state has a Grand Lodge that supervises the lodges within that state and is sovereign and independent within that jurisdiction. The Grand Lodge of Masons in Massachusetts [12] was the first of these, founded in 1733, and also the third Grand Lodge ever formed around the world after England and Ireland. These are commonly referred to as the "regular" or "mainstream" Grand Lodges. There is no national Grand Lodge. All regular Grand Lodges in the US are in mutual amity with each other and with UGLE.

In addition, most States also have a sovereign and independent Prince Hall Grand Lodge that is or was predominantly African-American. For many years the mainstream Grand Lodges did not recognize Prince Hall Freemasonry and considered them irregular. Within the last 20 years this situation has changed and today most

mainstream Grand Lodges have come to recognize their Prince Hall counterparts and vice-versa. The few exceptions are in the former Confederate states (except Virginia, and Texas), as well as Kentucky and West Virginia,^[13] where the mainstream Grand Lodges do not yet recognize their Prince Hall counterparts.

Due to a 19th century argument and a resulting schism, not all Prince Hall Grand Lodges recognize each other, and generally the mainstream Grand Lodges have followed the lead of their Prince Hall counterparts when it comes to recognizing Prince Hall Grand Lodges in other states. UGLE has also granted recognition to Prince Hall Grand Lodges where they are recognised by their mainstream counterparts.

Thus, in most of the States of the US, there are currently two recognized Grand Lodges, each recognizing the other but maintaining independence and sovereignty over their subordinate lodges. This condition (the presence of two recognized Grand Lodges in one geographical area) is uncommon. Traditionally recognition has been granted under the concept of "Exclusive Jurisdiction", meaning that only one Grand Lodge is recognized within any given Jurisdiction.

Throughout the US there are also numerous bodies that claim to be Masonic Lodges and Grand Lodges, but which are not recognized as such by UGLE, the mainstream Grand Lodges, nor their Prince Hall counterparts. These are deemed to be irregular.

External links

- Regularity and Recognition ^[14] by Tony Pope, editor of the Australian & New Zealand Masonic Research Council's publications.

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- [3] The Grand Orient of France and the three great lights (http://www.masonicworld.com/education/files/artmay01/grande_lodge_of_france.htm)
- [4] W.Bro. Alain Bernheim 33° - The history of the present Grand Lodge of France revisited (<http://www.freemasons-freemasonry.com/bernheim10.html>)
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- [8] The United Grand Lodge of England - Home Page (<http://www.grandlodge-england.org/provinces/olodges/olodges.htm>)
- [9] Website of the Grande Loge Nationale Francaise (<http://www.grandelogenationalefrancaise.com/>), accessed 27 February 2006, no English version.
- [10] The Early Years of the Grand Consistory of Louisiana (1811-1815) (<http://www.scottishrite.org/web/heredom-files/volume8/early-years-of-grand-consistory.htm>)
- [11] "U.S. Recognition of French Grand Lodges in the 1900s" (<http://bessel.org/masrec/france.htm>) published in *Heredom: The Transactions of the Scottish Rite Research Society* -- volume 5, 1996, pages 221-244.
- [12] <http://www.massfreemasonry.org/>
- [13] "Prince Hall Recognition Map" (<http://bessel.org/masrec/phamap.htm>). Accessed 14 March 2007.
- [14] <http://www.freemasons-freemasonry.com/popefr.html>

Lodge Mother Kilwinning

Lodge Mother Kilwinning is a Masonic Lodge in Kilwinning, Scotland under the auspices of the Grand Lodge of Scotland. It is number 0 on the Roll, and is reputed to be the oldest Lodge not only in Scotland, but the world. It is thus styled **The Mother Lodge of Scotland** attributing its origins to the 12th Century, and is often called *Mother Kilwinning*.^[1]

History

Legend has it that Kilwinning Abbey was built by stonemasons who had travelled from Europe and established a lodge there.. In 1599 William Schaw introduced the Second Schaw Statutes which specified that "ye warden of ye lug of Kilwynning" to "tak tryall of ye airt of memorie and science yrof, of everie fellowe of craft and everie prenteiss according to ayr of yr vocations".^[2]

As early as the reign of James II, the lodge at Kilwinning was granting warrants for the formation of lodges elsewhere in Scotland such as, for example, Canongate Kilwinning, Greenock Kilwinning, and Cumberland Kilwinning. In 1736, the Grand Lodge of Scotland was organised and the Kilwinning lodge was one of its constituent lodges. That same year, it petitioned to be recognized as the oldest lodge in Scotland. However, as has happened so many times over Freemasonry's long history, the lodge's original records had been lost and the claim could not be proven. The petition was therefore rejected, wherefore Kilwinning seceded and again acted as a grand lodge, organising lodges in Scotland and on the continent, as well as in Virginia and Ireland. In 1807 Kilwinning "came once more into the bosom of the Grand Loge, bringing with her all of her daughter Lodges."^[3]

Provincial Grand Lodge of Kilwinning

Tradition demanded that whoever held the Mastery of the Mother Lodge would also be Provincial Grand Master of Ayrshire. As a result, many members transferred from other Lodges to Kilwinning. In 1983 this was changed; Mother Kilwinning was removed from the Province of Ayrshire and became subordinate to the Provincial Grand Lodge of Kilwinning. In consequence, the Lodge sends a representative to the Grand Lodge of Scotland to act as Grand Bible Bearer.



Building in which Kilwinning Lodge meets

Degrees

The lodge awards the three degrees of Craft Freemasonry, namely:

- Entered Apprentice
- Fellowcraft
- Master Mason

In keeping with the Scottish tradition the lodge also awards the Mark Degree which, whilst a completion of the Fellowcraft, is awarded after the Master Mason degree.

External links

- Official website ^[4]

Geographical coordinates: 55°39′14″N 4°41′53″W﻿ / ﻿


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United Grand Lodge of England



Arms of the United Grand Lodge of England

United Grand Lodge of England	
Established	1717
Jurisdiction	England
Location	London  England
Website	United Grand Lodge of England [1]

The **United Grand Lodge of England** (UGLE) is the main governing body of Freemasonry within England and Wales and in some countries, predominantly ex-British Empire and Commonwealth countries outside the United Kingdom. It is the oldest Grand Lodge in the world, deriving its origin from 1717.^[2] Together with the Grand Lodge of Ireland and the Grand Lodge of Scotland they are often referred to, by their members, as "the home Grand Lodges" or "the Home Constitutions".

History

On 24 June, 1717, four London lodges came together at the Goose and Gridiron Ale House, St Paul's Churchyard and formed themselves into a Grand Lodge for the purposes of an annual dinner.^[2] Anthony Sayer was elected as the first Grand Master, in 1718 succeeded by George Payne. In 1721, under the Duke of Montagu as Grand Master, the Grand Lodge established itself as a regulatory body over the craft in England and began meeting on a quarterly basis. Prior to 1717 there was evidence of Freemasons entering in both England and Scotland with the earliest being in Scotland.^[2] Thomas Thynne, 2nd Viscount Weymouth, was Grand Master in 1735-36.^[3]

The City of London Corporation has erected a Blue Plaque near the location of the original Inn.

The Constitutions of Masonry^[4] were published, by James Anderson, in 1723 for the purposes of regulating the craft and establishing the authority for Lodges to meet.



Freemasons' Hall, London, the headquarters of The UGLE.

The creation of Lodges followed the development of the Empire with the three home Grand Lodges warranting Lodges around the world, including the Americas, India and Africa, from the 1730s.

Throughout the early years of the new Grand Lodge there were any number of Masons and lodges that never affiliated with the new Grand Lodge. These unaffiliated Masons and their Lodges were referred to as "Old Masons," or "St. John Masons, and "St. John Lodges".^[5]

During the 1730s and 1740s antipathy increased between the London Grand Lodge and the Grand Lodges of Ireland and Scotland. Irish and Scots Masons visiting and living in London considered the London Grand Lodge to have considerably deviated from the ancient practices of the Craft. As a result, these Masons felt a stronger kinship with the unaffiliated London Lodges. The aristocratic nature of the London Grand Lodge and its members alienated other Masons of the City causing them also to identify with the unaffiliated Lodges.^[6]

On 17 July 1751, representatives of five Lodges gathered at the Turk's Head Tavern, in Greek Street, Soho, London - forming a rival Grand Lodge - "The Grand Lodge of England According to the Old Institutions". They believed that they practiced a more ancient and therefore purer form of Masonry, and called their Grand Lodge *The Ancients' Grand Lodge*. They called those affiliated to the Premier Grand Lodge, by the pejorative epithet *The Moderns*. These two unofficial names stuck.^[7]

An illustration of how deep the division was between the two factions is the case of Benjamin Franklin who was a member of a Moderns' Lodge in Philadelphia. Upon returning from France, it transpired that his Lodge had changed to (and had received a new warrant from) the Ancients Grand Lodge; no longer recognizing him and declining to give him "Masonic Honours" at his funeral.^[8]

In 1809 the two Grand Lodges appointed Commissioners to negotiate an equable Union. Over a period of four years the articles of Union were negotiated and agreed and a ritual developed reconciling those worked by the two Grand Lodges. On 27 December 1813 a ceremony was held at Freemasons' Hall, London forming the United Grand Lodge of England with HRH the Duke of Sussex (younger son of King George III) as the Grand Master. The combined ritual was termed the *Emulation Ritual* and adopted as a standard ritual by UGLE, although other rituals continue to be used in many lodges.

Current position

Today, the United Grand Lodge of England or Grand Lodge is organised into a number of subordinate lodges. The Provincial Grand Lodges are approximately equivalent to the historic counties of England. These form the local administration of the organisation. In London it is known as a Metropolitan Grand Lodge. Overseas jurisdictions that are controlled by Grand Lodge are organised into District Grand Lodges. There are a small number of lodges that are ungrouped and are administered directly from Grand Lodge.

Grand Masters

- Prince Augustus, Duke of Sussex (1813 - 1843)
 - Thomas Dundas, 2nd Earl of Zetland (1844 - 1870)
 - George Robinson, 3rd Earl de Grey and 2nd Earl of Ripon (1st Marquess of Ripon from 1871) (1870 - 1874)
 - Albert Edward, Prince of Wales (1874 - 1901)
 - Prince Arthur, Duke of Connaught and Strathearn (1901 - 1939)
 - Prince George, Duke of Kent (1939 - 1942)
 - Henry Lascelles, 6th Earl of Harewood (1942 - 1947)
 - Edward Cavendish, 10th Duke of Devonshire (1947 - 1950)
 - Lawrence Lumley, 11th Earl of Scarbrough (1951 - 1967)
 - Prince Edward, Duke of Kent (1967 - present)
-

See also

- Freemasons' Hall

References

- [1] <http://www.ugle.org.uk>
- [2] "UGLE" (<http://www.grandlodge-england.org/ugle/the-history-of-grand-lodge.htm>). . Retrieved 2007-08-02.
- [3] Thomas Thynne, 2nd Viscount Weymouth (<http://www.thepeerage.com/p2412.htm#i24113>), thepeerage.com
- [4] The Constitutions of the Free-Masons (<http://digitalcommons.unl.edu/libraryscience/25/>)
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Prince Hall Freemasonry

Prince Hall Freemasonry derives from historical events which led to a tradition of separate, predominantly African-American, Freemasonic fraternal organization in North America. It is considered regular by the United Grand Lodge of England.^[1]

History

On March 6, 1775, an African American named Prince Hall was made a Master Mason in Irish Constitution Military Lodge No. 441, along with fourteen other African Americans: Cyrus Johnston, Bueston Slinger, Prince Rees, John Canton, Peter Freeman, Benjamin Tiler, Duff Ruform, Thomas Santerson, Prince Rayden, Cato Speain, Boston Smith, Peter Best, Forten Horward, and Richard Titley, all of whom apparently were free by birth. When the Military Lodge left the area, the African Americans were given the authority to meet as a Lodge, form Processions on the days of the Saints John, and conduct Masonic funerals, but not to confer degrees nor to do other Masonic work. These individuals applied for and obtained a Warrant for Charter from the Grand Lodge of England in 1784 and formed African Lodge #459.

Despite being stricken from the rolls (like all American Grand Lodges were after the 1813 merger of the Antients and the Moderns), the Lodge restyled itself as African Lodge #1 (not to be confused with the various Grand Lodges on the Continent of Africa), and separated itself from United Grand Lodge of England-recognized Masonry. This led to a tradition of separate, predominantly African American jurisdictions in North America, which are known collectively as Prince Hall Freemasonry. Widespread racism and segregation in North America made it impossible for African Americans to join many mainstream lodges, and many mainstream Grand Lodges in North America refused to recognize as legitimate the Prince Hall Lodges and Prince Hall Masons in their territory.

For many years both Prince Hall and "mainstream" Grand Lodges have had integrated membership, though in some Southern states this has been policy but not practice. Today, Prince Hall Lodges are recognized by the Grand Lodge of England (UGLE) as well as the great majority of state Grand Lodges in the US and many international Grand Lodges. While no Grand Lodge of any kind is universally recognized, at present, Prince Hall Masonry is recognized by some UGLE-recognized Grand Lodges and not by others, but appears to be working its way toward further recognition.^[2] According to data compiled in 2008, 41 out of the 51 mainstream US Grand Lodges recognize Prince Hall Grand Lodges.^[3]

Notable members

There are many notable Masons who were affiliated with Prince Hall originated Grand Lodges.

Among the first Grand Masters, Prince Hall African Lodge #459:

- Prince Hall, Boston, Massachusetts, Grand Master 1791-1807
- Nero Prince, Boston, Massachusetts, Grand Master 1808
- George Middleton, Boston, Massachusetts, Grand Master 1809-1810. Commander, Bucks of America, a unit of black soldiers during the American Revolution. The unit received a flag from Governor John Hancock for its faithful service. Middleton was also a founder of the African Benevolent Society.
- Peter Lew, Dracut, Massachusetts, Grand Master 1811-1816, son of Barzillai Lew
- Sampson H. Moody, Grand Master 1817-1825
- John T. Hilton, Grand Master 1826-1827
- Walker Lewis, Lowell, Massachusetts, Grand Master 1829-1830
- Thomas Dalton, Boston, Massachusetts, Grand Master 1831-1832, son-in-law of Barzillai Lew

See also

- Prince Hall Mystic Cemetery
- List of Freemasons

References

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 - [2] "Who is Prince Hall?" (<http://www.mindspring.com/~johnsonx/whoisph.htm>), accessed on 9 February 2006.
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External links

- Prince Hall Freemasonry (http://freemasonry.bcy.ca/prince_hall/)
- Prince Hall Freemasonry, Phylaxis Society (http://www.freemasonry.org/phylaxis/prince_hall.htm)
- Prince Hall Revisited (<http://www.freemasons-freemasonry.com/popefr.html>) by Tony Pope, editor of the Australian & New Zealand Masonic Research Council's publications.
- The Black Heritage Trail The George Middleton House Boston African-American National Historic Site (<http://www.nps.gov/boaf/georgemiddleton.htm>)
- Museum of Afro-American History website George Middleton house and has photo of Bucks of America flag-for reference only } (<http://www.afroammuseum.org/site2.htm>)
- Some Famous Prince Hall Freemasons (<http://www.geocities.com/TimesSquare/1914/famous.html>)
- Famous Prince Hall Freemasons (<http://www.phaohio.org/mwphgloh/likfm.html>)

Hiram Abiff

Hiram Abiff is a character who figures prominently in an allegorical^[1] play that is presented during the third degree of Craft Freemasonry. In this play, Hiram is presented as being the chief architect of King Solomon's Temple, who is murdered by three ruffians during an unsuccessful attempt to force him to divulge the Master Masons' secret password.^[2] It is explained in the lecture that follows this play that the story is a lesson in fidelity to one's word, and in the brevity of life.

Numerous scholars, both Masonic and non-Masonic, have speculated that the character may have been based upon one or more Hiram's that appear in the Bible^[3]. For example, in the Masonic ritual Hiram is referred to as 'the Widow's Son,' which is similar to a biblical reference to a Hiram found in 1 Kings 7:13–14.

Hiram's in the Bible

The name "Hiram Abiff" does not appear as such in the Bible, but there are three references to people named Hiram that are present:

- Hiram, King of Tyre, is credited in 2 Samuel 5:11 and 1 Kings 5:1-10 for having sent building materials and men for the original construction of the Temple in Jerusalem. This biblical Hiram is clearly not the inspiration for the Masonic Hiram Abiff, as the Masonic drama has a separate character named "Hiram, King of Tyre."
- In 1 Kings 7:13–14, Hiram is described as the son of a widow from the tribe of Naphtali who was the son of a Tyrian bronze worker, contracted by Solomon to cast the bronze furnishings and ornate decorations for the new temple. From this reference, Freemasons often refer to Hiram (with the added Abiff) as "the widow's son." Hiram lived or at least temporarily worked in clay banks (1 Kings 7:46-47) in the plain of the Jordan between Succoth and Zarthan.
- Hiram (often spelled Hiram^[4]), a craftsman of great skill sent from Tyre. 2 Chronicles 2:13-14 relates a formal request from King Solomon of Jerusalem to King Hiram I of Tyre, for workers and for materials to build a new temple; King Hiram responds "And now I have sent a skillful man, endowed with understanding, Hiram my master craftsman (the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father."^[5] In the original Hebrew version of 2 Chronicles 2:13, the phrase translated above as "Hiram my master craftsman" is "ḤWRM 'BY" *Hiram 'abi*.^[6]

Note that the translation "Hiram my master craftsman" occurs only in the New King James Version. In other versions, "abi" is translated most often as "father", sometimes "master," or else "Hiram Abi" is left untranslated as a proper name.^[7] Peake's Commentary on the Bible, referring to Chronicles II-13, simply states "Hiram-abi: RSV correctly reads this as the full name," and the English Standard Version gives the same translation "Hiram-Abi" rather than "Hiram my master...". Some say that the word "Abiff" may have arisen by misunderstanding Hebrew אָבִי *'āvīw* = "his father".

Other accounts of a Biblical Hiram

Flavius Josephus in his *Antiquities of the Jews* (Chapter 3:76) refers to Hiram as an Artificer. "Now Solomon sent for an artificer out of Tyre, whose name was Hiram: he was by birth of the tribe of Naphtali, on his mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites."

Other theories

According to authors Robert Lomas and Christopher Knight, Hiram Abiff would have been Egyptian king Seqenenre Tao II, who met an extremely similar death.^[8] This idea is dismissed by most Masonic scholars.

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Organization of Freemasonry

Masonic Lodge

A **Masonic Lodge**, often termed a *Private Lodge* or *Constituent Lodge* in Books of Constitutions, is the basic organisation of Freemasonry. Every new Lodge must be warranted or chartered by a Grand Lodge, but is subject to its direction only in enforcing the published Constitution of the jurisdiction. By exception the three surviving lodges that formed the world's first known Grand Lodge in London (today called the United Grand Lodge of England) have the unique privilege to operate as *time immemorial* ie without such warrant; only one other lodge operates without a warrant - this is the Grand Stewards' Lodge in London, although it is not also entitled to the "time immemorial" title.^[1] A Freemason is generally entitled to visit any Lodge, in any jurisdiction (ie under any Grand Lodge) in amity with his own. In some jurisdictions this privilege is restricted to Master Masons (that is, Freemasons who have attained the Order's third degree). He is first usually required to check, and certify, the regularity of the relationship of the Lodge - and be able to satisfy that Lodge of his regularity of membership. Freemasons gather together as a Lodge to work the three basic Degrees of Entered Apprentice, Fellowcraft and Master Mason.



An example of a Masonic Hall in Aylesbury, Buckinghamshire

Types

Freemasons meet *as* a Lodge not *in* a Lodge, although Masonic premises may be called *Lodges*, as well as *Temples* ("of Philosophy and the Arts"). In many countries *Masonic Centre* or *Hall* has now replaced these terms to avoid arousing prejudice and suspicion. Several different Lodges, or other Masonic organisations, often use the same premises at different times.

Blue Lodges, **Craft Lodges** or **Ancient Craft Lodges** refer to the lodges that work the first three Masonic degrees, rather than the appendant Masonic orders such as York Rite and Scottish Rite. The term "Craft Lodge" is used in Great Britain. The **Blue Lodge** is said to refer to the traditional colour of regalia in Lodges derived from English or Irish Freemasonry. Although the term was originally frowned upon, it has gained widespread and mainstream usage in America in recent times.

Research Lodges have the purpose of furthering Masonic scholarship. Quatuor Coronati Lodge is an example of a Research Lodge; it has a strictly limited membership and receives visitors and papers from all over the world. Many jurisdictions have well-established Research Lodges, which usually meet less frequently than Blue Lodges and do

not confer degrees.

In Great Britain, a **Lodge of Instruction** may be associated with a Lodge, but is not constituted separately. The Lodge of Instruction provides the Officers and those who wish to become Officers an opportunity to rehearse ritual under the guidance of an experienced brother; there may also be lectures around the ritual and the symbolism in the lodge within a Lodge of Instruction, in order to develop the knowledge and understanding of the membership.

In some jurisdictions in the United States, the Lodge of Instruction serves as a warranted lodge for candidate instruction in other aspects of Freemasonry besides ritual rehearsal, as well as hosting a speaker on topics both Masonic and non-Masonic.

In Great Britain, the term **Mother Lodge** is used to identify the particular Lodge where the individual was first "made a Mason" (i.e. received his Entered Apprentice degree). 'Mother Lodge' may also refer to a Lodge which sponsors the creation of a new Lodge, the Daughter Lodge, to be warranted under the jurisdiction of the same Grand Lodge; specific procedures pertaining to this vary throughout history and in different jurisdictions. Lodge Mother Kilwinning No 0 in the Grand Lodge of Scotland is known as the Mother Lodge of Scotland, having been referred to in the Schaw Statutes of 1598 and 1599, and having itself warranted other Lodges at a time when it did not subscribe to a Grand Lodge.

Organization

Lodges are governed by national, state or provincial authorities, usually called Grand Lodges or Grand Orients, whose published constitutions define the structure of freemasonry under their authority, and which appoint Grand Officers from their senior masons. Provincial Grand Lodges (which in England generally correspond to historic counties) exercise an intermediate authority, and also appoint Provincial Grand Officers.

Different Grand Lodges and their regions show subtleties of tradition and variation in the degrees and practice; for example under the Grand Lodge of Scotland, the Mark Degree (which is unrecognised by the United Grand Lodge of England, but has a separate Mark Grand Lodge) is integrated into "The Craft" as a completion of the second degree. In any case, Grand Lodges have limited jurisdiction over their member Lodges, and where there is no prescribed ritual Lodges may thus have considerable freedom of practice. Despite these minor differences, fraternal relations exist between Lodges of corresponding degrees under different Grand Lodges.



Freemasons' Hall in Great Queen Street, London

Membership



Masonic Temple, Twin Falls, Idaho

After a Lodge elects or approves a candidate in accordance with the requirements of its Grand Lodge, it will decide whether to give the candidate each degree in order. Generally speaking those who have only received the Entered Apprentice degree are considered Freemasons, but hold limited privileges until they attain the Master Mason degree; under UGLE only a Master Mason will receive a Grand Lodge certificate, which may be demanded by any other Lodge he wishes to visit.

Master Masons are considered full lifetime members of the Lodge where they received their degrees, unless they are "dropped from the rolls" due to violations such as non-payment of dues, or if they resign, usually for personal reasons or to join another Lodge in

those jurisdictions where multiple membership is not permitted. A Mason may be expelled from his Lodge and Freemasonry in general if convicted of particularly serious violations of Civil or Masonic law.

A Master Mason "in good standing" (i.e. whose dues are current and who is not subject to Masonic investigation or discipline) may join another regular Lodge; he need not take his degrees again, but may be expected to serve the new Lodge in office.

If a Master Mason is dropped from the rolls for non-payment of dues, under most circumstances he may be immediately reinstated in good standing simply by paying his current dues as well as any back dues owed, although in many jurisdictions there is a requirement to ballot for re-admission.

Many Grand Lodges permit Master Masons to be "plural affiliates," or members of more than one Lodge simultaneously. In some jurisdictions plural affiliates are prohibited from serving as an elected officer of more than one Lodge at any given time.

These rules are different for Freemasons of the Entered Apprentice and Fellowcraft Degrees. In some Grand Lodges an Entered Apprentice or Fellowcraft may not receive a demit, but may join another Lodge with the intent of earning the Master Mason Degree with the consent of his original Lodge.

Officers

The names, roles and numbers of Lodge officers vary widely from jurisdiction to jurisdiction. In most cases, there is an equivalent office in the Grand Lodge of the given jurisdiction, with the addition of the prefix 'Grand' to the title in question.

There are certain 'progressive' offices through which members move by a process of effective promotion, but also other more permanent offices, usually held by experienced members.



The Masonic lodge maintains a presence in many smaller communities and villages, such as this tidy prefabricated building in Ashland in Natchitoches Parish, Louisiana.

References

[1] ...the premier Grand Lodge was established on 24 June 1717, St John's Day, when a feast was held at the Goose and Gridiron Ale House in St Paul's Churchyard.

The four Lodges involved met at the Goose and Gridiron, the Crown Ale House in Parkers Lane (near the present building in Great Queen Street), The Apple Tree Tavern in Charles Street, Covent Garden and the Runner and Grapes Tavern in Channel Row, Westminster. Three still survive and are now known as Lodge of Antiquity No 2, Fortitude and Old Cumberland Lodge No 12 (originally No 3) and Royal Somerset House and Inverness Lodge No IV. These are known as "time immemorial lodges" the only lodges within the English constitution, with this distinction. They, together with Grand Stewards' Lodge, have the ability to operate without a warrant.

"Introduction" (<http://grandstewards.org/History.aspx>). .

Masonic Lodge Officers

This article relates to mainstream *Craft Freemasonry*, sometimes known as *Blue Lodge Freemasonry*. Every Masonic Lodge elects or appoints **Masonic Lodge Officers** to execute the necessary functions of the lodge's life and work. The precise list of such offices may vary between the jurisdictions of different Grand Lodges, although certain factors are common to all, and others are usual in most.

All of the lodges in a given nation, state, or region are united under the authority of a Grand Lodge sovereign to its own jurisdiction. Most of the lodge offices listed below have equivalent offices in the Grand Lodge, but with the addition of the word "Grand" somewhere in the title. For example, every lodge has an officer called the "Junior Warden", whilst the Grand Lodge has a "Grand Junior Warden" (sometimes "Junior Grand Warden"). A very small number of offices may exist only at the Grand Lodge level - such offices are included at the end of this article.

There are few universal rules common to all Grand Lodge jurisdictions of Freemasonry (see Masonic Landmarks for accepted universal principles of regular Freemasonry). However, the structure of the *progressive* offices is very nearly universal. While the precise hierarchy or order of various officers within the "line" of officers may vary, the usual progression is for a lodge officer to spend either one or two years in each position, advancing through "the chairs", until he is elected as Worshipful Master. In addition, there are some offices that are traditionally not considered to be part of the "line", and which may be held by the same brother for many years, or be held by Past Masters.

Offices common to all Masonic jurisdictions

Worshipful Master

The senior officer of a Masonic Lodge is the Master, normally addressed and referred to as the "Worshipful Master" (in Scotland, and in Lodges under the Scottish Constitution, the "*Right* Worshipful Master"). The Worshipful Master sits in the East of the lodge room, directs all of the business of his lodge, and is vested with considerable powers without further reference to the members. He also presides over ritual and ceremonies.

The office of Worshipful Master is the highest honor to which a lodge may appoint any of its members. The office is filled by election, generally by means of a secret ballot. However, in most lodges the progression is such that the post will almost always be filled by the previous year's Senior Warden.

It should be noted that the honorific "Worshipful" does not imply that the Master is worshiped. Rather, use of the word implies its original meaning, "to give respect", similar to calling a judge "Your Honor" or a mayor "Honorable". In fact, mayors and judges in parts of England are still called "Worshipful" or "Your Worship." French Masons use the word *Vénérable* as the honorific for their Masters.

The corresponding grand rank is Grand Master. The Grand Master may preside over his Grand Lodge when it is in session, and also has certain rights in every lodge under his jurisdiction. Grand Masters are usually addressed as "Most Worshipful".

Past Master

Master Masons who have completed a term of office as Worshipful Master of a Lodge, are ranked as Past Masters in the Craft as a whole, and in Grand Lodge in particular.

Senior Warden

The Senior Warden (sometimes known as First Warden) is the second of the three principal officers of a lodge, and is the Master's principal deputy. Under some constitutions, if the Worshipful Master is absent then the Senior Warden presides at meetings as "acting Master", and may act for the Master in all matters of lodge business. Under other constitutions, including Grand Lodge of England and Grand Lodge of Ireland, no mason may act as Worshipful Master unless they have previously been a Master, and so the Senior Warden cannot fulfil this role unless he is a Past Master. In many lodges it is presumed that the Senior Warden will become the next Worshipful Master.

Junior Warden

The third of the principal officers is the Junior Warden (or Second Warden). The Junior Warden is charged with the supervision of the Lodge while it is in recess for meals or other social purposes. In some jurisdictions the Junior Warden has a particular responsibility for ensuring that visiting Masons are in possession of the necessary credentials. In others, this is the job of the Tyler. In some jurisdictions the Junior Warden presides if both the Master and the Senior Warden are absent.

The Wardens are *regular officers* of the Lodge, meaning that the positions must be filled.

Treasurer

The role of the Treasurer is to keep the accounts, collect annual dues from the members, pay bills, and forward annual dues to the Grand Lodge.

The annual presentation of accounts is an important measure of the lodge's continuing viability, whilst the efficient collection of annual subscriptions is vitally important, as any lapse in payment (deliberate or unintentional) can lead to a member losing voting rights, being denied the opportunity to visit other lodges, and finally even being debarred or excluded from his own lodge.

It is common for the Treasurer to be an experienced Past Master, but this is not required.

Secretary

The Secretary's official duties include issuing the summons (a formal notice of an impending meeting, with time, date and agenda), recording meeting minutes, completing statistical returns to the Grand Lodge, and advising the Worshipful Master on matters of procedure. Many individual lodge bi-laws add to these duties by mandating, for example, that the Secretary serve on specific committees.

Although any member may hold the office of Secretary, it is typically held by an experienced Past Master.

Deacons

A Deacon is a junior officer in the lodge. In most jurisdictions, a lodge has two Deacons, styled Senior Deacon and Junior Deacon (though First Deacon, and Second Deacon is sometimes encountered as an alternative.)

The principal duties of the Senior Deacon are to conduct candidates around the Lodge and speak for them during certain ceremonies, to assist the Worshipful Master as needed and to carry messages between the Master and the Senior Warden.

The office of Junior Deacon is similar in many respects to that of Senior Deacon. The principal duties of the Junior Deacon are to assist the Senior Warden, and carry messages between the two Wardens. In some jurisdictions he is also responsible for guarding the inside of the main door of the lodge and ensuring that the lodge is "tyled" (in other jurisdictions this duty is given to the *Inner Guard* or *Inside Sentinel*).

Stewards

'Stewards' fulfill a number of junior assistant roles. There is considerable variance, even within the same jurisdiction, as to the precise roles played by Stewards. Some of their common duties could include the following:

- Stewards are often tasked with an understudy role to fill the position of the Senior Deacon or Junior Deacons, in their absence.
- When a degree ceremony is performed, one or more Steward(s) may be required to assist the two Deacons in conducting the candidates around the temple.
- Stewards have a traditional role in many jurisdictions of serving wine during any meal served after the lodge meeting. This is often extended to a general supervision and planning of catering and refreshments.

Some jurisdictions specify that each lodge has two Stewards, known as the 'Senior Steward' and 'Junior Steward'. Other jurisdictions put no limit on the number of Stewards who may be appointed, and in this respect the office is unique. The Worshipful Master may appoint any number of Stewards, according to the size and requirements of his lodge. These additional stewards are commonly given the title of 'Associate Steward.'

Although newer members usually fill the office of Steward, in some lodges it is traditional for a Past Master to be appointed to supervise the work of the Stewards.

Tyler

Main article at Tyler (Masonic).

The 'Tyler' is sometimes known as the 'Outer Guard' of the lodge. His duty is to guard the door (from the outside), with a drawn sword, and ensure that only those who are duly qualified manage to gain entry into the lodge meeting. In some jurisdictions, he also prepares candidates for their admission. The Tyler is traditionally responsible for preparing the lodge room before the meeting, and for storing and maintaining the regalia after the meeting,

In some Jurisdictions the Tyler is a Past Master of the Lodge while in others he may be an employed brother from another lodge.

Officers found in some jurisdictions and not in others

There are many officers that are found in some jurisdictions and not in others. Depending on the jurisdiction, some are "progressive" others are not. The more common ones include:

Inner Guard or Inside Sentinel

The office of 'Inner Guard' (or Inside Sentinel) is common to UK lodges, but is rare in American lodges. This position is commonly assigned to a fairly junior member, as it provides an opportunity for him to observe ceremonies and learn.

The task of guarding the door is shared with the 'Tyler' (see above). The Inner Guard is on the inside of the door, and in some jurisdictions is armed with a poignard, or short dagger. In those jurisdictions which do not appoint an Inner Guard (and even in some that do), this duty is given to the Junior Deacon (see above).

Chaplain

In most Masonic jurisdictions, each lodge will have a 'Chaplain'. The principal duty of the Chaplain is to lead prayer before and after the lodge meeting, and to say grace while the lodge is at dinner. In many lodges this position is filled by a clergyman (an ordained minister, priest, rabbi, imam, etc.) who is a brother of the lodge. However, it is not required that the Chaplain be a clergyman, as prayers are non-denominational. In some lodges the tradition is for the immediate Past Master to act as Chaplain.

Director of Ceremonies / Ritualist

The title 'Director of Ceremonies' is used in the United Grand Lodge of England and its subordinate lodges, as well as in many other jurisdictions. However, other titles found in other jurisdictions include, 'Lecturer', and 'Ritualist'.

Whatever the title, this officer is responsible for the smooth flowing of ceremonial and ritual and may hold rehearsals. He may be responsible for prompting other officers who forget their lines. In some jurisdictions, he directs proceedings during the installation of a new Worshipful Master. He is also responsible for forming processions and introducing visitors, except in those jurisdictions which appoint a 'Marshal' for these latter purposes (see below).

Marshal

The office of 'Marshal' is quite common in the United States, but not in other countries. In some jurisdictions where it is found, the title is simply an alternative for 'Director of Ceremonies' (see above).

However, there are jurisdictions in which the office is distinct from any other, in which cases the duties of the office revolve around the organisation of processions and ensuring the correct precedence and etiquette in formal proceedings, including the introduction of visitors to the lodge. This is distinct (in such jurisdictions) from the role of the Director of Ceremonies in supervising the ritual of the lodge's degree ceremonies.

Masters of Ceremony

The offices of 'Senior and Junior Masters of Ceremony' appear in some jurisdictions. Their primary duty is to prepare candidates prior to each of the three degrees. They also help conduct the candidates during the degree conferrals.

Almoner

The 'Almoner' (sometimes called the 'Caring Officer') is responsible for the well-being of lodge members and their families. He remains in contact with members who are unwell, and also maintains a discreet presence in the lives of widows of former members, so that the lodge may readily assist them should they find themselves in any particular need.

Of necessity the Almoner must be well versed in local and national Masonic charities and the scope of their charitable work, so as to offer advice to those who might qualify for such assistance.

In some jurisdictions, these duties are handled by a committee (under various titles).

Organist / Director of Music

The 'Organist' or 'Director of Music' provides musical accompaniment to lodge proceedings, although there is no set form. Many lodge rooms are equipped with a pipe organ or electronic organ, and in others, there is provision for a wider range of instruments. In other places the Director of Music operates recorded or digital music systems, such as at the Grand Lodge of Austria in Vienna.

Additional (less common) Offices

There are certain offices which exist only in particular lodges, or only in the lodges of one particular jurisdiction. As far as possible, the following list seeks to record all such offices that are either reasonably widespread, or else have been made notable by some other means, such as being held by famous people.

Orator

In some jurisdictions there is a strong tradition of Masonic research and education, and the presentation of papers by members is as common as degree ceremonies or other business. In such cases the 'Orator' may present papers, or be responsible for their presentation by others. The Orator may also be called upon to present a paper to celebrate milestones in the life of the lodge.

The term Grand Orator refers to a similar office within Grand Lodges.

Historian

Most lodges have a senior member who holds a particular interest in the lodge's history. In some jurisdictions, this interest may lead to appointment to formal office as the lodge's 'Historian'. The office involves the archiving of documents and artifacts, and the publishing and updating of historical information.

Charity Steward

All lodges are charged with maintaining an appropriate level of charitable giving to good causes. In some jurisdictions the office of 'Charity Steward' exists. He is responsible for encouraging the members to give generously, as well as leading discussions about the appropriate recipients of the lodge's charitable donations.

Poet Laureate

This particular office is believed to be unique to one Scottish lodge, the 'Lodge Canongate Kilwinning' No 2. In 1787 the lodge appointed Robert Burns as 'Poet Laureate'^[1], an investiture later immortalised in a painting by Stewart Watson^[2], the original of which hangs in the Grand Lodge of Scotland building in Edinburgh. The painting incorporates a certain amount of artistic license, which may possibly extend to the presence of Burns himself, for although he was certainly a member of the Lodge, it is not clear that he was present at the meeting at which he was appointed Poet Laureate. Many years later (in 1905), the office of Poet Laureate in this lodge was awarded to Rudyard Kipling, who was made an honorary member for that purpose.

There is no known Grand equivalent to this office in any other jurisdiction.

Offices generally found only at Grand Lodge level

The offices in a Grand Lodge are generally derived from the corresponding offices in its subordinate lodges. However, there are certain offices that must necessarily be filled in Grand Lodges, but have no private lodge equivalent. These are outlined below.

Deputy Grand Master

In some jurisdictions, a Deputy Grand Master serves as the Grand Master's assistant, and is given the authority to act in the Grand Master's name in his absence.

In England, under the jurisdiction of the United Grand Lodge of England, should the Grand Master be a member of the Royal family, a Pro Grand Master is elected to officiate as Grand Master in his absence on Royal duties.

Grand Chancellor

The Grand Chancellor is responsible for external relations and formal interaction with the Grand Lodges of other jurisdictions. The United Grand Lodge of England changed its constitution in 2007 to allow for the appointment of a Grand Chancellor for the first time. Only a few jurisdictions have Grand Chancellors. In most jurisdictions, the **Grand Secretary** fulfills these duties.

The Royal Somerset House and Inverness Lodge No 4, in England, is a rare example of a *lodge* that appoints a Chancellor as one of its officers. It appears that when the office was created in the nineteenth century it was intended to be similar to the role of Chaplain^[3]. However when revived in the early twentieth century, the role was more directed towards external relations. By the late twentieth century it appears that it had become customary for the office to be awarded to the longest serving member of the Lodge.

Grand Registrar

In some jurisdictions a 'Grand Registrar' is appointed to be the principal legal officer of a Grand Lodge. The role is generally held by a qualified lawyer or judge. In other jurisdictions, there is no official title given to the holders of these duties.

Grand Superintendent of Works

When this office exists, the 'Grand Superintendent of Works' is a Grand Lodge officer responsible for the Grand Lodge building, and as such, the office is usually awarded to a qualified architect or builder. Responsibility for individual Lodge buildings usually falls to a committee.

Grand Sword Bearer

Many Grand Masters are preceded in formal processions by a ceremonial sword. In such cases a 'Grand Sword Bearer' is appointed to carry the sword.

Grand Standard Bearer or Grand Banner Bearer

Many Grand Masters or Grand Lodges have an official standard which is carried behind the Grand Master in formal processions. In such cases a 'Grand Standard Bearer' or 'Grand Banner Bearer' is appointed.

Grand Pursuivant

It is the Grand Pursuivant's duty to announce all applicants for admission into the Grand Lodge by their names and Masonic titles; to take charge of the jewels and regalia of the Grand Lodge; to attend all communications of the Grand Lodge, and to perform such other duties as may be required by the Grand Master or presiding officer.

References

- [1] Burns Masonic biographical site (http://www.worldburnsclub.com/expert/burns_freemason.htm)
- [2] The National Burns Collection (<http://www.burnsscotland.com/000-000-338-993-C>) website with an image of the Watson painting may be found here.
- [3] A W Oxford, 'An introduction to the history of the Royal Somerset House & Inverness Lodge', published by Bernard Quaritch Ltd, 1928, page 245.

