

DOWNLOAD PDF THE RITUAL OF CRAFT MASONRY AS PRACTISED IN THE PROVINCE OF SUSSEX,

Chapter 1 : Province of Bristol

*The ritual of Craft Masonry as practised in the Province of Sussex: Complete with the ceremony of installation; [Freemasons] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

When thou beatest thine olive trees thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; fear GOD, love the brotherhood; honor all men. These are the fundamental principles upon which the universal religion of Freemasonry is founded. In this connection we may revert to the Ancient Charges of a Freemason: A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be stupid atheist nor an irreligious libertine. So that if a Brother should be a rebel against the State, he is not to be countenanced 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. The twelve angles within and without each point had reference to the Twelve Tribes of Israel. Each angle being of sixty degrees, it is for this reason that in the jewel of a Past Master the compasses are extended to sixty degrees upon the segment or arc of a circle, the angle being that on which the bee forms its cell in the honeycomb within the hive, and which contains also a geometric problem and a key as well as moral lessons to be drawn therefrom. When the prejudices and passions of men are subdued to a peaceful tranquility, toleration prevails, the right of private choice and judgment is recognized, and the result is that, being honest, good men and true, pure in intentions, peaceably disposed, mutual respect and esteem is cultivated and a fraternal spirit of brotherly love and affection cements the Mystic bond of Brotherhood. Freemasonry has no punishment for sectarian religious heresy nor for political rebellion, excepting there be heinous crime connected therewith; for what may be considered treason today may by success be loyalty tomorrow, and by revolution the position of political parties be reversed in holding the reins of government. The various degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men individually or collectively must encounter in their progress from ignorance to the acquisition of this truth. He was made a Freemason October 16, , two centuries and a half ago and seventy-one years before the Grand Lodge of England was formed. Among other things, he says: By the way, I shall note that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice, and those who committed treason Punished true men as traitors. Thus in the third year of the reign of HENRY VI , an Act of Parliament was passed to abolish the society of Masons and to hinder, under grievous penalties, the holding of Chapters, Lodges, or other regular assemblies. The great mistake of many writers of Masonic history is the utter ignoring of the political and religious conditions of the times of which they write, of the controversies and conflicts of sects and parties of both Church and State, of the actors therein, who have directed the current of events of rival intolerant, superstitious, and persecuting religions, and of the antagonisms of contending political parties and armed adherents of ambitious kings and prelates. The fugitive Huguenots driven from France upon the revocation of the Edict of Nantes in , the despoiled Scottish noblemen, adherents of the House of the Stuarts, and liberalminded Englishmen who were scholars, fused with the operative Masons of the four Lodges that were engaged in the building of St. They enriched the ritual and drama of initiation with moral and philosophic instruction, combined with scientific formula and symbols, and clothed it with legendary tradition blended with both sacred and profane history, and taught the most sublime truths that can be inculcated and impressed

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upon the hearts of men. No slave or bondman was permitted to work on, in or about the Temple, not even to remove the rubbish. He therefore must be freeborn as well as a freeman in whom the spirit of Freemasonry is to dwell free as a citizen, morally free, and utterly free to worship GOD as he pleases, whose heart and mind are illuminated by the Great Light of the Holy Bible, which ever lies an open book, for all to read, upon every altar of Masonry, and erected to ALMIGHTY GOD. But it is well they should know that to him, perhaps more than to any other man, are we indebted to the Present existence of Freemasonry as a living institution; for when in the beginning of the eighteenth century Masonry had fallen into a state of decadence which threatened its extinction, it was DESAGULIERS who, by his energy and enthusiasm, infused a spirit of zeal into his contemporaries which culminated in the revival of the year , and it was his learning and social position that gave a standing to the institution, which brought to its support noblemen and men of influence, so that the insignificant assemblage of the four London Lodges at the Apple Tree Tavern has expanded into an association which now overshadows the entire civilized world. He also had been attainted and convicted of treason before his flight. He left France in sixteen years after the Grand Lodge of England was organized , and made several visits to England in unsuccessful pursuit of pardon. The blood of the Stuarts, though illegitimate, which flowed in his veins, operated as an effective barrier to his hopes and prospects. Filled with hopeless disappointment, he at last allied his fortunes with those of The Young Pretender in , and sailed from France to join him, but the vessel in which he embarked was captured by an English man - of - war. He was taken prisoner and beheaded on Tower Hill, London, December 8, Under the skillful guidance of these eminent, learned and loyal craftsmen, the revivification of the decadent society became complete, and a higher appreciation of its principles and purposes attracted to its altar men of renown whose devotion insured the stability and growth of the institution as a fraternity dedicated to the uplifting of humanity. For the information of the Brethren and as matter of historic curiosity, we subjoin the charges in parallel columns: This is the Royal Law. Blessed is he that readeth, and they that hear the words of this Book, that keep and do the things contained in it, for these are the words of eternal life, able to make you wise and happy in this world, nay wise unto salvation, and so happy forevermore through faith, which is in CHRIST JESUS, to whom be glory forever. It is the Great Light in Masonry, and should ever be the great law of the Brotherhood. It will guide you to all truth, it will direct you to eternal happiness, and an attentive regard to the divine precepts it contains will insure you success in the fulfillment of the duties you are now about to assume. The Scottish element at the time of the so-called " Revival of Freemasonry" in in England prevailed, and the Masonic world is greatly indebted to a man born August 5, , at Edinburgh, Scotland - a Doctor of Divinity of the Presbyterian faith, who removed to London and became the Pastor of the Scotch Presbyterian Church in Swallow Street, Piccadilly - the Rev. A French Episcopalian and a Scotch Presbyterian working in harmony in drawing their designs upon the Masonic trestleboard relegated sectarianism to where it belonged. Both of them were away from their native land - both direct descendants of those who had been persecuted for political and religious conscience sake - and laboring in concord at a time when a century of persecution had driven the best blood and the greatest intelligence out of the United Kingdom to find a refuge in the then wilderness of America, where the great lights of Freedom and of Freemasonry were to be soon established and in time illumine the entire New World. The Brotherhood was soon thereafter to be divided and scattered. It was during these troublous times that Free and Accepted Masonry had to be organized with a central authority placed within a representative body to be known as the Grand Lodge of England, that the Great Lights might be kept burning and send their refulgent rays around the globe and penetrate every corner of the earth. ASHMOLE, ANDERSON, and DESAGULIERS, the rose, the thistle, and the lily, the floral symbols of light and power, of warning and protection, and of purity and adornment, represented in these three great master builders, will continue to bloom with the fragrant acacia, symbol of immortality, as long as there are compasses and squares to draw designs upon the trestleboards of the Craft, a trowel in the hands of a Master Mason to spread the cement, or the gavel of a Master to sound and direct the work.

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Chapter 2 : The Rituals of Freemasonry: Some of the various differing Rituals used in England : freemason

Ceremonies of Craft Masonry as Practised by the Welsh Masonic Lodges in London, n.d. Authorised West End Ritual of Craft Freemasonry, West End Ritual of Craft Freemasonry - Inner Working & Induction of a Past Master, n.d.

Membership[edit] In the British Isles, most of continental Europe including the masonically expanding states of eastern Europe , [1] and most nations of the Commonwealth with the notable exception of Canada , the teachings of Royal Arch Masonry are contained in the "Supreme Order of the Holy Royal Arch" â€” a stand-alone degree of Freemasonry which is open to those who have completed the three Craft degrees. Until , only freemasons who had previously passed through the chair of a Craft lodge were allowed to join. In the three degrees of the Craft, the candidate is presented with a series of practical principles of service to his fellow man. But as man is not simply a practical being, he also has an essential spiritual aspect to his nature.