Grand Lodge

A **Grand Lodge**, or "**Grand Orient**", is the usual governing body of "Craft", or "Blue Lodge", Freemasonry in a particular jurisdiction. The first Masonic Grand Lodge was established in England in 1717 as the Premier Grand Lodge of England.^[1] The head of a Grand Lodge is called the Grand Master, and the other officers of the Grand Lodge prefix "Grand" to the titles of Lodge officers. Some Grand Lodges have established *Provincial Grand Lodges* as an organisational layer between themselves and member Lodges.

There is no central body to oversee all of the Grand Lodges in the world, and therefore, individual Grand Lodge policies and practices can and do vary, though they have a similar basic framework in common. The lack of a central authority means that Grand Lodges are held together simply by fellowship with one another. This tends to negate many of the New World Order conspiracy theories leveled against Masonry as a whole.

Jurisdictions

Grand Lodge jurisdictions are typically based on areas of civil government, with a separate Grand Lodge governing Masonic lodges within a particular National or State boundary. Each Grand Lodge functions independently of any other Grand Lodge, setting its own rules and rituals, and determining which other Grand Lodges to recognize. When two Grand Lodges recognize each other they are said to be "in Amity". "Amity" means that the two Grand Lodges recognize each other as being legitimate, and will allow Masons under one Grand Lodge to visit lodges of the other. A Grand Lodge that is not "in amity with" (or recognised by) another Grand Lodge will not permit its members to visit Lodges in the second Grand Lodge's jurisdiction. The cause of a lack of amity is usually due to a perceived or actual violation of one of the Landmarks of Freemasonry.^[2]

Furthermore, with some exceptions, especially regarding US Grand Lodges' recognition of Grand Lodges in South America, any Grand Lodge not recognised by the United Grand Lodge of England (UGLE) is also not recognised by any Grand Lodge in amity with UGLE. The largest Grand Orient in the Continental Masonic form is the Grand Orient de France.

While the United Grand Lodge of England, the Grand Lodge of Ireland and the Grand Lodge of Scotland each govern Freemasonry within their respective countries, Continental European countries typically have more than one Grand Lodge per country. Historically, the United States had recognised one Grand Lodge per state, independent of the Grand Lodge of any other state. Today, most have two: a "mainstream" Grand Lodge and a Prince Hall Grand Lodge. All of the "mainstream" Grand Lodges in the United States of America are recognised by each other, and most recognise each other's Prince Hall counterparts.

Prince Hall Masonry, which was formed while Masonry in the United States was effectively segregated, has a predominantly black membership. Various philosophical and technical reasons historically prevented US "mainstream" Grand Lodges from recognising or acknowledging Prince Hall Grand Lodges as *regular bodies* operating in accordance with the Landmarks of Freemasonry. Originally having one Grand Lodge for the whole United States, separate Prince Hall Grand Lodges now operate in most US states and jurisdictions. Many PHGLs also sponsor and govern Prince Hall Lodges abroad, principally on or near US military bases. Since the early 1990s onward, most, but not all, US Grand Lodges and Prince Hall Grand Lodges began to extend mutual recognition and promote visitations and fellowship between their members.

Other bodies

Other organisations which only accept Master Masons, such as Scottish Rite and the Shriners, have their own governing bodies, not called Grand Lodges, which are not directly accountable to the Grand Lodge in the jurisdiction in which they operate. Other Masonically-affiliated orders, such as the OES and DeMolay, are also independent. However, these organisations' governing bodies, as a rule, defer to their Grand Lodges as the essential authority over Masonry in their regions.

References

- [1] Morris, S. Brent. *Complete Idiot's Guide to Freemasonry*. New York: Alpha, 2006. p. 9
- [2] Bundy, Harry W. "Determining Recognition" (http://www.phoenixmasonry.org/determining_recognition.htm) Phoenixmasonry.org. From Proceedings of the Seventh Rocky Mountain Masonic Conference, Rocky Mountain Consistory No. 2, Denver, Colorado on July 11, 1958.

Masonic Landmarks

Masonic Landmarks are a set of principles that many Freemasons claim to be "both ancient and unchangeable precepts of Masonry". Issues of the "regularity" of a Freemasonic Lodge, Grand Lodge or Grand Orient are judged in the context of the Landmarks. Because each Grand Lodge is self-governing, with no single body exercising authority over the whole of Freemasonry, the interpretations of these principles can and do vary, leading to controversies of recognition. Different Masonic jurisdictions have different Landmarks.

Origins

According to Percy Jantz, the Masonic term *Landmark* is biblical in origin. He cites the Book of Proverbs 22:28: "Remove not the ancient landmark which thy fathers have set", referring to stone pillars set to mark boundaries of land. He further quotes a Jewish law: "Thou shalt not remove thy neighbors' landmark, which they of old time have set in thine inheritance" to emphasize how these Landmarks designate inheritance.^[1] Mark Tabbert believes that the actual rules and regulations laid down in the early masonic landmarks are derived from the charges of medieval stonemasons.^[2]

History

According to the General Regulations published by the Premier Grand Lodge of England in 1723 "Every Annual Grand Lodge has an inherent power and Authority to make new Regulations or to alter these, for the real benefits of this Ancient Fraternity; provided always that the old Land-Marks be carefully preserved." However, these landmarks were not defined in any manner. The first attempt at this was in *Jurisprudence of Freemasonry* 1856 by Dr. Albert Mackey. He laid down three requisite characteristics:

1. notional immemorial antiquity
2. universality
3. absolute "irrevocability"

He claimed there were 25 in all, and they could not be changed. However subsequent writers have differed greatly as regards what they consider the Landmarks to be. In 1863, George Oliver published the *Freemason's Treasury* in which he listed 40 Landmarks. In the last century, several American Grand Lodges attempted to enumerate the Landmarks, ranging from West Virginia (7) and New Jersey (10) to Nevada (39) and Kentucky (54).^[3]

Joseph Fort Newton, in *The Builders*, offers a simple definition of the Landmarks as: "The fatherhood of God, the brotherhood of man, the moral law, the Golden Rule, and the hope of life everlasting."

Roscoe Pound subscribed to six landmarks:

1. Belief in a Supreme Being
2. Belief in the immortality of the soul
3. A "book of sacred law" as an indispensable part of the "furniture" (or furnishings) of the Lodge
4. The legend of the Third Degree
5. The secrets of Freemasonry: The modes of recognition and the symbolic ritual of the Lodge
6. That a Mason be a man, freeborn, and of lawful age.

In the 1950s the Commission on Information for Recognition of the Conference of Grand Masters of Masons in North America upheld three "ancient Landmarks"^[4]:

1. Monotheism — An unalterable and continuing belief in God.
 2. The Volume of The Sacred Law — an essential part of the furniture of the Lodge.
 3. Prohibition of the discussion of Religion and Politics.
-

Quotations

“The first great duty, not only of every lodge, but of every Mason, is to see that the landmarks of the Order shall never be impaired.”

Albert Mackey, *The Principles of Masonic Law* ^[5]

External links

- Landmarks and Old Charges ^[6]

References

- [1] The Landmarks of Freemasonry (<http://freemasonry.bcy.ca/texts/landmarks.html>)
- [2] Mark A. Tabbert, *American Freemasons: Three Centuries of Building Communities*. National Heritage Museum, Lexington, MA: 2005, ISBN 0-8147-8292-2, p.109.
- [3] *Masonic Landmarks* (<http://www.srmason-sj.org/web/journal-files/Issues/feb02/botelho.htm>), by Bro. Michael A. Botelho. Accessed 7 February 2006.
- [4] Standards adopted for use by The Commission for Information for Recognition of the Conference of Grand Masters of Masons in North America in the 1950's (<http://bessel.org/masrec/recstand.htm>) accessed 30th July 2006.
- [5] <http://www.gutenberg.org/files/12186/12186-h/12186-h.htm>
- [6] <http://www.freemasons-freemasonry.com/doron.html>

Square and Compasses

The **Square and Compasses** (or, more correctly, a square and a set of compasses joined together) is the single most identifiable symbol of Freemasonry. Both the square and compasses are architect's tools, and are used in Masonic ritual as emblems to teach symbolic lessons. Some Lodges and rituals explain these symbols as lessons in conduct: for example, that Masons should "square their actions by the square of virtue" and learn to "circumscribe their desires and keep their passions within due bounds toward all mankind". However, as Freemasonry is non-dogmatic, there is no general interpretation for these symbols (or any Masonic symbol) that is used by Freemasonry as a whole.^[1]

As measuring instruments, the tools represent judgement and discernment.

With a "G"

In English speaking jurisdictions the Square and Compasses are often depicted with the letter "G" in the center. The letter stands for God, and is to remind Masons that God is at the center of Freemasonry. The letter can also stand for Geometry, described as being "the noblest of the sciences", and "the superstructure upon which Freemasonry is founded".

References

- [1] Gilkes, Peter (July 2004). "Masonic ritual: Spoilt for choice" (<http://www.mqmagazine.co.uk/issue-10/p-61.php>). *Masonic Quarterly Magazine* (10). Retrieved 2007-05-07.



Carved into a foundation stone

Additional references

- Curl, James Stevens (1991). *The Art and Architecture of Freemasonry*. New York: Overlook Press.

Research Lodge

A **Research Lodge** is a Masonic lodge that is devoted to Masonic research. It is a lodge, and as such has a charter from some Grand Lodge. However, it does not confer degrees, and restricts membership to Master Masons of some jurisdiction in amity with the jurisdiction that the research lodge is in.^[1] Related to research Lodges are Masonic research societies, which serve the same purpose but function fundamentally differently. There are Research Lodges in most countries where Freemasonry exists.

The oldest research lodge is Quatuor Coronati #2076, founded in 1886 under the jurisdiction of the United Grand Lodge of England. It accepts members from all over the world through its Correspondence Circle.^[2] A book of transactions called *Ars Quatuor Coronatorum* (which includes the papers given in the lodge) has been published every year since 1886.

Most Research Lodges have some type of Transactions, Proceedings, or even just a newsletter that is published regularly.

America

- The American Lodge of Research is the oldest research lodge in the United States, having been founded in 1931. It is chartered under the Grand Lodge of New York, and meets in the City of New York. It has counted amongst its Fellows such noted persons as Harold Van Buren Voorhis, Jan Sibelius, and Roscoe Pound.^[3]
 - District of Columbia holds residence to David A. McWilliams, Sr. Research and Education Lodge, Under Dispensation, F&AM - Prince Hall Affiliated. Working under the Prince Hall Jurisdiction of the District of Columbia, it is dedicated to the conduct of research and education about Freemasonry in general and Prince Hall Freemasonry, in particular, so it can illumine the Masonic Fraternity and be better agents of change and service in their communities.^[4]
 - Kentucky has two research lodges: the Ted Adams Lodge of Research in Paintsville and the William O. Ware Lodge of Research in Covington.
 - Mississippi Lodge of Research, No. 640 - charter issued by the Grand Lodge of Mississippi.
 - New Jersey Lodge of Masonic Research and Education, No. 1786 - warrant issued by the Grand Lodge of New Jersey.
 - Southern California Research Lodge - chartered under the Grand Lodge of California, the SCRL publishes a monthly newsletter and has an "Entered Apprentice's Program" to encourage new Masons to get interested in scholarly research.^[5]
 - Massachusetts Chapter of Research - notable in that it is chartered under a York Rite Holy Royal Arch Chapter, and not a Grand Lodge, and tends to focus on Chapter-specific research.
 - Thomas Smith Webb Chapter of Research No. 1798, chartered under the Grand Council of New York in 2002, devotes its studies to Royal Arch Chapter related issues.^[6]
 - Pennsylvania Lodge of Research^[7]
 - El Camino Research Lodge^[8]
 - Texas Lodge of Research^[9]
 - Anniversary Lodge of Research #175 - New Hampshire.^[10]
 - Iowa Research Lodge #2^[11]
 - Civil War Lodge of Research #1865 - Research is specifically on Freemasonry during the American Civil War^[12]
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Ireland

- Lodge of Research, No. CC ^[13]

Russia

- Lodge of Research "Quator Quoronati" No.8 ("Четверо Коронованных") Moscow ^[14]

Japan

- Tokyo Lodge of Research

Sweden

- Research and Education Lodge No 6 Aurora Borealis, Swedish Masonic Camp ^[15]

Turkey

- Mimar Sinan Lodge

United Kingdom

- Quatuor Coronati Lodge No. 2076
- Veritatem Sequere Lodge No. 9615, Hertfordshire ^[16]

External links

- List of Research Lodges ^[17]
- Mississippi Lodge of Research ^[18]

References

- [1] Rush, Max. "What is SCRL?" (<http://www.calodges.org/scrl/rush/index.htm>) Accessed May 15, 2008.
- [2] Quatuor Coronatorum Correspondence Circle website (<http://www.quatuorcoronati.org>)
- [3] American Lodge of Research Website (<http://www.americanlodgeofresearch.org/>)
- [4] Research and Education Lodge, F&AM - PHA (<http://www.mwphgldc.com/index.php?q=node/167/>)
- [5] SCRL Homepage (<http://www.calodges.org/scrl/>)
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Freemasonry and women

The subject of **women and Freemasonry** is complex and without an easy explanation. Traditionally, only men can be made Freemasons in *Regular* Freemasonry.^[1] Many Grand Lodges do not admit women because they believe it would break the ancient Masonic Landmarks. However, there are many non-mainstream Masonic bodies that do admit both men and women or exclusively women. Furthermore, there are many female orders associated with regular Freemasonry, such as the Order of the Eastern Star, the Order of the Amaranth, the White Shrine of Jerusalem, the Social Order of Beauceant and the Daughters of the Nile.

Recognition

The United Grand Lodge of England (UGLE), and others concordant in that *regular* tradition, do not formally recognize any Masonic body that accepts women. The UGLE has stated since 1998 that two English women's jurisdictions are regular in practice (The Order of Women Freemasons and The Honourable Fraternity of Ancient Freemasons), except for their inclusion of women, and has indicated that, while not formally recognized, these bodies may be regarded as part of Freemasonry, when describing Freemasonry in general. In North America, neither "mainstream" Freemasonry nor Prince Hall Freemasonry accept women, but rather have associated separate bodies, which are "Masonic" in character, but not Masonic in their content.

Honourable Fraternity of Ancient Freemasons

The history of the Honourable Fraternity of Ancient Freemasons in particular cannot be described without reference to the history of the Women's movement in Masonry in general. We cannot do better than to quote from a pamphlet published in 1988 by Enid Scott, a former Assistant Grand Master of our Order, entitled "Women in Freemasonry".

"It was in 1902 that the first lodge of Co-Masons was formed in London and that importation from France soon snowballed. But within a few years some of its members became uneasy regarding the course being taken by the governing body in Paris. They felt that their ancient forms were in jeopardy and a departure from their traditional style was taking place; history was being repeated, for it was a similar state that had arisen in regular Freemasonry in the mid-18th century. Various members resigned from the Order and formed themselves into a Society from which was to emerge the Honourable Fraternity of Antient Masonry, but still as an association for men and women. On 5 June 1908 a Grand Lodge was formed with a Reverend Brother as Grand Master. He was the first and only male Grand Master and held that office for four years before retiring through ill health. His successor commenced the continuing line of female Grand Masters. Approximately ten years later it was decided to restrict admission to women only but to allow existing male members to remain. Within a very short period the title was changed to the Order of Women Freemasons but the form of address as 'Brother' remained, the term 'Sister' having been discontinued soon after the formation in 1908 as it was deemed unfitting for members of a universal Brotherhood of Freemasons. It is also of some interest to note that history was repeated again, in that the Royal Arch became the subject of a division in their ranks, rather on the lines of the Antients and Moderns years before the Union in 1813. A group of its members wished to include the Royal Arch in the system but failed to obtain authority from their Grand Lodge, which caused them to secede and form the first Lodge of yet another Order - The Honourable Fraternity of Ancient Freemasons, two Grand Lodges running in parallel was almost a carbon copy performance, but in this case the time for a Union, similar to that which took place in 1813, is yet to come."

The Honourable Fraternity of Ancient Freemasons was founded in 1913 and the first Grand Master was Mrs Elizabeth Boswell-Reid who held that Office from 1913 to 1933; she was succeeded by her daughter Mrs Seton Challen.

Justification for exclusion

Mainstream Masonic Grand Lodges justify the exclusion of women from Freemasonry for several reasons. The structure and traditions of modern day Freemasonry is based from the operative medieval stonemasons of Europe. These operative masonic guilds did not allow women to join, because of the culture of the time. Many Grand Lodges purpose that altering this structure would completely change freemasonry. Furthermore, mainstream Grand Lodges adhere to the masonic landmarks laid out in the early 18th century, which are deemed unchangeable. One of these landmarks specifies that a woman is not to be made a mason.^[1] Finally, mainstream masons swear "not to be present at the making of a woman a Mason" in their obligations.^[2] Many masons believe that regardless of their opinions of women in masonry, they can not break their obligation.

Female Masons in Regular Masonic Bodies

There have been a few reported cases of a woman joining a regular masonic lodge. These cases are exceptions and are debated by masonic historians.

Elizabeth Aldworth

One account of a woman being admitted to Freemasonry in the 18th century, is the case of Elizabeth Aldworth (born St Leger), who is reported to have surreptitiously viewed the proceedings of a Lodge meeting held at Doneraile House — the private house of her father, first Viscount Doneraile — a resident of Doneraile, County Cork, Ireland. Upon discovering the breach of their secrecy, the Lodge resolved to admit and obligate her, and thereafter she proudly appeared in public in Masonic clothing.^[3] In the early part of the 18th century, it was quite customary for Lodges to be held in private houses. This Lodge was duly warranted as Lodge number 150 on the register of the Grand Lodge of Ireland.

Women as Operative Masons

It is not generally known, but researchers have shown that records do exist which confirm that women were in fact operative masons, and even presided over Lodges of Operative Masons.

The Regius Manuscript, dating from about 1390 is the oldest manuscript yet discovered relating to Masonry. Two extracts are of particular interest:

Yn that onest craft to be parfytte; And so uchon schulle techyn othur, And love togeder as systur and brothur
In that honest craft to be perfect; And so each one shall teach the other, And love together as sister and brother.
Articulus decimus. The then the artycul ys for to knowe, Amonge the craft, to hie and lowe, There schal no
mayster supplante other, But be togeder as systur and brother, Yn that curyus craft, alle and som, That longuth
to a maystur mason.

Tenth article. The tenth article is for to know, Among the craft, to high and low, There shall no master
supplant another, But be together as sister and brother, In this curious craft, all and some, that belongeth to a
master mason.

However we do have to point out that not everyone agrees with these interpretations of the Regius Manuscript. The following examples were recorded by Enid Scott in her pamphlet, "Women and Freemasonry"

It is on record that a woman mason was responsible for the carving of the porch on the tower of Strasbourg Cathedral. It was begun in 1277 by the Architect, Erwin of Steinbach, and his daughter Sabina, who was a skilful mason, executed this part of the work herself

In the records of Corpus Christi Guild at York, it is noted in 1408 that an apprentice had to swear to obey "the Master, or Dame, or any other Freemason."

Women members were recorded in the Masons' Company in the 17th century as being non-operative. Of course at this time 'non-operative' meant not being engaged in the physical work, but acting in the capacity of accepting orders for assignments, and not what we would now refer to as 'speculative masonry'. Such women were called 'Dames' to distinguish them from Master Masons. Margaret Wild, a mason's widow, was such a one and was made a member of the Masons' Company in 1663

A minute dated 16th April 1683, from the Lodge of Edinburgh refers to agreement that a widow may, with the assistance of a competent freeman, receive the benefit of any orders which may be offered her by customers of her late husband, such freeman being prohibited from taking any share of the profits from such assignments.

One day later on 17th April, the records of St Mary's Chapel Lodge give an instance of the legality of a female occupying the position of 'Dame' or 'Mistress in a masonic sense. But it was only to a very limited extent that widows of master masons could benefit by the privilege.

From the manuscripts which make up the Old Charges, the York MS no 4(Grand Lodge of York) dated 1693 refers to the "Apprentice charge" and instructs that, "One of the elders taking the Booke and hee or shee that is to be made mason, shall lay their hands thereon, and the charge shall be given". Of course this has been disputed by some masonic historians who claim that the "shee" is a mistranslation of "they", but others including the Rev. A. F. A. Woodford, accept it as evidence of the admission of females into masonic fellowship, especially as many of the other guilds at this time were comprised of women as well as men.

The Masons' Court Book records the names of two widows in 1696.

In 1713-14 we find the unusual instance of Mary Bannister, the daughter of a Barking barber, being appointed to a mason for a term of seven years, the fee of five shillings having been paid to the Company.

Several instances of male apprentices being assigned to work under female masters during the period 1713-1715 appear in the records of the "Worshipful Company of Masons" in MS 5984 of the Guildhall Library in London.

It should be remembered that all these instances occurred before the formation of the first Grand Lodge in London in 1717. In 1723 the Rev. James Anderson was given the task of issuing a set of Constitutions, which were revised in 1738, when he introduced the idea that women were prohibited from becoming masons

Co-Freemasonry

The systematic admission of women into International Co-Freemasonry began in France in 1882 with the initiation of Maria Deraismes into the Loge Libre Penseurs (Freethinkers Lodge), under the Grande Loge Symbolique de France. In 1893, along with activist Georges Martin, Maria Deraismes oversaw the initiation of sixteen women into the first Lodge in the world to have both men and women as members, from inception, creating the jurisdiction Le Droit Humain (LDH). Again, these are regarded by "Regular" Freemasonry as irregular bodies.

Le Droit Humain and a number of other "irregular" masonic organisations have a presence in North America which are open to women either in an androgynous or wholly feminine manner. These orders work similar rituals to regular Freemasonry and their work contains similar moral and philosophical content to regular freemasonry.

In the Netherlands, there is a completely separate, although Masonically allied, sorority for women, the Order of Weavers (OOW), which uses symbols from weaving rather than stonemasonry.

The rite of adoption for female lodges originated in France. The Grand Orient of France and other Masonic bodies in the Continental European tradition fully recognize Co-Freemasonry and women's Freemasonry.

See also

- General list of masonic Grand Lodges

External links

- *The Compass and Square: For Women Only (1916)* ^[4] by Harriet L. Montgomery Henderson (of the Women's Order of Esoteric Masonry)

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Elizabeth Aldworth

Mrs. **Elizabeth Aldworth** (1695-1773), known as "the Lady Freemason", was born the **Hon. Elizabeth St. Leger**, daughter of Viscount Doneraile of Doneraile Court, County Cork, Ireland. She was married in 1713 to Richard Aldworth, Esq.

From a narrative published by the family in 1811 it appears that, upon secretly observing the first two degrees of a lodge at labour in her father's home, she was discovered and, after discussion, initiated in the Entered Apprentice and Fellow Craft Degree. The initiation was in 1712 to Lodge No44 at Doneraile Court. A champion of Freemasonry, Mrs. Aldworth died in 1773.

While generally looked upon as an "irregular" Freemason by the Masonic community Mrs. Aldworth has long been observed and even championed in some cases by some lodges, especially those practising a Co-Masonic policy toward their members.

Mrs. Aldworth's regalia is on display at the Masonic Hall, 27 Tuckey Street, Cork City, Ireland where a large portion of the Masonic artefacts in the Dining Room are set aside in her honour. In use in the Lodge room to date is the chair with overhead canopy Mrs. Aldworth is reputed to have used in Masonic Tenure.

Further reading

- *The Hon. Miss St. Leger and Freemasonry*. Ars Quatuor Coronatorum vol viii (1895) pp. 16-23, 53-6. vol. xviii (1905) pp. 46

External links

- The Hon. Miss St. Leger and Freemasonry By Bro. Edward Conder. ^[1]



Elizabeth Aldworth.



1775 Burial in Saint Finbarre's Cathedral

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- [1] <http://freemasonry.bcy.ca/aqc/aldworth.html>

Co-Freemasonry

Co-Freemasonry is a form of Freemasonry which admits both men and women. It began in France in the mid-nineteenth century with the forming of *Le Droit Humain*, and is now an international movement represented by several Co-Masonic administrations throughout the world. Most Masonic Lodges do not admit women, and do not officially recognise Co-Freemasonry, holding it to be *irregular* or *clandestine*.

International Order of Mixed Freemasonry — *Le Droit Humain*

The International Order of Mixed Freemasonry *Le Droit Humain* was founded in France in the late nineteenth century, during a period of strong feminist and women's suffrage campaigning. It was the first Co-Masonic Order, and also the first truly international Masonic Order. Today it has members from over 60 countries worldwide.

French Masonry had long attempted to include women, the Grand Orient de France having allowed Rites of Adoption as early as 1774,^[1] ^[2] by which Lodges could "adopt" sisters, wives and daughters of Freemasons, imparting to them the mysteries of several degrees.^[3]

In 1879, following differences among members of the Supreme Council of France, twelve lodges withdrew from the *Grand Orient de France* and founded the *Grande Loge Symbolique de France*. One of these Lodges, *Les Libres Penseurs* (The Free Thinkers) in Pecq, reserved in its charter the right to initiate women as Freemasons, proclaiming the essential equality of man and woman.

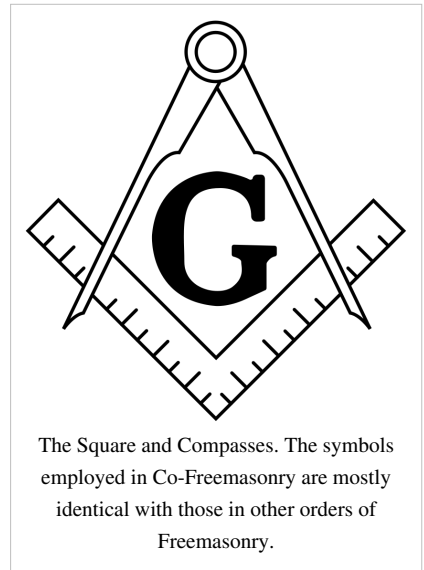


Maria Deraismes, co-founder of Co-Freemasonry, *Le Droit Humain*.

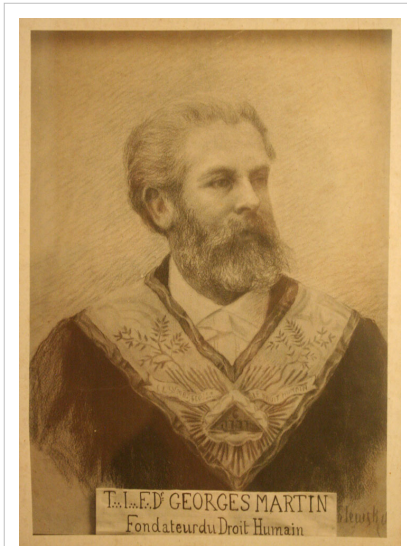
On January 14, 1882, Maria Deraismes, a well-known humanitarian, feminist author, lecturer and politician, was initiated into *Les Libres Penseurs*. The Right Worshipful Master, Bro. Houbron, 18°, justified this act as having the highest interests of humanity at heart, and as being a perfectly logical application of the principle of 'A Free Mason in a Free Lodge'. The Lodge was soon suspended for this "impropriety".

In 1890 the Lodge *La Jerusalem Écossaise*, also of the *Grande Loge Symbolique de France*, petitioned other Lodges for the establishment of a new order of Freemasonry that would accept both men and women. This time *La Jerusalem* Lodge did not propose to initiate women itself, but to create a new order working in parallel. The main proponent of this was Dr. Georges Martin, a French senator, advocate of equal rights for women, and also a member of *Les Libres Penseurs*.

On March 14, 1893, Deraismes, Martin and several other male Freemasons founded *La Respectable Loge, Le Droit Humain, Maçonnerie Mixte* (Worshipful Lodge, Human Rights, Co-Masonry) in Paris. They initiated, passed and raised sixteen prominent French women.



The Square and Compasses. The symbols employed in Co-Freemasonry are mostly identical with those in other orders of Freemasonry.



Georges Martin, co-founder of Co-Freemasonry, *Le Droit Humain*.

Shortly after, on April 4 of the same year, the first Grand Lodge of Co-Freemasonry was established, the *Grande Loge Symbolique Écossaise Mixte de France* (Grand Lodge of Mixed Scottish Rite Freemasonry of France), which would later become known as the International Order of Co-Freemasonry "Le Droit Humain". This was a radical departure from most other forms of Freemasonry, for not only did the new order not require belief in a Supreme Being (the *Grand Orient de France* had discarded this requirement in 1877) — it opened its doors to all of humanity who were "... just, upright and free, of mature age, sound judgment and strict morals."

The Eastern Federation

Several prominent members of the Theosophical Society joined Co-Freemasonry, including Annie Besant, George Arundale, Charles W. Leadbeater, C. Jinarajadasa and Henry Steele Olcott. Henceforth, wherever they took Theosophy, they also introduced Co-Freemasonry.

The *Order of Universal Co-Freemasonry in Great Britain and the British Dependencies* was founded by Annie Besant and officers of the Supreme Council of the French *Maçonnerie Mixte* (known today as *The International Order of Co-Freemasonry, Le Droit Humain*) on September 26, 1902, with the consecration of *Lodge Human Duty* No. 6 in London. Besant remained head of the Order until her death in 1933. The English working, influenced by the Theosophy of its leading members, restored certain Masonic practices not required in the French working, notably that its members hold a belief in God or a Supreme Being. The permission received from France to reinstate this in the English workings is known as the 'Annie Besant Concord', and in 1904 a new English ritual was printed, which firmly established this requirement as central to the work. The revised ritual was called the 'Dharma Ritual', also known as the 'Besant-Leadbeater' and more recently as the 'Lauderdale' working. The Dharma Ritual also attempted to restore prominence to esoteric and mystical aspects that its Theosophically-minded authors felt were the heart of Freemasonry, so that it became foremostly a spiritual organisation; Co-Freemasonry of this Order was therefore sometimes called "Occult Freemasonry".



Annie Besant wearing 33° Masonic regalia.

The Honorable Order of American Co-Masonry

In 1903 the first Co-Masonic Lodge in the USA was instituted under *Le Droit Humain* by the French professor Muzzarelli in New York. He founded the first *Alpha Lodge* in Charleroi, Pennsylvania and more than 50 others within four years before leaving the United States of America in 1908. In 1909 delegates of twenty of these Lodges founded the *American Federation of Human Rights* in St. Louis. By 1924, nearly 100 Lodges had been started under the guidance of Louis Goaziou, the Most Puissant Grand Commander, Representative of the Supreme Council in Paris.

Defection of Lodges from *Le Droit Humain*

Between the mid-1990s and early 2000s a large number of lodges defected from *Le Droit Humain*, which they charged with infringing upon their constitutional rights. On 2 January 2001 *Le Droit Humain* formally expelled four senior members of the British Federation over these disagreements. Following these expulsions, about 70 members resigned.

The defecting lodges reformed as the American Federation of Human Rights, the Honorable Order of American Co-Masonry, the Eastern Order of International Co-Freemasonry, and a number of smaller orders.

Other lodges, including those in Australia and South Africa and some US lodges, opted to remain affiliated with the Supreme Council of the International Order of Mixed Freemasonry *Le Droit Humain*, and continue to exist as the British, Australian, and American Federations of the order, governed by the Representative of the Supreme Council in France, known as the Most Puissant Grand Commander, who holds the 33rd and highest degree of the Order.

The American Federation of Human Rights / American Co-Masonry

In December 1993, when demands from the Supreme Council in Paris conflicted with the International Constitution and the National Constitution of the American Federation of *Le Droit Humain*, which mandated independence in internal affairs and adherence to United States law, a large part of the membership decided to withdraw from *Le Droit Humain*.

On April 11, 1994, the Supreme Council of American Co-Masonry, *The American Federation of Human Rights*, was reformed by members of the Grand Inspector General of the Thirty-third Degree. Also known as *American Co-Masonry*, this now-independent obedience, which has its headquarters in Larkspur, Colorado, has since become the largest Co-Masonic organization in the United States.

The Eastern Order of International Co-Freemasonry

In 2001, following growing concerns over erosions to the Annie Besant Concord by the administration in Paris, many member lodges of the Eastern Federation resigned from *Le Droit Humain*, severing all ties, and reconstituted new governing bodies. Lodges in India, New Zealand, parts of the US, Brazil, Argentina, Costa Rica, Puerto Rico and Spain reformed as the Eastern Order of International Co-Freemasonry; lodges in the UK reformed as the Grand Lodge of Freemasonry for Men and Women.^{[4] [5]}

The Grand Lodge of Ancient, Accepted and Esoteric Freemasons

The Grand Lodge of Ancient, Accepted and Esoteric Freemasons is a virtual Grand Lodge for men and women operating over the internet.

The Ancient, Accepted & Esoteric Freemasons was initially chartered by the Grand Orient de France on May 14 1928. On November 17 1976 Grandmaster Juliet Ashley established the Sovereign and Independent Grand Lodge of Ancient, Accepted and Esoteric Freemasons as an independent Masonic organization. This order's name was changed to "International Sovereign and Independent Grand Lodge of Ancient, Accepted and Esoteric Freemasons" at its annual meeting in Washington, D.C. on June 22 1977. At that meeting the Grand Lodge also established Acacia Lodge #1 A.: A.: & E.: F.: as the first Lodge of Master Masons under the new jurisdiction. From 1992 the Grand Lodge ceased to operate within a physical temple, and from 2003 they began rewriting the rituals for self-initiation and lodge initiation using one or more initiating officers. They have offered internet initiations for Entered Apprentices since 2004.^[6]

The order confers Entered Apprentice, Fellowcraft and Master Mason degrees, as well as York Rite and Scottish Rite degrees and several other advanced rites. Degrees are practiced in their regular and ancient form, and are accompanied by esoteric teachings.

The Co-Freemasonic Order of The Blazing Star

The Co-Freemasonic Order of the Blazing Star is an independent order of freemasonry based in the South West of England that admits men and women equally. It sees its main emphasis as cultivating the spiritual and esoteric aspects of freemasonry, and offers a true initiatory system of training and development of the 33 degrees of 'The Ancient and Accepted Scottish Rite' for the benefit of humanity and the world. It currently operates an ancient Irish working in the craft degrees.

In November 1997 a group of senior masons formed an independent Supreme Council to revitalise and regenerate masonic ritual and practice with an explicit emphasis on the symbolic, esoteric and spiritual teachings, initiatory training, and the 'inner' workings forming the basis of the ritual work. To distinguish the new order from other masonic bodies, the name 'Order of the Blazing Star' was taken. The Blazing Star is a universal symbol, and is found in most masonic rituals. The principals, rituals and traditions are still based on those of the Grand Scottish Constitutions of 1786, revised and agreed by the national Supreme Councils of the Ancient and Accepted Scottish Rite at Lausanne in 1876. In May 2007 the Supreme Council decided the name of the order should more closely reflect its heritage and work and thus 'The Co-Freemasonic Order of the Blazing Star' was established.

Recognition of Co-Freemasonry by other Freemasons

Co-Freemasonry is not formally recognised by any of the major Masonic Grand Lodges inasmuch as intervisitation or other Masonic interaction is not permitted.

A Landmark of Freemasonry agreed by all masculine Grand Lodges is that the initiation of women is forbidden and members take a binding obligation not to countenance the initiation of women. Certain Grand Lodges of Co-Freemasonry also follow the lead of the Grand Orient de France in removing references to the Supreme Being from their rituals and initiating atheists; this is a further point of separation from typical Masonic Lodges which hold belief in a Supreme Being to be a Landmark requirement.

Notwithstanding the prohibition of interaction in a ritual context, the United Grand Lodge of England (UGLE), the oldest of the Grand Lodges, whilst not recognising Co-Freemasonry, states that it does hold informal discussions from time to time with Women's and Co-Masonic Grand Lodges on issues of mutual concern, and that

Brethren are therefore free to explain to non-Masons, if asked, that Freemasonry is not confined to men (even though this Grand Lodge does not itself admit women).^[7]

The Grand Orient de France also does not initiate women, but does recognize Masonic bodies that do. Thus, it allows visitation by women from those bodies.^[8]

See also

- Grand Orient de France
- Felicitarries
- Women and Freemasonry

External links

Co-Masonic Organisations

- The International Order of Co-Freemasonry *Le Droit Humain* ^[9]
- The International Order of Co-Freemasonry *Le Droit Humain* — British Federation ^[10]
- The International Order of Co-Freemasonry *Le Droit Humain* - American Federation ^[11]
- International Order 'Le Droit Humain' Australian Federation ^[12]
- The International Order of Co-Freemasonry *Le Droit Humain* - South African Federation ^[13]
- The Eastern Order of International Co-Freemasonry ^[14]
- International Masonic Order "Delphi" ^[15]
- The Honorable Order of American Co-Masonry / American Federation of Human Rights ^[16]
- Grand Lodge of Freemasonry for Men and Women ^[17]
- The Grand Lodge of Ancient, Accepted and Esoteric Freemasons ^[18]
- Lithos Confederation of Lodges (Belgium) ^[19]
- The Co-Freemasonic Order of The Blazing Star ^[20]
- Gemischte Großloge der Schweiz (GGLS) (Switzerland) ^[21]
- Mixed Freemasonry in Israel ^[22]
- Grande Loja Tradicional de Portugal ^[23]
- Grande Oriente Maçónico de Portugal (Masonic Great Orient Portugal) ^[24]

Women's-only Masonic Organisations

- Women's Lodges in the USA chartered by the Women's Grand Lodge of Belgium ^[25]
- Grand Loge Féminine de France ^[26]
- The Honourable Fraternity of Ancient Freemasons ^[27]

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 - [10] <http://www.droit-humain.org/uk/index.html>
 - [11] <http://www.comasonic.org>
 - [12] <http://www.australianco-masonry.netfirms.com/>
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Masonic Bodies

Masonic bodies

The fraternity of Freemasonry, also known as "Free and Accepted Masons," is organized by private groups of members variously known in English as lodges, chapters, councils, commanderies, consistories, etc., which can be collectively referred to as "**Masonic bodies**".

The basic Masonic body is the Masonic Lodge, which alone can make a Mason, and confers the first three degrees in Masonry, being that of Entered Apprentice, Fellowcraft, and Master Mason.^[1]

Whilst there is no degree in Freemasonry higher than that of Master Mason,^{[2] [3]} there are a number of related organisations which have as a prerequisite to joining that one be a Master Mason, such as the Scottish Rite and the York Rite.^[4]

Additionally, there are also organizations affiliated with Freemasonry that admit both Master Masons and non-Masons who have some relation to a Master Mason, such as the Order of the Eastern Star, International Order of Job's Daughters (Job's Daughters International) and the Order of the Amaranth. Still other affiliated organizations like the Order of DeMolay and the International Order of the Rainbow for Girls admit non-Masons and have no requirement that an applicant be related to a Master Mason.

A number of terms, such as "appendant," "affiliated," "concordant," or "in amity" are used, sometimes interchangeably, to describe these bodies.

History

Until the first two decades of the 18th century, Freemasonry in the British Isles seems to have consisted of only one degree, although there have survived some references to symbolic elements that now appear in both the second and third degrees. Following the introduction of the second and third degrees in the 1720s, the premier Grand Lodge of England, formed in 1717, frowned on anything beyond the first three degrees, *viz.* the Entered Apprentice, Fellowcraft and Master Mason.

However, the Antient Grand Lodge of England, formed in 1751, claiming to be of an older tradition, with strong ties to the Freemasonry of Ireland and Scotland, allowed a wider range of more elaborate rituals to be worked. The Ancients believed, rightly or wrongly, that their possession of the Royal Arch Degree gave them the older, more complete tradition, and they derisively called the Masons of the premier Grand Lodge "the Moderns." When the two Grand Lodges merged in 1813, Article Two of the Articles of Union agreed that "pure ancient Masonry consists of three degrees, and no more," although by semantic wordplay that agreement included the "Supreme Order of the Holy Royal Arch" and allowed some "chivalric degrees"^[5]

The period from 1740 to 1813 saw a host of Masonic rites, orders and degrees emerge. These new rituals enlarged the scope of Masonry and encompassed many elaborations, some of which included elements which had previously been practiced within the craft. Many rites proved to be transient and died out (some being no more than a written record without evidence of having been practiced), but some proved more resilient and survived.

Recognition

Different Masonic jurisdictions vary in their relationships with appendant bodies, if any. Some offer formal recognition, while others consider them wholly outside of Freemasonry. This leads to some such bodies not being universally considered as *appendant bodies*, but rather separate organizations that happen to require Masonic affiliation for membership.

Membership

Each Masonic body sets its own Membership requirements, which vary greatly. Many of these, especially those that actually confer additional Masonic degrees and orders, limit membership to Master Masons only. Others require the candidate to either be a Master Mason or have a familial relationship to one. Some require the candidate to be a Trinitarian Christian, which is more religiously specific than Craft Masonry, which accepts candidates of any faith as long as they declare a belief in a Supreme Being. Others require prior membership of other groups, or having held specific office in a group.

Membership is sometimes open, and sometimes invitational. In the United States, the York and Scottish Rites make petitions available to all Master Masons but reserve the right to reject petitioners, while other groups like Priors of Knights of the York Cross of Honor require that a petitioner have presided over the four York Rite bodies (Lodge, chapter, council and commandery), and others like the Knight Masons require that one be asked to join by a current member.

Rites, Orders and Degrees

England

In England after the degrees of craft freemasonry there are a large number of separately administered degrees and orders open only to craft freemasons, of which the following are some of the most popular:

- **The Holy Royal Arch.** Under the English Constitution, the Royal Arch degree is conferred only by Royal Arch Chapters (which are each formed by a Craft Lodge) under the governance of the Supreme Grand Chapter, which has many officers in common with the United Grand Lodge of England (UGLE). The Holy Royal Arch is the only degree formally recognised by the UGLE as part of "pure, antient Freemasonry" along with the three degrees of Craft Freemasonry, and membership is widespread. Other orders and degrees are however referred to and acknowledged by the Grand Master, and all their members are necessarily masons subject to UGLE.

Two principal groups of degrees each administered from their own offices are:

- **The Order of Mark Master Masons.** Under the English Constitution this degree is only conferred in independent Mark Masters' Lodges; some of which are also warranted to hold **Royal Ark Mariners** Lodges.
- **The Ancient and Accepted Rite** (colloquially called "The Rose Croix"). In England, this Rite has no reference to Scotland. Although it is derived from the Supreme Council, Southern Jurisdiction of the U.S.A., the Mother Supreme Council of the World, and the names of its degrees are the same, it has different requirements for membership and the progression through its degrees is much more restricted.

Amongst many others are

- **The United Religious, Military and Masonic Orders of the Temple and St John of Jerusalem, Palestine, Rhodes and Malta**, colloquially known as the *Knights Templar* or *the KT*; the degree of **Knight of Malta** is associated with the KT.
- **The Masonic and Military Order of the Red Cross of Constantine and the Orders of the Holy Sepulchre and of St John the Evangelist**, colloquially known as the *Red Cross of Constantine*. (This is an entirely different order from the Illustrious Order of the Red Cross in the U.S. Knight Templar system)

- **Order of the Secret Monitor**
- **Royal and Select Masters** colloquially known as "the cryptic degrees"
- **The Allied Masonic Degrees**
- **Holy Royal Arch Knight Templar Priests**

United States

In the United States there are two main Masonic appendant bodies:

- The Ancient and Accepted Scottish Rite of Freemasonry, which is further subdivided into four bodies.
- The York Rite (sometimes called "The American Rite"), which, aside from the craft lodge, comprises four separate and distinct bodies: the Royal Arch Chapter (Capitular Masonry), the Council of Royal & Select Masters (Cryptic Masonry), the Commandery of the Knights Templar, and the York Rite College. The York Rite also includes Pories of Knights of the York Cross of Honor.

Ireland

In Ireland, after the Craft degrees conferred under the authority of the Grand Lodge of Ireland there are a number of degrees and orders that are administered separately and are open to Master Masons either by petition or by invitation.

- The **Royal Arch** in Ireland is unique, and regarded widely as being the oldest Royal Arch working in the world. Members of Royal Arch in England, Scotland or America would notice a great many differences in the theme of the degree from what they are used to. Royal Arch Chapters in Ireland also work the Mark Master Mason degree, which a Mason must obtain before being made as a Royal Arch Companion. Irish Royal Arch chapters operate under the Supreme Grand Royal Arch Chapter of Ireland and both the Mark Master Masons and Royal Arch degrees are recognised by Grand Lodge as being part of "pure, ancient Freemasonry."
- The **Knight Mason** degrees make up the last part of "Universal" Irish Freemasonry. They are open to any member of the Craft and Royal Arch. They are frequently known in other constitutions as the Red Cross Degrees, namely, Knight of the Sword (formally Red Cross of Babylon or Red Cross of Daniel), Knight of the East (formally Jordan Pass), and Knight of the East and West (formally Royal Order). These degrees had previously been administered by Knights Templar Preceptories and some Royal Arch Chapters. In 1923 the Grand Council of Knight Masons was established to support and preserve the Degrees and the Councils that confer them. Irish Knight Masonry is now a worldwide masonic body and is continuing to grow. The Red Cross Degrees practiced under the Grand Council of Knight Masons are conferred in the correct chronological order and are given in far greater detail than any similar body anywhere else in the world. In other jurisdictions, it is invitational.

Invitational Degrees

- The **Military Order of the Temple** often known as the masonic Knights Templar, confers Templar and Malta degrees. Membership of the Order of the Temple is strictly invitational.
- The **Ancient and Accepted Rite of Ireland** has strict requirements for membership. It is by invitation only and membership of Knight Templar is required. The degree structure is extremely close to the more famous Scottish Rite in America however, like the Ancient and Accepted Rite in England, progression through each individual degree is strictly by invitation only.

Northern Europe

In northern Europe Freemasonry exists mostly in the form of the Swedish Rite.

France

The French Rite is strong in France, Luxembourg, Greece, Brazil, and formerly Louisiana.[6][7]

Other Orders and Degrees

The following affiliated and/or appendant bodies confer Masonic degrees. Those who petition or are invited to membership must be at least Master Masons, although each body may have additional qualifications for membership:

- **Allied Masonic Degrees.** In the U.S., councils of the A.M.D. exemplify twelve Masonic degrees. In Canada, councils exemplify nine degrees in addition to the installation ceremony. In England, councils confer only five degrees.
- **Royal Ark Mariners.** In the U.S., it is part of the Allied Masonic Degrees. In England, separate lodges of Royal Ark Mariners are administered by the Mark Lodges under the Mark Grand Lodge. See Mark Master Lodge. In Canada, the degree is associated with the Cryptic Rite.
- **The Order of the Secret Monitor.** [8]. In the U.S., the degree is exemplified as a part of the Allied Masonic Degrees. In England, separate conclaves of the Order include three degrees.
- **The Red Branch of Eri and The Order of Eri.** In the U.S. and Canada, it is part of the Allied Masonic Degrees. In England, the Order of Eri consists of three degrees.
- **Ye Antient Order of Noble Corks.** A part of the Allied Masonic Degrees. In England, and in some other countries, it is conferred separately.
- **The Knight Masons.** Councils of Knight Masons confer what are sometimes known as the three Green Degrees: Knight of the Sword, Knight of the East, Knight of the East and West. In the U.S., the Grand Council of Knight Masons of the U.S.A. charters councils in amity with the Grand Council of Knight Masons which is based in Dublin, Ireland and is the Grand Council for all Irish Knight Masonry across the rest of the globe.^[9]
- **Royal Order of Scotland.** The Grand Lodge of the Royal Order at Edinburgh, Scotland, controls approx. 85 Provincial Grand Lodges around the world, and confers two degrees.
- **Chevaliers Bienfaisants de la Cite Sainte.** (CBCS, or Knights Beneficent of the Holy City) (The Reformed Scottish Rite) Great Priories of the Order are exclusive, invitational bodies which confer four degrees.
- **The Rite of Baldwyn** at Bristol. Practiced only in the city of Bristol, UK, the camp confers five degrees.
- **The Holy Royal Arch Knights Templar Priests.** A rite of 33 degrees, of which only the last degree is conferred in full form in "tabernacles."
- **Societas Rosicruciana.** [10]. Colleges confer nine degrees, or "grades."
- **Order of St. Thomas of Acon.** [11]. A commemorative chivalric order. Organized in "chapels."
- **The Order of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.** [12]. Colloquially known as "The Operatives" and formed of seven degrees or "grades."
- **The Hermetic Order of Gnosis.** Known as H.O.GN, Organised in "Temples", confers two degrees, and is ruled by a council of seven. this Order is by invitation only.
- **The August Order of Light.** [13]. Temples of the Order confer three degrees. In England only.
- **The Masonic Order of Athelstan.** [14]. The Order is invitational, organised in "courts."

Some Other Affiliated Bodies

The following affiliated and/or appendant bodies admit Masons only, but confer no Masonic degrees or orders:

- Ancient Arabic Order of the Nobles of the Mystic Shrine, (A.A.O.N.M.S.). Shriners, as they are known colloquially, meet in Shrine "temples," and are well-known for their maroon fezzes, lavish parades, and sponsorship of children's hospitals.
- Royal Order of Jesters (R.O.J.) [15] Colloquially known as "Jesters," local "courts" are limited to thirteen initiates yearly. Initiation, by invitation and unanimous ballot, is limited to members in good standing of the Shrine; see above.
- Mystic Order of Veiled Prophets of the Enchanted Realm. Colloquially known as "The Grotto;" members wear black fezzes.
- **National Sojourners.** An American patriotic organization for Master Masons who served as officers, warrant officers, or senior non-commissioned Officers in the U.S. Armed Forces.
- **Heroes of '76.** An American patriotic side order of the National Sojourners; see above.
- Tall Cedars of Lebanon.
- **Order of the Sword of Bunker Hill.** An American patriotic side order, limited to the U.S. east coast.
- Order of Quetzalcoatl. Colloquially known as "The Q", a group mostly in the West and Southwest of the US.

The following affiliated organizations admit both Masons and non-Masons:

- Order of the Eastern Star. Membership is limited to Master Masons and their close female relatives. The Chapter is run by the women; the Master Mason is just there to help open the Chapter. The female relatives are wife, sister, daughter, niece, and various grands, step relatives and in-laws.[16]. Masons who are members of lodges under the United Grand Lodge of England are prohibited from joining this quasi-Masonic organization.
- Order of the Amaranth. An American androgynous order for Master Masons and their female relatives.
- **Social Order of the Beauceant** (S.O.O.B.). An American androgynous order for Knights Templar, their wives and widows.
- **White Shrine of Jerusalem.** An American androgynous order for Master Masons and their female relatives.
- **Daughters of the Nile.** Membership is limited to wives of Nobles of the Mystic Shrine.
- Scottish Amaranthine Order is a Scottish androgynous order for Master Masons and their female relatives.

Youth Organizations

A number of Masonic-affiliated youth organizations exist, mainly in North America, which are collectively referred to as Masonic Youth Organizations.

- DeMolay International is the most common. Young men from 12 to 21 are eligible.
- Order of Boy Builders, formerly folded into DeMolay, now apparently revived in Kentucky.
- A.J.E.F., Asociacion de Jovenes Esperanza de la Fraternidad, for boys aged 14 to 21, active in México, the United States, and Latin America.
- Knights of Pythagoras, for boys aged 8 to 18; sponsored by the Prince Hall Masons.[17][18]
- International Order of the Rainbow for Girls. Young ladies from 11 to 20 are eligible. Rainbow, though not active in all of the United States, is active in Australia, Bolivia, Brazil, Canada, Germany, Italy, Japan, and the Philippines.
- Job's Daughters ([19]) Young ladies from 10 to 20, who are daughters of Master Masons or daughters of a majority Job's Daughter, are eligible. The "Jobies" have Bethels in Australia, Brazil, Canada, the Philippines, as well as in many states of United States.
- Order of the Constellation of the Junior Stars, for girls, a junior affiliate of the Order of the Eastern Star.
- Gleaners are the Youth Department of the Order of the Eastern Star Prince Hall Affiliated. The local units are Branches; the members range in age from 8 to 18.[20]

- Girls of the Golden Court, for girls 12 to 18, sponsored by the Order of the Golden Chain, and apparently centered in New Jersey.
- Organization of Triangles, confined to New York State, for girls and young women aged 10 to 21.[21]

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- [13] <http://www.the-order-of-light.org.uk>
- [14] <http://www.athelstan.org.uk>
- [15] <http://iroj.org>
- [16] <http://www.easternstar.org>
- [17] <http://www.okpdc.org/?q=node/12>
- [18] <http://home.att.net/~district30/kop.html>
- [19] <http://www.iojd.org>
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Ancient Arabic Order of the Nobles of the Mystic Shrine

The **Ancient Arabic Order of the Nobles of the Mystic Shrine**, commonly known as **Shriners** and abbreviated **A.A.O.N.M.S.**, established in 1870 is an appendant body to Freemasonry, based in the United States. The organization is best-known for the Shriners Hospitals for Children they administer and the red fezzes that members wear. The organization is headquartered in Tampa, Florida.^[1]



History



Walter Millard Fleming

In 1870, there were several thousand Masons in Manhattan, many of whom lunched at the Knickerbocker Cottage at a special table on the second floor. There, the idea of a new fraternity for Masons stressing fun and fellowship was discussed. Dr. Walter M. Fleming, M.D., and William J. Florence took the idea seriously enough to act upon it.

Florence, a world-renowned actor, while on tour in Marseilles, was invited to a party given by an Arabian diplomat. The entertainment was something in the nature of an elaborately staged musical comedy. At its conclusion, the guests became members of a secret society. Florence took copious notes and drawings at his initial viewing and on two other occasions, once in Algiers and once in Cairo. When he returned to New York in 1870, he showed his material to Fleming.^[2]



William Florence

Fleming took the ideas supplied by Florence and converted them into what would become the "Ancient Arabic Order of the Nobles of the Mystic Shrine (A.A.O.N.M.S.)". Fleming created the ritual, emblem and costumes. Florence and Fleming were initiated August 13, 1870, and initiated 11 other men on June 16, 1871.^[3]

The group adopted a Middle Eastern theme and soon established Temples meeting in Mosques (though the term Temple has now generally been replaced by Shrine Auditorium or Shrine Center). The first Temple established was Mecca Temple (now known as Mecca Shriners), established at the New York City Masonic Hall on September 26, 1872. Fleming was the first Potentate.^[4]

In 1875, there were only 43 Shriners in the organization. In an effort to spur membership, at the June 6, 1876 meeting of Mecca Temple, the Imperial Grand Council of the Ancient Order of the Nobles of the Mystic Shrine for North America was created. Fleming was elected the first Imperial Potentate. After some other reworking, by 1878 there were 425 members in 13 temples in eight states, and by 1888, there were 7,210 members in 48 temples in the United States and Canada. By the Imperial Session held in Washington, D.C. in 1900, there were 55,000 members and 82 Temples.^[5]

Shriners often participate in local parades, sometimes as rather elaborate units: miniature vehicles in themes (all sports cars; all miniature 18-wheeler trucks; all fire engines, and so on), an "Oriental Band" dressed in cartoonish versions of Middle Eastern dress; pipe bands, drummers, motorcycle units, Drum and Bugle Corps, and even traditional brass bands.

Membership

Despite its theme, the Shrine is in no way connected to Islam. It is a men's fraternity rather than a religion or religious group. Its only religious requirement is indirect: all Shriners must be Masons, and petitioners to Freemasonry must profess a belief in a Supreme Being. To further minimize confusion with religion, the use of the word "Temple" to describe Shriners' buildings has been replaced by "Shrine Center," although individual local chapters are still called "Temples."

Until 2000, before being eligible for membership in the Shrine, a person had to complete either the Scottish Rite or York Rite degrees of Masonry,^[6] but now any Master Mason can join.^[7]

Architecture

Some of the earliest Shrine Centers often chose a Moorish Revival style for their Temples. Architecturally notable Shriners Temples include the New York City Center, now used as a concert hall, The Landmark Theater (formerly The Mosque) in Richmond, Virginia, the Tripoli Shrine Temple in Milwaukee, Wisconsin, and the Fox Theatre (Atlanta, Georgia) which was jointly built between the Atlanta Shriners and William Fox.

Shriners Hospitals for Children

The Shrine's charitable arm is the Shriners Hospitals for Children, a network of twenty-two hospitals in the United States, Mexico and Canada. It was originally formed to treat young victims of polio, but as that disease was controlled, they broadened their scope. They now deal with all pediatric cases, most especially with orthopedic injuries, disease and burns. There is never any charge for treatment at a Shriners Hospital. There is no requirement for religion, race, or relationship to a Freemason. Patients must be under the age of eighteen and treatable.

In 2008, Shriners Hospitals had a total budget of \$826 million and in 2007 they approved 39,454 new patient applications, attended to the needs of 125,125 patients.^[8]



Statue at Shriners Hospital in Portland,
Oregon

Other events



A Shiner in an iconic miniature car participating in a Memorial Day parade

The Shriners are committed to community service and have been instrumental in countless public projects throughout their domain. They also host the annual East-West Shrine Game which is a college football all-star game.

Once a year, the fraternity meets for the Imperial Council Session in a major North American city. It is not uncommon for these conventions to have 20,000 participants or more, which generates significant revenue for the local economy.

Many Shrine Centers also hold a yearly Shrine Circus as a fundraiser.

See also

- Royal Order of Jesters

External links

- Shriners of North America - Official Homepage ^[9]
- Shriners Hospitals for Children - Official Homepage ^[10]
- The Shrine Circus ^[11]
- Justin Timberlake Shriners Hospital for Children Open ^[12]
- Shriners Australia ^[13] (english)
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York Rite

The **York Rite** or American Rite is one of several Rites of the worldwide fraternity known as Freemasonry. A Rite is a series of progressive degrees that are conferred by various Masonic organizations or bodies, each of which operates under the control of its own central authority. The York Rite specifically is a collection of separate Masonic Bodies and associated Degrees that would otherwise operate independently. The three primary bodies in the York Rite are the Chapter of Royal Arch Masons, Council of Royal & Select Masters or Council of Cryptic Masons, and the Knights Templar, each of which are governed independently but are all considered to be a part of the York Rite. There are also other organizations that are considered to be directly associated with the York Rite, or require York Rite membership to join such as the York Rite Sovereign College but in general the York Rite is considered to be made up of the aforementioned three. The Rite's name is derived from the city of York, where, according to a Masonic legend, the first meetings of Masons in England took place, although only the lectures of the York Rite Sovereign College make reference to that legend.

The York Rite is one of the appendant bodies of Freemasonry that a Master Mason may join to further his knowledge of Freemasonry. But the York Rite is not found as a single system world wide, and outside of the York Rite there are often significant differences in ritual, as well as organization. However in most cases provided that the Grand Body in question regards the parent "Craft" jurisdiction as regular, each distinct Order has recognised fraternal inter-relations with the respective Grand Body within the York system.

York Rite Bodies

Since the York Rite is actually a grouping of separate organizations joined in order, each body operates with relative autonomy. And though they are referred to as one rite it is common for individuals to be member of some bodies and not others. For example in many jurisdictions Cryptic Masonry can be skipped allowing the person to be a member of just the Royal Arch and Knights Templar. It is also common for non-Christians to join only the Royal Arch and Council of Royal & Select Masters as the Knights Templar require members to be of the Christian faith. But no matter what the Royal Arch is always required and membership in that body must be kept in order to maintain membership in the other two bodies.

Details on the individual bodies are as follows:

Royal Arch Masonry

Royal Arch Masonry is the first order a Master Mason joins in the York Rite. The **Chapter** works the following degrees:

- The *Mark Master Mason* degree is in some respects an extension of the Fellow Crafts' second degree. In some jurisdictions the degree is conferred in a Fellow Craft Lodge, that is, the second degree of the Blue Lodge.
 - The *Past Master (Virtual)* degree is conferred because of the traditional requirement that only Past Masters of a Blue Lodge may be admitted to Holy Royal Arch. Because there are so many applicants for this degree, Virtual Past Master is required to qualify them for it. Much of the work is the same given to install the Worshipful Master of a Blue Lodge. There is no such requirement or procedure outside the USA.
 - In the *Most Excellent Master* degree the building of King Solomon's Temple, which figures so prominently in Blue Lodge, has been completed. In England the degree is conferred by Cryptic Councils, along with three other degrees below.
 - The *Royal Arch Mason* (or *Holy Royal Arch*) degree is said by many to be the most beautiful degree in all of Freemasonry. Following a convocation of the Supreme Grand Chapter in England on November 10, 2004, there are currently significant ritual differences between what is worked in England and that worked in the USA. Fraternal inter-relations remain as before. Freemasons who reach this degree may continue to Cryptic Masonry or
-

go straight to Knights Templar (where permitted—requirements vary in different jurisdictions).

Cryptic Masonry

Membership in the *Council of Royal & Select Masters* or the *Council of Cryptic Masons* is not required for membership in the Knights Templar in some jurisdictions, so it can be skipped. It is called Cryptic Masonry or the Cryptic Rite because a crypt or underground room figures prominently in the degrees.

- *Royal Master*
- *Select Master*
- *Super Excellent Master*

In some councils, a *Most Excellent Master* degree is offered between Select Master and Super Excellent Master.

Knights Templar

The Knights Templar is the final order joined in the York Rite. Unlike other Masonic bodies which only require a belief in a Supreme Being regardless of religion, membership in the Knights Templar is open only to Christian Masons who have completed their Royal Arch and in some jurisdictions their Cryptic Degrees.^[1] This body is modeled off of the historical Knights Templar in hopes to carry on the spirit of their organization. Throughout history it has been claimed that Freemasonry itself was founded by the Knights Templar or that the Knights Templar took refuge in Freemasonry after their persecution. The Grand Encampment of the United States acknowledges the existence of these theories but states that there is no proof to justify such claims.^[2]

A local Knights Templar division is called a Commandery and operates under a state level Grand Commandery as well as The Grand Encampment of the United States. This is unique among Masonic bodies as most report to the state level alone. The Knights Templar confer three orders, and one passing order as opposed to the standard degree system found elsewhere in Freemasonry:

- *The Illustrious Order of the Red Cross*
 - *The Passing Order of St. Paul, (or the Mediterranean Pass)*
- *The Order of the Knights of Malta* (or simply *Order of Malta*)
- *The Order of the Temple*

Equivalent Independent Bodies

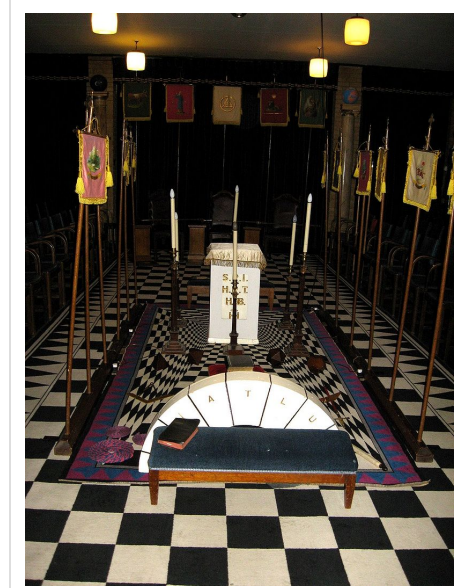
Mark Man and Mark Master

- England, Europe and Australasia - The Mark degree is conferred in a separately warranted Lodge of Mark Master Masons. The candidate for Advancement is required to be a Master Mason. A further degree is conferred by a Mark Lodge which is not present in the York Rite, that of Royal Ark Mariner. In the USA, this degree forms part of the Allied Masonic Degrees. In Canada, the Royal Ark Mariner degree is conferred by a Council of Royal and Select Masters.
- Scotland - The Mark degree is conferred in a Craft lodge and is seen as the completion of the Fellow Craft Degree, but the candidate for Advancement is required to be a Master Mason. The Mark may alternatively, and exceptionally, be conferred in a Holy Royal Arch Chapter as a prerequisite for Exaltation to the HRA. If a Candidate has already received his Mark Degree in his Craft Lodge, then his initiation into the Chapter is preceded by a short ceremony of Affiliation to the Mark Lodge associated ("moored") to that Chapter.

Holy Royal Arch

The Holy Royal Arch is affiliated to many different constitutions worldwide, many of which place different emphasis on the order.

- England, Europe and Australasia - A Holy Royal Arch Chapter is required to be sponsored by a Craft Lodge and bears the same number (and in *almost* all cases the same name); however, the HRA is a separate Order from Craft Freemasonry. Supreme Grand Royal Arch Chapter is governed from the headquarters of the United Grand Lodge of England, but the administration remains distinct - though many officers of the Grand Lodge hold the equivalent office in the Grand Chapter. In these countries the Order of the Royal Arch consists of a single 'Royal Arch' degree, although there are three related ceremonies, one for the installation into each of the three Principals' chairs. As a compromise, at the union of two rival Grand Lodges in 1813 (one of which considered the Royal Arch a 'Fourth Degree', whilst the other almost totally ignored it) English Freemasonry recognised the Royal Arch as part of "pure, ancient masonry", but stated that it was not an additional degree, but merely the "completion of the third degree". However, this was merely a compromise position, and one which was in opposition to normal masonic practice, and consequently on 10 November 2004 (after much deliberation by a special working party) the Grand Chapter (at its regular meeting in London) overturned this compromise position, and declared the Royal Arch to be a separate degree in its own right, albeit the natural progression from the third degree. Words in the ritual which propounded the earlier compromise position were removed, by mandatory regulation.
- Scotland - The degree is conferred in a Royal Arch Chapter which is within a wholly different administrative structure (the Supreme Grand Royal Arch Chapter of Scotland). Due to a difference in ritual, Royal Arch Masons exalted in England may not attend Scottish Royal Arch Chapters without completing the Scottish exaltation ceremony. Before receiving the Holy Royal Arch Degree the Candidate must first have the Mark Degree and the Excellent Masters Degree. However, those Exalted in Scotland may attend Chapter in England, or indeed any Chapter, provided it be in Amity.



A Holy Royal Arch Chapter

Council of Royal & Select Masters

The Cryptic Council confers the four degrees identified above. Candidates are required to be members of a Royal Arch Chapter and a Mark Master Mason.

Knights Templar

Officially known as *The United Religious, Military and Masonic Orders of the Temple and of St John of Jerusalem, Palestine, Rhodes and Malta*, this order is colloquially known as the Knights Templar. Bodies of the order are known as Preceptories which operate under a Grand or Great Priory. In Great Britain and other countries these Preceptories confer three degrees:

- *Knight Templar*
- *The Passing Order of St. Paul, (or the Mediterranean Pass)*
- *Order of Malta*

Membership is by invitation and candidates are required to be Master Masons, holders of the degree of the Holy Royal Arch and to sign a declaration that they profess the Doctrine of the Holy and Undivided Trinity.

See also

- Masonic bodies

External links

- yorkrite.org^[3]
- Grand Encampment of Knights Templar of the United States of America^[4]
- The Web of Hiram at Bradford University^[35]

References

- [1] <http://www.knightstemplar.org/faq1.html#member> [Knights Templar FAQ - How to Become a Knight Templar]
- [2] <http://www.knightstemplar.org/faq1.html#origin> [Knights Templar FAQ], accessed January 10, 2007.
- [3] <http://www.yorkrite.org/>
- [4] <http://www.knightstemplar.org/>

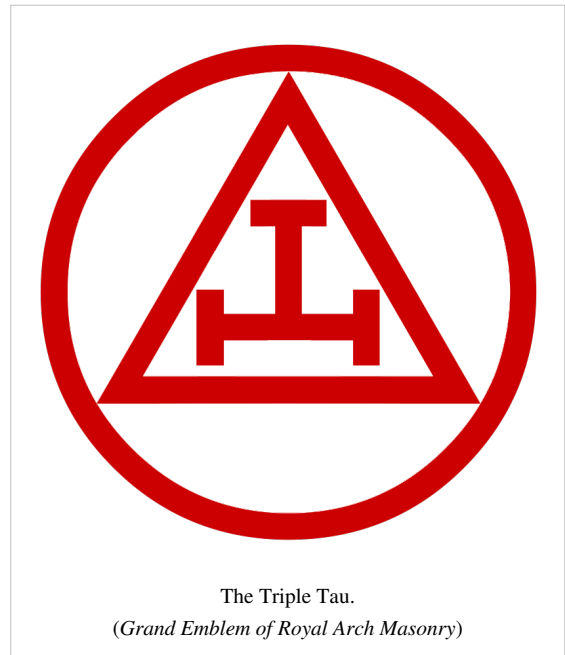
Royal Arch Masonry

Royal Arch Masonry is the term used to denote the first part of the York Rite system of Masonic degrees. Royal Arch Masons meet as a *Chapter*, and the Chapter confers four degrees: Mark Master Mason, Past Master, Most Excellent Master, and Royal Arch Mason.

Organization

Chapter level

A Chapter is in many ways the same as a Lodge; it has officers and a ritual degree system, which in this case consists of four degrees: Mark Master Mason, Past Master (in some jurisdictions the degree is named *Virtual* Past Master, to distinguish those who have taken this degree in a Royal Arch Chapter from those who were installed as a Worshipful Master in a lodge), Most Excellent Master, and Royal Arch Mason. However, unlike Lodges, the titles of the Officers change depending on the degree being conferred:



The Triple Tau.
(*Grand Emblem of Royal Arch Masonry*)

Mark Master Mason	(Virtual) Past Master	Most Excellent Master	Royal Arch Mason
Master	Master	Master	High Priest
Senior Warden	Senior Warden	Senior Warden	King
Junior Warden	Junior Warden	<i>none</i>	Scribe
Senior Deacon	Senior Deacon	Senior Deacon	Principal Sojourner
Junior Deacon	Junior Deacon	Junior Deacon	Royal Arch Captain
Master Overseer	<i>none</i>	<i>none</i>	Master of the Third Veil
Senior Overseer	<i>none</i>	<i>none</i>	Master of the Second Veil
Junior Overseer	<i>none</i>	<i>none</i>	Master of the First Veil
Marshal	Marshal	Marshal	Captain of the Host
Tyler	Tyler	Tyler	Sentinel
Secretary	Secretary	Secretary	Secretary
Treasurer	Treasurer	Treasurer	Treasurer

Regional level

Every US State has its own Grand Chapter, which performs the same administrative functions for its subordinate Chapters as a Grand Lodge does for its subordinate Lodges. In other countries there are either national or state Grand Chapters. The Chapter also has its own equivalents of Grand Lodge Officers, modified from the titles of the officers of a Royal Arch Chapter:

- Grand High Priest
- Deputy Grand High Priest
- Grand King
- Grand Scribe
- Grand Treasurer
- Grand Secretary
- Grand Chaplain
- Grand Captain of the Host
- Grand Principal Sojourner
- Grand Royal Arch Captain
- Grand Master of the Third Veil
- Grand Master of the Second Veil
- Grand Master of the First Veil
- Grand Sentinel

In jurisdictions that have them, there are also District Deputy Grand High Priests appointed by the Grand High Priest to oversee the districts of the jurisdiction as the representative of the Grand High Priest. Grand Representatives are appointed to keep in contact with their counterparts in other jurisdictions.

Grand Chapters also contribute to specific charities which differ from state to state.

General Grand Chapter

Many of the Grand Chapters around the world (notable exceptions include: Massachusetts, Ohio, Pennsylvania, Texas, Virginia, and West Virginia)^[1] are members of an umbrella group called the General Grand Chapter, founded October 24, 1797.^[2] It publishes a quarterly magazine called *Royal Arch Mason* and supports the ABLEKids Foundation.^[3]

The History of General Grand Chapter

In 1797, a group of Masons met in Hartford to try to establish some sort of governing body for degrees that were largely conferred in the New England states, which became the Grand Chapter of the Northern States, and later was broken down into the state-by-state Grand Chapter system.^[4] This body later became the General Grand Chapter, Royal Arch Masons International.^[2]

Development of the Royal Arch Degrees

The actual founding of Royal Arch Masonry is unknown. Until 1797, Lodges performed the Chapter degrees, as well as some others that are now more familiarly part of the Knights Templar degrees, such as Order of the Red Cross and the Knights Templar degree.^[5]

Fredericksburg Lodge in Virginia lists a conferral of the Royal Arch degree on December 22, 1753.^[6] There are Chapters noted as giving certain degrees as far back as 1769 in Massachusetts (St. Andrew's Royal Arch Chapter, Boston, MA, then known as Royall Arch Lodge), where the first Knights Templar degree was also conferred.^[7] Through a report compiled by the Committee on History and Research appointed by the Grand Chapter of Massachusetts in 1953 and 1954, it was found that St. Andrew's Royal Arch Chapter was the oldest constituted Chapter in the Western Hemisphere, having been officially constituted April 9, 1769, though the records implied that the Chapter had been working prior to that date, and perhaps as early as 1762. The report also states that it is unknown whether the Fredericksburg lodge in Virginia conferred only the Royal Arch degree or the entire series of degrees.^[8]

The April 30, 1793 minutes of St. Andrew's Royal Arch Chapter state that the so-called Excellent degree may have become the Past Master Degree, and that a similar degree by that name was conferred in 1790 by King Cyrus Chapter in Newburyport, MA. There was also a "Super Excellent" degree that simply disappeared from the St. Andrew's minutes after December 21, 1797, and it was postulated that it may have become the *Most Excellent Master* degree, first noted in the same minutes on February 21, 1798.^[9]

The Past Master Degree was already in existence by 1797, and appears in a few monitors of the era: it is one of the four degrees in the Webb Monitor (1797) and appears in Jeremy Cross' monitor in 1826.^[10]

The Most Excellent Master Degree is considered American in origin^[11], although it has been postulated by Denslow and Turnbull that it was merely a rearrangement of preexisting material.^[12] They state that the first mention of it by name is when it was conferred on William S. Davis on August 28, 1769 in St. Andrew's Royal Arch Lodge, and that the degrees came from lodges originating from the Irish Constitution.^[13] Similarities between this degree and material in the 19° in the *Early Grand Rite* of Scotland are also enumerated upon, and they conclude that the degree is from that Rite.^[14]

As for the Royal Arch Degree, Turnbull and Denslow contend that "It is the most widely known and talked about degree in the Masonic system" because it had been part of the third degree until the formation of the United Grand Lodge of England.^[15] However, its age can only be guessed at, and the first working of it was at the aforementioned Fredericksburg, Virginia.^[16] Denslow and Turnbull also quote earlier Masonic historian Robert Freke Gould's assertion from documentation that the Royal Arch existed in Youghal (in County Cork, Ireland), some time prior to 1743. Dr. Fifield D'Assigny also wrote of it in Ireland in 1744.^[17]

References

- [1] Ambassadors (<http://www.yorkrite.com/chapter/ambassadors.html>). General Grand Chapter Royal Arch Masons International. Accessed 15 August 2008.
- [2] General Grand Chapter, Royal Arch Masons International (<http://www.yorkrite.com/chapter/>) Accessed 15 August 2008.
- [3] GGCHAPTER'S RARA (<http://www.yorkrite.com/chapter/ggrara.html>). Accessed 15 August 2008.
- [4] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. p. 244.
- [5] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. pp. 3-4.
- [6] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. pp. 194-5.
- [7] Karg, Barb, and John C. Young. *101 Things You Didn't Know About The Freemasons: Rites, Rituals, and the Ripper-All You Need to Know About This Secret Society!*. Adams Media, 2007. ISBN 978-1598693195 p. 91.
- [8] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. pp. 195-99.
- [9] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. pp. 199-200.
- [10] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. pp. 93-94.
- [11] "Most Excellent Master Degree" (<http://www.monroeram.org/Chapter1MEM.htm>). Monroe Chapter No. 1, R.A.M. Accessed September 2, 2008.
- [12] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. p. 115. "There has existed, in the Americas, a belief that the degree was fabricated by Webb, Hanmer, and other early American ritualists...but the substance of the degree can be located in other degrees which were being conferred at about the same time it was introduced into this country."
- [13] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. p. 116.
- [14] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. p. 116-19.
- [15] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. p. 124.
- [16] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. p. 125.
- [17] Denslow, Ray and Everett C. Turnbull. *History of Royal Arch Masonry Part One*. Kessinger. ISBN 1417950048. p. 127-129.

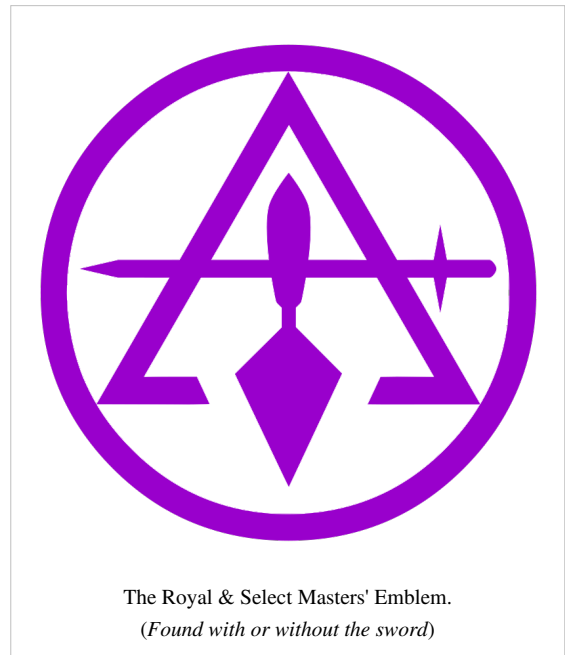
Cryptic Masonry

Cryptic Masonry is the term used to denote the second part of the York Rite system of Masonic degrees, and the last found within the Rite that deals specifically with the Hiramic Legend. The body itself is known as either the Council of Royal & Select Masters or Council of Cryptic Masons depending on the jurisdiction. Members of his body meet as a *Council*, and the Council confers three degrees: Royal Master, Select Master, and Super Excellent Master.

Organization

Council level

A Council is in many ways the same as a Lodge; it has officers and a ritual degree system, which in this case consists of three degrees: Royal Master, Select Master, and Super Excellent Master. The various positions in the lodge are modeled directly after Craft Masonry and though the names are often different the duties are effectively the same.



The Royal & Select Masters' Emblem.
(Found with or without the sword)

Craft Masonry	Cryptic Masonry
Worshipful Master	Thrice Illustrious Master
Senior Warden	Deputy Master
Junior Warden	Principal Conductor of the Work
Treasurer	Treasurer
Secretary	Recorder
Chaplain	Chaplain
Senior Deacon	Captain of the Guard
Junior Deacon	Conductor of the Council
Senior Steward	Senior Steward
Junior Steward	Junior Steward
Associate Steward(s)	Associate Steward(s)
Marshal	Marshal
Tyler	Sentinel

Regional level

Every US State has its own Grand Council, which performs the same administrative functions for its subordinate Council as a Grand Lodge does for its subordinate Lodges. In other countries there are either national or state Grand Councils. The Council also has its own equivalents of Grand Lodge Officers, modified from the titles of the officers of a Council:

- Most Illustrious Grand Master
- Right Illustrious Deputy Grand Master
- Right Illustrious Grand Principal Conductor of the Work
- Right Illustrious Grand Treasurer
- Right Illustrious Grand Recorder
- Right Illustrious Grand Chaplain
- Right Illustrious Grand Captain of the Guard
- Right Illustrious Conductor of the Grand Council
- Right Illustrious Grand Marshal
- Right Illustrious Grand Sentinel

In jurisdictions that have them, there are also District Deputy Most Illustrious Grand Masters appointed by the Most Illustrious Grand Master to oversee the districts of the jurisdiction as the representative of the Most Illustrious Grand Master. Grand Representatives are appointed to keep in contact with their counterparts in other jurisdictions.

Grand Councils also contribute to specific charities which differ from state to state.

General Grand Council

Many of the Grand Councils around the world are members of an umbrella group called General Grand Council of Cryptic Masons International, founded August 25, 1880.^[1] It publishes a quarterly magazine called *The Cryptic Freemason* and supports the Cryptic Masons Medical Research Foundation, Inc.^[2]

History and Development of the Cryptic Degrees

The degrees of Royal and Select Master were not originally combined into one system, each having been conferred by separate parties and initially controlled by separate Councils. As near as may be determined from conflicting claims, the Select degree is the oldest of the Rite. It was customary to confer the Royal degree on Master Masons prior to the Royal Arch, and the Select degree after exaltation to the sublime degree. This accounts for the fact that control of the Cryptic degrees vacillated back and forth in many jurisdictions, even after the formation of Grand Councils. To this date, the Royal and Select degrees are controlled by Grand Chapter in Virginia and West Virginia, and conferred by subordinate Chapters in those jurisdictions.