Origins[edit] The exact origins of Royal Arch Masonry in general, and of the Holy Royal Arch in particular, are unknown except that it dates back to the mid 18th century. Although glimpses of Royal Arch vocabulary appear in Masonic literature from the s, the first verifiable appearance of Royal Arch Masonry is in Ireland in the s during a Dublin procession. According to Lodge No. From , this claim was contested by another group of Craft lodges which formed the Antient Grand Lodge of England. In the ensuing debate, the newer grand lodge became known for short as the "Antients", while the older grand lodge was referred to as the "Moderns". In , Laurence Dermott , who would later become Grand Secretary of the "Antients", had been accepted into a Royal Arch Chapter in Dublin, which at that time was open only to those who had previously served as master of a Craft lodge. He regarded the Royal Arch as the fourth degree of Craft Masonry. Under his influence, the "Antients" championed the Royal Arch degree in England, while it was met with hostility in the Premier Grand Lodge of England. In , a lodge of Scottish masons attached to the "Antients" switched sides and became the Caledonian Lodge attached to the "Moderns". The next year, they assisted in setting up a Royal Arch Chapter admitting masons from other Craft lodges which were attached to the "Moderns". In , with the exaltation of Lord Blayney , the Grand Master of the "Moderns", this organisation became known as the "Excellent Grand and Royal Arch Chapter", taking on administrative responsibilities and thus becoming the first Grand Chapter in England. He was also one of the signatories on the charter establishing the first Grand Chapter. He was later appointed Grand Superintendent and promoted Royal Arch Masonry in the provincial lodges of the "Moderns" with considerable energy and success. Its members were Grand Lodge officers who happened to hold the Royal Arch degree, its meetings were ordained by Grand Lodge, and its proceedings approved by that same body. By the end of the 18th century, both Craft grand lodges thus had developed a different organisational approach to the Royal Arch. For the masons organised in the "Antients", the Royal Arch became recognised as the fourth degree, open to those who had served as a master of a Craft Lodge. For the "Antients", Grand Chapter was little more than a cipher, registering names and processing admission fees. Effective governance of the Royal Arch degree rested with the Grand Lodge and the individual Craft lodges that also worked this fourth degree. The "Antients" viewed the Royal Arch as a fourth degree of Craft Freemasonry and worked it as part of the Craft ceremonies, while the "Moderns" almost totally ignored it. In addition, the "Moderns" embedded certain teachings in their third degree ritual that the "Antients" only revealed to those joining the Royal Arch. This was possible only after reaching a compromise on the role and purpose of Royal Arch Masonry. The compromise was that after the union, the Royal Arch degree would be fully recognised by the United Grand Lodge to placate the "Antients" , but become a separate order to placate the "Moderns" while all Craft Lodges would be given sanction to work the ceremony to placate the "Antients". At the same time, no compromise could be reached on the role and purpose of the Mark degree. It was effectively proscribed from the Union until the s, until it became organised in an independent Grand Lodge of Mark Master Masons of England and Wales. By that time, the Grand Chapter of the "Antients" had effectively ceased to exist only a few meetings are recorded for the time after , so their remaining members were simply

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absorbed into what had previously been the Grand Chapter of the "Moderns". Another significant constitutional development in English Royal Arch Masonry occurred in 1717, when Master Masons were allowed to join Holy Royal Arch Chapters without having previously passed through the chair of a Craft lodge. In 1723, the ritual was reformed, when part of the ceremony known as "Passing the Veils" was dropped. It was re-adopted by Bristol Chapters at the turn of the 20th century. That view was so widely held among freemasons in England and Wales that in the Royal Arch ritual the newly exalted candidate was informed that he must not think that he had taken a fourth degree but that he had in fact completed his third. No other masonic constitution ever claimed that the Third Degree and the Royal Arch are two parts of a single whole. Words in the ritual which propounded the earlier compromise position and led to misinterpretations were removed by mandatory regulation. Royal Arch Chapter No. The minutes from this date mention approving the minutes from the previous meeting. This chapter began meeting under the authority of the Grand Lodge of England Ancients and it is believed that the chapter was constituted around 1723, but this date has yet to be proven. In 1733, a group of Royal Arch 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. Role within different masonic constitutions[edit] The Holy Royal Arch is affiliated to many different masonic constitutions worldwide, many of which place different emphasis on the order. At the same time, the Holy Royal Arch is the only appendant order that is actively endorsed by the United Grand Lodge of England among Craft freemasons. Craft lodges in England and Wales normally have a specially appointed Royal Arch Representative, and newly raised Master Masons are actively encouraged to seek exaltation into the Holy Royal Arch before considering membership of any further Masonic organisation. With the exception of Scotland and Scandinavia where Swedish rite is used, the English system of Royal Arch Masonry is also found in other European states, as well as in Australasia, and is currently being introduced to many eastern European states, including Russia and Serbia. English Royal Arch Masons will not be allowed into a Scottish chapter during a Mark working, unless they also hold that degree, which in England is administered by a separate body. The Excellent Master degree does not exist in England, and members of the English Grand Chapter are not permitted to attend these workings. They may also be excluded from part of the Royal Arch working which they no longer use, although this is at the discretion of individual chapters. Ireland[edit] The Royal Arch degree under the Irish Constitution is unique, and while perfectly regular and recognised, it bears little resemblance to the same degree in the sister Constitutions of England and Scotland. The legend in this form has been worked under the Irish Constitution since Northern Europe[edit] The Swedish rite Freemasonry which is practiced in Sweden, Norway, Denmark, Iceland and partly in Finland and Germany is a truly progressive system, divided into three divisions. The second division, the St. Andrews Lodge, has some similarities to Royal Arch, and VI degree masons under Swedish rite and Royal Arch masons share some symbolism and will have a common understanding. Of these four degrees, only the latter bears resemblance to the Supreme Order of the Holy Royal Arch as practised in England and Wales. Chapter level[edit] Once accepted into a Chapter, the Holy Royal Arch equivalent of a Craft lodge, a candidate becomes a Companion, with Royal Arch meetings being described as a convocation. The ceremony in which a Master Mason is advanced to Companion is called Exaltation. Holy Royal Arch Chapters are governed by three Principals, who conjointly rule the Chapter, sitting together in the east of the assembly. In addition to the three Principals, who rule conjointly, a Holy Royal Arch Chapter has elected and appointed officers with individual responsibilities within the Chapter. Similar offices exist at the Supreme Grand Chapter national level, and also at the intermediate level Metropolitan, Provincial, or District, with appropriate prefixes to the titles. Zerubbabel "Prince of Jerusalem.

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Chapter 3 : British Masonic Library

The Sussex Ritual Of Craft Freemasonry: As Practised In, And Published With, The Authority Of The Provincial Grand Lodge Of Sussex by First Grand Lodge; Andersons Constitutions; Degrees and rituals of The earliest masonic texts each.