The Royal degree appears to have been developed primarily in New York under direction of Thomas Lownds, whereas the Select was vigorously promulgated by Philip Eckel in Baltimore. It is claimed by Eckel that a Grand Council of Select Masters was formed in Baltimore in 1792, while it is definitely known that a Grand Council of Royal Masters (Columbian No. 1) was organized in 1810 in New York. It remained for Jeremy Cross to combine the two degrees under one system, which occurred about 1818, and this pattern was adopted in most jurisdictions as the degrees became dispersed beyond the eastern seaboard.

The degree of Super Excellent Master is not allied to the other two degrees of the Cryptic Rite, so far as its teachings and traditions are concerned. The records of St. Andrews Chapter in Boston indicate that a degree of this name was conferred during the latter part of the eighteenth century. The earliest positive reference to the Super Excellent in connection to the Cryptic Rite is December 22, 1817, when a "Lodge" of Super Excellent Masters was organized by Columbian Council of Royal Masters in New York. The incidents, teachings, and ritualistic format of the Super Excellent degree bear no resemblance in any former degrees so named, which appears to justify the claim that it is American in origin. This degree has been, and to some extent still is, a rather controversial subject. It is conferred as one of the regular Cryptic Rite degrees in some jurisdictions, whereas the others confer it as an honorary degree only; in some instances, separate Grand Councils of Super Excellent Masters have been formed.

References

- yorkrite.org^[3]
- General Grand Council of Cryptic Masons International^[3]

[1] General Grand Council of Cryptic Masons International (<http://www.ggccmi.org/>) Accessed 03 May 2010.

[2] Cryptic Masons Medical Research Site (<http://www.cmmrf.org/>). Accessed 03 May 2010.

[3] <http://www.ggccmi.org/>

Knights Templar



This article is part of or related to the **Knights Templar** series

Knights Templar

- History of the Knights Templar
- Knights Templar legends
- Knights Templar Seal
- Grand Masters of the Knights Templar
- Knights Templar in England
- Knights Templar in Scotland
- List of Knights Templar
- List of places associated with the Knights Templar

Modern associations

- Knights Templar (Freemasonry)
- Sovereign Military Order of the Temple of Jerusalem

This page is about a Masonic organization. For the medieval Knights Templar, see Knights Templar.

The full title of this order is **The United Religious, Military and Masonic Orders of the Temple and of St John of Jerusalem, Palestine, Rhodes and Malta**.

Knights Templar is an international philanthropic chivalric order affiliated with Freemasonry. In some countries it forms part of the York Rite, while in others it is a separate order on its own. The original medieval Order of Knights Templar was established after the First Crusade, and existed from approximately 1118 to 1312. There is no known historical evidence to link the medieval Knights Templar and Masonic Templarism, nor do the Masonic Knights Templar organizations claim any such direct link to the original medieval Templar organization,^[1] though its affiliation with Masonry is based on texts that indicate persecuted Templars found refuge within the safety of Freemasonry.^[2] The official motto of the Knights Templar is *In Hoc Signo Vinces*, the rendition in Latin of the Greek phrase "ἐν τούτῳ νικά", *en toutōi nika*, meaning "in this [sign] you will conquer".



A crowned Passion Cross laid upon the Maltese Cross with crossed swords behind it, and the motto "In Hoc Signo Vinces" written on it is often used in to represent the Knights Templar in the York Rite.

(The various symbols used allude to the three orders of the body, though the Crowned Passion Cross is often used alone as well.)

Knights Templar as a part of the York Rite

The Knights Templar is the final order joined in the York Rite, and the only not to deal with Hiram Legend. Also unlike other Masonic bodies which only require a belief in a Supreme Being regardless of religion, membership in the Knights Templar is open only to Christian Masons who have completed their Royal Arch and in some jurisdictions their Cryptic degrees.^[3]

This body is modeled off of the historical Knights Templar in hopes to carry on the spirit of their organization. Throughout history it has been claimed that Freemasonry itself was founded by the Knights Templar or that the Knights Templar took refuge in Freemasonry after their persecution. The Grand Encampment of the United States acknowledges the existence of these theories but states that there is no proof to justify such claims.^[4]

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- *The Illustrious Order of the Red Cross*
 - *The Passing Order of St. Paul, (or the Mediterranean Pass)*
- *The Order of the Knights of Malta* (or simply *Order of Malta*)
- *The Order of the Temple*

Knights Templar as an Independent Body

When operating outside of the York Rite membership is by invitation and candidates are required to be Master Masons, holders of the degree of the Holy Royal Arch and to sign a declaration that they profess the Doctrine of the Holy and Undivided Trinity. In some Australian States, the requirement of being a Royal Arch Mason no longer applies.

Bodies of the order are known as Preceptories which operate under a Grand or Great Priory. In Great Britain and other countries these Preceptories confer three degrees:

- *Knight Templar*
- *The Passing Order of St. Paul, (or the Mediterranean Pass)*
- *Order of Malta*



Knight Templar Magazine, published monthly by The Grand Encampment of Knights Templar of the United States of America

Templar traditions

Despite Freemasonry's general disclaimer that no one Masonic organization claims a direct heritage to the medieval Knights Templar, certain degrees and orders are obviously patterned after the medieval Order. These are best described as "commemorative orders" or degrees. Nevertheless, in spite of the fraternity's official disclaimers, some Masons, non-Masons and even anti-Masons insist that certain Masonic rites or degrees originally had direct Templar influence.

- American Masonic youth organizations such as the Order of DeMolay for young men are named after the last Grand Master Templar Jacques de Molay who was executed in the final suppression of the Templar order in the early 1300s.
- The Knight of Rose-Croix Degree in the "Ancient Accepted Scottish Rite", and honorary Orders like the Royal Order of Scotland are interpreted as evidence of a historical Templar-Masonic connection, though there is no factual basis for this belief.
- Rosslyn Chapel near Edinburgh has been suggested to be strong link between the Knights Templar and Freemasons due to reliefs combining Templar and Freemason symbolism. Rosslyn Chapel was indeed founded by William De St Clair.^[5]
- Legends in certain degrees pertain to the involvement of Knights Under the command of Sir John De Bermingham, First and Last Earl of Louth^[6] aiding the excommunicated 14th Century Scottish King Robert the Bruce at the Battle of Bannockburn; however this is based on 18th century romance and is not supported by any evidence. This story is the basis for the degrees in the Royal Order of Scotland an invitational Masonic honorary organization.
- Templar connections have also been suggested through the Earls of Rosslyn (St. Clair, or Sinclair) a family with well documented connections with Scottish Freemasonry, one being a Grand Master of the Grand Lodge of Scotland.
- Many other old and new organizations are called "Knights Templar". However, organizations like the Order of the Solar Temple, Militi Templi Scotia, or the Sovereign Military Order of the Temple of Jerusalem are in no way related to Masonic Knights Templar, and share no relationship in either history, hierarchy, nor ritual.

See also

- Freemasonry
 - List of Freemasons
 - Masonic Lodge
 - York Rite
 - Scottish Rite
 - Royal Order of Scotland
 - National Treasure (film) (2004)
 - Freemasonry in Malta
-

References

- *The History Channel, Decoding the Past: The Templar Code*, 2005, video documentary
- *The History Channel, Mysteries of the Freemasons*, 2006 video documentary
- Sean Martin, *The Knights Templar: History & Myths*, 2005. ISBN 1-56025-645-1
- http://news.bbc.co.uk/2/hi/uk_news/magazine/7050713.stm

External links

Masonic Knights Templar organizations

- Grand Encampment of Knights Templar of the United States of America ^[7]
- Sovereign Great Priory of the Knights Templar of Canada ^[8]
- Knights Templar Eye Foundation ^[9]
- Order of the Temple - Great Priory of Scotland ^[10]
- The Web of Hiram ^[11] Section on The Royal Exalted Religious and Military Order of Masonic Knights Templar of England and Wales at Bradford University

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- [1] Knights Templar FAQ/INFO (<http://www.knightstemplar.org/faq1.html>) Accessed 14 August 2007
- [2] <http://www.knightstemplar.org/faq1.html#origin> [Knights Templar FAQ - Origin]
- [3] <http://www.knightstemplar.org/faq1.html#member> [Knights Templar FAQ - How to Become a Knight Templar]
- [4] <http://www.knightstemplar.org/faq1.html#origin> [Knights Templar FAQ], accessed January 10, 2007.
- [5] National Geographic, *The Fake Bible Part 1: The Knights Templar. Video Documentary*
- [6] <http://www.loyno.edu/history/journal/1988-9/nolan.htm>
- [7] <http://www.knightstemplar.org>
- [8] <http://www.knightstemplar.ca>
- [9] <http://knightstemplar.org/ktef/>
- [10] <http://www.greatprioryofscotland.com>
- [11] http://www.brad.ac.uk/webofhiram/?section=masonic_knights_templar
-

Scottish Rite

The **Ancient and Accepted Scottish Rite of Freemasonry** (the Northern Masonic Jurisdiction in the United States often omits the *and*), commonly known as simply the **Scottish Rite**, is one of several Rites of the worldwide fraternity known as Freemasonry. A Rite is a series of progressive degrees that are conferred by various Masonic organizations or bodies, each of which operates under the control of its own central authority. In the Scottish Rite the central authority is called a Supreme Council.

The thirty-three degrees of the Scottish Rite are conferred by several controlling bodies. The first of these is the Craft Lodge which confers the Entered Apprentice, Fellowcraft, and Master Mason degrees. Craft lodges operate under the authority of Grand Lodges, not the Scottish Rite. Although most lodges throughout the English-speaking world do not confer the Scottish Rite versions of the first three degrees, there are a handful of lodges in New Orleans and in several other major cities that have traditionally conferred the Scottish Rite version of these degrees.^{[1] [2]}

The Scottish Rite is one of the appendant bodies of Freemasonry that a Master Mason may join for further exposure to the principles of Freemasonry. In England and some other countries, while the Scottish Rite is not accorded official recognition by the Grand Lodge, there is no prohibition against a Freemason electing to join it. In the United States, however, the Scottish Rite is officially recognized by Grand Lodges as an extension of the degrees of Freemasonry. The Scottish Rite builds upon the ethical teachings and philosophy offered in the craft lodge, or Blue Lodge, through dramatic presentation of the individual degrees.



The Double headed eagle.
(The symbol most commonly associated with the Scottish Rite)

History

There are records of lodges conferring the degree of "Scots Master" or "Scotch Master" as early as 1733. A lodge at Temple Bar in London is the earliest such lodge on record. Other lodges include a lodge at Bath in 1735, and the French lodge, St. George de l'Observance No. 49 at Covent Garden in 1736. The references to these few occasions indicate that these were special meetings held for the purpose of performing unusual ceremonies, probably by visiting Freemasons.^[3]

The seed of the myth of Stuart Jacobite influence on the higher degrees may have been a careless and unsubstantiated remark made by John Noorthouk in the 1784 Book of Constitutions of the Premier Grand Lodge of London. 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 (1649–60). 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 upon by John Robison (1739–1805), a professor of Natural Philosophy at the University of Edinburgh, in an anti-Masonic work published in 1797. The lack of scholarship exhibited by him in that work caused the Encyclopædia Britannica to denounce it.^[4]



Scottish Rite jewellery 18°

A German bookseller and Freemason, living in Paris, working under the assumed name of C. Lenning, embellished the story further in a manuscript titled "Encyclopedia of Freemasonry" probably written between 1822 and 1828 at Leipzig. This manuscript was later revised and published by another German Freemason named Friedrich Mossdorf (1757–1830).^[5] Lenning stated that King James II of England, after his flight to France in 1688, resided at the Jesuit College of Clermont, where his followers fabricated certain degrees for the purpose of carrying out their political ends.^[6]

By the mid-19th century, the story had gained currency. The well-known English Masonic writer, Dr. George Oliver (1782–1867), in his "Historical Landmarks", 1846, 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. The story was then repeated by the French writers Jean-Baptiste Ragon (1771–1862) and Emmanuel Rebold, in their Masonic histories. Rebold's claim that the high degrees were created and practiced in Lodge Canongate Kilwinning^[7] at Edinburgh are entirely false.^[8]

James II died in 1701 at the Palace of St. Germain en Laye, and was succeeded in his claims to the British throne by his son, James Francis Edward Stuart (1699–1766), the Chevalier St. George, better known as "the Old Pretender", but recognized as James III by the French King Louis XIV. 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.

The natural confusion between the names of the Jesuit College of Clermont, and the short-lived Masonic Chapter of Clermont, a Masonic body that controlled a few high degrees during its brief existence, only served to add fuel to the myth of Stuart Jacobite influence in Freemasonry's high degrees. However, the College and the Chapter had nothing to do with each other. The Jesuit College was located at Clermont, whereas the Masonic Chapter was not. Rather, it was named "Clermont" in honor of the French Grand Master, the Comte de Clermont (Louis de Bourbon, Comte de Clermont) (1709-1771), and not because of any connection with the Jesuit College of Clermont.^[9]

Estienne Morin and his Rite of 25 Degrees

A French trader, by the name of Estienne Morin, had been involved in high degree Masonry in Bordeaux since 1744 and, in 1747, founded an "Ecoissais" lodge (Scots Masters Lodge) in the city of Le Cap Français, on the north coast of the French colony of Saint-Domingue (now Haiti). Over the next decade, high degree Freemasonry continued to spread to the Western hemisphere as the high degree lodge at Bordeaux warranted or recognized seven Ecoissais lodges there. In Paris in the year 1761, a Patent was issued to Estienne Morin, dated 27 August, creating him "Grand Inspector for all parts of the New World." This Patent was signed by officials of the Grand Lodge at Paris and appears to have originally granted him power over the craft lodges only, and not over the high, or "Ecoissais", degree lodges. 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.^[10]



Charter of the Rite of Perfection 25°

Early writers long believed that a "Rite of Perfection" consisting of 25 degrees, the highest being the "Sublime Prince of the Royal Secret", and being the predecessor of the Scottish Rite, had been formed in Paris by a high degree council calling itself "The Council of Emperors of the East and West". The title "Rite of Perfection" first appeared in the Preface to the "Grand Constitutions of 1786", the authority for which is now known to be faulty.^[11] It is now generally accepted that this Rite of twenty-five degrees was compiled by Estienne Morin and is more properly called "The Rite of the Royal Secret", or "Morin's Rite"^[12]. However, it was known as "The Order of Prince of the Royal Secret" by the founders of the Scottish Rite, who mentioned it in their "Circular throughout the two Hemispheres"^[13] or "Manifesto," issued on December 4, 1802.^[14]

Morin returned to the West Indies in 1762 or 1763, to Saint-Domingue, where, armed with 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 1766 when he moved to Jamaica. At Kingston, Jamaica, in 1770, Morin created a "Grand Chapter" of his new Rite (the Grand Council of Jamaica). Morin died in 1771 and was buried in Kingston.^[15]

Henry Andrew Francken and his Manuscripts

The one man who was most important in assisting Morin in spreading the degrees in the New World was a naturalized French subject of Dutch origin named Henry Andrew Francken. Morin appointed him Deputy Grand Inspector General as one of his first acts after returning to the West Indies. Francken worked closely with Morin and, in 1771, produced a manuscript book giving the rituals for the 15th through the 25th degrees. Francken produced at least two more similar manuscripts, one in 1783 and another about 1786. The second and third of these manuscripts included all the degrees from the 4th through the 25th.^[16]

A Loge de Parfaits d' Écosse was formed on 12 April 1764 at New Orleans, becoming the first high degree lodge on the North American continent. Its life, however, was short, as the Treaty of Paris (1763) ceded New Orleans to Spain, and the Catholic Spanish crown had been historically hostile to Freemasonry. Documented Masonic activity ceased for a time and did not return to New Orleans until the 1790s.^[15]

Francken traveled to New York in 1767 where he granted a Patent, dated 26 December 1767, for the formation of a Lodge of Perfection at Albany, which was called "Ineffable Lodge of Perfection." This marked the first time the Degrees of Perfection (the 4th through the 14th) were conferred in one of the thirteen British colonies. This Patent, and the early minutes of the Lodge, are still extant and are in the archives of Supreme Council, Northern Jurisdiction.^[15] (The minutes of Ineffable Lodge of Perfection reveal that it ceased activity on December 5, 1774. It

was revived by Giles Fonda Yates about 1820 or 1821, and came under authority of the Supreme Council, Southern Jurisdiction until 1827, when it was transferred to the Supreme Council, Northern Jurisdiction.)

While in New York, Francken also communicated the degrees to Moses Michael Hays, a Jewish businessman, and appointed him a Deputy Inspector General. In 1781, Hays made eight Deputy Inspectors General, four of whom were later important in the establishment of Scottish Rite Freemasonry in South Carolina: Isaac Da Costa Sr., D.I.G. for South Carolina; Abraham Forst, D.I.G. for Virginia; Joseph M. Myers, D.I.G. for Maryland; and Barend M. Spitzer, D.I.G. for Georgia. Da Costa returned to Charleston, S.C., and established the "Sublime Grand Lodge of Perfection" in February 1783. After Da Costa's death in November 1783, Hays appointed Myers as Da Costa's successor. Joined by Forst and Spitzer, Myers created additional high degree bodies in Charleston and, by 1801, the Charleston bodies were the only extant bodies of the Rite in North America.^[17]

Birth of the Scottish Rite

Although most of the thirty-three degrees of the Scottish Rite existed in parts of previous degree systems,^[18] the Scottish Rite did not come into being until the formation of the Mother Supreme Council at Charleston, South Carolina, in May 1801.

Isaac De Costa, one of the deputies commissioned to establish Morin's Rite of the Royal Secret in other countries, formed constituent bodies of the Rite in South Carolina in 1783, which eventually became, in 1801, The Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction. All regular Scottish Rite bodies today derive their heritage from this body.

Subsequently, other Supreme Councils were formed in Saint-Domingue in 1802, in France in 1804, in Italy in 1805, and in Spain in 1811.^[19]

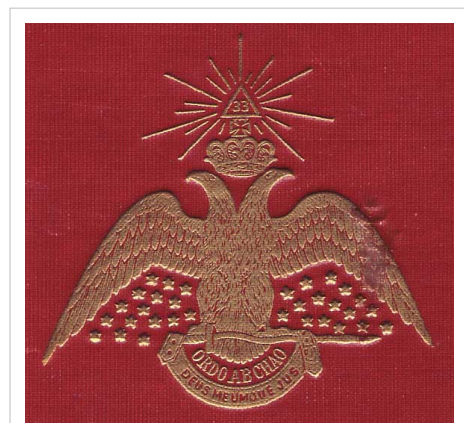
On May 1, 1813, an officer from the Supreme Council at Charleston initiated several New York Masons into the Thirty-third Degree and organized a Supreme Council for the "Northern Masonic District and Jurisdiction." On May 21, 1814 this Supreme Council reopened and proceeded to "nominate, elect, appoint, install and proclaim in due, legal and ample form" the elected officers "as forming the *second* Grand and Supreme Council...." Finally, the charter of this organization (written January 7, 1815) added, "We think the *Ratification* ought to be dated 21st day May 5815."^[20]

Officially, the Supreme Council, 33°, N.M.J. dates itself from May 15, 1867. This was the date of the "Union of 1867," when it merged with the competing Cerneau "Supreme Council" in New York. The current Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction of the United States, was thus formed.^[21]

Albert Pike

Born in Boston, Massachusetts on December 29, 1809, 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 mid-1800s to the international fraternity that it became. Pike received the 4th through the 32nd Degrees in March 1853 from Dr. Albert G. Mackey, in Charleston, S.C., and was appointed Deputy Inspector for Arkansas that same year.

At this point, the degrees were in a rudimentary form, and often only included a brief history and legend of each degree as well as other brief details which usually lacked a workable ritual for their conferral. In 1855, the Supreme Council appointed a committee to prepare and



The Double headed eagle on the cover of Morals and Dogma

compile rituals for the 4th through the 32nd Degrees. That committee was composed of Albert G. Mackey, John H. Honour, William S. Rockwell, Claude P. Samory, and Albert Pike. Of these five committee members, Pike did all the work of the committee.

In 1857 Pike completed his first revision of the 4°-32° ritual, and printed 100 copies. This revision, which Mackey dubbed the "Magnum Opus" was never adopted by the Supreme Council. According to Arturo de Hoyos, the Scottish Rite's Grand Historian, the Magnum Opus became the basis for future ritual revisions^[22].

In March 1858, Pike was elected a member of the Supreme Council for the Southern Jurisdiction of the United States, and in January 1859 he became its Grand Commander. The American Civil War interrupted his work on the Scottish Rite rituals. About 1870 he, and the Supreme Council, moved to Washington, DC, and in 1884 his revision of the rituals was complete.

Scottish Rite Grand Archivist and Grand Historian de Hoyos^[23] created the following chart of Pike's ritual revisions:

Degrees	When Revised
1°-3°	1872
4°-14°	1861, 1870, 1883
15°-16°	1861, 1870, 1882
17°-18°	1861, 1870
19°-30°	1867, 1879, 1883
31°-32°	1867, 1879, 1883
33°	1857, 1867, 1868, 1880 (manuscripts only)

Pike also wrote lectures for all the degrees which were published in 1871 under the title *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*.^[24]

Revisions after Pike

In 2000 the Southern Jurisdiction revised its ritual. The current ritual is based upon Pike's, but with some significant differences.

Organization

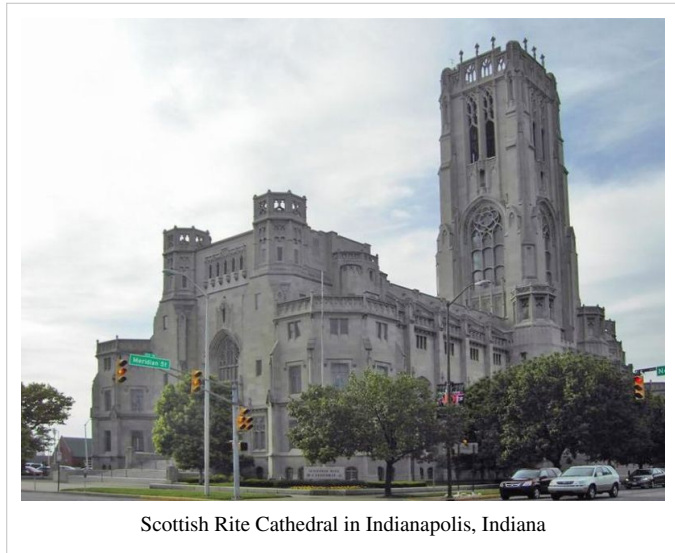
The Ancient and Accepted Scottish Rite in each country is governed by a Supreme Council. There is no international governing body — each Supreme Council in each country is sovereign unto itself in its own jurisdiction.

USA

In the United States of America there are two Supreme Councils: one in Washington, DC (which controls the Southern Jurisdiction), and one in Lexington, Massachusetts (which controls the Northern Masonic Jurisdiction). They each have particular characteristics that make them different.

Southern Jurisdiction

Based in Washington, D.C., the Southern Jurisdiction (often referred to as the "Mother Supreme Council of the World") was founded in Charleston, South Carolina in 1801. It oversees the Scottish Rite in 35 states, which are referred to as *Orients* and local bodies are called *Valleys*.^[25] ^[26] ^[27]



Scottish Rite Cathedral in Indianapolis, Indiana

In the Southern Jurisdiction of the United States, the Supreme Council consists of no more than 33 members, and is presided over by a Grand Commander. Other members of the Supreme Council are called "Sovereign Grand Inspectors General" (S.G.I.G.), and each is the head of the Rite in his respective Orient (or state). Other heads of the various Orients who are not members of the Supreme Council are called "Deputies of the Supreme Council."

Northern Masonic Jurisdiction

The Lexington, Massachusetts-based Northern Masonic Jurisdiction, formed in 1813, oversees the bodies in fifteen states: Connecticut, Delaware, Illinois, Indiana, Maine, Massachusetts, Michigan, New Jersey, New Hampshire, New York, Ohio, Pennsylvania, Rhode Island, Wisconsin and Vermont. It uses only the term *Valley*.^[28] Each Valley has up to four Scottish Rite bodies, and each body confers a set of degrees.

In the Northern Jurisdiction, the Supreme Council consists of no more than 66 members. All members of the Supreme Council are designated Sovereign Grand Inspectors General, but the head of the Rite in each Valley of the Northern Jurisdiction is called a "Deputy of the Supreme Council."

Degree Structure in the United States

Attainment of the third Masonic degree, that of a Master Mason, represents the attainment of the highest rank in all of Masonry. Additional degrees are sometimes referred to as appendant degrees, even where the degree numbering might imply a hierarchy. They represent a lateral movement in Masonic Education rather than an upward movement, and are degrees of instruction rather than rank.

In 2000, the Southern Masonic Jurisdiction completed a revision of its ritual scripts. In 2004, the Northern Masonic Jurisdiction rewrote and reorganized its degrees.^[29] Further changes have occurred in 2006.^[30] The current titles of the degrees and their arrangement in the Southern Jurisdiction of the United States remains substantially unchanged from the beginning. The list of degrees for the Supreme Councils of Australia, England and Wales, and most other jurisdictions agrees with that of the Southern Jurisdiction of the U.S. However, the list of degrees for the Northern Jurisdiction of the United States is now somewhat different and is given in the table below. The list of degrees of the Supreme Council of Canada reflects a mixture of the two, with some unique titles as well:

Degree Number	Southern Jurisdiction^[31]	Northern Jurisdiction^[32]
4°	Secret Master	Master Traveler
5°	Perfect Master	
6°	Intimate Secretary	Master of the Brazen Serpent
7°	Provost and Judge	
8°	Intendant of the Building	
9°	Elu of the Nine	Master of the Temple
10°	Elu of the Fifteen	Master Elect ^[33]
11°	Elu of the Twelve	Sublime Master Elected
12°	Master Architect	Grand Master Architect
13°	Royal Arch of Solomon	Master of the Ninth Arch
14°	Perfect Elu	Grand Elect Mason
15°	Knight of the East, or Knight of the Sword, or Knight of the Eagle	Knight of the East, or Knight of the Sword
16°	Prince of Jerusalem	
17°	Knight of the East and West	
18°	Knight Rose Croix	Knight of the Rose Croix de Heredom Council of Kadosh
19°	Grand Pontiff	
20°	Master of the Symbolic Lodge	Master ad Vitam
21°	Noachite, or Prussian Knight	Patriarch Noachite
22°	Knight of the Royal Axe, or Prince of Libanus	Prince of Libanus
23°	Chief of the Tabernacle	
24°	Prince of the Tabernacle	Brother of the Forest
25°	Knight of the Brazen Serpent	Master of Achievement
26°	Prince of Mercy, or Scottish Trinitarian	Friend and Brother Eternal ^[34]
27°	Knight of the Sun, or Prince Adept	Knight of Jerusalem
28°	Knight Commander of the Temple	Knight of the Sun, or Prince Adept
29°	Scottish Knight of Saint Andrew	Knight of Saint Andrew
30°	Knight Kadosh, or Knight of the White and Black Eagle	Grand Inspector
31°	Inspector Inquisitor	Knight Aspirant
32°	Master of the Royal Secret	Sublime Prince of the Royal Secret
33°	Inspector General	

In the United States, members of the Scottish Rite can be elected to receive the 33° by the Supreme Council. It is conferred on members who have made major contributions to society or to Masonry in general. In the Southern Jurisdiction, a member who has been a 32° Scottish Rite Mason for 46 months or more is eligible to be elected to receive the "rank and decoration" of Knight Commander of the Court of Honour (K.C.C.H.) in recognition of outstanding service. After 46 months as a K.C.C.H. he is then eligible to be elected to the 33rd degree.^[35] In the Northern Jurisdiction, there is only one 46-month requirement for eligibility to receive the 33rd degree, and while there is a Meritorious Service Award (as well as a Distinguished Service Award), they are not required intermediate steps towards the 33°. A recipient of the 33rd Degree is an honorary member of the Supreme Council and is therefore called an "Inspector General Honorary." However, those who are appointed Deputies of the Supreme Council that are later elected to membership on the Supreme Council are then designated "Sovereign Grand Inspectors General." In the Northern Jurisdiction a recipient of the 33rd Degree is an honorary member of the Supreme Council, and all members are referred to as a "Sovereign Grand Inspectors General."

Scottish Rite outside of the United States

UK

In England and Wales, whose Supreme Council was warranted by that of the Northern Jurisdiction of the USA (in 1845)^[36], the Rite is known colloquially as the "Rose Croix" or more formally as "The Ancient and Accepted Rite for England and Wales and its Districts and Chapters Overseas" (continental European jurisdictions retain the "Écossais"). The only local bodies are Rose Croix Chapters; many degrees are conferred in name only, and degrees beyond the 18° are conferred only by the Supreme Council itself.

In England, the candidate is perfected in the 18th degree with the preceding degrees awarded in name only. Continuing to the 30th degree is restricted to those who have served in the chair of the Chapter. Elevation beyond the 30th degree is as in Scotland.

In Scotland, candidates are perfected in the 18th degree, with the preceding degrees awarded in name only. A minimum of a two-year interval is required before continuing to the 30th degree, again with the intervening degrees awarded by name only. Elevation beyond that is by invitation only, and numbers are severely restricted.

Canada

In Canada, whose Supreme Council was warranted in 1874 by that of England and Wales, the Rite is known as Ancient and Accepted Scottish Rite. The council is called "Supreme Council 33° Ancient and Accepted Scottish Rite of Freemasonry of Canada".

Anti-Masonic Criticism of the Scottish Rite Rituals

In 1856 Albert Pike revised and re-issued the rituals for use in the Southern Jurisdiction, also illustrating his interpretations of his revised rituals in *Morals and Dogma*. These rituals and the interpretation of them contained in *Morals and Dogma* have been the focus of much of the criticism of Freemasonry as a whole, despite the factual inaccuracies of that criticism. Pike's final revision of the ritual is no longer in use in the Southern Jurisdiction. Rather, the Southern Jurisdiction ritual today is a ritual that has been revised many times by various ritual committees and other contributors. The Northern Jurisdiction and other Supreme Councils also use rituals that represent many similar revisions and additions.

See also

- Masonic appendant bodies
- Esotericism
- Grand College of Rites

External links

- Supreme Council 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction ^[37]
- Supreme Council 33°, Ancient and Accepted Scottish Rite, Southern Jurisdiction, USA ^[38]
- Scottish Rite of Canada, Ancient and Accepted Scottish Rite of Freemasonry in Canada ^[39]

Supported institutions

- Links to RiteCare Clinics ^[40] which provide diagnostic evaluation and treatment of speech and language disorders, as well as learning disabilities in the Southern Jurisdiction, USA
- Masonic Learning Centers for Children, Inc. ^[41] which provide tutoring for children with dyslexia in the Northern Masonic Jurisdiction
- Learning Centres for Children ^[42] in Canada
- Texas Scottish Rite Hospital for Children, a pediatric orthopedic hospital in Dallas, Texas
- Children's Healthcare of Atlanta at Scottish Rite ^[43]

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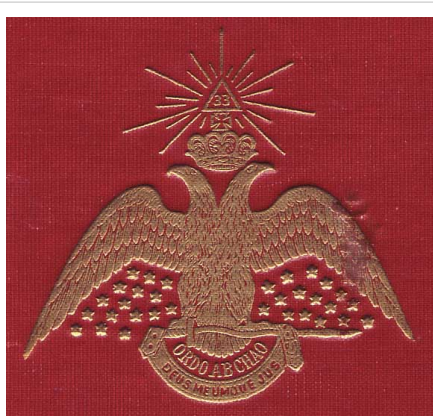
- [1] Germania Lodge #46, GL of Louisiana, USA (<http://www.germania46.org/>) "*The Lodge works in the Scottish Rite Symbolic ritual - one of only ten Lodges under the jurisdiction of the Grand Lodge of Louisiana which work in this historic ritual. The ten Scottish Rite Lodges comprise the 16th District of the Grand Lodge of Louisiana.*"
- [2] Grand Loge de France FAQ (http://www.gldf.org/rubrique.php3?id_rubrique=29) "Q:"What rite is worked at the Grand Lodge of France?" A:As mentioned above, and like most Grand Lodges in the world, the Grand Lodge of France **mostly works the three Craft (Blue) degrees of the Ancient and Accepted Scottish Rite (A&ASR)**. However **some** Lodges work the Rectified Scottish Rite and some work Emulation, the latter in English."
- [3] Jackson, A.C.F. (1980). "Rose Croix: A History of the Ancient & Accepted Rite for England and Wales" (rev. ed. 1987). London: Lewis Masonic.
- [4] Coil, Henry W. (1961) Article: "Stuart Masonry," pp. 634–637; and Article: "Robison, John," pp. 569–570. Coil's Masonic Encyclopedia (rev. ed. 1996). Richmond, Va: Macoy Publ. Co. Inc.
- [5] Coil, Henry W. (1961) Article: "Lenning, C." pp. 377–378; and "Mossdorf, Friedrich," pg. 435. Coil's Masonic Encyclopedia (rev. ed. 1996). Richmond, Va: Macoy Publ. Co. Inc.
- [6] Mackey, Albert G. (1909) Article: "Stuart Masonry" pp. 981–982. Encyclopedia of Freemasonry (rev. ed. 1946). Chicago, IL: Masonic History Co.
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- [8] Coil, Henry W. (1961) Article: "Stuart Masonry," pp. 634–637. Coil's Masonic Encyclopedia (rev. ed. 1996). Richmond, Va: Macoy Publ. Co. Inc.
- [9] Coil, Henry W. (1961) Article: "Clermont, Chapter of," pg. 135. Coil's Masonic Encyclopedia (rev. ed. 1996). Richmond, Va: Macoy Publ. Co. Inc.
- [10] Jackson, A.C.F. (1987) [1980]. *Rose Croix: A History of the Ancient & Accepted Rite for England and Wales* (rev. ed.). London: Lewis Masonic. pp. 31–45.
- [11] Jackson, A.C.F. (1987) [1980]. *Rose Croix: A History of the Ancient & Accepted Rite for England and Wales* (rev. ed.). London: Lewis Masonic. pp. 75–84.
- [12] Jackson(1980) pg. 37
- [13] Full text of Circular hosted on the website of the AASR Orient of South Carolina (<http://scscottishrite.org/history/dalchocircular.htm>)
- [14] de Hoyos, Arturo, *Scottish Rite Ritual, Monitor and Guide* 2d ed. (Washington, D.C.: Supreme Council, 33°, S.J., 2009), pp. 937, 938.
- [15] Fox, William L. (1997). *Lodge of the Double-Headed Eagle: Two centuries of Scottish Rite Freemasonry in America's Southern Jurisdiction*. Univ. of Arkansas Press.. p. 16.
- [16] Jackson(1987)
- [17] Fox(1997) pp. 16–17

- [18] de Hoyos, Arturo, "Development of the Scottish Rite Rituals," in *Scottish Rite Ritual, Monitor and Guide* 2d ed. (Washington, D.C.: Supreme Council, 33°, S.J., 2009), pp. 109-118.
- [19] Coil, Henry W. (1996) [1961]. "Scottish Rite Masonry". *Coil's Masonic Encyclopedia*. Macoy Publishing and Masonic Supply Co., Inc. p. 614.
- [20] de Hoyos, Arturo, "Structure of the Scottish Rite" in *Scottish Rite Ritual, Monitor and Guide* 2d ed. (Washington, D.C.: Supreme Council, 33°, S.J., 2009), p. 106.
- [21] de Hoyos, Arturo, "The Union of 1867" in *Heredom* (Washington, D.C.: Scottish Rite Research Society, 1995), vol. 5:7-45.
- [22] de Hoyos, Arturo, *Scottish Rite Ritual, Monitor and Guide* 2d ed. (Washington, D.C.: Supreme Council, 33°, S.J., 2009), p. 114.
- [23] de Hoyos, Arturo, *Scottish Rite Ritual, Monitor and Guide* 2d ed. (Washington, D.C.: Supreme Council, 33°, S.J., 2009), p. 115.
- [24] Coil, Henry W. (1961). Article: "Pike, Albert" pp. 472-475. "Coil's Masonic Encyclopedia" (rev. ed. 1995) Richmond, Va: Macoy Publ. Co. Inc.
- [25] Bremerton Valley of the Scottish Rite (<http://www.bremertonvalleysr.org/>) "Illustrious Brother James N. Reid, Jr., 33°, IGH, Personal Representative of the S.G.I.G. in the *Orient of Washington*"
- [26] Jacksonville Valley of the Scottish Rite (<http://www.aasrvalleyofjax.org/>) " The Mission of Scottish Rite Freemasonry in the *Orient of Florida*"
- [27] "Allegiance" (<http://www.srtampa.org/pages/Aboutus.asp>). Valley of Tampa. . Retrieved 2007-07-31. "The Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the *Valley of Tampa, Orient of Florida* acknowledge and yield allegiance to the SUPREME COUNCIL (Mother Council of the World) of Inspectors General. Knights of Solomon of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the jurisdiction of the United States of America, whose seat is at the Grand Orient of Charleston, in the State of South Carolina, now sitting at Washington. D.C...."
- [28] Member Valleys (<http://www.supremecouncil.org/memberValleys/>)
- [29] *Freemasons for Dummies*, Christopher Hodapp, ISBN 0-7645-9796-5, Hungry Minds Inc, U.S., 2005. pp. 224-225
- [30] The Northern Light Magazine, November 2006; p. 6 "Ritual Changes."
- [31] *A Bridge to Light*, by Rex R. Hutchens; publ. 1995; 2nd Ed., 4th Printing, 2001; by The Supreme Council, 33°, Ancient & Accepted Scottish Rite of Freemasonry, So. Jurisdiction, U.S.A.; see also de Hoyos, Arturo, "Structure of the Scottish Rite" in *Scottish Rite Ritual, Monitor and Guide* 2d ed. (Washington, D.C.: Supreme Council, 33°, S.J., 2009), pp. 119-26.
- [32] *Freemasons for Dummies*, Christopher Hodapp, ISBN 0-7645-9796-5, Hungry Minds Inc, U.S., 2005. pp. 226-227
- [33] Formerly "Master Elect of Fifteen." *The Northern Light Magazine, November 2006*
- [34] Formerly "Prince of Mercy." *The Northern Light Magazine, November 2006*
- [35] "The Distinctive Regalia of the Scottish Rite" (<http://www.srmason-sj.org/council/journal/oct01/normand.html>) by Pete Normand, "The Scottish Rite Journal", October 2001, retrieved 9 April 2006
- [36] Bedfordshire Freemasonry website: Rose Croix Masonry, accessed 05 Oct 06 (http://www.beds-freemasonry.org.uk/rose_croix_masonry.htm)
- [37] <http://www.supremecouncil.org/>
- [38] <http://scottishrite.org/>
- [39] <http://www.scottishritemasons-can.org/>
- [40] <http://www.scottishrite.org/what/phil/rc-directory.html>
- [41] <http://www.childrenslearningcenters.org/home.html>
- [42] <http://www.learningcentresforchildren.ca/>
- [43] <http://www.choa.org/>

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, or simply *Morals and Dogma*, is a book of esoteric philosophy published by the Supreme Council, Thirty Third Degree, of the Scottish Rite, Southern Jurisdiction of the United States. It was written by Albert Pike and first published in 1872. There have been several subsequent editions. While now out of print, copies are still widely available.

Contents



The Double Headed Eagle emblem of the Scottish Rite, from the cover of *Morals and Dogma*.

The book is composed of Pike's ruminations and essays on the Degrees of the Scottish Rite, from the 1st to the 32nd. It is intended as a guidebook for people entering the Scottish Rite, and explains Pike's understanding of the symbolism and allegory in the degrees he wrote. However, it is a truly imposing tome. There are 861 pages of text and a 218 page index; the book itself is over two inches thick. There are thirty-two chapters, each discussing the philosophical symbolism of a degree of Freemasonry in extensive detail. In the Preface to the 1950 Edition, the editors wrote about Pike thus:

“In preparing this work, the Grand Commander has been about equally Author and Compiler; since he has extracted quite half of its contents from the works of the best writers and most philosophic or eloquent thinkers. Perhaps it would have been better and more acceptable if he had extracted more and written less.”