It is a mandatory requirement for each member to have current, active and ongoing membership of both Craft and Royal Arch Chapter Masonry. Members are expected to take a wide and committed interest in all aspects of freemasonry. Two frequently asked questions by Brethren seeking Membership As a member of the Masonic Order of Athelstan when Brethren seek an interest in the Order they have two questions: I hope that this brief resume of the Anglo-Saxons, Athelstan and the Masonic Order of Athelstan will assist in answering these questions. The Anglo-Saxons were descendants of Germanic tribes who migrated to the southern half of the England from continental Europe, this was augmented by other indigenous peoples who adopted the Anglo-Saxon culture and language. Their cultural identity developed from these divergent groups; further grew with the adoption of Christianity; and then went on to re-establish itself as one identity to survive beyond the Norman Conquest. Their period in history was from the end of the Roman occupation in the 5th Century, with the establishment of Anglo-Saxon kingdoms, until the Norman conquest of England in by William the Conqueror. I want to tell the best of dreams That came to me in a vision in the middle of the night, When other people were in bed, It seemed to me that I saw the best tree, Lifted into the air surrounded by light The poet is unknown. He dreams that he encounters a beautiful tree. It is the "rood," or cross, on which Jesus Christ was crucified. It is gloriously decorated with gold and gems, but the poet can discern the ancient wounds. It charges the poet to tell of his vision to all men, so that they too might be redeemed of sin. The Poem has provided Historians with an insight into early Christianity in Anglo Saxon England with its strong, virile images of Christ in order to reach members of the Anglo-Saxon warrior culture, who valued strength above humility. This may have been a deliberate strategy to convert pagans to Christianity. It also reflects how the image of Jesus was adapted to suit different cultures. His reign had previously been overlooked and overshadowed by the achievements of his grandfather, Alfred the Great, but he is now regarded as one of the greatest kings of the West Saxon dynasty. Overseas, Athelstan built alliances by marrying off four of his half sisters to various rulers in Western Europe. He was also a great collector of works of art and religious artefacts, which he then gave away to many of his followers and churches in order to gain their support. He never married and died, to be succeeded by his half-brother Edmund, in at the height of his powers. He was buried in Malmesbury Abbey. This was a fit burial place for him, as he had been an ardent supporter and endower of the abbey. His reign was of fundamental importance to political developments in the 10th century. William of Malmesbury A librarian and scholar of the 12th Century whom historians now acclaim as being one of the most talented writers since the Venerable Bede "and probably the most learned man of the 12th Century said "No one more just or more learned ever governed the kingdom" a view that is now endorsed by modern historians. In Masonic ceremonies it is not uncommon to use legends to tell a story and portray moral values. The ceremony within this Order being no exception in that it portrays the story of a Master Mason being called to York in to receive the Ancient Charges from the King. The legend of that York Assembly is the framework of the ceremony. The ritual undoubtedly contains a great deal of symbolism, some of which is still used in Lodges, whilst sadly other parts are no longer worked. The charm of the Order is so many things to so many Brethren. The Order certainly has a primary core aim to encourage the membership to develop an enquiring mind and to undertake research and study. This is why Candidates are carefully chosen for their interest in Masonic history. Many of whom, after Introduction, are enthralled by its symbolism. Others are impatient to practice old ritual in a modern environment. All are united in the belief that the Order further enhances friendships, it grants the opportunity to establish new friendships, it facilitates the sharing of knowledge and all this within a most friendly Masonic environment. The Masonic Order of Athelstan is

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strictly by invitation only. Membership is offered to subscribing members of the Craft and Royal Arch. If a Brother subsequently ceases to be a subscribing member of the Craft and Royal Arch then his membership of this Order also automatically ceases. A Lodge is called a Court, and is ruled over by a Master. Each Province is limited to ten Courts. This Order has its own Statutes and was created from the outset as a separate reward-based Order for meritorious service by members within the Order of Athelstan. Knights are installed or promoted in a ceremony commemorative of the Knighting of Athelstan by King Alfred the Great in and around the year the first recorded making of a Knight in England. Accolades normally take place on an annual basis immediately prior to the annual meeting of the Grand Court. Some interesting features of the Order are: They then become Founders.

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Chapter 4 : Masonic Order of Athelstan Provincial Grand Court of Sussex - Provincial Grand Court

Ceremonies of Craft Masonry as Practised by the Welsh Masonic Lodges calendrierdelascience.com Magazine for Masons and the Community. different is the Bristol calendrierdelascience.com Masonic.

What is the significance of the tracing Board? The Lodge was ten years old in , and the Foot Cloth must have been worn out. The Tracing Board, or "Floor Cloth" evolved from the early custom of drawing on the floor of the Lodge, a collection of symbols relevant to particular degrees. Finally, when the Consecration ceremony came into use, the essential elements of consecration, Corn, Wine, Oil and Salt were poured on "the Lodge", i. Where does the Penal Sign of the First degree originate? It appears in several of our oldest ritual documents from onwards. In England this [and several other familiar penalties] appear to have been in use as Naval punishments, authorized by the Admiralty from C. What is the symbolism of the Rough Ashlar and the Perfect Ashlar? The more or less official symbolism of the Ashlars [as given in the first, Lecture Section 5] says that the Rough Ashlar is for the Entered Apprentice to work on, and the Perfect Ashlar is for the use of experienced Craftsmen when they test or adjust their tools. But symbolism in Freemasonry is a very personal matter, and I believe that we enter the Craft to build spiritual Temples within ourselves. For me the Ashlars are our symbolic foundation stones. In English practice, the Candidate is placed in the North East part of the Lodge [where the Rough Ashlar rested in former times] and he stands at his own spiritual foundation stone, to hear the Charity Lecture, one of the great lessons of Freemasonry. In the Second Degree, he stands in the South East corner, for a similar exhortation. He comes, in rough, unpolished condition, unaware of what the Craft holds for him, and ignorant of its teachings. Later, the polished stone marks his progress in the Craft and his greater understanding of its objects, duties and responsibilities. I should add that the Ashlars belong to an era when there were only two Degrees [Entered Apprentice and Master or Fellow Craft], and this may explain why the Perfect Ashlar, representing the peak of Masonic experience, comes in the second Degree. Finally, there are my own personal views and I do not speak with the voice of authority. A few moments of speculation may lead you to other ideas, so much the better! What is the origin of the Tyler and what were his duties? Originally "tiler", one who lay Tile. The spelling "Tyler" is said to be obsolete, except in Masonic usage. They are listed here, roughly in the order in which they appeared: The year on an Application Form is shown as A. Our system of Masonic chronology is based on a pre-Christian tradition that the Messiah [Christ] would be born years after the Creation of the Universe, so that the calendar, in early Christian times, counted the Creation [Anno Lucis] as B. Where did the word Cowan come from? The Oxford English Dictionary says "Derivation unknown," and defines it as "One who builds dry stone walls [i. What is the meaning of symbolism in Masonry? Symbolism in Freemasonry is the means by which we explain or interpret the tenets, principles and philosophy of the Craft. The answer to Question: What is the peculiar characteristic of the colour Blue in Craft Lodges? Apron in use today, was first prescribed in the Book of Constitution, , by the newly United Grand Lodge. On 24 June , the Grand Lodge prescribed that Masters and Wardens of private Lodges should "wear the Jewels of Masonry hanging to a White Ribbon"; there was no mention of Aprons, which were Presumably of white skin. A note in the Rawlinson MS. Our present use of the "garter-blue" so prescribed in the modern Constitution dates back to c. Finally, it must be emphasized, that in all the scanty evidence on the choice of colours of English regalia, there is never any hint "that the colours of Freemasonry were selected with a view of symbolism". What is the basis of Masonic Chronology? What are the Landmarks of Masonry? How many are there? The best definitions of the term as applying to the Craft are: With such strict definitions it would be difficult to compile a list that genuinely conforms to those standards. The best known list in the Western Hemisphere was prepared by Albert Mackey who actually used the two definitions quoted above. His list of 25 items was adopted by several USA jurisdictions, even though the majority of them could not possibly pass the strict test which he had himself prescribed. From the "Freemason at Work" p. To avoid a lengthy discussion of the kind of rules, customs and privileges that could never qualify as Landmarks,

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the following is a Code of Landmarks adopted by the newly formed Grand Lodge of Iran in , Which I compiled for them at their request:

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Chapter 5 : * FREEMASONRY MASONIC BOOKS COLLECTION * + RARE BOOKS on 2 DVDs * FREEM

to the ritual and customs of the grand lodge of england in In the Masonic Year of the Education Committee of Toronto Masonic District No. 3 Grand Lodge of Canada in the Province of.