The preface goes on to say:

“Everyone is entirely free to reject and dissent from whatsoever herein may seem to him to be untrue or unsound.”

Though it discusses the minutiae of Masonic ritual at length, it is written so as not to reveal the Masonic secrets. Ritual motions and objects are named and elaborated upon, but not described. Even so, in some older editions, the title page of the book declares in large, bold letters: **ESOTERIC BOOK, FOR SCOTTISH RITE USE ONLY; TO BE RETURNED UPON WITHDRAWAL OR DEATH OF RECIPIENT.**

A copy of *Morals and Dogma* was given to every new member of the Southern Jurisdiction until 1974, when it was deemed "too advanced to be helpful to the new Scottish Rite member." It was initially replaced by *Clausen's Commentaries on Morals and Dogma*, written by Henry Clausen, 33°, Sovereign Grand Commander, and later by *A Bridge To Light*, by Rex Hutchens, 33°, G.:C.:., which is the book a new initiate into the Scottish Rite in the Southern Jurisdiction receives today.

Since the Northern Jurisdiction did not adopt Pike's rituals, they never presented initiates with *Morals and Dogma*, or any of these subsequent commentaries.

External links

- *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*^[1] at Project Gutenberg

References

[1] <http://www.gutenberg.org/etext/19447>

Order of Mark Master Masons

The **Order of Mark Master Masons** is an appendant order of Freemasonry that exists in some Masonic jurisdictions, and confers the degrees of *Mark Man* and *Mark Master*.^[1]

Administrative structure

The administration of this degree varies greatly from jurisdiction to jurisdiction, though in all jurisdictions, the candidate is required to be a Master Mason to be eligible for this degree.

In England, Europe and Australasia, the Mark Degree is conferred in separately warranted Lodges under the Grand Lodge of Mark Master Masons. The candidate for advancement is required to be a Master Mason. In England and Wales, the governing body is *The Grand Lodge of Mark Master Masons of England and Wales and its Districts and Lodges Overseas*, which also controls the Royal Ark Mariner degree; conferred in separately warranted Royal Ark Mariner Lodges.

In Scotland, the Mark Degree is conferred in a Craft lodge and is seen as completion of the Fellowcraft degree, although the candidate is required to be a Master Mason. The degree may alternatively, and exceptionally, be conferred in a Holy Royal Arch Chapter as a prerequisite for exaltation to the HRA. In Queensland Australia, the Mark Master's Degree can be conferred by a Royal Arch Chapter under the Supreme Grand Chapter of Queensland or by a Mark Master mason's lodge under the Grand Lodge of Mark Master masons in Queensland. His entry into the Chapter is preceded by a short ceremony of Mark Lodge Affiliation, if the candidate has already been advanced into the Mark degree.

Under the United Grand Lodge of NSW and the ACT the Mark Man ceremony is not treated as a degree at all and is only conferred in a warranted craft lodge with the Mark Master degree conferred in a Warranted Mark Master lodge.

The Mark Man ceremony is commonly believed to be the contents of what was removed from the second degree to shorten it.

In the US, this degree forms part of the York Rite.

Allegorical legend

Similarly to Craft Freemasonry, the Mark Degree conveys moral and ethical lessons using a ritualised allegory based around the building of King Solomon's Temple. The events of the degree require the candidate to undertake the role of a Fellowcraft, thus the degree is seen as an extension of the Fellowcraft Degree and the philosophical lessons conveyed are appropriate to that stage in a candidate's Masonic development.

History

Following the Union of the Antients and Moderns Grand Lodges and the formation of the United Grand Lodge of England in 1813, the articles of union stated that there would be three Craft degrees only, including the Royal Arch, excluding the Mark degree.

As Freemasonry spread around the globe in the 18th and 19th centuries, Mark Masonry became well established and now has a worldwide presence, with six daughter Grand Lodges and the degree being worked under alternative administrative structures elsewhere. In England, the current Mark Grand Master, HRH Prince Michael of Kent, is the younger brother of the Craft Grand Master, HRH Prince Edward, Duke of Kent.

References

[1] Jackson, Keith B. *Beyond the Craft*. London: Lewis Masonic, 2005. ISBN 09780853182481

Holy Royal Arch

The **Holy Royal Arch** is a degree of Freemasonry. It is present in all main masonic systems, though in some it is part of 'mainstream' Freemasonry, and in others it is an 'additional' degree.

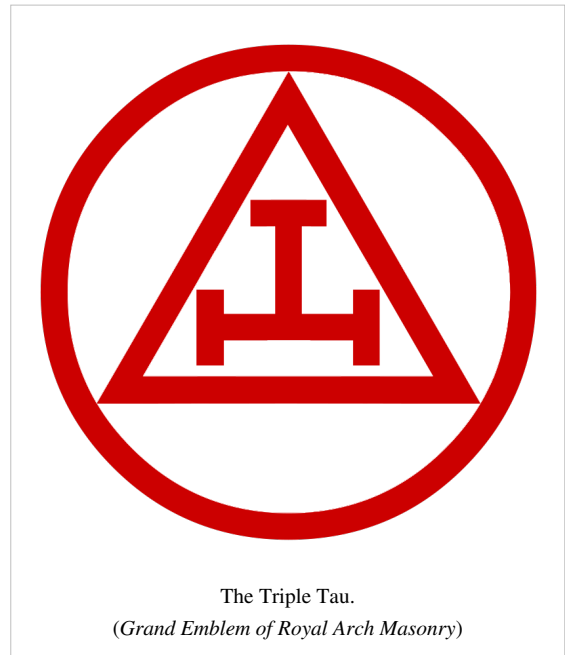
In the United States the Holy Royal Arch degree forms part of the York Rite system of additional degrees. In England it is a stand alone degree, but mainstream, being defined as part of "pure ancient Masonry"^{[1] [2]} along with the three Craft degrees; a candidate for Exaltation into an English Holy Royal Arch Chapter is required to have been a Master Mason for four weeks or more.^[3] In Scotland the candidate must also be a Mark Master Mason, a degree which can be conferred within the Chapter if required. Once exalted a candidate becomes a companion, with Royal Arch meetings being described as a convocation.

The exact origins of the Holy Royal Arch are unknown except that it dates back to the mid 1700s.

History

The precise history of the Royal Arch is unclear, but from historical documentation it can be shown that Royal Arch existed in London, York and Dublin in the 1730s. At that time the degree was an appendage of the Master Mason's degree, but as with the Craft Freemasonry of the time, the Antients and Moderns held very different views on the Royal Arch. The Antients then regarded it as a fourth degree and conferred it as such together with various other degrees within their Lodges, maintaining that a Lodge Charter or Warrant empowered them to carry out any Masonic work.

The Moderns, however, regarded it as being separate from Craft Freemasonry and as early as 1766 constituted the Grand and Royal Chapter of the Royal Arch of Jerusalem, parent of the present Supreme Grand Chapter.



The First Grand Chapter

Earliest records ^[4] indicate that HRA members of the premier Grand Lodge of England formed the first Grand Chapter by signing the **Charter of Compact** at its meeting on 22 July 1766. The Grand Chapter became The Excellent Grand and Royal Chapter of the Royal Arch of Jerusalem, the first Grand Chapter in the world.

The Oldest Chapter

According to Supreme Grand Chapter of England, the oldest surviving Chapter in Royal Arch masonry is Chapter of Friendship No 257 (originally number 3), in Portsmouth, warranted in 1769.

Orders and Degrees

The Holy Royal Arch is affiliated to many different constitutions worldwide, many of which place different emphasis on the order.

- **England, Europe and Australasia:** A Holy Royal Arch Chapter is required to be sponsored by a Craft Lodge and bears the same number (and in *almost* all cases the same name); however, the HRA is a separate Order from Craft Freemasonry. Supreme Grand Royal Arch Chapter is governed from the headquarters of the United Grand Lodge of England, but the administration remains distinct - though many officers of the Grand Lodge hold the equivalent office in the Grand Chapter. In these countries the Order of the Royal Arch consists of a single 'Royal Arch' degree, although there are three related ceremonies, one for the installation into each of the three Principals' chairs.^[5] As a compromise, at the union of two rival Grand Lodges in 1813 (one of which considered the Royal Arch a 'Fourth Degree', whilst the other almost totally ignored it) English Freemasonry recognised the Royal Arch as part of "pure, ancient masonry", but stated that it was not an additional degree, but merely the "completion of the third degree". However, this was merely a compromise position, and one which was in opposition to normal masonic practice,^[6] and consequently on 10 November 2004 (after much deliberation by a special working party) the Grand Chapter (at its regular meeting in London) overturned this compromise position, and declared the Royal Arch to be a separate degree in its own right, albeit the natural progression from the third degree. Words in the ritual which propounded the earlier compromise position were removed, by mandatory regulation.^[7]
- **Scotland:** The degree is conferred in a Royal Arch Chapter which is within a wholly different administrative structure (the Supreme Grand Royal Arch Chapter of Scotland). Due to a difference in ritual, Royal Arch Masons exalted in England may not attend Scottish Royal Arch Chapters without completing the Scottish exaltation ceremony. Before receiving the Holy Royal Arch Degree the Candidate must first have the Mark Degree and the Excellent Masters Degree. However, those Exalted in Scotland may attend Chapter in England, or indeed any Chapter, provided it be in Amity.
- **America:** In the United States, the Royal Arch forms one of the degrees within the Royal Arch Chapter, the first sub-body of the York Rite.^[8]

Organisational Structure

The Royal Arch degree confers no additional seniority on its members over other Master Masons.

Chapters

Chapters in England are grouped as either a Metropolitan area or Provinces (based on the old Counties) and Chapters overseas are grouped in Districts. Metropolitan, Provincial and District Grand Chapters are ruled over by a Grand Superintendent who is appointed by the First Grand Principal as his personal representative for the particular area.

Chapters are ruled over by three Principals, who conjointly rule the Chapter, and the Grand Chapter is ruled over by three Grand Principals, with a Pro First Grand Principal when the First Grand Principal is a Royal Prince.

Chapter Officers

In addition to the three Principals, very much like Craft Lodges a Holy Royal Arch Chapter has elected and appointed officers with individual responsibilities within the Chapter.

Ruling Principals

- Zerubbabel - Prince of Jerusalem
- Haggai - the Prophet
- Joshua - the High Priest (a.k.a. Josiah in Bristol and Irish Chapters)

Other Officers

- Ezra
- Nehemiah

See also

- Freemasonry
- Masonic appendant bodies

External links

- Website ^[9] Supreme Grand Chapter of Royal Arch Masons of England

References

- [1] See this official web page (<http://www.grandchapter.org.uk/royal-arch/index.htm>).
- [2] See the 'Preliminary Declaration' of the combined-volume "Grand Lodge Constitutions & Grand Chapter Regulations" for England and Wales.
- [3] (**English**) Supreme Grand Chapter of England (<http://www.grandchapter.org.uk/royal-arch/how-to-join.htm>) How to Join Royal Arch
- [4] Supreme Grand Chapter of Royal Arch Masons of England (<http://www.grandchapter.org.uk/sgc/fgc-history.htm>)
- [5] In England the Royal Arch has four ceremonies: the exaltation ceremony to bring in new members and an installation ceremony for each of the three Principals - statement of ruling Grand Chapter on its official website here (<http://www.grandchapter.org.uk/royal-arch/index.htm>).
- [6] No other Constitution has ever claimed that the 3rd Degree and the Royal Arch are two parts of a single whole; the English Grand Chapter eventually questioned its own reasoning, as stated by its Pro First Grand Principal in November 2003. His speech is reproduced in "Freemasonry Today" magazine, issue 27, Winter 2003. Text available online here (<http://www.freemasonrytoday.net/27/p02.php?printnice=yes>) almost half way down page, headed "Changes Proposed in Royal Arch".
- [7] There are many public-domain documents verifying these changes. This one (http://www.pg1el.co.uk/Secretariat/secretaries_scribe/ra_rit_rev.pdf) is merely one example of many which demonstrate the requirement for removal of all references to the former compromise linking the Royal Arch with the Third Degree.
- [8] Fuller details available here (http://www.freemasons-freemasonry.com/york_rite.html) amongst other on-line locations.
- [9] <http://www.grandchapter.org.uk/index.htm>

Order of the Eastern Star

The **Order of the Eastern Star** is the largest fraternal organization in the world that both men and women can join. It was established in 1850 by Rob Morris, a lawyer and educator from Boston, Massachusetts, who had been an official with the Freemasons. It is based on teachings from the Bible,^[1] but is open to people of all monotheistic faiths. It has approximately 10,000 chapters in twenty countries and approximately one million members under its General Grand Chapter. Members of the Order are aged 18 and older; men must be Master Masons and women must have specific relationships with Masons. Originally, a woman would have to be the daughter, widow, wife, sister, or mother of a master Mason, but the Order now allows other relatives^[2] as well as allowing Job's Daughters, Rainbow Girls, and Triangle Girls to become members when they become of age.



General Grand Chapter logo

History

The Order was created by Rob Morris in 1850 when, while confined by illness, he set down the principles of the order in his *Rosary of the Eastern Star*. By 1855, he had organized a "Supreme Constellation" in New York, which chartered chapters throughout the United States.

In 1866, Dr. Morris started working with Robert Macoy, and handed the Order over to him while Morris was traveling in the Holy Land. Macoy organized the current system of Chapters, and modified Dr. Morris' *Rosary* into a *Ritual*.

On December 1, 1874, the *Queen Esther Chapter No. 1* (Esther meaning "star" in Hebrew) became the first Prince Hall Affiliate chapter of the Order of the Eastern Star when it was established in Washington, D.C. by Thornton Andrew Jackson.^[3]

The "General Grand Chapter" was formed in Indianapolis, Indiana on November 6, 1876. Committees formed at that time created the *Ritual of the Order of the Eastern Star* in more or less its current form.^[4]

Emblem and heroines

The emblem of the Order is a five-pointed star with the white ray of the star pointing downwards towards the manger. In the Chapter room, the downward-pointing white ray points to the West. The character-building lessons taught in the Order are stories inspired by Biblical figures:

- **Adah** (Jephthah's daughter, from Judges)
- **Ruth**, the widow
- **Esther**, the wife
- **Martha** (sister of Lazarus, from the Gospel of John)
- **Electa** (the "elect lady", from II John), the mother

Officers

There are 18 main officers in a full chapter:

- **Worthy Matron** - presiding officer
- **Worthy Patron** - a Master Mason who provides general supervision
- **Associate Matron** - assumes the duties of the Worthy Matron in the absence of that officer
- **Associate Patron** - assumes the duties of the Worthy Patron in the absence of that officer
- **Secretary**- takes care of all correspondence and minutes
- **Treasurer**- takes care of monies of the Chapter
- **Conductress** - Leads visitors and initiations.
- **Associate Conductress** - Assists with introductions and handles ballot box.
- **Chaplain** - leads the Chapter in prayer
- **Marshal** - presents the Flag and leads in all ceremonies
- **Organist**- provides music for the meetings
- **Adah** - Shares the lesson of Duty of Obedience to the will of GOD
- **Ruth** - Shares the lesson of Honor and Justice
- **Esther** - Shares the lesson of Loyalty to Family and Friends
- **Martha** - Shares the lesson of Faith and Trust in God and Everlasting Life
- **Electa** - Shares the lesson of Charity and Hospital
- **Warder** - Sits next to the door inside the meeting room, to make sure those that enter the chapter room are members of the Order.
- **Sentinel** - Sits next to the door outside the chapter room, to make sure those that wish to enter are members of the Order.

Traditionally, a woman who is elected Associate Conductress will the following year be elected to Conductress, then the next year Associate Matron, and the next year Worthy Matron. A man elected Associate Patron will usually the next year be elected Worthy Patron. Usually the woman who is elected to become Associate Matron will let it be known who she wishes to be her Associate Patron, so the next year they will both go to the East together as Worthy Matron and Worthy Patron. There is no male counterpart to the Conductress and Associate Conductress. Only women are allowed to be Matrons, Conductresses, and the Star Points (Adah, Ruth, etc.) and only men can be Patrons.



Officers representing the heroines of the order sit around the altar in the center of the chapter room.



Eastern Star meeting room

Headquarters

The General Grand Chapter headquarters, the International Temple, is located in the Dupont Circle neighborhood of Washington, D.C., in the former Perry Belmont Mansion. The mansion was built in 1909 for the purpose of entertaining the guests of Perry Belmont. This included Britain's Prince of Wales in 1919. General Grand Chapter purchased the building in 1935. The secretary of General Grand Chapter lives there while serving his or her term of office. The mansion features works of art from around the world, most of which were given as gifts from various international Eastern Star chapters.

Charities

The Order has a charitable foundation ^[5] and from 1986-2001 contributed \$513,147 to Alzheimer's disease research, juvenile diabetes research, and juvenile asthma research. It also provides bursaries to students of theology and religious music, as well as other scholarships that differ by jurisdiction. In 2000 over \$83,000 was donated. Many jurisdictions support a Masonic and/or Eastern Star retirement center or nursing home for older members; some homes are also open to the public. The Elizabeth Bentley OES Scholarship Fund was started in 1947.^[6] ^[7]



The International Temple in Washington, D.C.

Famous members

- Clara Barton^[8]
- Caroline Ingalls
- Eva McGown^[9]
- Eleanor Roosevelt
- Carrie Ingalls Swanzey (daughter of Caroline and sister of Laura)
- Laura Ingalls Wilder^[10]
- Zora Neal Hurston
- Nikki Giovanni
- Maya Angelou
- Queen Elizabeth the Queen Mother (Past Grand Matron of Scotland)

See also

- Order of the Amaranth

External links

- General Grand Chapter homepage ^[11]
- New York Grand Chapter homepage ^[12]
- Eastern Star Organizations ^[13] at the Open Directory Project

References

- [1] "Installation Ceremony". *Ritual of the Order of the Eastern Star*. Washington, DC: General Grand Chapter, Order of the Eastern Star. 1995 [1889]. pp. 120–121.

[2] "Eastern Star Membership" (<http://www.easternstar.org/eligibility.htm>). General Grand Chapter. . Retrieved 2007-09-19. "These affiliations include: * Affiliated Master Masons in good standing, * the wives * daughters * legally adopted daughters * mothers * widows * sisters * half sisters * granddaughters * stepmothers * stepdaughters * stepsisters * daughters-in-law * grandmothers * great granddaughters * nieces * great nieces * mothers-in-law * sisters-in-law

and daughters of sisters or brothers of affiliated Master Masons in good standing, or if deceased were in good standing at the time of their death"

[3] Ayers, Jessie Mae (1992). "Origin and History of the Adoptive Rite Among Black Women" (<http://www.jabron.net/oeshist.htm>). *Prince Hall Masonic Directory*. Conference of Grand Masters, Prince Hall Masons. . Retrieved 2007-10-25.

[4] "Rob Morris" (<http://www.oescal.org/2005/2005RobMorris.htm>). Grand Chapter of California. . Retrieved 2007-10-01.

[5] <http://www.easternstar.org/oescharities.htm>

[6] "Elizabeth Bentley Order Of The Eastern Star Scholarship Award" (http://www.education.gov.yk.ca/advanceded/sfa/scholarships/elizabeth_bentley.html). Yukon, Canada. . Retrieved 2009-11-05.

[7] "Eastern Star has enjoyed long history" (<http://www.bclocalnews.com/lifestyles/67051602.html>). *Black Press*. . Retrieved 2009-11-05. "The Eastern Star Bursary, later named the Elizabeth Bentley OES Scholarship Fund, was started in 1947."

[8] Clara Barton, U.S. Nurse Masonic First Day Cover (http://www.phoenixmasonry.org/masonicmuseum/clara_barton_fdc.htm)

[9] <http://www.akpub.com/akttt/stmatts/choirwindow.htm> by Helen L. Atkinson at *ALASKA INTERNET PUBLISHERS, INC*

[10] Big Muddy online publications (http://www6.semo.edu/universitypress/bigmuddy/NF/Laura_Ingalls_Wilder.htm)

[11] <http://easternstar.org/>

[12] <http://nyoes.org/>

[13] http://www.dmoz.org/Society/Organizations/Fraternal/Freemasonry/Related_Organizations/Eastern_Star/

Order of the Amaranth

Order of the Amaranth is a Masonic-affiliated women's organization founded in 1873. As in the Order of the Eastern Star, members of the Order must be age 18 and older; men must be Master Masons; and women must be related to Masons as wives, mothers, daughters, widows, sisters, nieces, aunts, et cetera, or have been active members of the International Order of the Rainbow for Girls or Job's Daughters International for more than three years and be recommended by a Master Mason.

Amaranth was based on Queen Christina of Sweden's court. Christina had created the "Order of the Amarantha" for the ladies and knights of her court. In 1860, James B. Taylor of Newark, New Jersey drew upon this order to create a new fraternal society. In 1873, Robert Macoy organized Taylor's society into the Order of the Amaranth, part of a proposed Adoptive Rite of Masonry. Eastern Star was to be the first degree, and until 1921, Amaranth members were required to join Eastern Star first.^[1]

In the Order's teachings, the members are emphatically reminded of their duties to God, to their country and to their fellow beings. They are urged to portray, by precept and example, their belief in the "Golden Rule" and by conforming to the virtues inherent in TRUTH, FAITH, WISDOM and CHARITY they can prove to others the goodness promulgated by the Order.^[2]

Amaranth is organized into Courts, under Grand Courts at the State level. The primary body is called the Supreme Council (which has some subordinate Courts directly under it, as well). Women members of the Order are addressed as "Honored Lady", while men are referred to as "Sir Knight".



Officers

The officers of a Court are:

- **Royal Matron** - presiding officer
- **Royal Patron** - enforces the rules of the order
- **Associate Matron** - assumes the duties of the Royal Matron in the absence of that officer
- **Associate Patron** - assumes the duties of the Royal Patron in the absence of that officer
- **Secretary**- takes care the courts business
- **Treasurer**- takes care of the courts money
- **Conductress** - leads candidates through the degree of the order
- **Associate Conductress** - assist the conductress
- **Prelate** - leads the Court in prayer
- **Historian** - keeps records of the court
- **Marshal in the East** - escorts the royal matron, displays the flag of the country
- **Marshal in the West** - assist the marshal in the east
- **Musician** - provides music for the meetings
- **Truth**-
- **Faith**-
- **Wisdom**-
- **Charity**-
- **Standard Bearer** - displays the banner of the order
- **Chairman of the Trustees** - Revolving Committee a three year term, with a new trustee elected every year.
- **2 yr Trustee** -
- **3 yr Trustee** -
- **Warder** - Sits next to the door inside the meeting room, to make sure those that enter the court room are members of the Order.
- **Sentinel** - Sits next to the door outside the court room, to make sure those that wish to enter are members of the Order.

The order's philanthropic project is the Amaranth Diabetes Foundation. The flag of the appropriate country is prominently displayed at all meetings.

External links

- Order of the Amaranth homepage ^[3]

References

- [1] "The Order of the Amaranth" (<http://www.amaranth.org/NewHistory.asp>). Supreme Council, Order of the Amaranth. . Retrieved 2007-07-31.
- [2] "The Purpose of the Order of Amaranth" (<http://www.amaranth.org/NewPurpose.asp>). Supreme Council, Order of the Amaranth. . Retrieved 2007-07-31.
- [3] <http://amaranth.org/>

DeMolay International

DeMolay International (properly known as the **Order of DeMolay**), founded in Kansas City, Missouri in 1919, is an international youth fraternity for young men. DeMolay derives its name from Jacques De Molay, the last Grand Master of the Knights Templar. It is a Masonic-sponsored youth organization for boys ages 12–21. DeMolay was incorporated in the 1990s and is classified by the IRS as a 501(c)(3).

Overview

DeMolay is open for membership to young men between the ages of 12 to 21, and currently has about 18,000 members in the United States and Canada^[1] and several thousand more world wide. It uses a model of mentoring; adult men and women called advisors, often past DeMolay members or fathers and mothers of DeMolays, mentor the active DeMolay members. An advisor is referred to as 'Dad Smith' instead of 'Mr. Smith', in respect of Frank Land and his fatherly role to the founding members. The mentoring focuses on the development of civic awareness, leadership skills and personal responsibility.

Founded by a Freemason, DeMolay is closely modeled after Freemasonry. With the sponsorship of a Lodge, the chapters normally meets in a Masonic Lodge room. DeMolay is considered to be part of the Masonic Family, along with other youth groups such as Job's Daughters and the Rainbow Girls. Like the Rainbow Girls, a young man does not need to have a family tie or sponsor in a Masonic organization to join DeMolay.

DeMolay has seven *Cardinal Virtues*, which are the sole structure of what its members follow. These Cardinal Virtues are:

- Filial love (love between a parent and child)
- Reverence for sacred things
- Courtesy
- Comradeship
- Fidelity
- Cleanness
- Patriotism

History

DeMolay was founded in 1919 by Frank S. Land, a successful businessman in Kansas City, Missouri. During World War I, Land had become concerned with the plight of boys who had lost their fathers in the conflict. He decided there was a need for an organization where they could associate with others of their age and learn responsibility and other important life skills. A fatherless boy named Louis Lower and eight of his friends became the first DeMolay members.

Frank S. Land first met with Louis Lower in January 1919. The original founding date of the order was February 19, 1919. That was later changed to the official launching date of March 18, 1919 to commemorate the death of Jacques DeMolay.

The organization is named after Jacques De Molay, a knight and crusader who was the 23rd and last Grand Master of the Knights Templar. He was taken prisoner by King Philip IV of France, who wanted to seize the Templars' wealth.



De Molay was tortured repeatedly to force him to admit to charges of heresy. However, he later recanted his statements and declared both himself and his Order innocent. He was therefore executed by being burned at the stake. Members are encouraged to model their conduct after Jacques De Molay's example of loyalty and fidelity.

The organization grew rapidly, and by the end of 1921, Land realized he had to devote full time to it. Interest developed in the Masonic fraternity, and official recognition and approval by Masonic groups began in many states. Today, many members of DeMolay go on to become Masons when they are of legal age.

DeMolay continued its growth, initiating new members and instituting new chapters in every state of the USA. It then went international and now exists around the world, including chapters in Mexico, Canada, Australia, Germany, the Philippines, Portugal, Paraguay, Italy, Serbia, Japan, Aruba, Brazil, Panama, and Bolivia. There are also chapters which have no Supreme Council, including those in England and France.^[1]

Original Members and Dad Land

The Order Of DeMolay originally had nine members. The crest of the order contains 10 rubies. Each represent one of the original nine or Dad Frank S Land. A pearl denoted one of the original ten who was living. When one of the original founders died, that pearl was changed to a ruby. Today, all of the original founders have died and all pearls are rubies now.

Ivan M. Bentley - He lived in Louis Lower's neighborhood. Crowned a Chevalier in 1920. Died in an accident in 1921. His death made him the *first Ruby* in the emblem.

Louis G. Lower- The first DeMolay and the first Active DeMolay Legionnaire (LOH). Crowned a Chevalier in 1920. He was gunned down by an intoxicated security guard on July 18, 1943. He was the second of the original nine to die, became the *second ruby*.

Dad Frank Land - The *third ruby* on the DeMolay crest was for Frank Land himself. Doctors diagnosed his disease as scleroderma. Doctors advised Land to slow down but he continued to work at his frenetic pace telling them, "My work must go on. DeMolay must go on." Although he had begun to show signs of fading, Frank Land's death on November 8, 1959 came as a shock, especially to his beloved DeMolay organization. The fraternity successfully made the transition to new leadership but mourns his passing to this day. Every DeMolay around the world honors Dad Land's memory every year on November 8.

Edmund Marshall- He lived next door to Elmer Dorsey. Crowned a Chevalier in 1920. Graduated from University of Missouri. President of the Kansas City Board of Trade. He died on November 8, 1966 and became the *fourth ruby*.

Clyde C. Stream - Cousin of Gorman McBride. He was a technical Engineer with the Sagano Electric Company. Retired to Bradenton, Florida. He died on May 3, 1971 and became the *fifth ruby*.

Gorman A. McBride- He lived in the neighborhood with Louis Lower. Second Obligated DeMolay. First Master Councilor of Mother Chapter. Crowned a Chevalier in 1920. Became an Active Member of the International Supreme Council. Received the Founder's Cross from Dad Land, the only one of the original nine to do so. A Lawyer by profession and was Director of Activities at ISC Headquarters in the 1960s. He died on November 10, 1973 and became the *sixth ruby*.

Ralph Sewell - He lived in the home of Louis Lower. Became the Credit Manager for H. D. Lee Mercantile Company, makers of Lee jeans. Skilled Pianist and Organist. He died on July, 1976 and became the *seventh ruby*.

Elmer V. Dorsey - He lived just behind Louis Lower. Successful Businessman. Moved to Texas and became an Advisor to Richardson Chapter. He died on November 1979 and became the *eighth ruby*.

William W. Steinhilber- He lived in the neighborhood with Louis Lower. Became a successful stock and bond broker. Captain of the first DeMolay baseball Team. He died on October 28, 1992 and became the *ninth ruby*.

Jerome Jacobson- He lived one block from Louis Lower. Graduated from University of Kansas, admitted to the Missouri Bar as a lawyer. Outstanding career in law and finance. Lived in Kansas City all his life. He died in May, 2002 and became the *tenth and final ruby*.

Structural organization

A local DeMolay organization is known as a **Chapter** and is headed by the Master Councilor. The Master Councilor is elected by members of his Chapter and is usually among the older members of the group. The Master Councilor is assisted in his duties by a Senior Councilor and a Junior Councilor. The Senior Councilor is usually considered to be next in line as Master Councilor and Junior Councilor to follow, though two people can run against each other. The remaining officers of a Chapter, which are appointed, are done so by the Master Councilor, except for the Scribe, who is appointed by the Chapter's Advisory Council.

Senior DeMolays (former members now 21 or older), Masons, or other adult mentors supervise the Chapter and are usually referred to by the moniker "Dad," a term harkening back to one of the first members, who thought of founder Frank Land as the father he never knew and called him "Dad Land." In recent years, women have also served as advisors for the group and are referred to as "Mom".

Above the individual Chapter, the DeMolay organization has an officer structure at the state level. A *State Master Councilor* or *Jurisdictional Master Councilor* is the head of a statewide DeMolay organization. In countries outside of the United States, DeMolay may have a national level organization, headed by a "National Master Councilor". There are also other state or jurisdictional positions, based on the officers of a chapter, which vary for each jurisdiction. The lead advisor (always a Master Mason and a member of the Supreme Council) in a state, jurisdiction, or country, is called an *Executive Officer* and the lead advisor (always a Master Mason) internationally is known as a *Grand Master* who governs the International Supreme Council. There are also Active DeMolay officers at an international level as well; the *International Master Councilor* and *International Congress Secretary* are the heads of the International DeMolay Congress and serve on the Board of Directors. These officers are always past State Master Councilors.

In some countries outside of the United States, the International Supreme Council of DeMolay has ceded control to an independent Supreme Council created to govern DeMolay in that country. Such a Supreme Council has its own Grand Master and officers. (Examples are Australia, Brazil, and the Philippines.)

Chapter officers

DeMolay functions through a set of officers. Some are elected; some are appointed. The Master Councilor, Senior Councilor, Junior Councilor and Treasurer are always elected. All officers except where noted are appointed by the Master Councilor. The officers of a DeMolay Chapter are as follows:

Office	Elected/Appointed	Duty
Master Councilor	Elected	Sits as Chair for Meetings, Official Representative of Chapter to outside persons and organizations.
Senior Councilor	Elected	Many times oversees degree, ceremony work and fund raising. Assists Master Councilor and takes charge in absence of Master Councilor
Junior Councilor	Elected	Many times oversees membership, Assists other Councilors and takes Charge in absence of both Master and Senior Councilors
Scribe	Appointed by Advisory Council	Records minutes at meetings, files necessary paper work, sends and receives communications. Serves a 1 year term.
Treasurer	Elected	Manages Chapter Account
Senior Deacon	Appointed or Sometimes Elected	Conducts candidates in initiation, Assists Councilors, Sometimes proceeds to Junior Councilor

Junior Deacon	Appointed	Communicates with Sentinel, assists Senior Deacon
Senior Steward	Appointed	Keeps facilities clean and in order, Provides Refreshments
Junior Steward	Appointed	Assists Senior Steward
Orator	Appointed	Presents ceremonies, Makes necessary announcements
Sentinel	Appointed	Verifies persons entering meetings, Keeps away disturbances
Chaplain	Appointed	Prayer
Marshal	Appointed	Conducts necessary movement in meetings
Standard Bearer	Appointed	Oversees flags and proper presentation of such
Almoner	Appointed	Collects alms for charities, and those sick or distressed
Seven Preceptors	All Appointed	Represent the seven Cardinal Virtues of DeMolay
Organist (Optional)	Appointed	Provides Music

Sweetheart

Some DeMolay chapters elect a "Chapter Sweetheart" to serve as the female representative of the chapter, although she is NOT an officer of the chapter. Her duties include attending chapter functions and acting as the Master Councilor's escort. The "Sweetheart" must meet the age requirements of a particular jurisdiction or chapter, usually set at twelve to twenty-one. She may be member of a neighboring Job's Daughters Bethel, Rainbow Assembly, Triangle, or Constellation, but that is not a set requirement. Some chapters also elect a "Duchess", "Princess", "Li'l Sis", or "Junior Sweetheart" in addition to the Chapter Sweetheart.

Activities

DeMolays participate in a wide range of activities that may include: camping, holding dances with Rainbow Girls and Job's Daughters, playing basketball, football, baseball, soccer, tennis, paintball, or billiards, going canoeing and kayaking, and taking long distance trips. Both Chapters and individual DeMolays participate in competitions for the best performance of the various Ceremonies of the Order. Winners of local competitions, in ritual and sports, may compete for State Championships, and sometimes State winners compete at even higher levels. The Chapter collectively decides what events they enjoy, then plans them, and in many cases holds fund raisers to finance them.

Obligatory Days

DeMolays are required, unless extenuating circumstances, to participate in what are referred to as "Obligatory Days", where a chapter usually holds some sort of program in observance of such. The seven Obligatory Days are:

Patriot's Day - A day in which chapters commemorate the country, founding fathers, and past and current military in recognition of patriotism, the last of the DeMolay Precepts. Such programs may include the singing of the Star Spangled Banner or playing of Taps, the Flag folding Ceremony, visiting a historical site or monument, hosting a program honoring veterans, or having a speaker elaborate on Patriotism. Occurs sometime in February.

Devotional Day - A day to recognize the importance of God in our lives. Although DeMolay teaches no religious creed, members are encouraged to frequent places of worship. Chapters usually attend a church, synagogue, or temple together as a chapter, hold a bible study, or honor a pastor, deacon, or clergyman with gratitude. This is in respect to the second DeMolay Precept, Reverance for Sacred Things, to which a DeMolay learns tolerance of others' beliefs and things which they may hold sacred, as well as appreciating their own religious opinions. Occurs on or closest to March 18.

Parent's Day - A day to honor Parents and the daily care and sacrifices they make for their son's well being. Events may be dinner where DeMolays cook and serve the parents, or the presentation of the Flower Talk, a heart-felt ceremony that points out how important mothers are. Occurs on a day between May 1 and June 21, usually around Mother's Day or Father's Day.

My Government Day - A day to explain the government of the country, state, province or community in which the Chapter is located. Usual events may include having a congressman come and speak at a chapter, participate in an Independence Day activity, meeting with the Mayor or Governor, or visiting the capitol building. For example in the Texas jurisdiction, DeMolays gather at the capitol building in Austin, TX, and participate in mock legislature in the House and Senate Chambers. Occurs in July.

Educational Day - A day to stop and appreciate the foundation of America's greatness, the public schools, and all education. Activities could include, reading to Elementary aged kids on a special night, collecting books for a local Library, or having a teacher give a message in recessed chapter. Occurs any time during the year.

Frank S. Land Memorial Day - A day to recognize and pay tribute to Dad Land and all the work he did for the founding of DeMolay. Chapters are encouraged to raise funds and donate them to a DeMolay Charity. Visiting Dad Land's grave site, presenting a copy of "Hi Dad!" to someone, or presenting the Dad Land Talk to the Chapter and guests, are common ways to observe this day. Occurs on or near November 8, the day Dad Land passed away.

Day of Comfort - A day where every member of DeMolay should make an effort to visit the sick and carry words of comfort to those who are confined. The Almoner should be responsible for planning this observance. Events include collecting and donating items in a food drive, visiting a nursing home or hospital, or holding a seniors day, where demolays prepare a meal for the elderly. This day occurs between Thanksgiving and Christmas.

Honors and Awards

The **Degree of Chevalier (Chev.)** is the highest Honor an active DeMolay can receive. It may also be granted to a Senior DeMolay. The degree is a citation for outstanding DeMolay service and activity. To receive the honor, a DeMolay must be at least 17 years old on January 15 of the year nominated, have been a member for at least two years as of that date, be nominated by his Chapter Advisory Council, and have the approval of the Executive Officer of his jurisdiction, and of the of the Supreme Council.



The **Legion of Honor Degree (LOH)** is the highest Honor conferred by the International Supreme Council of the Order of DeMolay. The award was approved in 1925 and first conferred upon Louis Lower. Since amendment of the Statutes of the International Supreme Council in 1985, nominees for the DeMolay Legion of Honor must be at least 25 years of age before January 15. The International Supreme Council of the Order of DeMolay may confer the DeMolay Legion of Honor (LOH) upon a Senior DeMolay for outstanding leadership in some field of endeavor, for service to humanity, or for success in fraternal life, including adult service to the Order of DeMolay. The International Supreme Council may confer it upon a Freemason who was not a DeMolay, but who has performed unusual and meritorious service in behalf of the Order of DeMolay, or who has evidenced a spirit of cooperation and appreciation for the Order of DeMolay, the Honorary Legion of Honor (HLOH).



The **Representative DeMolay Award (RD)** is the highest self-achievement award Active and Senior DeMolays can earn. It's a self-assessment program where you progress toward goals you set for yourself. You complete a detailed survey of your interests, achievements, general knowledge and habits. "Dad" Land said it was his dream that every DeMolay should be a Representative DeMolay. The Representative DeMolay program was first established in 1924, and for many years was a competition to select outstanding DeMolays. In

1935, the program was redesigned to fill a growing need for self-evaluation by every DeMolay.

Order Of Knighthood

The **Order of Knighthood (KT)** is an appended organization of Older DeMolays. The Knighthood program is for active DeMolays between 17 and 21 years of age. A Knighthood Priory has its own ritual and officers, separate from the chapter system.^[2]

The Order of Knighthood made its debut in 1946, when Dad Land wrote the Priory ritual. This ritual was not exemplified before the Grand Council, now known as DeMolay International's Supreme Council, until 1947, as Dad Land held off on its implementation.

Through the years, the activities of the Knights have consisted of social and educational programs geared to older DeMolays, with a special emphasis on career planning and coed activities.

The official name of the order of Knighthood is the Chivalric Knights of the Holy Order of the Fellow Soldiers of Jacques DeMolay. It is not an honorary degree or award, but a working body whose purpose is to extend fellowship and serve the Order of DeMolay.

The main functions of a Priory are to:

- Extend and assist the Order of DeMolay and its Chapters.
- Maintain the active interest of older DeMolays.
- Provide an interesting program for the Priory members.
- Above all to provide and maintain a proper example for all DeMolays.



Hall of Fame

Over the years, DeMolay has had many alumni who have gone on to achieve wide recognition outside of the organization. Some of them have been elected to the DeMolay Hall of Fame.^[3] However, not all DeMolays who have received recognition have been inducted into the Hall of Fame; some can be found on other lists.^[4]

The following is a partial list of the members of the DeMolay Hall of Fame. The full list is available on the DeMolay International website.

Name	Dates	Profession	Notes
Carl B. Albert	1908–2000	Politician	Speaker of the House (1971–77)
Cecil D. Andrus	b. 1931	Politician	Governor of Idaho (1971–77, 1987–95), U.S. Secretary of the Interior (1977–81)
Reubin O'Donovan Askew	b. 1928	Politician	37th Governor of Florida (1971–1979)
Walter "Red" Barber	1908–1992	Sports Broadcaster	Recipient of Ford C. Frick Award from National Baseball Hall of Fame
Mel Blanc	1908–1989	Cartoon Voice Actor	"Man of a Thousand Voices"
Frank Borman	b. 1928	Astronaut	Commander of Apollo 8, CEO of Eastern Airlines (1975–86), recipient of Congressional Space Medal of Honor
Vance D. Brand	b. 1931	Astronaut	Flew on Apollo-Soyuz, as well as 3 Space Shuttle missions
Carroll A. Campbell, Jr.	1940–2005	Politician	Governor of South Carolina (1987–95)

Curtis L. Carlson	1914–1999	Entrepreneur, Philanthropist	Founded The Carlson Companies in 1938 as The Gold Bond Trading Company
Mel Carnahan	1934–2000	Politician	Governor of Missouri (1991–2000)
William "Bill" Clinton	b. 1946	Politician	42nd President of the United States
Gary Collins	b. 1938	Actor	Best known for <i>Airport</i> (1970)
Walt Disney	1901–1966	Cartoonist and entrepreneur	Creator of Mickey Mouse, Co-Founder of The Walt Disney Company
Lee S. Dreyfus	b. 1926	Educator and politician	Governor of Wisconsin (1979–83)
Buddy Ebsen	1908–2003	Actor, singer, dancer	Star of <i>Barnaby Jones</i> and <i>The Beverly Hillbillies</i>
David Goodnow	b. 1940	Broadcast Journalist	Former Anchor of CNN Headline News
Paul Harvey	1918–2009	ABC Radio broadcaster	Recipient of Presidential Medal of Freedom
Mark Hatfield	b. 1922	Politician	Governor of Oregon (1959–67), U.S. Senator (1967–97)
Burl Ives	1909–1995	Folk singer and actor	<i>A Holly Jolly Christmas</i> , narrator of <i>Rudolph the Red-Nosed Reindeer</i>
Henry M. Jackson	1912–1983	Politician	U.S. Senator (1953–83)
Brereton C. Jones	b. 1939	Politician	Governor of Kentucky (1991–95)
Harmon Killebrew	b. 1936	Former professional baseball player and businessman	Member of National Baseball Hall of Fame
Richard King	b. 1938	Former President of Rotary International	
Elmer Lower	b. 1913	Journalist, Media Executive	Former President of ABC News
Bob Mathias	b. 1930	Olympic Athlete, Politician	Two-time Olympic Gold Medalist, U.S. Representative from California (1967–75)
Edgar D. Mitchell	b. 1930	Astronaut	6th Man to Walk on the Moon on Apollo 14
Tom Osborne	b. 1937	Athlete, Coach, Politician	Former Head Coach at University of Nebraska, Member of College Football Hall of Fame
Walter C. Ploeser	1907–1993	Businessman, Politician	U.S. Representative from Missouri (1941–49) U.S. Ambassador to Paraguay (1957–59), U.S. Ambassador to Costa Rica (1970–72)
Pete Rose	b. 1941	Baseball player	All-Time Major League Baseball Leader in hits with 4,256.
James Nicholas Rowe	1938–1989	United States Army Colonel	Vietnam POW, Author of <i>Five Years to Freedom</i>
Edward T. Schafer	b. 1946	Politician	29th United States Secretary of Agriculture, Governor of North Dakota 1992–2000
Harold Schafer	1912–2001	Philanthropist and businessman	Founder of Gold Seal Company
Lance P. Sijan	1942–1968	United States Air Force Captain	Recipient of the Medal of Honor
Alex Spanos	b. 1923	Owner of the San Diego Chargers	
John Steinbeck	1902–1968	Pulitzer Prize-winning author and Nobel laureate	Wrote <i>The Grapes of Wrath</i> and <i>Of Mice and Men</i>
John Cameron Swayze	1906–1995	Newscaster	
Fran Tarkenton	b. 1940	Professional Football Player, Businessman, Entrepreneur	Member of Pro Football Hall of Fame, Member of College Football Hall of Fame
John Wayne	1907–1979	Actor	Won Academy Award for Best Actor for <i>True Grit</i> in 1969
James C. Wright, Jr.	b. 1922	Politician	Speaker of the House (1987–89)

External links

- DeMolay International's website ^[5]

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Job's Daughters International

Job's Daughters International is a Masonic sponsored youth organization for girls aged 10 to 20. The organization is commonly referred to as simply **Job's Daughters**, and sometimes abbreviated as **JDI** (or **IOJD**, referring to its longtime former name). Job's Daughters focuses on the Holy Bible but celebrates and welcomes many religions and cultures.

The individual chapter is called a Bethel, and each is numbered sequentially, according to when they were instituted in their jurisdiction. They usually meet at a Masonic Lodge building and when they are in session they refer to the meeting place as the Bethel room.



History

The organization was founded as **The Order of Job's Daughters** by Ethel T. Wead Mick in Omaha, Nebraska, on October 20, 1920.^[1]^[2] The original age for membership was 13-20,^[1] but has been changed several times over the years, most recently to age 10 in 2004. The purpose of the organization is to band together young girls who are related to a Master Mason, and strives to build character through moral and spiritual development. Goals include a greater reverence for God and the Holy Scriptures, as stated in the Job's Daughters Constitution, loyalty to one's country and that country's flag; and respect for parents, guardians, and elders. Job's Daughters is not a religion itself, and its members are not required to practice a particular religion. Members are required, however, to believe in a supreme being.

Mother Mick was fond of the Book of Job, and took the name of the organization as a reference to the three daughters of Job.^[3] The Book of Job, 42nd chapter, 15th verse says, "In all the land were no women found so fair as the Daughters of Job, and their father gave them inheritance among their brethren". She founded the Order with the assistance of her husband, Dr. William H. Mick, and several Freemasons and members of Eastern Star of Nebraska.^[4] She dedicated the organization to the memory of her mother, Elizabeth D. Wead.

In 1931 the name was changed to the International Order of Job's Daughters after a Bethel was instituted in Vancouver, British Columbia.^[5]

Overview

The presiding officer of the Bethel is the *Honored Queen*, elected by the members of her Bethel. This position is roughly analogous to Worshipful Master in a Masonic Lodge, and to the President of an association of any kind. The Honored Queen is assisted in her duties by a Senior Princess and a Junior Princess. The Senior Princess is usually considered to be next in line as Honored Queen. Girls who finish a term as Honored Queen use the title Past Honored Queen (abbreviated PHQ) within Job's Daughters, and usually receive a pin commemorating their service. The elected officers are referred to as the "line officers", or in some Bethels the "Elect Five" or "Top Five", of the Bethel, meaning that in general, a Daughter is elected sequentially from the lowest position (Marshal) to the highest position (Honored Queen).

Stations (Officers) of the Bethel and their respective duties

Elected

- Honored Queen - leads meetings, plans a term of 6 months, leads the Third Epoch of Initiation
- Senior Princess - leads the Second Epoch of Initiation
- Junior Princess - leads the First Epoch of Initiation
- Guide - assists in escorting guests, members and new initiates
- Marshal - assists in escorting guests, members and new initiates

Appointed

- Senior Custodian - responsible for caring for Bethel properties
 - Junior Custodian - responsible for caring for Bethel properties
 - Recorder - takes minutes of each meeting and reads all communications
 - Librarian - shares literature and information with the Bethel
 - Chaplain - leads prayers during meetings
 - Treasurer - manages money within the Bethel
 - First Messenger - assist in Initiation
 - Second Messenger - assist in Initiation
 - Third Messenger - assist in Initiation
 - Fourth Messenger - assist in Initiation
 - Fifth Messenger - assist in Initiation
 - Inner Guard - guards the inner door of the Bethel room
 - Outer Guard - guards the outer door of the Bethel room
 - Musician - leads songs and music, usually plays organ or piano
 - Bethel Choir
-

Bethel Guardian Council

- Bethel Guardian
- Associate Bethel Guardian
- Guardian Secretary
- Guardian Treasurer
- Guardian Director of Epochs
- Director of Music
- Director of Promotion
- Promoter of Sociability
- Director of Epochs
- Director of Hospitality
- Promoter of Good Will
- Promoter of Production
- Promoter of Fraternal Relations
- Custodian of Paraphernalia

Other details

- A **Grand Bethel Honored Queen** or **Jurisdictional Bethel Honored Queen** is the head of the Grand or Jurisdictional Bethel for each jurisdiction. To serve as either Grand Bethel Honored Queen or Jurisdictional Bethel Honored Queen, a girl must be a Past Honored Queen, or in some jurisdictions, a PHQ or a Majority Member. A Grand Bethel is unique in each jurisdiction, so rules may vary vastly. The **Supreme Bethel Honored Queen** is the head of the Supreme Bethel, which is at the international level of the organization. To be selected as Supreme Bethel Honored Queen, a girl must be a Past Honored Queen of a Bethel and at least 16 years of age.
- A **Jurisdictional Miss Job's Daughter** serves as the head and voice of the youth organization on the Grand or Jurisdictional level. She speaks on behalf of Job's Daughters to other Masonic Bodies to promote the organization. The selection of the Jurisdictional Miss Job's Daughter is by a Pageant held once a year that has competitions for ritual, interviews by a panel of judges, and a written test. The **International Miss Job's Daughter** serves on the international level and travels all over the world to speak on behalf of the organization. To be selected as International Miss Job's Daughter, a girl must be at least 16 years of age and compete at a pageant held during the Supreme Session. She is only eligible to compete once.
- The Bethel Guardian and Council is the group of adults that helps advise and supervise the girls of the Bethel.^[1] It is led by the Bethel Guardian, an adult female with a proper Masonic relationship, and the Associate Bethel Guardian, a Mason. They are joined by other adults filling the offices of Guardian Secretary, Guardian Treasurer, and either Guardian Director of Epochs or Guardian Director of Music. At the jurisdictional level a group of adults called the Grand Guardian Council or Jurisdictional Guardian Council oversees all of the Bethels in their state.
- Members who reach the age of 20 or marry while members in good standing become Majority Members. Majority Members may still be active in the organization but are no longer allowed to hold an office or vote on business matters in the Bethel. Some jurisdictions allow Majority Members up to age 25 to hold an office in the Grand Bethel or Jurisdictional Bethel, which is composed of members from all over the jurisdiction. Young women who wish to remain active in Masonic activities may join Order of the Eastern Star or Order of the Amaranth upon reaching the age of 18.
- The "Job's Daughter to Bee" or "JD2B" program gives Bethels a way to involve eight- and nine-year-old girls in the Bethels' public and social activities before the girls become full members at 10.
- Current and former members of Job's Daughters sometimes refer to each other as "Jobbies," and it is not uncommon to see communications between two members of the organization closed with the statement "Jobbie

Love" in place of a statement as "Sincerely."

- Today, Bethels and Grand Bethels are active in Australia, Brazil, Canada, the Philippines and the United States. Within the United States, there are currently Bethels in 31 states.^[6] Most states and provinces have a Grand Guardian Council but a few are under the direct supervision of the Supreme Guardian Council.

External links

- Job's Daughters International ^[19] Home Page
- The HIKE Fund ^[7] Hearing Impaired Kids Endowment, created and supported by Job's Daughters

References

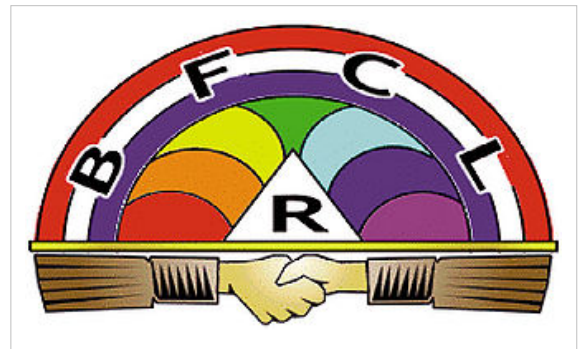
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International Order of the Rainbow for Girls

The **International Order of the Rainbow for Girls (IORG)** is a Masonic youth service organization which teaches leadership training through community service. Girls (ages 11–20/21) learn about the value of charity and service through their work and involvement with their annual local and Grand (state or country) service projects.

History

The order came into existence in 1922^[1], when the Reverend W. Mark Sexson, a Freemason, was asked to make an address before South McAlester Chapter #149, Order of the Eastern Star, in McAlester, Oklahoma. As the Order of DeMolay had come under his close study during his Masonic activities, he suggested that a similar order for girls would be beneficial. The first Initiation consisted of a class of 171 girls on April 6, 1922, in the auditorium of the Scottish Rite Temple in McAlester. The original name was "Order of the Rainbow for Girls".^[2]



Officers

Girls can hold many different offices in the local Assembly. Each requires some memory work and all but 2 serve for 1 term (4 to 6 months out of the year). Officers include: ^[3]

- **Worthy Advisor (WA)** Presides at meetings and plans activities for her term like a President: the highest office in an Assembly. (elected by Assembly)
- **Worthy Associate Advisor (WAA)** Duties similar to a Vice President. Presides over a meeting in the absence of the Worthy Advisor. (elected)
- **Charity** Teaches about charitable deeds. (elected)
- **Hope** Teaches that hope is always there for us. (elected)
- **Faith** Teaches that faith is our constant companion. She is the officer who guides new candidates throughout an initiation ceremony. (elected)
- **Recorder** Records minutes and handles correspondence: serves for 1 year and may be either elected or appointed depending on the jurisdiction.
- **Treasurer** Handles monies and bills and compiles reports about the balances of the Assembly's various money accounts: serves for 1 year and may be either elected or appointed depending on the jurisdiction.
- **Chaplain** Leads in prayers (appointed)
- **Drill Leader** Leads the officers in their floor work and leads guests around the Assembly room. (appointed)
- **Seven Bow Stations** Teach lessons about the colors of the rainbow and their corresponding virtues: (appointed)
 - Love (red)
 - Religion (orange)
 - Nature (yellow)
 - Immortality (green)
 - Fidelity (blue)
 - Patriotism (indigo)
 - Service (violet)
- **Confidential and Outer Observers** Guard the inner and outer doors, respectively. (appointed)
- **Musician and Choir Director** Provide music for the meetings. (appointed)

Some Assemblies and Grand Assemblies have other officers not specified in the ritual, such as Historian, Editor, Bible Bearer, Goodwill Ambassador, American Flag Bearer, State Flag Bearer, Christian Flag Bearer, Rainbow Flag Bearer, and Assembly Banner Bearer. ^[4]

It is an unwritten law that each of the line officers (Faith, Hope, Charity, and Worthy Associate Advisor) advances to the next highest office, culminating in her term as Worthy Advisor. However, this is not a guarantee. ^[5]

Advisors

The Mother Advisor is the primary adult working with the girls. An Advisory Board of seven to fifteen adults consisting of at least two Master Masons and two members of the Order of the Eastern Star, members of the sponsoring body(ies), and Majority Members, aid in the supervision of the Assembly. Almost all of the Assembly work is done by the girls, with the advisors in support roles only. ^[6]

High honors

The appointing of Grand Officers varies from jurisdiction to jurisdiction. Generally, to be appointed or elected to a Grand Floor Office, a girl must be a Past Worthy Advisor in her assembly. Grand Representatives may also be PWAs, but sometimes it is not mandatory. Other offices include: Grand Choir, Personal Page, and Grand Page at Large.

Majority Membership is reached in two ways. A girl receives age majority when she reaches her 20th birthday, or marriage majority if she marries before age 20. Also, depending on the jurisdiction, girls are given the choice of extending their membership until they reach the age of 21. For this to be granted, the girl must write a letter expressing her interest in extending her active service and present it to her Supreme Deputy/Inspector.

The Grand Cross of Color is the highest award given to a member or adult leader for outstanding service. Recipients of the award (Masters of the Grand Cross) are expected to meet once per year for a special service.^[7] In order for designates to be nominated, the assembly must initiate 3 new members within a calendar year. For each 3 new members, one girl may be chosen to receive the Grand Cross of Color for service rendered above and beyond what is expected for Rainbow. The Masters of the Grand Cross meet with the Advisory Board to decide which girl may receive the Grand Cross. The Grand Cross may also be awarded to adults that serve the assembly, but there may be no more adults than girls that are nominated.

Supreme Assembly

The governing body of Rainbow is the House of Gold. New members are elected by current members. The House of Gold consists of the Supreme Officers (paralleling a local Assembly), Supreme Inspectors (chief advisor for a jurisdiction), and several others making up a total of 50^[3].

Presiding Supreme Inspectors may retire their duties at any time, unless they are elected to the Supreme line, at which time they must find a successor by the time they reach Supreme Worthy Associate Advisor. The current Supreme Inspector chooses the person whom they believe can best associate with the girls of their jurisdiction. That person will become the next Supreme Deputy. It isn't until Supreme Deputies are elected into the House of Gold that they become Supreme Inspectors. There are 50 seats in the House of Gold, and they are lifetime appointments. A Supreme Deputy is eligible for recommendation into the House of Gold after her 3rd Supreme Assembly after being installed as Supreme Deputy (the Supreme at which they are installed does NOT count).

Locations

The International Order of the Rainbow for Girls has Assemblies in 47 states in the United States as well as in several other countries. The states that do not currently have Assemblies are Delaware, Utah, and Wyoming. (South Dakota instituted its first assembly in 2006.)

The countries outside the United States that have assemblies are Aruba, Australia (in Queensland, New South Wales and South Australia), Bolivia, Paraguay, Brazil (in Parana and São Paulo), Canada (in Ontario and New Brunswick), the Philippines, Germany, Italy, Mexico, Japan, and Guam. Rainbow has had assemblies in the following countries, mostly due to American military presence: Cuba, France, Panama and Vietnam.^[8]

Membership

Being related to a Master Mason is not a requirement for Rainbow membership. Interested girls must submit a petition to an Assembly and members of that Assembly will meet with the girl to answer any questions the girl may have and to make sure she is a proper candidate to receive the degrees. Once the petition is accepted, the assembly will vote on accepting the candidate into the Assembly. Membership then starts with an Initiation Ceremony.^[9]



Typical Assembly banner

Members are expected to serve their community, be law-abiding, acknowledge the authority of the Supreme Assembly, and show loyalty to the other members, among other things. In 2000, the rules for Eastern Star were changed so that majority members of Rainbow were eligible for membership in that Order.^[10] For girls between ages 8 and 11, some jurisdictions have a "Pledge" program for prospective members, so that they can become familiar with Rainbow ceremonies and activities.^[11]

Famous members

United States Senator Olympia Snowe has stated:

“I am proud to be a Rainbow Girl. This group instilled in me the values of service, honesty, and leadership, among others. I have carried these ideals with me throughout the years. Being a member of the International Order of Rainbow for Girls reflects well on a young women's character and integrity and will benefit today's Rainbow Girls throughout their lifetime.”^[12]

Other famous members include U. S. Supreme Court justice Sandra Day O'Connor, former Miss America and actress who starred as Catwoman in the Batman TV series Lee Meriwether, inspirational speaker Jill Kinmont, actress Shauna McLean Tompkins, florist to the Presidents Lynn Lary McLean, AIFD, and Senior Consultant/Constitutional Law of the Canadian Department of Justice Luanne Walton.^[13]

External links

- GoRainbow.org^[14] -- Official website for Supreme Assembly
- W. Mark Sexson^[15] at Find a Grave

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Famous Masons

Prince Hall

Prince Hall (c.1735^[1] – December 4, 1807) is considered the founder of "Black Freemasonry" in the United States, known today as Prince Hall Freemasonry.

Prince Hall's birthdate and birthplace are subject to conjecture. He may have been born either in Massachusetts or in Barbados, and his year of birth is generally recorded as either 1735 or 1738^[2]. Narrative stories of Prince Hall's birth and youth are unsubstantiated and appear to have been invented by their authors (particularly William H. Grimshaw in 1903).

Documents in Massachusetts showing that slaveowner William Hall freed a man named Prince Hall on April 9, 1765 cannot be conclusively linked to any one individual as there exists record of no fewer than 21 males named Prince Hall, and several other men named Prince Hall were living in Boston at that time. It is also unknown whether he was free-born or a freedman.

Prince Hall was a property owner and a registered voter in Boston. He worked as an abolitionist and civil rights activist, fought for laws to protect free blacks in Massachusetts from kidnapping by slave traders, campaigned for schools for black children, and operated a school in his own home.

On March 6, 1775, Prince Hall and fourteen other free black men were initiated, passed and raised in Military Lodge No. 441, an integrated Lodge attached to the British Army and then stationed in Boston.



Portrait of Prince Hall



Prince Hall's grave in Copp's Hill Burying Ground in Boston, Massachusetts

It is probable that Prince Hall served in the Massachusetts militia during the American Revolutionary War, but his service record is unclear because at least six men from Massachusetts named "Prince Hall" served in the military during the war. Historians George Washington Williams and Carter Woodson believed that this Prince Hall did serve in the war. He may have been one of the black soldiers who fought on the American side of the Battle of Bunker Hill.^[3]

When the British Army left Boston in 1776, the black Masons were granted a dispensation for limited operations as *African Lodge No. 1*. They were entitled to meet as a Lodge, to take part in the Masonic procession on St. John's Day, and to bury their dead with Masonic rites, but not to confer degrees or perform other Masonic functions. Excluded by the Provincial Grand Lodge of Massachusetts, they were granted a charter by the Premier Grand Lodge of England in 1784 as African Lodge No. 459 (but, due to communications problems, did not receive the actual charter until 1787).

Shortly after that, black Masons elsewhere in the United States began contacting Prince Hall with requests to establish affiliated Lodges in their own cities. Consistent with European Masonic practice at that time, African Lodge granted their requests and served as Mother Lodge to new black Lodges in Philadelphia, Providence and New York.

A problem quickly arose for black men wishing to become Masons in the newly formed United States: the members of a Lodge must agree unanimously in an anonymous vote to accept a petitioner to receive the degrees. As a consequence of the unanimity requirement, if just one member of a lodge did not want black men in his Lodge, his vote was enough to cause the petitioner's rejection. Thus, although exceptions did exist, Masonic Lodges and Grand Lodges in the United States generally excluded African Americans. And since the vote is conducted anonymously, this created a second problem: since no one knew who had voted against the applicant, it was impossible to identify a member as pursuing a policy of racism. This allowed even a tiny number of prejudiced members to effectively deny membership to black petitioners, and in some cases even exclude black men who had legitimately been made Masons in integrated jurisdictions. Thus there arose a system of racial segregation in American Masonry, which remained in place until the 1960s and which persists in some jurisdictions even to this day.



In 1791, black Freemasons met in Boston and formed the *African Grand Lodge of North America*. Prince Hall was unanimously elected its Grand Master and served until his death in 1807. (The claim that he was appointed Provincial Grand Master for North America in 1791 appears to have been fabricated.) The African Grand Lodge was later renamed the *Prince Hall Grand Lodge* in his honor. In 1827 the African Grand Lodge declared its independence from the United Grand Lodge of England, as the Grand Lodge of Massachusetts had done 45 years earlier. It also stated its independence from all of the white Grand Lodges in the United States.

Today, predominantly black Prince Hall Grand Lodges exist in the United States, Canada, the Caribbean and Liberia, governing Prince Hall Lodges throughout the world. After nearly two centuries of controversy, the Grand Lodge of England was asked to decide the matter of Prince Hall Masonic legitimacy. Carefully studying the records, the Grand Lodge of England concluded that the Prince Hall Grand Lodge of Massachusetts was indeed entitled to Masonic recognition, and this against the tradition that, per state, only one recognised Masonic body should exist. As a result,

most (though not all) "mainstream" (i.e. predominantly white) Grand Lodges in the United States and elsewhere have extended full fraternal recognition to their Prince Hall counterparts.

In 2002, scholar Molefi Kete Asante listed Prince Hall on his list of 100 Greatest African Americans.^[4]

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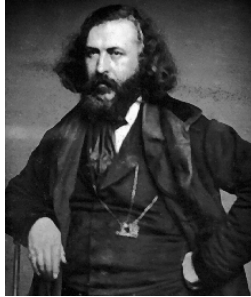


External links

- Biography of Prince Hall, Grand Lodge of British Columbia and Yukon^[7]
- Prince Hall History, Widow's Son Lodge No. 4 PHA, North Carolina^[8]
- Find-A-Grave: Prince Hall^[9]
- Most Worshipful Prince Hall Grand Lodge of Michigan^[10]
- MAss Historical Society on "Bucks of America" Note copyrighted^[11]

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Albert Pike

Albert Pike	
December 29, 1809 – April 2, 1891 (aged 81)	
	
Albert Pike	
Place of birth	Boston, Massachusetts
Place of death	Washington, D.C.
Place of burial	Oak Hill Cemetery
Allegiance	 United States of America  Confederate States of America
Service/branch	Confederate States Army
Rank	Brigadier General
Battles/wars	American Civil War

Albert Pike (December 29, 1809–April 2, 1891) was an attorney, soldier, writer, and Freemason. Pike is the only Confederate military officer or figure to be honored with an outdoor statue in Washington, D.C. (in Judiciary Square).

Biography

Pike was born in Boston, Massachusetts, son of Ben and Sarah (Andrews) Pike, and spent his childhood in Byfield and Newburyport, Massachusetts. His colonial ancestors included John Pike (1613-1688/1689), the founder of Woodbridge, New Jersey.^[1] He attended school in Newburyport and Framingham until he was fifteen. In August 1825, he passed his entrance exams and was accepted at Harvard University, though when the college requested payment of tuition fees for the first two years, he chose not to attend. He began a program of self-education, later becoming a schoolteacher in Gloucester, North Bedford, Fairhaven and Newburyport.^[2]

In 1831, Pike left Massachusetts to travel west, first stopping in St. Louis and later moving on to Independence, Missouri. In Independence, he joined an expedition to Taos, New Mexico, hunting and trading. During the excursion his horse broke and ran, forcing Pike to walk the remaining 500 miles to Taos. After this he joined a trapping expedition to the Llano Estacado in New Mexico and Texas. Trapping was minimal and, after traveling about 1300 miles (650 on foot), he finally arrived at Fort Smith, Arkansas.^[3]

Settling in Arkansas in 1833, he taught school and wrote a series of articles for the Little Rock *Arkansas Advocate* under the pen name of "Casca."^[4] The articles were popular enough that he was asked to join the staff of the newspaper. Later, after marrying Mary Ann Hamilton, he purchased part of the newspaper with the dowry. By 1835, he was the *Advocate's* sole owner.^[3] Under Pike's administration the *Advocate* promoted the viewpoint of the Whig party in a politically volatile and divided Arkansas.^[4]

He then began to study law and was admitted to the bar in 1837, selling the *Advocate* the same year. He was the first reporter for the Arkansas supreme court and also wrote a book (published anonymously), titled *The Arkansas Form Book*, which was a guidebook for lawyers. Additionally, Pike wrote on several legal subjects and continued producing poetry, a hobby he had begun in his youth in Massachusetts. His poems were highly regarded in his day, but are now mostly forgotten.^[3] Several volumes of his works were self-published posthumously by his daughter. In 1859, he received an honorary Ph.D. from Harvard,^[3] but declined it.^[5]

Pike died in Washington, D.C., aged 81, and was buried at Oak Hill Cemetery (against his wishes—he had left instructions for his body to be cremated).^[3] In 1944, his remains were moved to the House of the Temple, headquarters of the Southern Jurisdiction of the Scottish Rite.

Military career

When the Mexican-American War started, Pike joined the cavalry and was commissioned as a troop commander, serving in the Battle of Buena Vista.^[3] He and his commander, John Selden Roane, had several differences of opinion. This situation led finally to a duel between Pike and Roane. Although several shots were fired in the duel, nobody was injured, and the two were persuaded by their seconds to discontinue it.

After the war, Pike returned to the practice of law, moving to New Orleans for a time beginning in 1853. He wrote another book, *Maxims of the Roman Law and some of the Ancient French Law, as Expounded and Applied in Doctrine and Jurisprudence*. Although unpublished, this book increased his reputation among his associates in law. He

returned to Arkansas in 1857, gaining some amount of prominence in the legal field and becoming an advocate of slavery, although retaining his affiliation with the Whig party. When that party dissolved, he became a member of the Know-Nothing party. Before the Civil War he was firmly against secession, but when the war started he nevertheless took the side of the Confederacy.^[3] At the Southern Commercial Convention of 1854, Pike said the South should remain in the Union and seek equality with the North, but if the South "were forced into an inferior status, she would be better out of the Union than in it."^[6]

He also made several contacts among the Native American tribes in the area, at one point negotiating an \$800,000 settlement between the Creeks and other tribes and the federal government. This relationship was to influence the course of his Civil War service.^[3] At the beginning of the war, Pike was appointed as Confederate envoy to the Native Americans. In this capacity he negotiated several treaties, one of the most important being with Cherokee chief John Ross, which was concluded in 1861.^[3]

Pike was commissioned as a brigadier general on November 22, 1861, and given a command in the Indian Territory.^[3] With Gen. Ben McCulloch, Pike trained three Confederate regiments of Indian cavalry, most of whom belonged to the "civilized tribes", whose loyalty to the Confederacy was variable. Although victorious at the Battle of Pea Ridge (Elkhorn Tavern) in March, Pike's unit was defeated later in a counterattack, after falling into disarray.^[3] Also, as in the previous war, Pike came into conflict with his superior officers, at one point drafting a letter to Jefferson Davis complaining about his direct superior.

After Pea Ridge, Pike was faced with charges that his troops had scalped soldiers in the field. Maj. Gen. Thomas C. Hindman also charged Pike with mishandling of money and material, ordering his arrest. Both these charges were later found to be considerably lacking in evidence; nevertheless Pike, facing arrest, escaped into the hills of Arkansas, sending his resignation from the Confederate Army on July 12. He was at length arrested on November 3 under charges of insubordination and treason, and held briefly in Warren, Texas, but his resignation was accepted on



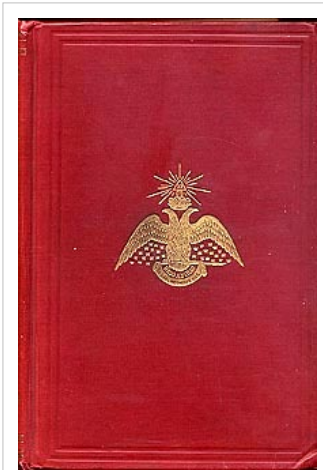
Statue at Judiciary Square, Washington, D.C.

November 11 and he was allowed to return to Arkansas.^[3]

Freemasonry

He first joined the Independent Order of Odd Fellows in 1840 then had in the interim joined a Masonic Lodge and become extremely active in the affairs of the organization, being elected Sovereign Grand Commander of the Scottish Rite's Southern Jurisdiction in 1859. He remained Sovereign Grand Commander for the remainder of his life (a total of thirty-two years), devoting a large amount of his time to developing the rituals of the order. Notably, he published a book called *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* in 1871, of which there were several subsequent editions.

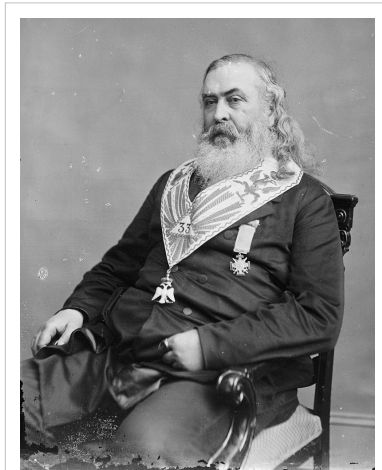
Pike is still regarded in America as an eminent^[7] and influential^[8] Freemason.



Morals and Dogma (1871)



Pike in Masonic regalia



Portrait by Mathew Brady

Poetry

As a young man, Pike wrote poetry which he continued to do for the rest of his life. At twenty-three, he published his first poem, "Hymns to the Gods." Later work was printed in literary journals like Blackwood's *Edinburgh Magazine* and local newspapers. His first collection of poetry, *Prose Sketches and Poems Written in the Western Country*, appeared in 1834. He later gathered many of his poems and republished them in *Hymns to the Gods and Other Poems* (1872). After his death these appeared again in *Gen. Albert Pike's Poems* (1900) and *Lyrics and Love Songs* (1916).^[9]

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See also

- List of American Civil War generals
- Treaty with Choctaws and Chickasaws

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External links

- Pike's Masonic philosophy ^[10]
- Albert Pike: Hero or Scoundrel? ^[11]
- About room where he is entombed ^[12]
- Albert Pike did not found the Ku Klux Klan ^[13] (Grand Lodge of British Columbia and Yukon)
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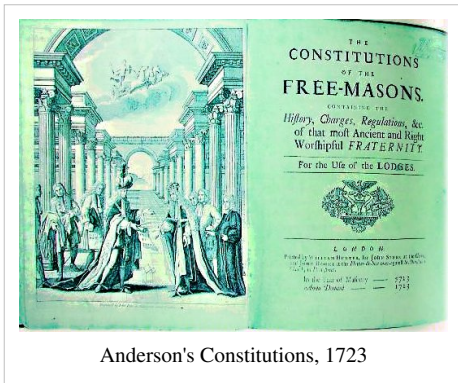
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James Anderson

James Anderson (c.1679–1739) was born and educated in Aberdeen, Scotland. He was ordained a minister in the Church of Scotland in 1707 and moved to London, where he ministered to the Glass House Street congregation until 1710, to the Presbyterian church in Swallow Street until 1734, and at Lisle Street Chapel until his death. He is reported to have lost a large sum of money in the South Sea Company crash of 1720. Anderson is best known, however, for his association with Freemasonry.

Anderson and Freemasonry



Anderson's Constitutions, 1723

Anderson was a Freemason, the Master of a Masonic lodge, and a Grand Warden of the Grand Lodge of London and Westminster. He was commissioned in September of 1721 by the Grand Lodge to write a history of the Free-Masons, and it was published in 1723 as *The Constitutions of the Free-Masons*. Anderson's name does not appear on the title page, but his authorship is declared in an appendix.

The *Constitutions* was edited and reprinted by Benjamin Franklin in Philadelphia in 1734, becoming the first Masonic book printed in America. An electronic edition of that work is online here ^[104].

A second London edition, much expanded, appeared in 1738. The work was translated into many languages, including Dutch (1736), German (1741), and French (1745). His other published works include *Royal Genealogies* (1732), *A Defence of Masonry* (1738?), *News from Elysium* (1739), and *A Genealogical History of the House of Yvery* (1742).

See also

- Ahiman Rezon

Albert Mackey

Albert Gallatin Mackey (March 12, 1807 – June 20, 1881) was an American medical doctor, and is best known for his authorship of many books and articles about freemasonry, particularly Masonic Landmarks. He served as Grand Lecturer and Grand Secretary of The Grand Lodge of South Carolina; Secretary General of the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States.

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External links

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Robert Macoy

Robert Macoy (October 4, 1815 – January 9, 1895 (aged 79))^[1] was born in Armagh, Ulster County, Ireland, but moved to the United States at the age of 4 months^[2]. He was a prominent Freemason, and was instrumental in the founding of the Order of the Eastern Star^[3] and the Order of the Amaranth^[4]. He also founded what may be the largest Masonic publishing, regalia, and supply house currently active, Macoy Publishing & Masonic Supply Company^[5].

Life

Growing up in America and having attained a considerable degree of education, Macoy entered the printing craft as soon as he was old enough to work. He spent most of his life in that business and in Masonic activities in New York City. In 1849, he started a Masonic supply and publishing business, which, under the name, Macoy Publishing & Masonic Supply Company^[5], is still in active operation.^[6]

Masonic Activities

Macoy was initiated in Lebanon Lodge No. 191 in New York City, January 20, 1848, passed, January 27, and Raised February 3 of that year. On August 15, 1855, he withdrew to affiliate with Adelpic Lodge No. 348. He was elected Deputy Grand Master of New York in June, 1856 and reelected in 1857. He was exalted in Orient Chapter No. 138, Royal Arch Masons, September 5, 1849 and became a member of Adelpic Chapter No. 150 on December 24, 1855. He was also affiliated with Union Chapter No. 180, Americas Chapter No. 215, and De Witt Clinton Chapter No. 142. He also received the Cryptic degrees and was a charter member of Adelpic Council No. 7, Royal and Select Masters. He was elected Grand Recorder of the Grand Council on June 4, 1855. He was also knighted in Palestine Encampment No. 18 of New York City, in February, 1851, and in March withdrew to join Morton Encampment No. 4. On April 28, 1874, he affiliated with De Witt Clinton Commandery No. 27 Knights Templar, where his membership continued for 20 years. He received the Scottish Rite degrees sometime prior to December 9, 1850, when he was made and honorary 33rd Degree Mason.^[7]

Order of the Eastern Star

Robert Macoy and Rob Morris were close friends and their families often visited each other in Kentucky and New York. Before 1860 Macoy became interested in Morris' efforts to promote an organization for female relatives of Masons. Morris had formed "Constellations" - also the "Family System" in conferring degrees, but these proved too elaborate and cumbersome. Morris turned over his books on "Adoptive" Masonry to Macoy in 1868.

Macoy published his first Adoptive Rite^[8] for the Eastern Star in 1869 having organized the work into the Chapter system and it is from Macoy's Adoptive Rite^[8] that all Eastern Star rituals used today have been taken.^[9]

External links

- Macoy Publishing: Home ^[10]

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Rob Morris

Rob Morris	
Born	August 31, 1818 near Boston, Massachusetts
Died	July 31, 1888 (aged 69)
Resting place	La Grange, Kentucky
Nationality	American
Occupation	teacher
Known for	Poetry and Freemasonry
Title	Poet Laureate of Freemasonry
Predecessor	Robert Burns

Dr. **Rob Morris** was a prominent American poet and Freemason. He also created the first ritual for what was to become the Order of the Eastern Star.

Early life

Many references state that he was born on August 31, 1818, near Boston, Massachusetts.^[1] However, there is some evidence that he was born Robert Williams Peckham, in New York, and that he adopted the name of his foster parents after the death of his birth parents, later shortening his name to Rob to avoid confusion with another poet named Robert Morris.^[2] He grew up in New York, where he (apparently) also went to college.

He worked as a teacher for 10 years before moving to Oxford, Mississippi^[3], where he continued teaching at Mt. Sylvan Academy, a school established by Freemasons. While living in Oxford, he met Charlotte Mendenhall, whom he married on August 26, 1841.

He later served as Grand Master of the Grand Lodge of Kentucky in 1858-9.^[4] Upon given a job as professor of the Masonic University, he moved to La Grange, Kentucky in 1860.

Eastern Star

After he became a Mason on March 5, 1846, he became convinced that there needed to be a way for female relatives of Masons to share in some measure in the benefits of Freemasonry. While teaching at the "The Little Red Brick School Building" in Richland, Mississippi in 1849-1850, he wrote Eastern Star's first ritual, titled *The Rosary of the Eastern Star*. He organized a "Supreme Constellation" in 1855 to charter Star chapters. In 1866, because of his planned travel abroad, he handed over the organizational authority of Eastern Star to Robert Macoy.^[1]

Poetry

Over the years, he wrote over 400 poems, many of which were devoted to Eastern Star and Masonry. While traveling in the Holy Land, he wrote the words to the hymn "O Galilee". In 1854, he wrote "The Level and the Square", which may be his best-known poem.

Poet Laureate

Because of his many works on Masonic subjects, on December 17, 1884, he was crowned the "Poet Laureate of Freemasonry", an honor which had not been granted since the death of Robert Burns in 1796.^[3]

Death

His health began to fail in 1887, and in June 1888, he became paralyzed.^[2] He died on July 31, 1888, and is buried at La Grange, Kentucky. The Rob Morris Home is kept as a shrine to Rob Morris by the Kentucky Grand Chapter of the Order of the Eastern Star.

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- [3] Morris, Rob. "Biography of Rob Morris, L.L.D." (<http://books.google.com/books?id=mAiZdrpp7ysC>). *Poetry of Freemasonry*. Kessinger Publishing. ISBN 0766100324. . Retrieved 2007-08-01.
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Other views of Freemasonry

Anti-Masonry

Anti-Masonry (alternatively called **Anti-Freemasonry**) is defined as "Avowed opposition to Freemasonry".^[1] However, there is no homogeneous anti-Masonic movement. Anti-Masonry consists of radically differing criticisms from sometimes incompatible groups who are hostile to Freemasonry in some form.

Early Anti-Masonic documents

The earliest^[2] anti-Masonic document was a leaflet printed in 1698 by a Presbyterian minister by the name of Winter. It reads:

TO ALL GODLY PEOPLE, In the Citie of London.