Jones, pub , pages ratingArtboard 1 The Lodge of Reconciliation, brought into existence by the Articles of Union, had as its members the two Grand Secretaries and nine Brethren from each body, but in the following year six had ceased to be members, and ten other Brethren were appointed. It arranged the details of the assembly at which the union was ratified, and was especially entrusted to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language and dress, may be happily restored to the English Craft. It revised all the degrees and ceremonies in a spirit of reconciliation, and carried out a vast amount of instructional work. It decided, for example, that lodges should send a Master and Warden to attend a meeting of the Lodge of Reconciliation, so as to learn the agreed ritual and instruct their lodge on their return. Further, the members of the Lodge of Reconciliation visited many lodges and gave instruction. Many country lodges took their own time to bring their working into conformity, but there was nevertheless a genuine desire throughout the country lodges that they should acquaint themselves with the new forms. It must always be remembered that the Lodge of Reconciliation forbade its members, or anyone present, to make a note of its proceedings, and dealt promptly with any offender. There had always been objection to reducing the ceremonies to writing or print, and we find it still strong in the early decades of the nineteenth century. Furthermore, it is not in the least likely that any member of the Lodge of Reconciliation could have come away from its final meeting with a word-perfect recollection of the agreed rituals. Hiram Hallett points out that its Master presided over nine only of the recorded twenty rehearsals, that members were lax in their attendance, that there were intervals of many weeks between rehearsals, that detail changes were made from time to time, and that there was an interval of more than a year preceding the final rehearsal. This must be borne in mind when any claim is made that any particular working of the masonic ceremonies is a faithful reproduction of the ceremonies approved by the Lodge of Reconciliation. It is quite inevitable that the Brethren would go from that final rehearsal back into their various lodges, where they would teach the new forms, and every one of them would have a slightly different idea as to the working and wording of some of the details. This readily explains how it was that, in certain Brethren brought complaints before the Board of General Purposes that lectures were being worked contrary to the stipulations of the Act of Union. The Board in its wisdom decided that the charges had not been made out, the Grand Master shortly afterwards stating that: The ritual agreed on by Grand Lodge when the Lodge of Reconciliation completed its work was not ordered to be universally adopted, but with regard to the Obligations in the First and Second Degrees and with regard, also, to the opening and closing of lodge, the resolutions were much more definite. With regard to the Obligations, it was "Resolved and Ordered that the same be recognised and taken in all time to come, as the only pure and genuine Obligations of those Degrees, and which all Lodges dependent on Grand Lodge shall practise. For the rest, the ceremonies were "approved and confirmed," but again let it be borne in mind that no written note, if made, of any of these ceremonies has come down to us. Brethren are fond of repeating the statement that there is no authorized ritual. But is not this rather a technicality, something of a legal fiction, a convenient formula? Obviously, it is true that, with certain small exceptions, no written or printed ritual has been authorized by the United Grand Lodge, but is it not equally true to say that Grand Lodge would soon assert itself, as it has done in the past, if the essentials of the ritual were departed from? A simple view, and probably the correct one, is that the ritual approved by Grand Lodge in is actually an authorized ritual for the use of English lodges, any variations practised in various lodges being nonessential and limited to matters of detail. It will be objected that the usefulness of this statement is greatly discounted by the absence of any written record. There is in English lodges one essential ritual, fully approved and recognized by regular usage extending back to the early years of the nineteenth century, handed down unaltered from generation to

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generation, but subject to scores of trivial variations. Certain sister Grand Lodges authorize and issue the ritual to be followed in their lodges. Its decisions on all questions of the ritual or ceremonies of ancient Craft masonry, when approved by the Grand Lodge, are binding on every lodge and every member of the Craft under the Irish jurisdiction. It has power to appoint committees to instruct any lodge in the proper working of any of the ceremonies "and such conjoint instruction shall be received In the Supreme Grand Chapter of New South Wales, a committee on ritual has power to decide all questions of ritual practice, and the correctness of regalia and furniture of a chapter. Certain of the American Grand Lodges closely supervise the ritual practised in the lodges under their jurisdiction; one of them used to issue a copy of the Craft ritual in cipher to each lodge Master, who duly passed it on to his successor. American chapters work to an approved ritual issued to them in cipher. The members and visiting Brethren went from that lodge all over the country and taught as they remembered. Consequently, it is impossible to believe that any one system of ritual derived line by line, word by word, directly, and without alteration, from the Lodge of Reconciliation. That is the conclusion arrived at by various Brethren who at different times have studied the matter. Of the many variations met in the workings of the different lodges in matters of unimportant detail it is impossible to say that some, but not others, have the authority of time-immemorial usage. The variations in themselves have a value and provide special interest. It is unfortunate that many ancient usages in the Craft have become gradually discontinued in some of our lodges and are now practically forgotten. The Order loses with these old customs and methods some of its character. The movement to spread the use of one particular form of working makes it difficult for some of the old lodges to maintain practices which have been handed down from time immemorial. Whatever the value of uniformity may be in some phases of life, it does tend to a loss of things of interest and romance Stability. High in the estimation of the Craft are two workings namely, Stability and Emulation. Three members of that lodge were among its founders, and are claimed to have taught the forms and ceremonies rehearsed in it. In all, eight members of the Lodge of Reconciliation joined the Stability Lodge of Instruction at various times. The detailed differences between its working and that of the Lodge of Emulation are many, but can scarcely be referred to here. Originally this Lodge of Improvement was intended for Master Masons and for working the lectures only, but five years or more after , when Peter Gilkes became its leading spirit, it began to teach the three degrees. The lodge bases its claims for pre-eminence on its association with Gilkes, who, critics remind us, was not a member of the Lodge of Promulgation or the Lodge of Reconciliation, but was a visitor to the latter about ten times. Peter Gilkes as an instructor would not allow the slightest deviation from set forms, and to-day Emulation working is noted for its strict adherence to precise verbal detail, a point again subject to the criticism that it was well-nigh impossible to bring away from the Lodge of Reconciliation an infallible recollection of every line of the ceremonies. Sadler, the historian of the lodge, that the Emulation standard is "fixed, unaltering and unalterable," but exactly the same criticism applies to any other standard. One minute of the Lodge of Reconciliation tells its own story: The Master did express accordingly the high sense of disapprobation which the Lodge felt," and he proceeded to collect any available copies and place them in the custody of the Lodge of Reconciliation. In spite of this experience, however, manuscript and printed rituals began to appear soon after the Union, but in general were frowned on by the lodges. We have already made clear the position of the Grand Lodge of England on the question of the authorized ritual, and it naturally follows that there is no authorized printed ritual. No rule of Grand Lodge refers to the subject. After an irregular ritual issued in , or slightly later, probably the earliest regular one was The Whole of the Lodge Ceremonies and Lectures in Craft Masonry: Gilkes with many others. It follows, then, that the earliest printed rituals were Emulation. In the preface of the first edition the compiler expressed surprise that no authentic ritual had hitherto been published. This ritual has gone through a great number of editions, and was the subject of an important law case which reached the Appeal Court in , the Court deciding that The Perfect Ceremonies in its edition was a "new work for purpose of copyright," but that any copyright in it had not passed to the publisher, and that no edition between and the date of action had contained alterations sufficiently substantial to constitute it a new work for purposes of copyright. The "West End" ritual was first published about , but