Having thought it needful to warn you of the Mischiefs and Evils practiced in the Sight of God by those called Freed Masons, I say take Care lest their Ceremonies and secret Swearings take hold of you; and be wary that none cause you to err from Godliness. For this devllish Sect of Men are Meeters in secret which swear agains all without ther Following. They are the Anti Christ which was to come leading Men from Fear of God. For how should Men meet in secret Places and with secret Signs taking Care that none observed them to do the Work of GOD; are not these the Ways of Evil-doers?

Knowing how that God observeth privilly them that sit in Darkness they shall be smitten and the Secrets of their Hearts layed bare. Mingle not among this corrupt People lest you be found so at the World's Conflagration.^[3]

Political Anti-Masonry

American Political Anti-Masonry (1830s-1850s)

In 1826, William Morgan disappeared from the small town of Batavia, New York, after threatening to expose Freemasonry's "secrets" by publishing its rituals. His disappearance caused some Anti-masons to claim that he had been kidnapped and murdered by Masons. Morgan's disappearance sparked a series of protests against Freemasonry, which eventually spread to the political realm. Under the leadership of anti-Masonic Thurlow Weed, an Anti-Jacksonist movement became (since Jackson was a Mason) the Anti-Masonic Party. This political Party ran presidential candidates in 1828 and 1832, but by 1835 the party had disbanded everywhere except Pennsylvania.

British Political Anti-Masonry (1990s-current)

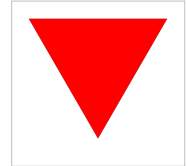
Since 1997, several members of the British Government have attempted to pass laws requiring Freemasons who join the police or judiciary^[4] to declare their membership publicly to the government amid accusations of Freemasons performing acts of mutual advancement and favour-swapping. This movement was initially led by Jack Straw, Home Secretary from 1997 until 2001.^[4] In 1999, the Welsh Assembly became the only body in the United Kingdom to place a legal requirement on membership declaration for Freemasons.^[5] Currently, existing members of the police and judiciary in England are asked to voluntarily admit to being Freemasons.^[6] However, all first time successful judiciary candidates "must declare their freemasonry status" before appointment.^[6] Conversely, new members of the police are not required to declare their status.^[6]

In 2004, Rhodri Morgan, the First Minister of the Welsh Assembly, said that he blocked Gerard Elias' appointment to counsel general because of links to hunting and freemasonry,^[7] although it was claimed by non-Labour politicians that the real reason was in order to have a Labour supporter, Malcolm Bishop, in the role.^[8]

Persecution under totalitarian regimes

In the twentieth century totalitarian regimes, both Fascist and Communist,^[9] treated Freemasonry as a potential source of opposition. Masonic writers state that the language used by the totalitarian regimes is similar to that used by some modern critics of Freemasonry.^[10]

Consistently considered an ideological foe of Nazism in their world perception (*Weltauffassung*), Freemasonic Concentration Camp inmates were graded as "Political" prisoners, and wore an inverted (point down) *red triangle*.^[11]



The number of Freemasons from Nazi occupied countries who were killed is not accurately known, but it is estimated that between 80,000 and 200,000 Freemasons perished under the Nazi regime.^[12] The Government of the United Kingdom established Holocaust Memorial Day^[13] to recognise all groups who were targets of the Nazi regime, and counter Holocaust denial. Freemasons are listed as being among those who were targeted.

Iraqi Baathist Anti-Masonry

In 1980, the Iraqi legal and penal code was changed by Saddam Hussein and the ruling Ba'ath Party, thereby making it a felony to "promote or acclaim Zionist principles, including freemasonry, or who associate [themselves] with Zionist organizations."^[14]

Freemasonry and Patriotism

Freemasonry is often alleged by Catholic critics to hold back its members from fully committing to their nation.^[15] Critics claim that compared to Operative Masonry's clear denunciations of treachery,^[16] Freemasonry after 1723 (Speculative Masonry) was far more ambiguous.^[17] It is alleged in the *Catholic Encyclopedia* that Masonic disapproval of treachery is not on moral grounds but on the grounds of inconvenience to other Masons.^[18] It also argues^[19] that the adage "Loyalty to freedom overrides all other considerations"^[20] justifies treason.

However, Freemasonry charges its members that: "In the state you are to be a quiet and peaceful subject, true to your government and just to your country; You are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live."^[21]

With this charge in mind, American Freemasons are consistent advocates of the US Constitution, including the separation of church and state,^[22] which was seen by the Roman Catholic Church as a veiled attack on the Church's place in public life.^[23]

Conspiracy theories

Due to its secretive nature Freemasonry has long been a target of conspiracy theories in which it is either bent on world domination or already secretly in control of world politics.

Historically, complaints have been made that the Masons have secretly plotted to create a society based on the revolutionary ideals of liberty, equality, fraternity, separation of church and state and (in Nazi Germany) a Jewish plot for religious tolerance.^[24] Similarly, some anti-Masons have claimed that Freemasonry is a Jewish front for world domination, or is at least controlled by Jews for this goal. An example of this is the notorious literary forgery *The Protocols of the Elders of Zion*. Hitler outlawed Freemasonry partially for this reason.^[25] The covenant of the Palestinian Islamist movement Hamas claims that Freemasonry is a "secret society" founded as part of a Zionist plot to control the world.^[26]

The earliest document accusing Freemasonry of being involved in a conspiracy was *Enthüllungen des Systems der Weltbürger-Politik* ("Disclosure of the System of Cosmopolitan Politics"), published in 1786.^[27] The book claimed that there was a conspiracy of Freemasons, Illuminati and Jesuits who were plotting world revolution.^[28] During the 19th Century, this theory was repeated by many Christian counter-revolutionaries,^[29] ^[30] who saw Freemasons as being behind every attack on the existing social system.^[29] ^[30]

There are also many other religious and political conspiracy theories, most regarding the United States government, from claiming all the Presidents as Masons^[31] (actually only 14 out of 44 Presidents were Freemasons)^[32] or that Masons were involved in the JFK assassination.^[33] Many of these theories allude to Masonic symbolism in the architecture of federal buildings or in the street plan of Washington DC.

Religious anti-Masonry

Christian anti-Masonry

One of the first highly vocal Christian critics of freemasonry was Charles Finney. In his book *The Character, Claims, and Practical Workings of Freemasonry*, Finney not only ridicules the masons but also explains why he viewed leaving the association as an essential act after his conversion to Christianity.

A number of Protestant and Eastern Orthodox denominations discourage their congregants from joining Masonic lodges, although this differs in intensity according to the denomination. Some simply express mild concern as to whether Freemasonry is compatible with Christianity while, at the other extreme, some accuse the fraternity of outright devil worship.

The Roman Catholic Church has, since the 1700s, been especially critical of Freemasonry, citing both political and religious reasons. Until 1983 the penalty for Catholics who joined the fraternity was excommunication.^[34] Since that time the punishment has been an interdict" (a penalty barring an offender from the Sacraments).^[35]

Muslim anti-Masonry

Many Islamic anti-Masonic arguments are closely tied to both Anti-Semitism and Anti-Zionism, though other criticisms are made such as linking Freemasonry to Dajjal.^[36] Some Muslim anti-Masons argue that Freemasonry promotes the interests of the Jews around the world and that one of its aims is to rebuild the Temple of Solomon in Jerusalem after destroying the Al-Aqsa Mosque.^[37] In article 28 of its Covenant, Hamas states that Freemasonry, Rotary, and other similar groups "work in the interest of Zionism and according to its instructions...."^[38] Many countries with a significant Muslim population do not allow Masonic establishments within their jurisdictions. However, countries such as Turkey and Morocco have established Grand Lodges^[39] while in countries such as Malaysia^[40], and Lebanon^[41] there are District Grand Lodges operating under a warrant from an established Grand Lodge.

See also

- Taxil hoax
- Catholicism and Freemasonry
- Anti-clericalism
- Propaganda Due - The P2 Masonic Lodge Scandal
- Secret society
- Mormonism and Freemasonry
- Judeo-Masonic conspiracy theory

External links

Critical of Freemasonry

- www.conspiracyarchive.org^[42] - New World Order Conspiracy site.
- www.masoncode.com^[43] - Masonic Symbolism
- [www/ephesians 5-11.org](http://www/ephesians-5-11.org)^[44] - Christian Anti-Masonry site
- islamaqa.com^[45] - Islamic Anti-Masonry site

Supportive of Freemasonry

- srmason-sj.org^[46] - *Is It True What They Say About Freemasonry?* by Art DeHoyos
- masonicinfo.com^[47] - Masonic rebuttal to Anti-Masonic claims
- www.freemasonry.bcy.ca^[48] - *Anti-masonry Frequently Asked Questions*
- www/freemasons-freemasonry.com^[49] - *Anti-Masonry in the contemporary world*

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- [4] "New judges must declare masonic membership" (<http://news.bbc.co.uk/2/hi/uk/politics/57381.stm>), BBC, March 5, 1998, retrieved February 26, 2006
- [5] "Freemason policy review due " (http://news.bbc.co.uk/2/hi/uk_news/wales/1699189.stm), BBC, December 8, 2001, retrieved February 26, 2006
- [6] "House of Commons Hansard Written Answers for 21 July 2005 (pt 69) " (http://www.parliament.the-stationery-office.com/pa/cm200506/cmhansrd/vo050721/text/50721w69.htm#50721w69.html_sbhd0), UK House of Commons, July 21, 2005, retrieved October 2, 2007
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- [10] Paul M. Bessel (1994). "Bigotry and the Murder of Freemasonry" (<http://bessel.org/naziartl.htm>). . "These people who attack Masonry with exaggerated language, and without accepting reasonable explanations of what Freemasonry really is, would probably say that their use of language about Masonry that is strikingly similar to that which was used by the Nazis and other vicious attackers of Freemasonry in the past does not mean that they are following in the footsteps of the Nazis."
- [11] *The Encyclopedia of the Holocaust*, volume 2, page 531, citing Katz, *Jews and Freemasons in Europe*.
- [12] Christopher Hodapp (2005). *Freemasons for Dummies* (<http://members.aol.com/brlodge/whymasons.html>). Indianapolis: Wiley Publishing Inc.. p. 85. ., sec. "Hitler and the Nazi"
- [13] What is Holocaust Memorial Day? (<http://www.hmd.org.uk/about/>)
- [14] "Saddam to be formally charged", The Washington Times, 2004, retrieved March 1, 2006
- [15] "Another characteristic of Masonic law is that "treason" and "rebellion" against civil authority are declared only political crimes, which affect the good standing of a Brother no more than heresy, and furnish no ground for a Masonic trial." Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) from the Catholic Encyclopedia, partially quoting Mackey, *Jurisprudence*, 509.
- [16] "2nd – You shall be true liegemen to the King of England without any treason or falsehood, and if you know of any that you amend it privily, if you may, or else warn the King and his Council of it by declaring it to his officers."
- [17] II. Of the CIVIL MAGISTRATES supreme and subordinate (<http://freemasonry.bcy.ca/history/anderson/charges.html>) "A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the Lodge, and his Relation to

- it remains indefeasible."
- [18] "The brotherhood ought to disown the rebellion, but only in order to preserve the fraternity from annoyance by the civil authorities." from the article Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) in the Catholic Encyclopedia
- [19] "Such language would equally suit every anarchistic movement." Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) in the Catholic Encyclopedia
- [20] "If we were to assert that under no circumstances had a Mason been found willing to take arms against a bad government, we should only be declaring that, in trying moments, when duty, in the masonic sense, to state means antagonism to the Government, they had failed in the highest and most sacred duty of a citizen. Rebellion in some cases is a sacred duty, and none, but a bigot or a fool, will say, that our countrymen were in the wrong, when they took arms against King James II. Loyalty to freedom in a case of this kind overrides all other considerations, and when to rebel means to be free or to perish, it would be idle to urge that a man must remember obligations which were never intended to rob him of his status of a human being and a citizen." "Freemason's Chronicle" 1875, I, 81, quoted as footnote [89] in Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) in the Catholic Encyclopedia
- [21] Webb, Thomas Smith; *Freemason's Monitor Or Illustrations of Freemasonry* (<http://books.google.com/books?id=7FrMR3dtgDwC&printsec=frontcover&dq=Freemasonry+Webb&lr=&sig=ACfU3U12X8JycSas2h1UcDzwniKTT6se1A#PPA43,M1>) - Charge at initiation into the first degree, p. 43 (originally published 1818... republished by Kessinger Publishing, 1995 ISBN 1564595536, 9781564595539)
- [22] "Freemasonry Does Not Support any particular political position. It has long stood for separation of Church and State, and has been a champion of Free Public Education." From a speech given by Bill Jones (<http://www.arkmason.com/didknow.htm>) Grand Master of Arkansas, 1996
- [23] Pope Leo XIII *ETSI NOS* (On Conditions in Italy) (<http://www.ewtn.com/library/ENCYC/L13ITL.HTM>)
- [24] Hitler, Adolf. *Mein Kampf: Volume One - A Reckoning*. "[Chapter XI: Nation and Race, <http://www.adolfhitler.ws/lib/books/43kampf/kampf43.htm>]" 1924, trans. 1943. - "Finally, the Jewish influence on economic affairs grows with terrifying speed through the stock exchange. He becomes the owner, or at least the controller, of the national labor force. To strengthen his political position he tries to tear down the racial and civil barriers which for a time continue to restrain him at every step. To this end he fights with all the tenacity innate in him for religious tolerance-and in Freemasonry, which has succumbed to him completely, he has an excellent instrument with which to fight for his aims and put them across. The governing circles and the higher strata of the political and economic bourgeoisie are brought into his nets by the strings of Freemasonry, and never need to suspect what is happening."
- [25] Hitler, Adolf. *Mein Kampf: Volume Two - The National Socialist Movement*, "[Chapter XIII: German Alliance Policy after the War <http://www.adolfhitler.ws/lib/books/43kampf/kampf43.htm>]", 1924, trans. 1943. - "The fight which Fascist Italy waged against Jewry's three principal weapons, the profound reasons for which may not have been consciously understood (though I do not believe this myself) furnishes the best proof that the poison fangs of that Power which transcends all State boundaries are being drawn, even though in an indirect way. The prohibition of Freemasonry and secret societies, the suppression of the supernational Press and the definite abolition of Marxism, together with the steadily increasing consolidation of the Fascist concept of the State — all this will enable the Italian Government, in the course of some years, to advance more and more the interests of the Italian people without paying any attention to the hissing of the Jewish world-hydra."
- [26] "The Covenant of the Islamic Resistance Movement (HAMAS)-Palestine" (<http://www.library.cornell.edu/colldev/mideast/hamas.htm>), Art. XVII, XXII, and XXVIII, 18 August 1988. Retrieved 29 October 2005.
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- [28] prof. Dr. Pfahl-Traughber: *Der antisemitisch-antifreimaurerische Verschwörungsmythos*
- [29] Matthias Pöhlmann: *Verschwiegene Männer*, Protestant Centre for Religious and Ideological Issues of the Evangelical Church in Germany
- [30] Dr. Johannes Rogalla von Biberstein, historian and librarian of the University of Bielefeld: *Die These von der Verschwörung 1776–1945. Philosophen, Freimaurer, Juden, Liberale und Sozialisten gegen die Sozialordnung*, Flensburg 1992
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- [34] [newadvent.org](http://www.newadvent.org/cathen/05678a.htm) (<http://www.newadvent.org/cathen/05678a.htm>) page on excommunication
- [35] text (http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19831126_declaration-masonic_en.html) of Quæstum Est
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- [41] Districts Online | Grand Lodge F. & A. M. State of New York (<http://www.nymasons.org/cms/districtsonline>)
- [42] <http://www.conspiracyarchive.com/NWO/Freemasonry.htm>
- [43] <http://www.masoncode.com/The%20Jewels%20of%20Freemasonry.htm>
- [44] <http://www.ephesians5-11.org>
- [45] <http://www.islamqa.com/index.php?ref=34576&ln=eng>
- [46] <http://srmason-sj.org/web/SRpublications/DeHoyos.htm>
- [47] <http://masonicinfo.com>
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Christianity and Freemasonry

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Christianity and Freemasonry have had a mixed relationship, with various Christian denominations strongly discouraging or even prohibiting members from becoming Freemasons or Freemasons from becoming members.

Ties to Christianity

Various Masonic bodies require a statement of Christian faith to one degree or another. Some Masonic rites vary in their requirements depending on the jurisdiction, these include the [York Rite] and the Ancient & Accepted Scottish Rite (aka the Ancient & Accepted Rite) as practiced in England. Other Masonic bodies require an affirmation of Christian Faith in all jurisdictions. These include (but are not limited to) the Rectified Scottish Rite, the Swedish Rite, Societas Rosicruciana, the Royal Order of Scotland and the Red Cross of Constantine. Additionally, there are numerous Masonic orders and degrees that while not specifically requiring a profession of faith, require that potential members belong to one or more of the bodies which do and as a result limit their membership to professing Christians (e.g. the Commemorative Order of St. Thomas of Acon, the Holy Royal Arch Knight Templar Priests, the Knight York Cross of Honor (KYCH), the York Rite College, etc.)

Catholic Church

The most persistent critic of Freemasonry has been the Catholic Church.^[1] Since the early 18th century, the Vatican has issued several papal bulls, banning membership of Catholics from Freemasonry under threat of excommunication. Currently, as reiterated in 1983, Catholics who become Masons are in a state of Grave sin and may not receive Holy Communion^[2] ^[3], but the penalty of excommunication is not formally declared.

The Church argues that Freemasonry's philosophy is antithetical to Christian doctrine and that it is at many times and places anti-clerical in intent.^[4] The 1913 edition of the Catholic Encyclopedia argued that some of the ceremonial is anti-Catholic.^[5] However this claim does not appear in subsequent editions.

The Masonic use of Biblical imagery was seen in the 1913 edition of the Catholic Encyclopedia as being done in such a way as to deny the revelation of Christianity.^[6] However this complaint was not included in the 1967 edition.

Allegations of Deism

One of the persistent Catholic criticisms of Freemasonry is that it advocates a deist or naturalist view of creation. Whilst it is recognised that Masonry is not atheistic (Masons are asked if they believe in God before joining),^[7] its references to the "Supreme Architect of the Universe" are seen by some Christians as contending that God created the Universe but did not intervene in the world after this.^[8] This was a common heresy that arose in the Enlightenment.^[9] Freemasons - especially Christian Freemasons - deny this claim.

A specific charge made in the 1913 Catholic Encyclopedia^[10] against Freemasonry is that the introduction of speculative Masonry in the early eighteenth century specifically aimed at "dechristianising" the old operative masonry lodges. However, this charge was dropped from subsequent editions.

Whereas the constitutions of previous lodges of operative Masonry stated that "*The first charge is this that you be true to God and Holy Church and use no error or heresy*"^[11] in 1723 the constitution of the Grand Lodge of England:^[12]

A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance.

This change is seen as moving towards a Deist view.^[8]

Separation of church and state

Freemasons are consistent advocates of the Freedom of Religion, as found in the First Amendment^[13] of the US Constitution. The idea that the establishment clause means a strict separation of church and state is seen by the Catholic Church as a veiled attack on its place in public life.^[14] The Roman Catholic Church also saw in the advocacy of a strict separation of the state from the church as manifesting a "Religious Indifferentism" which did not accept any religion as true or revealed.^[15] This reference was removed in later versions of the encyclopedia. Some specific areas which Freemasons were accused of aiming for a democratic separation of church and state were:

- State supported secular education in Italy in 1882^[16]
- The introduction of civil marriage in Mexico in 1857^[17]

Religious indifference

Catholic critics of Freemasonry allege that it refuses to see one faith as being superior to any others, while at the same time contains religious-type rituals that are said to inculcate an indifference to religion.^[18] ^[19] Freemasonic behaviour is seen as a denial of the truth of Christian revelation.^[20]

The Masonic author Mackey called Freemasonry "a science which is engaged in the search after the divine truth".^[21] Anderson's *Ancient Charges of a Freemason*, 1723, says of Freemasons, that it is "expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves".^[12] Freemasons understand this to mean that personal beliefs are not to be discussed in the lodge, avoiding argument with those holding different beliefs.^[22] It has been suggested that this ban on religious discussion was especially important in Eighteenth Century England^[23] where a civil war, in part caused by religious conflict, had only recently ended.

Protestant churches

A number of Protestant denominations discourage their congregants from joining Masonic lodges, although this differs in intensity according to the denomination. Denominations that, in some form or other, discourage membership of Freemasons include the Evangelical Lutheran Synod,^[24] Church of the Nazarene, Mennonites, The North American Mission Board of the Southern Baptist Convention,^[25] ^[26] Lutheran Church - Missouri Synod,^[27] Christian Reformed Church in America,^[28] Church of the Brethren,^[29] Assemblies of God,^[30] Society of Friends (Quakers),^[31] United Brethren,^[32] Free Methodist church,^[33] Seventh-day Adventist Church,^[34] Salvation Army,^[35] Orthodox Presbyterian Church,^[36] Free Church of Scotland,^[37] Baptist Union of Great Britain and Ireland,^[38]

Presbyterian Church in America,^[39] Reformed Presbyterian Church of Ireland.^[40] It must be admitted, however, that many of these Protestant condemnations have never been enforced and are dead letters today.

The Church of Scotland does not ban congregants from becoming Freemasons, but in 1989 the general assembly said there were "very real theological difficulties" with Church of Scotland members being Freemasons.^[41]

The 1985 Methodist Conference in England said that Freemasonry competed with Christian beliefs,^[42] asking that Methodist Freemasons reconsider their membership and that Masonic meetings be banned from Methodist premises. It did not, however, call for a ban on membership.^[43]

Church of Jesus Christ of Latter-day Saints

The Church of Jesus Christ of Latter-day Saints has a longstanding policy of maintaining no official position on Freemasonry. However, some people see links between the two movements in practice, structure, and symbolism, which go back to the church's origins.

It can be said the early Mormon Church and Freemasonry had an amicable relationship. While the impact of Freemasonry in Mormon Church doctrine is the subject of intense debate, it is known that the family of the church's founder and first president, Joseph Smith, Jr., was active in Freemasonry as early as 1816. When the Mormon Church was headquartered in Nauvoo, Illinois, Smith and several of his followers – including his first four successors as church president – became Freemasons. Many features of the church's temple endowment ceremony as established by Smith in Nauvoo parallel rituals and ceremonies practiced in Freemasonry. When the church relocated to Utah in the 1840s after Smith's death, there was even talk of forming a "Mormon Grand Lodge." However, this notion was ultimately rejected by church President Brigham Young.

However, many non-Mormon Freemasons harbored strong anti-Mormon sentiments. Soon after Smith and his followers were initiated, the Grand Lodge of Illinois was compelled to revoke the charters of several predominantly Mormon Lodges. In 1872 the Grand Lodge of Utah was formed as an openly anti-Mormon organization. Over time the hostility increased, ultimately leading to the Grand Lodge of Utah banning Mormons from joining its constituent Lodges altogether. While the church never banned Freemasons from its ranks, it did at one time prohibit Freemasons from holding leadership positions in the church priesthood.

In 1984 the Grand Lodge of Utah and church leadership under President Spencer W. Kimball mutually agreed to drop their antagonistic positions against each another. While some suspicion remains on both sides, today there is no formal barrier preventing a male Mormon from becoming a Freemason or vice versa.^[44] ^[45]

New religion

Freemasonry unambiguously states that it is not a religion, nor a substitute for religion.^[46] There is no separate "Masonic" God.^[47] Nor is there a separate proper name for a deity in any branch of Freemasonry.^[48] ^[49] There is no general interpretation for any of the symbols.^[50] In keeping with the geometrical and architectural theme of Freemasonry, the Supreme Being is referred to in Masonic ritual by the attributes of Great Architect of the Universe (sometimes abbreviated as G.A.O.T.U.), *Grand Geometer* or similar. Freemasons use these variety of forms of address to God to make clear that the reference is generic, not about any one religion's particular God or God-like concept.

Nevertheless, Freemasonry has been criticised for being a substitute for Christian belief. For example, the New Catholic Encyclopedia states the opinion that "*Freemasonry displays all the elements of religion, and as such it becomes a rival to the religion of the Gospel. It includes temples and altars, prayers, a moral code, worship, vestments, feast days, the promise of reward or punishment in the afterlife, a hierarchy, and initiation and burial rites.*"^[51]

Links to Esotericism

Certain types of Freemasonry, most notably the Swedish Rite are said to be connected to Esoteric Christianity,^[52] which holds that orthodox Christian doctrine is for the duller masses and that "real" Christianity holds the secret knowledge concerning the sacrifice of Christ on Golgotha.^[53]

Pre-Christian pagan influences

The *Catholic Encyclopedia* says that the Masonic authors *Clavel*, *Ragnon*, *Pike* and *Mackey* claim Masonic symbolism is rooted in the solar and phallic worship of pre-Christian mystery religion, particularly Egyptian religion.^[54]

Rosicrucian influences

Some scholars believe that Freemasonry has links to the Rosicrucian movement. The Rosicrucian symbol of the Rose Cross is also found in certain rituals of appendant bodies to Freemasonry which require candidates to be Master Masons.^[55]

Many Anti-Masonic Christian authors have stated that Rosicrucian Robert Fludd (1574–1637) was a Mason. However there is no evidence supporting this contention. Nor is there any documented evidence to support Arthur Edward Waite's (1857–1942) speculation that Fludd may have introduced a Rosicrucian influence into Freemasonry. Robert Vanloo states that earlier 17th century Rosicrucianism had a considerable influence on "Anglo-Saxon" Masonry.

A list of groups linked to both Freemasonry and Rosicrucianism, which requires for membership admission to be Christian and Master Mason (*see websites*), includes:

- Societas Rosicruciana in Anglia, 1866
- Societas Rosicruciana in Civitatibus Foederatis, 1880

Manly Palmer Hall, a noted occultist and author on Masonic topics, wrote a book called *Rosicrucian and Masonic Origins* in 1929 (long before he ever became a Mason)^[56] and the Rosicrucian author Max Heindel wrote a book in the 1910s,^[57] both of which portray Catholicism and Freemasonry as being two distinct streams in the development of Christianity.

Claims of Satan worship

Some Christian critics of Freemasonry, usually evangelical Christians, claim that Freemasonry involves the worship of Satan.^[58] Such claims are often supported by quoting (often out of context) various Masonic and non-Masonic authors.

Below are some of the more common quotes used on the internet to substantiate the claim that Masons worship Satan, and some notes about them:

Waite

First Conjunction Addressed to Emperor Lucifer. Emperor Lucifer, Master and Prince of Rebellious Spirits, I adjure thee to leave thine abode, in what-ever quarter of the world it may be situated and come hither to communicate with me. I command and I conjure thee in the Name of the Mighty Living God, Father, Son and Holy Ghost, to appear without noise and without^[59]

This quote is often attributed to "Arthur Edward Waite, 33°" on Christian Anti-Masonic websites, as if it were an authoritative statement from a "high level" Mason, but Waite is not identified as a 33rd degree Mason anywhere in the book the quote is taken from.^[60] He is described simply as an individual with an interest in the occult. Waite was not a Mason when he wrote this book (the book was written and published in 1898; Waite became a Mason in 1902). Additionally, according to the Masonic research document "The Lie of Luciferianism"^[61] Waite was never a 33rd

degree Mason; he never joined the Scottish Rite. There is no link whatsoever between this material and Freemasonry, other than that a future Mason wrote it.

Hall

I hereby promise the Great Spirit Lucifer, Prince of Demons, that each year I will bring unto him a human soul to do with as it may please him, and in return Lucifer promises to bestow upon me the treasures of the earth and fulfil my every desire for the length of my natural life. If I fail to bring him each year the offering specified above, then my own soul shall be forfeit to him. Signed..... {Invocant signs pact with his own blood}^[62]

This passage is from Manly Palmer Hall's *The Secret Teachings of All Ages* (specifically, the chapter "Ceremonial Magic and Sorcery."). As with Waite, Christian Anti-masons use this quote as if it were an "authoritative" statement from a "high level" Mason. However, as with Waite, Hall is not identified as a 33° Mason anywhere in the book, nor is there a record of his reception of the 33° cited in any readily available source that does not include the above quote. According to the Grand Lodge of British Columbia and Yukon, Hall *was* initiated into Freemasonry, but not until 1954,^[63] when he was 53 years old. *The secret Teachings of All Ages* was published in 1928,^[64] when he was only 27. More importantly, the quote is taken out of context. Hall is not discussing Freemasonry at all, but rather summarizing how a magician would invoke a spirit and giving an example of how a demonic pact might read. Hall was an occultist, and according to one source,^[65] was a well-established lecturer on the occult and other esoterica by the age of 20, before he was even eligible to become a Mason.

When The Mason learns that the Key to the warrior on the block is the proper application of the dynamo of living power, he has learned the Mystery of his Craft. The seething energies of Lucifer are in his hands and before he may step onward and upward, he must prove his ability to properly apply this energy.^[66]

This quote appears in Hall's *The Lost Keys Of Freemasonry*. It appears in Chapter 4 (titled "The Fellowcraft") which has nothing to do with the actual Fellowcraft degree.^[67] The passage is again taken out of context, and its meaning changes when it is put back into the context of the chapter it comes from: it is part of a larger philosophical discussion which can also be read to imply that the improper use of "energies" can make the Mason a tool of Satan. Furthermore, even taken out of context, this passage does not refer to worshipping Satan *per se*. As with the previous quote from *Secret Teachings of All Ages*, the book was written well before Hall became a Mason. In his Introduction to the book Hall clearly states: "At the time I wrote this slender volume, I had just passed my twenty-first birthday, and my only contact with Freemasonry was through a few books commonly available to the public".^[61]

Blavatsky

Lucifer represents..Life..Thought..Progress..Civilization.. Liberty..Independence..Lucifer is the Logos..the Serpent, the Savior.^[68]

This quote is taken from Helena Petrovna Blavatsky's pseudo-masonic Ancient and Accepted Primitive Rite. Her Rite is *not* considered a legitimate part of Freemasonry, by any Masonic Jurisdiction. Those who cite this quote are conflating things Masonic and things that simply *claim* to be Masonic, or used Freemasonry as a model.^[61]

Pike and Taxil

Yes, Lucifer is God, and unfortunately Adonay is also God. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two Gods: darkness being necessary to light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive.^[69]

Albert Pike is frequently quoted by Christian Anti-Masons, often with the quote taken out of context. However, in this case the statement was not even written by Pike. It was included in a letter which con artist Leo Taxil *claimed* was from Pike, and was later demonstrated to be a forgery. See: Taxil hoax.

See also

- Anti-Freemasonry

External links

- Freemasonry: Midwife to an Occult Empire ^[42] Anti-Masonic study detailing the occult nature of Freemasonry
- Freemasonry & Christianity ^[70]
- Was Freemasonry Dechristianised? ^[71]

References

- [1] The Catholic Church has continually prohibited members from being Freemasons since In Eminenti Secula in 1739
- [2] http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19831126_declaration-masonic_en.html
- [3] Catholic Library: Declaration on Masonic Associations (http://www.newadvent.org/library/docs_df83ma.htm)
- [4] "French Masonry and above all the Grand Orient of France has displayed the most systematic activity as the dominating political element in the French "Kulturkampf" since 1877." From Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) from the Catholic Encyclopedia
- [5] "The Kadosh (thirtieth degree), trampling on the papal tiara and the royal crown, is destined to wreak a just vengeance on these "high criminals" for the murder of Molay [128] and "as the apostle of truth and the rights of man" [129] to deliver mankind "from the bondage of Despotism and the thralldom of spiritual Tyranny"." From the article Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) in the Catholic Encyclopedia
- [6] "In the text of 1738 particular stress is laid on "freedom of conscience" and the universal, non-Christian character of Masonry is emphasized. The Mason is called a "true Noahida", i.e. an adherent of the pre-Christian and pre-Mosaic system of undivided mankind." From Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) in the Catholic Encyclopedia
- [7] "We do ask a man if he believes in God and that is the only religious test." Freemasonry and religion (<http://freemasonry.bcy.ca/textfiles/religion.html>), from the Grand Lodge of British Columbia and Yukon
- [8] "The nature of the Masonic God is best seen in their favorite title for him: the Supreme Architect. The Masonic God is first of all a deistic God, who is found at the top of the ladder of Masonic wisdom", Jolicoeur and Knowles, pp. 14-15 cited in THE PASTORAL PROBLEM OF MASONIC MEMBERSHIP, sent out as a part of the Letter of April 19, 1985 to U.S. Bishops Concerning Masonry (http://www.catholicculture.org/docs/doc_view.cfm?recnum=5285) by Cardinal Bernard Law
- [9] Deism (<http://www.wsu.edu/~dee/GLOSSARY/DEISM.HTM>), in the European Enlightenment Glossary
- [10] Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>)
- [11] Quote from The Builders (<http://www.sacred-texts.com/mas/bui/bui11.htm>) by Joseph Fort Newton, 1914
- [12] Article I of The Ancient Charges of a Freemason (<http://www.adam.com.au/jrigano/AncientCharges.html>), James Anderson, 1723
- [13] "Amendment I - Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances. From the Constitution of the United States (<http://www.law.cornell.edu/constitution/constitution.billofrights.html#amendmenti>)
- [14] Pope Leo XIII ETSI NOS (On Conditions in Italy) (<http://www.ewtn.com/library/ENCYC/L13ITL.HTM>), Item 2
- [15] "If the Bloc has been established, this is owing to Freemasonry and to the discipline learned in the lodges. The measures we have now to urge are the separation of Church and State and a law concerning instruction. Let us put our trust in the word of our Bro. Combes" from quoted as footnote 158 in the article Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) in the Catholic Encyclopedia
- [16] "the position of the religious authorities as to the education of the young utterly ignored" Pope Leo XIII ETSI NOS (On Conditions in Italy) (<http://www.ewtn.com/library/ENCYC/L13ITL.HTM>), Item 2

- [17] Oscar J. Salinas Mexican Masonry- Politics & Religion (<http://www.yorkrite.com/gcmx/os1999.html>)
- [18] "The March 11, 1985, issue of L'Osservatore Romano carried an article titled "Irreconcilability Between Christian Faith and Freemasonry" as a comment on the Nov. 26, 1983, declaration. In part the Vatican newspaper said a Christian "cannot cultivate relations of two types with God nor express his relation with the Creator through symbolic forms of two types." Quoted in the THE PASTORAL PROBLEM OF MASONIC MEMBERSHIP in the Letter of April 19, 1985 to U.S. Bishops Concerning Masonry (http://www.catholiculture.net/docs/doc_view.cfm?recnum=5285) by Cardinal Bernard Law
- [19] "The truth of the matter is, Freemasonry espouses universalism, **embraces religious pluralism** and has effectively created a unique syncretistic religion." Order of Former Freemasons (<http://www.fish4masons.org/home.html>)
- [20] "No one can come to the Father except through me" (John 14:6)
- [21] Mackey, **Symbolism of Freemasonry**, 1869, 303, Cited in the article Masonry (Freemasonry) (<http://www.newadvent.org/cathen/09771a.htm>) from the Catholic Encyclopedia
- [22] S. Brent Morris, The Complete Idiot's Guide to Freemasonry, Alpha/Penguin Books, ISBN 1-59257-490-4, p. 202-203
- [23] S. Brent Morris, The Complete Idiot's Guide to Freemasonry, Alpha/Penguin Books, ISBN 1-59257-490-4, p. 203
- [24] *We also reject participation or membership in religious organizations which have features that are in conflict with the Christian faith, such as the Masonic Lodge and similar organizations.* A Concise Doctrinal Statement of the Evangelical Lutheran Synod (<http://www.holycrossmadison.org/churchfiles/elsbelieve.htm>) from the Holy Cross Lutheran Church and School (<http://www.holycrossmadison.org/>)
- [25] *For the first time in the history of the SBC, however, the Convention concluded, "many tenets and teachings of Freemasonry are not compatible with Christianity or Southern Baptist doctrine."* A Closer Look at Freemasonry (http://www.namb.net/atf/cf/{CDA250E8-8866-4236-9A0C-C646DE153446}/Closer_Look_Freemasonry.pdf) (PDF), North American Mission Board, Southern Baptist Convention quoting Annual of the Southern Baptist Convention, 1993, Nashville: Executive Committee, Southern Baptist Convention, 1993, p. 225
- [26] *The "Closer Look" concludes by noting that while many Christians and leaders have been and are Masons, "several points of the lodge's teachings are non-biblical and non-Christian." It also states that "while Freemasonry encourages and supports charitable activities, it contains both multireligious and inclusivistic teachings that are not Christian in its religious instruction."* New publication on Freemasonry available from SBC's North American Mission Board (<http://www.bpnews.net/bpnews.asp?ID=5959>), June 9, 2000, James Dotson, Baptist Press
- [27] Q. Could someone please explain briefly why Masons are not allowed in the Lutheran Church? (<http://www.lcms.org/pages/internal.asp?NavID=2187>)
- [28] ""The lodge member who desires to become a member of the church must be kindly but firmly shown that membership in the lodge and in the church of Jesus Christ involves a double commitment which our Lord himself does not tolerate. Those in the church who affiliate with the Lodge must be shown the error of their way, and if they refuse to repent must be placed under the censure of the Church." Acts of the Synod, C.R.C.A., 1974, quoted in Freemasonry: What Do Christian Churches Really Think about The Lodge? (<http://www.jubilee.org.nz/p38.htm>), hosted by Jubilee Resources International
- [29] "The Brethren objected to the oaths required of the mason, and even more to the evidence of heathen beliefs about Jesus Christ incorporated in the higher levels of this secret society. Joining such was forbidden" from Brethren Life (http://www.cob-net.org/docs/brethrenlife_dunkers.htm)
- [30] "In consideration of the foregoing, all ministers affiliated with us should refrain from identifying themselves with any of the secret orders which we recognize as essentially of the world, worldly, and we advise any who may have identified themselves with such orders to sever their connections therein (2 Cor 6:17). Furthermore, our ministers are requested to use their good influence among our lay members to dissuade them from such fraternal affiliations (1 Tim 4:12; 2 Tim 2:24-26)." Revised Constitution and Bylaws of the General Council of the Assemblies of God, 47th General Council, Indianapolis, Indiana, August 5–10, 1997, Section 4: Membership in Secret Orders, quoted in the Saints Alive (<http://www.saintsalive.com/newsletters/notemay98.html>) website
- [31] "The Quakers will not join secret societies, such as Freemasonry, which specialize in oaths." The Quakers, or Our Neighbors, The Friends by William J. Whalen, 4:Practices (<http://www.fgcquaker.org/library/welcome/whalen3.html>), republished by the Friends General Conference (<http://www.fgcquaker.org/ao/panels.html>)
- [32] "Therefore, United Brethren members must not be members of any other church, group, or organization which teaches a way of salvation incompatible with the United Brethren Confession of Faith, such as a Masonic lodge or the Order of Oddfellows.", Art. 119 Lodges and Other Heretical Groups, CHAPTER 4 Membership Standards (<http://www.ub.org/resources/2005UBDisc/04MembershipStandards.html>), 2005-2007 Discipline, Church of the United Brethren in Christ, USA
- [33] "They found the main body of the church disinterested in their reforms and broke away to form the Free Methodist Church, which survives to this day as a small group which does not permit its members to join any lodge." FOUR FACETS of FRIENDSHIP THE SHORT TALK BULLETIN Short Talk Bulletin - April 1972 (<http://www.bessel.org/helmer/four.htm>), by George Helmer, hosted on the Masonic Leadership Center
- [34] "She talked of Free Masonry and the impossibility of a man's being a Free Mason and a Seventh-day Adventist at the same time.", Ellen White, the founder of the Seventh Day Adventists, quoted in Chapter Eight (<http://www.whiteestate.org/books/bhp/bhpc08.html>), God Revealed Secrets Through Ellen G. White
- [35] "Other groups hostile to Lodge membership include many branches of Lutheranism, the Christian Reformed Church, most Pentecostals, the Church of the Nazarene, the Seventh-day Adventists, the Holiness churches, the Quakers, the United Brethren in Christ, the Mennonites, the Free Methodists, the Church of the Brethren, the Assemblies of God, the Wesleyans, the Regular Baptists, the Salvation Army and significant

- minorities in such mainline churches as the Episcopal." The Pastoral Problem of Masonic Membership (http://www.catholicculture.org/docs/doc_view.cfm?recnum=1368), Report For The Bishops' Committee For Pastoral Research And Practices, American (Catholic) Bishops Conference
- [36] "membership in the Masonic fraternity is inconsistent with Christianity", Christ or the Lodge? A Report on Freemasonry (<http://www.opc.org/GA/masonry.html>), Committee on Secret Societies, ninth General Assembly of the Orthodox Presbyterian Church, June 2–5, 1942
- [37] "... in the minds of the committee, according to their interpretations of the Scriptures, membership of Freemasonry... is inconsistent with a profession of the Christian faith." Unnamed report, quoted in Freemasonry: What Do Christian Churches Really Think about The Lodge? (<http://www.jubilee.org.nz/p38.htm>), hosted by Jubilee Resources International
- [38] "However, the clear conclusion we have reached from our enquiry is that there is an inherent incompatibility between Freemasonry and the Christian faith. Also that commitment within the movement is inconsistent with a Christian's commitment to Jesus Christ as Lord." From Baptists and Freemasonry (<http://www.believersweb.org/view.cfm?ID=577>), date and author unknown, published by the Baptist Union of Scotland and endorsed by the Baptist Union of Great Britain and Ireland
- [39] "No one shall be received into membership into a PCA church who is a member of a Masonic organisation. Present members of a church in the PCA who are members of a Masonic organisation will be given a period of one year to read the report of the Committee to Study Freemasonry, pray and consider their membership in the Order in light of the clear statement of incompatibility of Freemasonry with Biblical Christianity. After said year, they will be allowed to resign membership or become the subject of formal church discipline." Unnamed report adopted by the General Assembly of PCA, April 15–16, 1988, quoted in Freemasonry: What Do Christian Churches Really Think about The Lodge? (<http://www.jubilee.org.nz/p38.htm>), hosted by Jubilee Resources International
- [40] "4. Unchristian Fellowship - True fellowship exists only between those who are united by saving faith to the Lord Jesus Christ. Freemasonry, for example, excludes the mediation of Christ and accepts, as brothers, representatives of many non-Christian religions. Scripture, however, clearly teaches that we can have fellowship with one another only because "our fellowship is with the Father and with His Son, Jesus Christ." From The Church and Secret Societies (<http://www.rpc.org/beliefs/testimony/ch12.htm>) on the church's home page
- [41] Many Kirk members still Masons despite earlier call to 'think again' (<http://news.scotsman.com/scotland.cfm?id=185672003>) Saturday 15 Feb 2003
- [42] "It is clear that Freemasonry may compete strongly with Christianity. There is a great danger that the Christian who becomes a Freemason will find himself compromising his Christian beliefs or his allegiance to Christ, perhaps without realizing what he is doing.", Methodist Conference Faith and Order committee, quoted in the Daily Telegraph 17 June 1985, quoted in turn in The Angelus, August 1985 (<http://www.angelusonline.org/Article2544-thread-order1-threshold0.phtml>)
- [43] Hamill, John M. (May 1989). "CONTEMPORARY ANTI-FREEMASONRY" (http://mysite.verizon.net/vze244bj/ReadingText/CONTEMPORARY_ANTI-FREEMASONRY.txt). Retrieved 2007-08-16.
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- [45] An Introduction to Mormonism and Freemasonry (<http://www.signaturebookslibrary.org/essays/mason.htm>)
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Humanum Genus

Humanum Genus was a papal encyclical promulgated on April 20, 1884, by Pope Leo XIII. Coming in the ascent of the industrial age (and Marxism), it posited that the late 19th Century was a dangerous era for Christians, and condemned Freemasonry as well as a number of beliefs and practices allegedly associated with Freemasonry, including naturalism, popular sovereignty which does not recognize God, and the idea that the state should be "without God". Some of the encyclical's strictures remain in force today.