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represents a working considerably older. It appears to have had its rise in some one or more London lodges of instruction. The "Oxford," which probably came into general use in the Province of Oxford about , is thought to be more free from grammatical errors than many others. It is associated with the name of R. Spiers, of the Alfred Lodge, No. Of comparatively late revision is the Logic which represents an old working modernized, a new and different interpretation being given to instructions and phrases that have been the subject of difficulty in earlier rituals. There are many other printed rituals, most of them being derived from the Stability working. The Standard Ceremonies of the Stability Lodge was printed about Manuscripts are in existence of provincial and other workings that still retain many time-honoured features.

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Chapter 6 : The Masonic Order of Athelstan - Province of Sussex

The paper is divided into three parts: the first being the general history of where the Installation ceremony came from, and the second dealing with the Address to the Brethren as is practised in the jurisdiction of the Grand Lodge of British Columbia, and the third deals with the language and component parts of the Address to the Brethren.

For others, this is not the case. There are many other Masonic Degrees, or side Degrees as they are wrongly referred to, which are open to those who want to further their Masonic experience. Prior to a similar Lodge, No 4, was in existence in Hull. The Hull Craft Lodges adopted and practised Mark Masonry as a distinct Degree as long ago as , and working it periodically up to the early 20th Century. In the Minute Books of the Humber Lodge 57, there are many interesting references. The Mark at that time was not a new entity; an even earlier mention of The Mark can be found from the minutes of a meeting held in at the Lodge of Edinburgh. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the constitutions of the said Orders. This was because the Act of the Union had previously declared that Freemasonry consisted of three Degrees only. The vote in favour of the Mark was lost and the Mark Degree, being no longer recognised, could no longer be worked in a Craft Lodge. Today there are 41 Provinces in England and Wales, as well as 30 Districts throughout the world. Are there any restrictions on who can become a member of the Mark? There is only one, and that is that the Brother must be a Master Mason but, in reality, most brethren join when they have been in Craft Masonry for a few years. Realistically it can take up to 3 years to settle into, and to fully appreciate, the Craft. It gives a sound base from which a mason can give serious consideration to a further advancement of their Masonic knowledge, and to join other Masonic Degrees. Most Mark Lodges meet 4 times a year and these Lodges can be found in most of the larger cities and towns throughout the Province. A candidate is Advanced into the Order in a single ceremony. Once through the Chair, Provincial Honours can be expected within 5 years with any promotions coming within the next 3 years. Some brethren may receive more than one promotion and each promotion could be to an active office within the team. For those brethren who are willing workers and remain active within the Province, they may be recommended for one of the Grand ranks which are offered every year to this Province by the Grand Master. Finally, it must be stressed that the Mark does not regard itself as being in competition with other Orders in Masonry, but complimentary to them. It is justifiably proud in enjoying excellent relationships with all Masonic Degrees. It thrives on this mutually successful co-existence, fostering a deeper commitment and a greater appreciation for all aspects of Masonry.

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Chapter 7 : Home - Provincial Grand Lodge of Sussex

After an irregular ritual issued in , or slightly later, probably the earliest regular one was The Whole of the Lodge Ceremonies and Lectures in Craft Masonry: as taught by the late P. Gilkes, together with the Ceremony of Installation, published about , followed in by George Claret's A Series of Masonic Illustrations, comprising.

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

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documents known as the Old Charges , dating from the Regius Poem in about [38] to the beginning of the 18th century. Alluding to the membership of a lodge of operative masons, they relate a mythologised history of the craft, the duties of its grades, and the manner in which oaths of fidelity are to be taken on joining. The theory had also been postulated in by German professor; J. Many English Lodges joined the new regulatory body, which itself entered a period of self-publicity and expansion. However, many Lodges could not endorse changes which some Lodges of the GLE made to the ritual they came to be known as the Moderns , and a few of these formed a rival Grand Lodge on 17 July , which they called the " Antient Grand Lodge of England. The Collector for the port of Pennsylvania, John Moore, wrote of attending lodges there in , two years before the formation of the first Grand Lodge in London. Grand Lodges developed within each state. Some thought was briefly given to organising an overarching "Grand Lodge of the United States," with George Washington who was a member of a Virginian lodge as the first Grand Master, but the idea was short-lived. The various state Grand Lodges did not wish to diminish their own authority by agreeing to such a body. In , an African American named Prince Hall , [56] along with 14 other African-American men, was initiated into a British military lodge with a warrant from the Grand Lodge of Ireland , having failed to obtain admission from the other lodges in Boston. When the British military Lodge left North America after the end of the Revolution, those 15 men were given the authority to meet as a Lodge, but not to initiate Masons. This lodge is not to be confused with the various Grand Lodges in Africa. As with the rest of U. By the s, such discrimination was a thing of the past. Grand Lodges recognise their Prince Hall counterparts, and the authorities of both traditions are working towards full recognition. From France and England, Freemasonry spread to most of Continental Europe during the course of the 18th century. Briefly eclipsed during the French Revolution , French Freemasonry continued to grow in the next century, [61] at first under the leadership of Alexandre Francois Auguste de Grasse , Comte de Grassy-Tilly. A career Army officer, he had lived with his family in Charleston, South Carolina from to the early s, after leaving Saint-Domingue now Haiti during the years of the Haitian Revolution. Schism The ritual form on which the Grand Orient of France was based was abolished in England in the events leading to the formation of the United Grand Lodge of England in . However the two jurisdictions continued in amity mutual recognition until events of the s and s drove a seemingly permanent wedge between them. In the Supreme Council of the Ancient and Accepted Scottish Rite of the State of Louisiana appeared in the jurisdiction of the Grand Lodge of Louisiana, recognised by the Grand Orient de France, but regarded by the older body as an invasion of their jurisdiction. The new Scottish Rite body admitted blacks. The resolution of the Grand Orient the following year that neither colour, race, nor religion could disqualify a man from Masonry prompted the Grand Lodge to withdraw recognition, and it persuaded other American Grand Lodges to do the same. The new constitutions read, "Its principles are absolute liberty of conscience and human solidarity", the existence of God and the immortality of the soul being struck out. It is possible that the immediate objections of the United Grand Lodge of England were at least partly motivated by the political tension between France and Britain at the time. The result was the withdrawal of recognition of the Grand Orient of France by the United Grand Lodge of England, a situation that continues today. In , lodges favouring the compulsory recognition of the Great Architect of the Universe formed the Grande Loge de France. For the Continental lodges, however, having a different approach to Freemasonry was not a reason for severing masonic ties. The United Grand Lodge of England does not communicate with any of these jurisdictions, and expects its allies to follow suit. This creates the distinction between Anglo-American and Continental Freemasonry. Freemasonry and women and Co-Freemasonry The status of women in the old guilds and corporations of mediaeval masons remains uncertain. The principle of "femme sole" allowed a widow to continue the trade of her husband, but its application had wide local variations, such as full membership of a trade body or limited trade by deputation or approved members of that body. The French officially abandoned the experiment in the early 19th century. Having failed to achieve acceptance from any masonic governing body, she and Georges Martin started a mixed masonic lodge that worked masonic ritual. Meanwhile, the French had re-invented Adoption as an all-female lodge in , only to cast it aside again in . The lodges, however,

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continued to meet, which gave rise, in , to a body of women practising continental Freemasonry. While they were not, therefore, recognised as regular, they were part of Freemasonry "in general". Anti-Masonry alternatively called Anti-Freemasonry has been defined as "opposition to Freemasonry", [84] [85] but there is no homogeneous anti-Masonic movement. Anti-Masonry consists of widely differing criticisms from diverse and often incompatible groups who are hostile to Freemasonry in some form. Critics have included religious groups, political groups, and conspiracy theorists. These often lack context, [86] may be outdated for various reasons, [87] or could be outright hoaxes on the part of the author, as in the case of the Taxil hoax. The political opposition that arose after the "Morgan Affair" in gave rise to the term Anti-Masonry, which is still in use today, both by Masons in referring to their critics and as a self-descriptor by the critics themselves. Opposition to Freemasonry within Christianity Although members of various faiths cite objections, certain Christian denominations have had high-profile negative attitudes to Masonry, banning or discouraging their members from being Freemasons. The denomination with the longest history of objection to Freemasonry is the Catholic Church. The objections raised by the Catholic Church are based on the allegation that Masonry teaches a naturalistic deistic religion which is in conflict with Church doctrine. The Code of Canon Law explicitly declared that joining Freemasonry entailed automatic excommunication , and banned books favouring Freemasonry. Unlike its predecessor, the Code of Canon Law did not explicitly name Masonic orders among the secret societies it condemns. The faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion. His writings represented his personal opinion only, and furthermore an opinion grounded in the attitudes and understandings of late 19th century Southern Freemasonry of the USA. Notably, his book carries in the preface a form of disclaimer from his own Grand Lodge. No one voice has ever spoken for the whole of Freemasonry. Roberts was a vocal opponent of Freemasonry in the mid 19th century. Roberts opposed the society on moral grounds and stated, "The god of the lodge is not the God of the Bible. Freedom from secret societies is one of the "frees" upon which the Free Methodist Church was founded. In recent decades, however, reservations about Freemasonry have increased within Anglicanism, perhaps due to the increasing prominence of the evangelical wing of the church. The former Archbishop of Canterbury , Dr Rowan Williams , appeared to harbour some reservations about Masonic ritual, whilst being anxious to avoid causing offence to Freemasons inside and outside the Church of England. In he felt it necessary to apologise to British Freemasons after he said that their beliefs were incompatible with Christianity and that he had barred the appointment of Freemasons to senior posts in his diocese when he was Bishop of Monmouth. This has been generally affirmed throughout the whole Eastern Orthodox Church. The Orthodox critique of Freemasonry agrees with both the Catholic and Protestant versions: However, countries such as Turkey and Morocco have established Grand Lodges, [] while in countries such as Malaysia [] [] and Lebanon [] there are District Grand Lodges operating under a warrant from an established Grand Lodge. Lodge buildings were confiscated by the government. However, the position changed following the revolution, and all lodges were forced to close in In the wake of the French Revolution , the Unlawful Societies Act banned any meetings of groups that required their members to take an oath or obligation. This continued until , when the obligation of the provision was rescinded by Parliament. Reports of the "Morgan Affair", together with opposition to Jacksonian democracy Andrew Jackson was a prominent Mason , helped fuel an Anti-Masonic movement.

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Chapter 8 : Freemasonry - Wikipedia

A 20 to 30 minute historical paper describing the origins of many of the Craft Lodges existing in the Province of East Lancashire today The Future of Ritual A 25 minute paper describing the import of ritual to Freemasonry and its future - riveting paper from Neville Barker Cryer.

October 1, by Bro. After congratulating the new Mason I said: It is a Canadian Rite Lodge and you will see that the lessons of Masonry are presented much differently there. We must journey back in history nearly years to the time of a great division between Masons, the quarrel between the "Ancients" and the "Moderns. The first step in our journey is to review the great quarrel in English Freemasonry. For sixty-two years, from until , England had two rival Grand Lodges living in bitter enmity. Each regarded the other as clandestine. Indeed, from our present perspective, one wonders that it survived. Particularly in North America, the battle between the "Ancients" and the "Moderns" continues, even today, to influence the Craft. It is certainly responsible for most of the differences between the rituals of various North American jurisdictions. Even we Albertans, with a Masonic history extending barely beyond a century, may trace our difference in ritual to this old dispute. First we require some definitions. The members of the rival Grand Lodge, whose brief but dramatic life I shall recount in this paper, referred to themselves as "Ancients" because they believed they practiced a more ancient, and therefore a purer, form of Freemasonry. So we will not confuse these two bodies, we may remember that in terms of the time of origin, the "Ancients" was the newer group and the "Moderns" the original group. The Grand Lodge of the "Ancients" existed, at least in committee form, from but came into formal being in . The terms "Ancients" and "Moderns" were probably first used as epithets, says Bernard Jones, but the names stuck and were soon adopted as their own by the combatants. We must be careful to note, however, that the names were often misleading in describing the Masonic rituals actually practiced. Bernard Jones perceives two main causes for the division which occurred. He refuses to use the term "schism," though Mackey uses the term "the great schism," to describe it. One cause, he says was the apathy and neglect of the Craft by The Premier Grand Lodge and its inability to rule the member lodges. The other cause was the divergence in ritual and ceremonial practice which existed in the early part of the eighteenth century, a difference in part due to the poor communications of the period, and in part to an absence of leadership. It is a warning to Masons of all ages that apathy and failure of leadership exact their own inevitable penalties. By Freemasons were in low repute in England. Grand Masters were often appointed because of social rank rather than merit. One appointed in , for example, was but 22 years of age. Another was said to have attended only three meetings in a five year term of office. In the eleven years between and , the Premier Grand Lodge struck 45 lodges from its rolls because they had ceased to meet. The depth to which the Craft had fallen is illustrated by the sign which is recorded as being posted on the door of London tavern: Irregular lodges were formed, and irregular "masons" clamored for admission at every lodge door. About , Grand Lodge decided on a remarkable step as a shibboleth to enable lodges to detect the irregular "mason" seeking admission. It transposed the modes of recognition in the First and Second degrees, apparently hoping that the interlopers would not have heard of the change and so would be easily exposed. Many Masons, however, regarded this simplistic device as a grievous and wholly improper interference with a Landmark of Masonry. Undeterred by criticism, Grand Lodge persisted in this and other changes to the ritual, the full extent of which is beyond the scope of this paper. But the greatest devastation to the Craft was not change in ritual; rather, it was the failure of The Premier Grand Lodge to offer leadership and firm direction to its member lodges. In , the turmoil and dissension in the Craft became open revolt. Five lodges formed themselves into a body which, they declared, was designed "to revive the Craft upon true Masonic principles. Much of the success of the Ancients, and indeed many Masonic traditions existing to this day, may be ascribed to a remarkable and complex man of energy, Lawrence Dermott. He was a journeyman painter born in Ireland in . He was initiated into Freemasonry in Dublin in and served as Master of a lodge there in . He came to England