Two Cities

It starts by using the Augustinian concept of the two cities, the City of Man and the City of God. So the human race was "separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other of those things which are contrary to virtue and to truth. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ ... The other is the kingdom of Satan," which were "led on or assisted" by Freemasonry.

The fundamental doctrine of Masonry was portrayed as naturalism, which leads to Deism and gnosticism. This was seen to lead them to a fundamental clash with (Roman Catholic) Christianity as, due to their supposed beliefs, Freemasons were accused of support of a radical separation of church and state, with an attempt to impose legal obstacles to the church.

Historical circumstances

The encyclical argued that the late 19th century was a time of particular danger for Christians as the "partisans of evil" were now far more open, as evidenced by the new openness of Freemasonry. Freemasonry had been condemned by previous Popes as contrary to Christian doctrine, but the nature (if not beliefs) of Freemasonry was changing as Freemasons were now far more open in their practices and affiliations.

The encyclical specifically condemned certain practices of the Freemasons, such as: religious indifference;^[1] the promotion of public education which denied the Church's role and where "the education of youth shall be exclusively in the hands of laymen";^[2] the approval of the notion that the people are the *only* source of sovereignty, and that "those who rule have no authority but by the commission and concession of the people."

It had long been a practice of the church to forbid Catholics from becoming Freemasons, often backed up by contemporary governments. This remains the official stance of the Roman Catholic Church to this day.

Principles Condemned

Humanum Genus criticises a number of principles, for example the idea that popular sovereignty is the source of *all* rights and that man should bend to no authority other than himself. This condemnation is consistent with Jeffersonian principles which limits popular sovereignty by rights "endowed by their Creator":

Then come their doctrines of politics, in which the naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that **it is an act of violence to require men to obey any authority other than that which is obtained from themselves.**^[3] [emphasis added]

Finally it condemns what it sees as the Masonic idea of the *total* separation of religion and state:

It is held also **that the State should be without God**; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place.^[3] [emphasis added]

Background

Previous Papal denouncers of Freemasonry were:

- Pope Clement XII – In Eminenti
- Pope Benedict XIV – Providas Romanorum
- Pope Pius VII – Ecclesiam a Jesu Christo
- Pope Leo XII – Quo Graviores
- Pope Pius VIII – Traditi Humilitati
- Pope Gregory XVI – Mirari Vos
- Pope Pius IX – Qui Pluribus

Leo XIII's denunciation of Freemasonry should be seen in context of his examination of socialism (*Quod Apostolici Muneris*), his defence of Christian marriage (*Arcanum*) and on the role of government (*Diuturnum*). Because of the supposed secrecy in Freemasonry, it was believed by the Roman Catholic Church to have an enormous amount of secret discipline of its members – which was seen by the Pope as enslavement. So by this definition, although individual Masons may be decent people, they were being led to do evil things.

See also

- Anti-Masonry
 - Catholicism and Freemasonry
 - Christianity and Freemasonry
 - Clarification concerning status of Catholics becoming Freemasons
 - Papal Documents relating to Freemasonry
 - Rerum Novarum
 - State atheism
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External links

- Humanum Genus, from the Vatican ^[4]
- Humanum Genus, from EWTN ^[5]
- Humanum Genus, with a reply by General [[Albert Pike ^[6]], Supreme Commander of the Scottish Rite, Southern Jurisdiction, USA]

References

- ^[1] "Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age—that a regard for religion should be held as an indifferent matter, and that all religions are alike." Paragraph 16, Humanum Genus (<http://www.ewtn.com/library/ENCYC/L13HUMAN.HTM>)
- ^[2] "With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals." Paragraph 21, Humanum Genus (<http://www.ewtn.com/library/ENCYC/L13HUMAN.HTM>)
- ^[3] Paragraph 22, Humanum Genus (<http://www.ewtn.com/library/ENCYC/L13HUMAN.HTM>)
- ^[4] http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_18840420_humanum-genus_en.html
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Taxil hoax

The **Taxil hoax** was an 1890s hoax of exposure by Léo Taxil intended to mock not only Freemasonry, but also the Roman Catholic Church's opposition to it.^[1]

Taxil and Freemasonry

Léo Taxil was the pen name of Marie Joseph Gabriel Antoine Jogand-Pagès, who had been accused earlier of libel regarding a book he wrote called *The Secret Loves of Pope Pius IX*. On April 20, 1884 Pope Leo XIII published an encyclical, *Humanum Genus*, that said that the human race was

"separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other of those things which are contrary to virtue and to truth. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ... The other is the kingdom of Satan..."

This kingdom was said to be "led on or assisted" by Freemasonry. After this encyclical, Taxil underwent a public, feigned conversion to Catholicism, and announced his intention of repairing the damage he had done to the true faith.

The first book produced by Taxil after his conversion was a four-volume history of Freemasonry, which contained fictitious eyewitness verifications of their participation in Satanism. With a collaborator who published as "Dr. Karl Hacks," Taxil wrote another book called the *Devil in the Nineteenth Century*, which introduced a new character,



Poster advertising the work of Leo Taxil.

Diana Vaughan, a supposed descendant of the Rosicrucian alchemist Thomas Vaughan. The book contained many implausible tales about her encounters with incarnate demons, one of whom was supposed to have written prophecies on her back with its tail, and another who played the piano in the shape of a crocodile.

Diana was supposedly involved in Satanic freemasonry, but was redeemed when one day she professed admiration for St. Joan of Arc, at whose name the demons were put to flight. As Diana Vaughan, Taxil published a book called *Eucharistic Novena*, a collection of prayers which were praised by the Pope.

On April 19, 1897 Taxil called a press conference at which he claimed he would introduce Diana Vaughan to the press. He instead announced that many of his revelations about the Freemasons were fictitious. He thanked the clergy for their assistance in giving publicity to his wild claims.^[2]

The hoax material is still used against Freemasons to this day. Chick Publications publishes such a tract called *The Curse of Baphomet* and Randy Noblitt's book on satanic ritual abuse, *Cult and Ritual Abuse* also cites the Taxil hoax.^[3]

The Luciferian Quote

The quote most frequently associated with the Taxil Hoax reads:

That which we must say to the world is that we worship a god, but it is the god that one adores without superstition. To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the brethren of the 32nd, 31st and 30th degrees: The masonic Religion should be, by all of us initiates of the higher degrees, maintained in the Purity of the Luciferian doctrine. If Lucifer were not God, would Adonay and his priests calumniate him?

Yes, Lucifer is God, and unfortunately Adonay is also god. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods; darkness being necessary for light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive....

Thus, the doctrine of Satanism is a heresy, and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil. While this quote was published by Abel Clarin de la Rive in his *Woman and Child in Universal Freemasonry*, and does not appear in Taxil's writings proper, it is sourced in a footnote to Diana Vaughan, Taxil's creation.^[4]

Further reading

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External links

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- Abel Claren de la Rive (1855-1914) ^[6]
- Devil-Worship in France, by A.E. Waite ^[7] complete e-text of Waite's debunking of Taxil.
- Lady Queenborough, Edith Starr Miller ^[8]
- Leo Taxil's Confession ^[9]

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William Morgan

William Morgan (1774–1826?) was a resident of Batavia, New York, whose disappearance ignited a powerful anti-Freemason movement in the United States in the early 19th century. After stating his intention to write a book exposing Freemasonry's "secrets", Morgan was arrested, kidnapped, and then apparently killed. His disappearance sparked a public outcry and launched the formation of a new Anti-Masonic Party.^[1]

Early life

Morgan was born in Culpeper, Virginia, in 1774. His birthdate is sometimes listed as August 7, but no source for this is given. He was apprenticed as a bricklayer^[2] or stone cutter, then briefly was a brewer in Canada, before returning to quarry work in Rochester, New York.

In October 1819, when he was in his mid 40's, Morgan married 16-year old Lucinda Pendleton in Richmond Virginia. They had two children: Lucinda Wesley Morgan and Thomas Jefferson Morgan.^[3] Two years after his marriage, he moved for unknown reasons to York, Upper Canada, where he operated a brewery. He has been described as a heavy drinker and a gambler.^[4]

When his business was destroyed in a fire, Morgan was reduced to poverty. He returned to the United States, settling first at Rochester, New York, and later in Batavia. Morgan claimed to have served with distinction as a captain during the War of 1812, though there is no evidence that he did so. Several men named William Morgan appear in the Virginia militia rolls, but none held the rank of captain.

Association with Freemasonry

Morgan attempted to join the Masonic lodge in Batavia, New York but was denied admission.^[5]

Angered by his rejection, Morgan declared that it was his intention to publish a book entitled *Illustrations of Masonry*,^[6] critical of the Freemasons and describing their secret degree work in great detail.

Morgan announced that a local newspaper publisher, David Cade Miller, had given him a sizable advance for the work. Miller is said to have received the entered apprentice degree (the first degree of Freemasonry), but had then been stopped from advancement by the objection of one or more of the Batavia lodge members.^[4] This would have given him motivation to join with Morgan. In fact, it appears that Morgan had entered into a \$500,000 penal bond with three men: Miller, John Davids (Morgan's landlord) and one Russel Dyer.^[5]

The Morgan affair

If the local Masons had simply ignored Morgan's actions, that probably would have been the end of the matter. However, some members of the Batavia lodge responded to Morgan's "betrayal" by publishing an advertisement denouncing Morgan, and several attempts were made by unknown individuals to set fire to Miller's newspaper office.^[5]

When these efforts failed, a group of Masons gathered at Morgan's house claiming that he owed them money. On 11 September 1826, Morgan was arrested; according to the law, he could be held in debtor's prison until the debt was paid. Learning of this, Miller went to the jail to pay the debt. After several failed attempts, he finally secured Morgan's release.

A few hours later, Morgan was arrested again, now for a loan it was claimed he had not paid back, and for supposedly stealing clothing. He was jailed again, this time in Canandaigua. On the night of 11 September, someone appeared, claiming to be a friend of Morgan's and offering to pay his debt and have him released. Morgan was taken to a carriage that was waiting for him outside the prison. The next day, the carriage arrived at Fort Niagara.^[4]

There are several tales of what happened next. The most common one is that Morgan was taken in a boat to the middle of the Niagara River and drowned.^[7] A man named Henry L. Valance allegedly confessed to his part in the murder in 1848 and his deathbed confession is recounted in chapter two of Reverend C. G. Finney's book *The Character, Claims, and Practical Workings of Freemasonry*.^[8] A little more than a year after Morgan disappeared, in October, 1827, a badly decomposed body that washed up on the shores of Lake Ontario was presumed by many to be Morgan, and was buried as such, even though the clothing was positively identified as that of a missing Canadian, Timothy Monroe, by his widow.^{[9] [10]} Freemasons deny that Morgan was killed, saying instead that he was paid \$500 to leave the country. There have been numerous reports of Morgan being seen in other countries, but none have been confirmed. Three Masons, Loton Lawon, Nicholas Chesebro and Edward Sawyer, were charged with, convicted and served sentences for the kidnapping of Morgan.^[11]

The aftermath: the anti-Masonic movement

Soon after Morgan disappeared, Miller published Morgan's book. It became a bestseller and some people have speculated that the disappearance was an elaborate publicity stunt, especially since Miller made no claim that Morgan had been murdered, saying simply he had been "carried away". According to them, Morgan assumed a new identity and settled in Albany, in Canada, or the Cayman Islands, or even was hanged as a pirate. New York governor De Witt Clinton, himself a Mason, offered a \$1,000 reward for information about Morgan's whereabouts, but no one ever claimed it.^[10]

Morgan's disappearance—and the minimal punishment received by his kidnappers—sparked a series of protests against the Freemasons throughout New York and the neighboring states. Despite the prompt disavowal of the actions of the kidnappers by the Masonic hierarchy, all Masons found themselves being criticized. Under the leadership of a New York politician named Thurlow Weed, an anti-Masonic and anti-Andrew Jackson (Jackson was a Mason) movement was formed, the Anti-Masonic political party, which ran a candidate for the presidency in 1828, gaining the support of such politicians as William H. Seward.

Its influence was such that other Jackson rivals, including John Quincy Adams, joined in denouncing the Masons. Adams in 1847 wrote a widely distributed book titled *Letters on the Masonic Institution* that was also highly critical of the Masons. In 1832, the party fielded William Wirt as its presidential candidate, though the party only received seven electoral votes. Three years later, the party had become moribund everywhere but Pennsylvania, as other issues, such as slavery, became the focus of national attention.

Morgan's widow Lucinda Pendleton later became one of the plural wives of Mormon church founder Joseph Smith, Jr. Subsequent confrontations between Freemasonry and the Mormon church included controversy surrounding the church's alleged adoption of Masonic rituals and regalia. William Morgan was given one of the first official baptisms

for the dead into the Church of Jesus Christ of Latter-day Saints.^[3]

Monument to Morgan

On 13 September 1882 a large monument ^[12] praising Morgan was unveiled in the Batavia Cemetery by the National Christian Association, a group opposed to secret societies. The ceremony was witnessed by 1000 people, including representatives from local Masonic lodges.^[13] ^[14] The monument reads:

Sacred to the memory of Wm. Morgan, a native of Virginia, a Capt. in the War of 1812, a respectable citizen of Batavia, and a martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826, by Freemasons and murdered for revealing the secrets of their order. The court records of Genesee County, and the files of the Batavia Advocate, kept in the Recorders office contain the history of the events that caused the erection of this monument.

In June 1881 in Pembroke, New York, a grave was discovered in a quarry two miles south of the Indian reservation, and in it a metal box containing a crumpled paper with a few still-readable words hinting that the body might have been Morgan's.^[10]

See also

- List of people who have mysteriously disappeared

External links

- A detailed account from a Canadian Grand Lodge ^[15]
- Morgan's book on line ^[16]
- Downloadable summary of Morgan Affair from Historic Lewiston, NY ^[17]

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Anti-Masonic Party

Anti-Masonic Party	
Founded	1828
Dissolved	1838
Succeeded by	Whig Party
Ideology	Anti-Masonry, economic nationalism, social conservatism
Politics of the United States Political parties Elections	

The **Anti-Masonic Party** (also known as the **Anti-Masonic Movement**) was a 19th century minor political party in the United States. It strongly opposed Freemasonry and was founded as a single-issue party aspiring to become a major party.

It introduced important innovations to American politics, such as nominating conventions and the adoption of party platforms.

Origins

The Anti-Masonic Party was formed in upstate New York in 1828.

Some people feared the Freemasons, believing they were a powerful secret society that was trying to rule the country in defiance of republican principles. These opponents came together to form a political party after the Morgan affair convinced them the Masons were murdering their opponents. This key episode was the mysterious disappearance, in 1826, of William Morgan (1774-1826?), a Freemason of Batavia, New York, who had become dissatisfied with his lodge and intended to publish a book detailing the secrets of the freemasons. When his intentions became known to the lodge, an attempt was made to burn down the publishing house. Finally in September 1826 Morgan was arrested on charges of petty larceny. Someone paid his debt and upon his release he was seized by parties and taken to Fort Niagara, after which he disappeared.^[1]

The event created great excitement and led many to believe that not just the local lodge but all Freemasonry was in conflict with good citizenship. Because judges, businessmen, bankers, and politicians were often Masons, ordinary citizens began to think of it as an elitist group. Moreover, many claimed that the lodges' secret oaths bound the brethren to favor each other against outsiders, in the courts as well as elsewhere. Because the trial of the Morgan conspirators was mishandled, and the Masons resisted further inquiries, many New Yorkers concluded that Masons "controlled key offices and used their official authority to promote the goals of the fraternity. When a member sought to reveal its 'secrets', so ran the conclusion, they had done away with him, and because they controlled the officials, were capable of obstructing the investigation. If good government was to be restored all Masons must be purged from public office".^[2] They considered the Masons to be an exclusive organization taking unfair advantage of common folk and violating the essential principles of democracy. True Americans, they said, had to organize and defeat this conspiracy.

Formation of a political party

Opposition to Masonry was taken up by the churches as a sort of religious crusade, and it also became a local political issue in Western New York, where, early in 1827, the citizens in many mass meetings resolved to support no Mason for public office.

In New York at this time the National Republicans, or "Adams men," were a very feeble organization, and shrewd political leaders at once determined to utilize the strong anti-Masonic feeling in creating a new and vigorous party to oppose the rising Jacksonian Democracy. In this effort they were aided by the fact that Andrew Jackson was a high-ranking Mason and frequently spoke in praise of the Order. The alleged remark of political organizer Thurlow Weed, that a corpse found floating in the Niagara River was "a good enough Morgan" until after the election, summarized the value of the crime for the opponents of Jackson. In the elections of 1828 the new party proved unexpectedly strong, and after this year it practically superseded the National Republican party in New York. In 1829 it broadened its issues base when it became a champion of internal improvements and of the protective tariff. The party published 35 weekly newspapers in New York. Soon one became preeminent, the *Albany Journal*, edited by Thurlow Weed. The newspapers reveled in partisanship. One brief *Albany Journal* paragraph on Martin Van Buren included the words "dangerous," "demagogue," "corrupt," "degrade," "pervert," "prostitute," "debauch" and "cursed."

Political conventions

The party invented the convention, a system whereby locally elected delegates would choose state candidates and pledge their loyalty. Soon the Democrats and Whigs recognized the convention's value in building a party, and held their own conventions. By 1832 the movement had lost its focus on Masonry, and had spread to neighboring states, becoming especially strong in Pennsylvania and Vermont. A national organization was planned as early as 1827, when the New York leaders attempted, unsuccessfully, to persuade Henry Clay who was a Mason, to renounce the Order and head the movement. In 1831, William A. Palmer was elected governor of Vermont on an Anti-Masonic ticket, an office he held until 1836.

The party conducted the first U.S. presidential nominating convention in the U.S. at Baltimore, in the 1832 elections, nominating William Wirt (a former Mason) for President and Amos Ellmaker for Vice President. Wirt won 7.78 percent of the popular vote, and the seven electoral votes from Vermont. The highest elected office ever held by a member of the party was that of a governor: besides Palmer in Vermont, Joseph Ritner was the governor of Pennsylvania from 1835 to 1838.

This was the high tide of its prosperity; in New York in 1833 the organization was moribund, and its members gradually united with the National Republican Party and other opponents of Jacksonian Democracy in forming the Whig Party. The Whigs' great New York boss, Thurlow Weed, began his political career as an Anti-Mason.

Following the election of Joseph Ritner as Governor of Pennsylvania in 1835, a state convention was held in Harrisburg ^[3] on December 14-17, 1835 to choose Presidential Electors for the 1836 election. The convention nominated William Henry Harrison for President and Francis Granger for Vice President. The Vermont state Anti-Masonic convention ^[4] followed suit on February 24, 1836. National Anti-Masonic leaders were unable to obtain assurance from Harrison that he was not a Mason, so they called a national convention. The second Anti-Masonic National nominating convention ^[5] was held in Philadelphia on May 4, 1836. The convention was divisive, but a majority of the delegates were able to restate that purpose of the party as strictly anti-Masonry and to officially state that the party was not sponsoring a national ticket for the presidential election of 1836.

Although Harrison was not elected, his strength throughout the North was hailed by Anti-Masonic leaders because the party was the first to officially place his name in contention. The party held a conference in September 1837 to discuss its situation; one delegate was former President John Quincy Adams. The third Anti-Masonic National nominating convention ^[6] was held in Temperance Hall, Philadelphia, on 11/13-14/1838. By this time, the party had

been almost entirely engulfed by the Whig Party. In any case, the AMP convention unanimously nominated William Henry Harrison for President and Daniel Webster for Vice President. When the Whig National Convention nominated Harrison and Tyler, the Anti-Masonic Party did not make an alternate nomination and vanished.

A later political organization called the Anti-Masonic Party was active from 1872 until 1888. This second group had a more religious basis for its anti-Masonry and was closely associated with Jonathan Blanchard of Wheaton College.

The growth of the anti-Masonic movement was due more to the political and social conditions of the time than to the Morgan episode, which was merely the catalyst. Under the banner of "Anti-Masons" able leaders united those who were discontented with existing political conditions. The fact that William Wirt, their choice for the presidency in 1832, not only was a former Mason but also even supposedly defended the Order in a speech before the convention that nominated him indicates that mere opposition to Masonry was by no means the central premise of the political order.

Candidates

- William Wirt/Amos Ellmaker - 1832 election for President of the United States (lost)
- John Quincy Adams - 1836 election for Governor of Massachusetts (lost)
- Jonathan Blanchard - 1882 election for President of the United States (lost)

See also

- List of political parties in the United States
- Know-Nothing movement
- William Morgan
- Category:Members of the Anti-Masonic Party
- Hugh McFarland

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Propaganda Due

Propaganda Due (Italian pronunciation: [propaˈɡanda ˈduːe]), or **P2**, was a Masonic lodge operating under the jurisdiction of the Grand Orient of Italy from 1945 to 1976 (when its charter was withdrawn), and a pseudo-Masonic or "black" or "covert" lodge operating illegally (in contravention of Italian constitutional laws banning secret lodges, and membership of government officials in secret membership organizations) from 1976 to 1981. During the years that the lodge was headed by Licio Gelli, P2 was implicated in numerous Italian crimes and mysteries, including the nationwide bribe scandal Tangentopoli, the collapse of the Vatican-affiliated Banco Ambrosiano, and the murders of journalist Mino Pecorelli and banker Roberto Calvi. P2 came to light through the investigations into the collapse of Michele Sindona's financial empire.^[1]

P2 was sometimes referred to as a "state within a state"^[2] or a "shadow government".^[3] The lodge had among its members prominent journalists, members of parliament, industrialists, and military leaders—including Silvio Berlusconi, who later became Prime Minister of Italy; the Savoy pretender to the Italian throne Victor Emmanuel; and the heads of all three Italian intelligence services.

When searching Licio Gelli's villa, the police found a document called the "Plan for Democratic Rebirth", which called for a consolidation of the media, suppression of trade unions, and the rewriting of the Italian Constitution.^[4]

Outside Italy, P2 was also active in Uruguay, Brazil and in Argentina, with Raúl Alberto Lastiri, Argentina's interim president (between July 13, 1973 to October 12, 1973) during the height of the "Dirty War" among its members. Emilio Massera, who was part of the military junta led by Jorge Rafael Videla from 1976 to 1978, José López Rega, minister of Social Welfare in Perón's government and founder of the Argentine Anticommunist Alliance ("Triple A"), and General Guillermo Suárez Mason were also members.^[5]

Foundation

"*Propaganda*" was originally founded in 1877, in Turin, as "Propaganda Massonica". This lodge was frequented by politicians and government officials from across Italy who were unable to attend their own lodges and included prominent members from the Piedmont nobility. The name was changed to "Propaganda Due" following World War II, when the Grand Orient of Italy numbered its lodges. By the 1960s, however, the lodge was all but moribund, holding few meetings. This original lodge, however, had little to do with the one Gelli established in 1966, two years after becoming a freemason himself.^[6]

Italian Masonry had been outlawed by the fascist regime of Benito Mussolini, but was reborn after the Second World War under American influence. However, its traditions of free thinking under the Risorgimento morphed into a fervent anti-Communism. The increase of the left at the end of the 1960s had the Masons deeply worried. In 1971, Grand Master Lino Salvini of the Grand Orient of Italy - one of Italy's largest Masonic lodges - assigned to Gelli the task of reorganizing the lodge.^[7]

Gelli took a list of "sleeping members"—members who were not invited to take part in masonic rituals anymore, as Italian freemasonry was under close scrutiny by the reigning Christian Democrats. From these initial connections, Gelli was able to extend his network throughout the echelons of the Italian establishment.^[8]

Expulsion

The Grand Orient of Italy allegedly expelled Gelli and the P2 Lodge in 1976.^[9] In 1974 it had been proposed that P2 be erased from the list of lodges by the Grand Orient of Italy, and the motion was carried overwhelmingly. However, in 1975 a warrant was issued by the Grand Master for a new P2 lodge. The Grand Orient in 1976 had actually suspended, but did not expel, the lodge on Gelli's request. Gelli was still active in the Grand Orient's national affairs two years later, financing the election of a Grand Master. In 1981 a Masonic tribunal decided the 1974 vote meant that the lodge had in fact ceased to exist and that Gelli's lodge had been illegal all along.^[6]

Discovery

The P2 lodge was discovered by prosecutors while investigating the banker Michele Sindona, the collapse of his bank and his ties to the Mafia.^[10] A list of alleged adherents was found by the police in Gelli's house in Arezzo in March 1981, containing 962 names, among which were important state officials, some important politicians and a number of military officers, including the heads of the three Italian secret services.^[7] Notably, the then future Italian prime minister Silvio Berlusconi was on the list, although he had not yet entered politics at the time. Another famous member was Victor Emmanuel, the son of the last Italian king.

Prime Minister Arnaldo Forlani (whose *chef de cabinet* was a P2 member as well)^[7] appointed a Parliamentary Commission of Inquiry, headed by the independent Christian Democrat Tina Anselmi. Nevertheless, in May 1981, Forlani was forced to resign due to the P2 scandal, causing the fall of the Italian government.^[2]
[11]

In July 1982, new documents were found badly hidden in the false bottom of a suitcase of Gelli's daughter at Fiumicino airport in Rome. The two documents were entitled "*Memorandum sulla situazione italiana*" (Memorandum on the Italian situation) "*Piano di rinascita democratica*" (Plan of Democratic Rebirth) and are seen as the political programme of P2. According to these documents the main enemies of Italy were the Italian Communist Party (PCI) and the trade unions. Those had to be isolated and cooperation with the communists (the second biggest party in Italy and the largest in Western Europe), which was proposed in the historic compromise by Aldo Moro needed to be disrupted.^[7]

Gelli's goal was to form a new political and economic elite to lead Italy towards a right-wing, authoritarian form of democracy, with an anti-communist pre-occupation.^[12] P2 advocated a programme of extensive corruption: "political parties, newspapers and trade unions can be the objects of possible solicitations which could take the form of economic-financial manoeuvres. The availability of sums not exceeding 30 to 40 billion lire would seem sufficient to allow carefully chosen men, acting in good faith, to conquer key positions necessary for overall control."^[7]



Licio Gelli

P2's influence

Opinions about the importance and reach of P2 differ. Some see the P2 as a reactionary, shadow government ready to take over power in case of an electoral victory of the Italian Communist Party. Others think it was nothing more than a sordid association of people eager to improve their careers by making powerful and important connections.^[13] Nevertheless, P2 was implicated in numerous Italian scandals and mysteries.

Corriere della Sera takeover

In 1977 the P2 took control of the *Corriere della Sera* newspaper, a leading paper in Italy. At the time, the paper had run into financial trouble and was unable to raise bank loans because its then editor, Piero Ottone, was considered hostile to the ruling Christian Democrats. *Corriere's* owners, the publishing house Rizzoli, struck a deal with Gelli. He provided the money with funds from the Vatican Bank directed by Paul Marcinkus. Ottone was fired and the paper's editorial line shifted to the right.^[7] ^[14]

The paper published a long interview with Gelli in 1980. The interview was carried out by the television talk show host Maurizio Costanzo, who would also be exposed as a member of P2.^[15] Gelli said he was in favour of rewriting the Italian constitution towards a Gaullist presidential system. When asked what he always wanted to be, he replied: "A puppet master".^[7] ^[16]

Bologna massacre

P2 members Gelli and the head of the secret service Pietro Musumeci were condemned for attempting to mislead the police investigation of the Bologna massacre on August 2, 1980, which killed 85 people and wounded more than 200.^[17]

Banco Ambrosiano scandal

P2 became the target of considerable attention in the wake of the collapse of Banco Ambrosiano (one of Milan's principal banks, owned in part by the Vatican Bank), and the suspicious 1982 death of its president Roberto Calvi in London, initially ruled a suicide but later prosecuted as a murder. It was suspected by investigative journalists that some of the plundered funds went to P2 or to its members.

Protezione account

One of the documents found in 1981 was about a numbered bank account, the so-called "Protezione account," at the Union Bank of Switzerland in Lugano (Switzerland). It detailed the payment of US\$ 7 million by the president of ENI, Florio Fiorini through Roberto Calvi to the Italian Socialist Party (PSI) leader Claudio Martelli on behalf of Bettino Craxi, the socialist Prime Minister from 1983-1987.

The full extent of the payment only became clear twelve years later, in 1993, during the *mani pulite* (Italian for "clean hands") investigations into political corruption. The money was allegedly a kickback on a loan which the Socialist leaders had organised to help bail out the ailing Banco Ambrosiano. Rumours that the Minister of Justice, Martelli, was connected with the account had been circulating since investigations began into the P2 plot. He always flatly denied them. However, learning that formal investigations were opened, he resigned as minister.^[18]

Criminal organization

Parliamentary Commission of Inquiry

The Parliamentary Commission of Inquiry, headed by Anselmi, concluded that the P2 lodge was a secret criminal organization. Allegations of surreptitious international relationships, mainly with Argentina (Gelli repeatedly suggested that he was a close friend of Juan Perón) and with some people suspected of affiliation with the American Central Intelligence Agency were also partly confirmed; but soon a political debate overtook the legal level of the analysis.^[19] The majority report said that P2 action resulted in "... the pollution of the public life of a nation. It aimed to alter, often in decisive fashion, the correct functioning of the institutions of the country, according to a project which ... intended to undermine our democracy." A minority report by Massimo Teodori concluded that P2 was not just an abnormal outgrowth from an essentially healthy system, as upheld by the majority report, but an inherent part of the system itself.^[7]

New Italian law prohibiting "secret lodges"

Even though outlawed by Fascist dictator Benito Mussolini in 1925, Masonic institutions have been tolerated in Italy since the end of World War II. A special law was issued, however, that prohibited *secret lodges*. The *Grande Oriente d'Italia*, after taking disciplinary action against members with P2 connections, distanced itself from Gelli's lodge. Other laws introduced a prohibition on membership in allegedly secret organizations for some categories of state officials (especially military officers). These laws have been recently questioned by the European Court of Human Rights. Following an action brought by a serving British naval officer, the European Court has established as precedent the illegality of any member nation attempting to ban Masonic membership for military officers, as a breach of their human rights.^[20]

Licio Gelli's list found in 1981

On March 17, 1981, a list composed by Licio Gelli was found in his country house (Villa Wanda). The list should be contemplated with some caution, as it is considered to be a compilation of P2 members and the contents of Gelli's Rolodex. Many on the list were apparently never asked if they wanted to join P2, and it is not known to what extent the list includes members who were formally initiated into the lodge. Since 1981, some of those on the list have demonstrated their distance from P2 to the satisfaction of the Italian legal system.^[21]

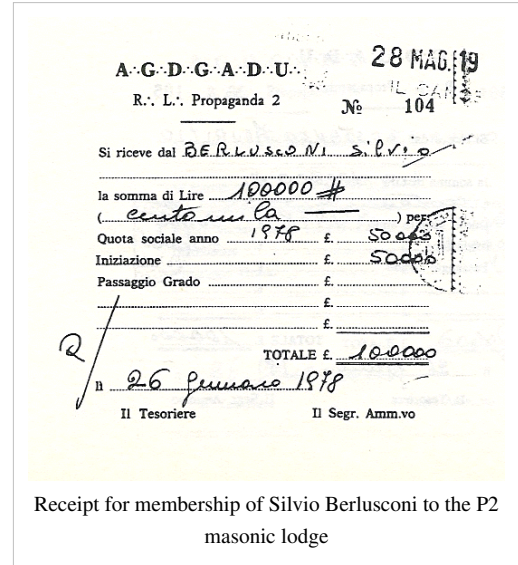
On May 21, 1981, the Italian government released the list.^[22] The Parliamentary Commission of Inquiry headed by Tina Anselmi considered the list reliable and genuine. It decided to publish the list in its concluding report, *Relazione della Commissione parlamentare d'inchiesta sulla Loggia massonica P2*.^[23]

The list contains 962 names (including Gelli's). It has been claimed that at least a thousand names may still be secret, as the membership numbers begin with number 1,600, which suggests that the complete list has not yet been found.^[7] The list included all of the heads of the secret services, 195 officers of the different armed forces (12 generals of the Carabinieri, 5 of the financial police Guardia di Finanza, 22 of the army, 4 of the air force and 8 admirals), as well as 44 members of parliament, 3 ministers and a secretary of a political party, leading magistrates, a few prefects and heads of police, bankers and businessmen, civil servants, journalists and broadcasters.^[7] Also included were a top official of the Banca di Roma, Italy's third largest bank at the time, and a former director-general of the Banca Nazionale del Lavoro (BNL), the country's largest.^[11]

Notable people on Gelli's list

Some notable individuals include:

- Silvio Berlusconi, businessman, founder of the Forza Italia political party and Prime Minister of Italy.^{[24] [25]}
- Michele Sindona, banker linked to the Mafia.^[26]
- Roberto Calvi, so-called "banker of God", allegedly killed by the Mafia.^{[26] [27]}
- Umberto Ortolani, leading P2-member.^[28]
- Franco Di Bella, director of *Corriere della Sera*.^{[14] [25]} Di Bella had commissioned a long interview with Gelli, who openly talked of his plans for a "democratic renaissance" in Italy - including control over the media. The interview was carried out by the television talk show host Maurizio Costanzo, who would also be exposed as a member of P2.^[15]
- Angelo Rizzoli, owner of *Corriere della Sera*, today cinema producer.^[25]
- Bruno Tassan Din, general director of *Corriere della Sera*.^[25]
- General Vito Miceli, chief of the SIOS (*Servizio Informazioni*), Italian Army Intelligence's Service from 1969 and SID's head from October 18, 1970 to 1974. Arrested in 1975 on charges of "conspiracy against the state" concerning investigations about *Rosa dei venti*, a state-infiltrated group involved in the strategy of tension, he later became an Italian Social Movement (MSI) member.^{[29] [30]}
- Federico Umberto D'Amato, leader of an intelligence cell (*Ufficio affari riservati*) in the Italian Minister of Interior, former chief of the police under Mussolini.^{[31] [32]}
- Federico Carlos Barttfeld (Argentina), ambassador to Yugoslavia from 1991 to 1995,^[5] under-secretary of state in Nestor Kirchner's government, relieved of his functions in 2003 following allegations of involvement in the Dirty War.^[33]
- Emilio Massera (Argentina), a member of the military junta led by Jorge Rafael Videla in Buenos Aires from 1976 to 1978.^[5]
- José López Rega (Argentina), Argentinian minister of Social Welfare in Perón's government, founder of the Argentine Anticommunist Alliance ("Triple A").^[5]
- General Giuseppe Santovito, head of the military intelligence service SISMI (1978-1981).^{[11] [29]}
- Admiral Giovanni Torrisi, Chief of the General Staff of the Army.^{[11] [29]}
- General Giulio Grassini, head of the intelligence service SISDE (1977-1981).^{[11] [29]}
- General Pietro Musumeci, deputy director of Italy's military intelligence service, SISMI.^[29]
- General Franco Picchiotti.^[29]
- General Giovambattista Palumbo.^[29]
- General Raffaele Giudice, commander of the Guardia di Finanza (1974-1978).^[29] Appointed by Giulio Andreotti, Giudice conspired with oil magnate Bruno Musselli and others in a lucrative tax fraud of as much as \$2.2 billion.^{[11] [34]}
- General Orazio Giannini, commander of the Guardia di Finanza (1980-1981).^[29] On the day the list was discovered Giannini phoned the official in charge of the operation, and told him (according the official's testimony to the parliamentary commission): "You better know that you've found some lists. I'm in those lists – be careful, because so too are all the highest echelons (I understood 'of the state') ... Watch out, the Force will be overwhelmed by this."^[7]
- Carmine Pecorelli, a controversial journalist assassinated on March 20, 1979. He had drawn connections in a May 1978 article between Aldo Moro's kidnapping and Gladio.^[35]



Receipt for membership of Silvio Berlusconi to the P2 masonic lodge

- Maurizio Costanzo, popular television talk show host of Mediaset programmes (Mediaset is Berlusconi's commercial television empire).^[15]
- Pietro Longo, secretary of the Italian Democratic Socialist Party (PSDI).^[36]
- Fabrizio Cicchitto, member of the Italian Socialist Party, who later joined Berlusconi's centre-right party Forza Italia.^[11]

See also

- Strategy of tension

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- Article by Gianni Barbacetto (http://www.societacivile.it/focus/articoli_focus/massoni/p2.html)
- *Revelation* (<http://www.imdb.com/title/tt0278675/>) at the Internet Movie Database (mentions P2 as part of its storyline)
- Philip Willan, personal website of journalist and author with information on Roberto Calvi, Banco Ambrosiano, Licio Gelli, Propaganda Due. (<http://www.philipwillan.com>)

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