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in and is thought to have seen the Masonry of the Moderns by joining a modern lodge. In , he joined Ancient Lodge No. Dermott immediately commenced the preparation of a set of by-laws and instructions for lodges which was published in The book had the extra-ordinary title "Ahiman Rezon" which, the author said, was derived from the Hebrew language and meant "Faithful Brother Secretary. Whatever its deficiencies, the book met some hidden need for it was a huge success. Several editions were published over the next half century, and the book circulated widely through the Craft. Its influence was immense in fostering the Masonic doctrines and rituals of the Ancients. Later Masonic writers had difficulty knowing how to characterize this remarkable man. Mackey, for example, seems in doubt whether he was villain or Saint. At one point, Mackey says: The situation was made more complex by the lack of enforcement of ritualistic standards by either of the contestants. Many lodges of the Moderns adopted some Ancient ceremonies, and many lodges of the Ancients retained some rituals from their Modern origins. Some ceremonies which were innovations of the period survive to this day. The ceremony for the installation of the Master of the lodge is an example. The fortunes of battle ebbed and flowed. One or the other of the adversaries would make a move which the other would regard as devious or as an outright act of war. Move would be met by counter-move. At one point the Moderns attempted to get themselves incorporated by act of Parliament hoping that this would put finish to the Ancients. Their rivals were more than equal to this stroke and were successful in blocking passage. Writings of the day speak of the "triumphant jeers" of the Ancients when finally Parliament refused the act. They would then re-initiate the apostate or, as it was termed, would "remake him as a Mason. History records as a relentless law of nature that, when their leadership fails, human institutions perish. At his crucial hour in Masonic history, however, the Craft brought forward another of those great leaders who so often bless mankind in times of peril. This time the leader appeared among the Moderns. He was the ninth Lord Blayney, a professional soldier who had been initiated into the Craft in a military lodge. He was a man of intellect, a man of decision and energy-truly a gift to the Craft. Among his many qualities of leadership was a gift of reconciliation. From his background in military lodges, he was familiar with the Ancient rituals, and he commenced to restore some of them to the Moderns. As a Grand Master he is said to have constituted 74 lodges of whom 19 still meet. He was Thomas Dunckerley, whose personal history is one of the fascinating stories of his age. He was the "natural" son of George II who, however, died without having learned of his existence. Dunckerley was born in He entered the Royal Navy at ten years of age and served for thirty years at many English and foreign stations. He granted him a pension and the right to use the royal coat of arms, though with the "bar sinister" across it. Dunckerley left the navy in and commenced a new career, the study of law. He was called to the bar in but, apparently, never practiced as a barrister. Thomas Dunckerley was a man of great personal charm. His contemporaries speak with awe of his charisma, of his superb powers of persuasion, of his intellect, and of the love he displayed for people of all ranks. He became a Mason in , and for the rest of his life had a profound influence on Masonry. He even has a place in Canadian history and in Canadian Masonry. As Grand Secretary, and as Provincial Grand master of Hampshire, he played a great part in reforming the ritual of the Moderns and in moving the Craft toward a single ritual acceptable to all. Discussions carried on until , when a Lodge of Promulgation was formed and given the task of identifying and defining the Ancient Landmarks. This lodge gradually became a committee of negotiation. Bernard Jones gives it credit for restoring most of the Ancient rituals to the Moderns and for doing a thorough revision of the three degrees. Finally the process of compromise reached its fruition. In , the Grand Master of each body resigned. Each Grand Lodge was opened in form in an ante-room of the Great Hall. Then the two processions entered and brothers of each faction, so long separated and in dispute, sat in alternate seats. Union was proclaimed and the United Grand Lodge came into being. The process of reconciliation in England led to unified Craft and to a single ritual. But Masonry was coming to the new world at the very time when the Craft was divided by strife in the old. As the Ancients and the Moderns disputed, the ritual was in a time of change and ferment; even within each group, ritual varied widely from lodge to lodge. This variation in ritual between lodges was of vital importance to Masonry in North America. In ritualistic matters, we teach what we

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know. A Mason from one English lodge, founding an American lodge, naturally used the ritual with which he was familiar. Another English Mason from a different English lodge with a different ritual, founding Masonry in a neighboring American colony, would establish that different ritual. In this fashion, rituals which existed in England for only a brief period of time, and in a limited geographical area before disappearing in the process of reconciliation, often survive today in one or the other of the American states. A mistake often made in historical analysis is to focus on the particular event being investigated without reference to the other events of the age. While we examine the effects of this old quarrel between Masons, however, we must remember that it took place during a tumultuous period in world history. Throughout the six decades, the world echoed to marching feet and the roar of guns.

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Chapter 9 : The Question of an Authorised Ritual

The ritual they practised was the English Emulation Work as promulgated by the Emulation Lodge of Improvement of London, formed following the Union of the Ancients and Moderns in , as close as their memory.

All Freemasons begin their masonic journey by joining "the craft", by gradually being initiated, passed and raised into the three degrees of Craft Masonry. During these three rituals, the candidate is taught about the lessons we learn in life through allegory and symbolism, which enables us to improve our own morality. Symbolism can be found all around the lodge room; however in our teachings this is mainly offered from the manual tools of stonemasons, such as the square and compasses, the level, plumb rule, the trowel, among others - A moral lesson is attached to each. In the First Degree, the candidate enters into a New World, as if being born for the first time. He leaves the darkness for the light and warmth of a new existence. Deprived of goods and riches to begin a new career in which the foundations are laid in order to receive duties, rights and privileges. In this stage, his task is to acquire knowledge and apply it to the building of his character and improving the society in which he lives. A Fellowcraft Mason is urged to advance his education and instructed to observe Liberal Arts and Sciences in order to develop and perfect the mental nature. It is the culmination of all that has been taught to the candidate in the two preceding ceremonies. At this point his physical nature has been purified and developed to a high degree. He has developed stability, his mental faculties have sharpened and his horizons have been expanded. The lodge is a daughter of Jerusalem Lodge No. In December , the lodge agreed that a letter should be sent to H. A formal application was submitted to the Grand Secretary advising that the lodge would be now known as The Royal Clarence Lodge of Mariners. The Beaufort Lodge has contributed to the existence of many daughter lodges within the Province, many of which have gone on to have daughter lodges of their own. Apart from its strong relationships with other lodges in the Province, the lodge also has excellent relationships outside the Province and continues to exchange fraternal visits with these on a regular basis, such as the Isca Lodge No. Looking beyond the Craft, in the lodge was granted a warrant to form the Beaufort Chapter, and in many members went on to become founder members of a new lodge in the Mark Degree - The Ernest Dunscombe Lodge, which was named in memory of Ernest John Dunscombe, the Provincial Grand Master in the Mark Degree from to and a member of the Beaufort Lodge from to Although its roots can be traced further back to the Bush Lodge of having being named after their meeting place, which was custom in that period. Sadly there is no record of the Duke ever actually visiting Bristol or the lodge. The lodge received its bi-centennial warrant on 22nd October , and in its long history has produced four Provincial Grand Masters and seven Deputy Provincial Grand Masters. The Lodge has a rich history. The name Francis Rawdon and Moira are very much revered by the members of the lodge and after joining, new members soon realise the important heritage and history associated with the lodge and this outstanding man. In March , whilst serving his appointment as Governor of Malta, his health broke down and when en route to Naples for treatment in , he died on board H. His remains were returned to Malta where he was buried. His tomb is situated in Hastings Gardens on St Johns Bastion, at Valetta and has in fact been visited by several current members of the lodge. In , the lodge celebrated its bicentenary, a fabulous occasion at which brethren filled No 1 Lodge Room and which was presided over by the Right Worshipful Brother Jonathan Spence, Deputy Grand Master. The event was also attended by representatives from all of its sister lodges: There is a great fraternal spirit among all the related Francis Rawdon lodges and a set of travelling compasses and square is exchanged when lodges visit each other. Jerusalem being the cradle of Masonry, it is perfectly understandable that the founders of the Bristol Jerusalem should decide to perpetuate the name, to serve as a regular reminder to the Brethren of the lodge. There had been two previous Jerusalem Lodges, one belonging to the Modern Grand Lodge which was consecrated in but erased in , and one belonging to the Antient Grand Lodge which was founded in but erased in The Jerusalem Lodge in the Province of Bristol is the only one in existence warranted under the English constitution, therefore its members have a special

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responsibility to keep the name pure and unsullied. A small number of commercial travellers being Bristol Masons unable to attend lodges mid-week, decided to take appropriate steps to remedy this. Accordingly, Canynges Lodge was formed under the sponsorship of the Jerusalem Lodge. The name derives from the wealthy merchant family of Canynges who had long been leading benefactors in Bristol. There is evidence that William Canynges was a patron of a fraternity of operative masons engaged in rebuilding St. Vincent was tortured first upon the rack, and then by fire upon a gridiron and by many other torments, but his constancy remained unshaken and he was taken back to prison where he died. Dacian commanded that his body be thrown on a marshy field among the rushes, but it is recorded that a crow defended the body from wild beasts and birds of prey. The lodge is named after Bro. William Augustus Frederick Powell who was Deputy Provincial Grand Master of the Province of Bristol for over twenty-one years and became Provincial Grand Master in until his death in at the age of ninety-two years old. Records show that the Powell Lodge has been an active and progressive lodge, playing a full part in the affairs of the Province. In the lodge supported the formation of the Bristol Masonic Society and in it sponsored the foundation of its daughter lodge "the Semper Fidelis Lodge N. Formed entirely by members of Canynges Lodge, the Whitson Lodge was the second lodge to be formed in Bristol for the convenience of those who could best attend on Saturdays. The lodge is named after John Whitson, an influential merchant who lived on Nicholas Street, Bristol during the sixteenth and seventeenth century. During his lifetime, he was elected four times as M. Nicholas where his tomb can still be seen. Further, St Augustine of Canterbury is said to have preached on College Green prior to his conference with the Bishops of the early British Church in the late sixth century. Augustine Lodge please visit their website: In October , it was felt that there was room for another lodge in the province, and after some preliminary meetings of the brethren interested, a petition was signed for the constitution of a new lodge to be called St. All the founder brethren below the Chair were drawn from the Colston Lodge and those founder brethren who had passed the Chair were, with one exception, members of the Royal Clarence, Royal Sussex, Moira, Jerusalem, Canynges, St. Vincent and Powell Lodges, and that is why it can be said that St. Stephen Lodge is not the child of any particular Lodge, but of the Province in general. The figure of the saint, as it appears on the Lodge summons, is copied from the ancient Silver Seal of the Parish of St. Stephen, which is believed to have been worn on state occasions, and his badge of office, by every Rector since the 14th century. The Founders of the Robert Thorne Lodge comprised of ex-pupils of Bristol Grammer School, and a large part of its membership came from that source. The lodge is named after Robert Thorne, a Spanish oil merchant, soap maker and a wealthy member of the woollen trade in Bristol. I was his desire to found a free grammer school in Bristol which would continue forever. However, before his dreams came to fruition, he died leaving a large estate in which provisions were made for the school. The idea of forming the Peace Lodge arose from growing membership within The Royal Clarence Lodge, with brethren plus 20 candidates on the waiting list. The initial discussions of a Daughter lodge took place in , but as the demands of the Great War caused masonic activity to diminish, it was late in before the idea was revived. These initial meetings were followed by the formation of a Working Party wherein decisions were reached on the Conditions of Founding, the method of selecting the Founder members, the Founders Fees, dates of Lodge meetings and the Annual dues. By the end of May , 28 Founders had signed and 4 more had promised. Worshipful Brother George Canvin was chosen as the first Worshipful Master of the Lodge, and the supporting officers were chosen according to their seniority. The significance of this event is not lost on the Peace Lodge members to this day since the tradition of wearing a black tie in Lodge in memory to the Fallen is maintained. The Founders were desirous of adopting a name that would identify with the Mother Lodge. Owner of a mercantile fleet he was a man of immense wealth. The legend goes that one of his vessels struck a rock, was holed and was beginning to sink; miraculously the ship stabilised and was saved. It was discovered that a dolphin had become stuck in the hole and as a consequence both cargo and crew were saved. Thereafter Colston used a dolphin in his coat-of-arms and the dolphin on the lodge banner is taken from the Colston Lodge crest. One of the early members of the lodge was Canon L. There were 19 founders of the Lodge, all of whom were members of

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Canynges Lodge. There is evidence that William Canynges the younger was a patron of a fraternity of operative masons engaged in rebuilding St. Mary Redcliffe Church after its destruction by lightning in 1391. The name selected by the petitioners for their daughter lodge continued the association however tenuous with the church. Morgan was chosen as the first Master of the lodge. The first joining member of the lodge was Brother F. Clarke who later went on to become Provincial Grand Secretary. The first series of visits took place in 1791. After a lapse of many years they resumed in 1801 and have continued annually to the present day. Sixteen members of the Whitson Lodge petitioned for the warrant to form St. Nicholas Lodge, as like Whitson, the new lodge would be formed for the convenience of those who could best attend on a Saturday. Fourteen of the founders were commercial travellers as were many of the early members. The main reason for the choice of name, however, came from the association of Whitson Lodge with St. Nicholas Church where John Whitson, the famous Bristol merchant and benefactor is buried. The majority of the petitioners to form this lodge came from the members of the Beaufort Lodge. Following a meeting of Devonian Freemasons which was held at the Grand Hotel in Bristol, a resolution was carried that a Lodge for Devonians be founded in the Province of Bristol. At a subsequent meeting it was reported that the Powell Lodge were prepared to consent for a warrant going forward on their summons for approval by Grand Lodge. Of the twenty-five founders, nineteen were members of the Devonian Society, three of whom were Past Presidents. The Treasurer Elect, W Bro. In , the Royal Clarence Lodge had a membership of just over 100 and a long list of candidates. Despite the fact they had already founded the Peace Lodge, it was thought desirable to form a second new lodge. Several meetings took place to discuss the new project, and all agreed the new lodge would be called the St. This was submitted to the Most Worshipful Grand Master, but for some unknown reason the name did not find favour. An abortive appeal took place and a meeting was called for a new name - W Bro. He was a famous sculptor of his time and was responsible for many famous busts and statues. It may come as a surprise to many to learn the Thomas Dunckerley was instrumental in starting the move which resulted in the naming of St Paul Lodge. Further action in by Bro. Powell and Littleton provided the next step towards action. The founders of the Anchor Lodge were all members of the Colston Lodge. The founders wished to adopt a name which would be unique to the lodge, yet at the same time identify its close association with its mother lodge, Colston, and also its sister lodge, Dolphin " Anchor was the happy and apt outcome.