

Chapter 1 : Ritual of the Operatives - [PDF Document]

The Ritual of the Operative Free Masons by Thomas Carr Northumbrian Masonry, and the Development of the Craft in England by John Strachan Illustrations of Masonry With Additions, Explanatory Notes, and the Historical Portion Continued From to the Present Time by William Preston.

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

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

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

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

Chapter 2 : Full text of "The ritual of the Operative free masons"

The Ritual of the Operative Free Masons by Thomas Carr. Intriguing look into the working of the old Operative Masonic Lodges, including practices, rituals and Lodge layout.

There are no known copyright restrictions text. This paper Free Masonry written, first, to prove that Speculative derived from Operative Free Masonry; second, to give some account of the Operative Free Masons, of their Ritual, and of their customs. Existing Operative Free Masons. Chapter Chapter Chapter 4. The Fellow of the Craft. Third and Fourth De- Chapter Chapter 7. Fifth and Sixth Degrees. The above Lodge, No. Signed, Robert Walter Grant, 2nd Master. Signed, Wiluam George Major Baieey, jrc? Grant, Secretary, i P. The Ritual of the Operative. The name Free Mason first occurs in Statute 25, Edward 3, These ancient Operative Masons of the Middle Ages, worked in France, In days both in England and on the Continent, had their regular procedure by which a lad was admitted as an apprentice, taught his work, and subsequently became entitled to practise his trade. Some 80 examples are known and recognized. The following is a list of some of the more important of these early days have fliese A "Ancient Charges" as they are generally called List of Some Ancient Charges. Regius Halliwell , c. Lansdowne, Before , British Museum, No. Foxcroft, , Grand Lodge Library. William Watson, , W. Plot, , Published in Natural History of Staffordshire. Scarborough, Before , Grand Lodge of Canada. Hidalgo Jones, , Prov. Lechmere, 17th Century, Prov. I, 17th Century, Rev. Antiquity, , 4, , S. Michaels, Kilwinning, Dumfries, A. It is at once obvious that from very early times a high mora! In the oldest Charge of all, "The Regius," dating about , implicit truth is In these Ancient Charges we recomhiended. So help me God. It is interesting to note the fact that of these three men, who were among the earliest Honorary, or non-operative, or in more modern terms Speculative, Masons made in England, Moray was a Scotch Covenanter, Ashmole was a Royalist and Manwaring was a Parliamentarian. So that even in those days Masonry was a bond of union between men of differing religious and political opinions, and that even in the time of the great Civil War. William Maxwell joined the Lodge at Edinburgh. As far as is known he was the first medical man to become a Mason. It is also noteworthy that in the minutes of St. The Earls of Cassilis and Eglinton were the worthy There is initiated in the Lodge vate gentlemen such as these this of Kilwinning in or about PriI have instanced began about as time to be known Accepted Masons, and gradually increased in number. In under the influence of Dr. Anderson and his some Operative Freemasons with some of these non-operative. Accepted or Speculative Freemasons, belongfriends ing to four Lodges in London, met and formed the first Grand Lodge; a combination in which Speculative Masonry instead of Operative Masonry was the primary consider- â€” ation. Architecture and Operative tools became symbolical, but the Ritual was based on the Ritual of the old Operative Society, of which indeed it was largely a reproduction. The Apprentice Degree and the Fellow Craft Degree were founded on the corresponding degrees of the Opera- tive system. The alterations are very few and unimportant and there are no alterations in Section 5, which is tive about to quote to prove the origin of SpeculaThis Section 5 has for title "Of the Management of the Craft in Working" and you will notice the terms used are obviously and solely the one I am from Operative Free Masonry. Of the Management 1. All masons shall that they may live creditably work honestly on working days, on holy days; and the time- appointed by the law of the land, or confirmed by custom, shall be observed. The craftsmen are to avoid all ill language, and ta call each other by no disobliging name, but brother or fellow and to behave themselves courteously within and without the lodge. The master, knowing himself to be able of cunning, 3. None shall discover envy at the prosperity of a broth5. A younger brother shall be instructed in working. All masons employed to prevent spoiling the materials for want of judgment for increasing and continuing of brotherly love. No labourer shall be employed in the proper work of masonry nor shall free-masons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted masons, as they should teach a brother or fellow. The Speculative Ritual also gives proof of its derivation from the Operatives. Operative Masons are described in the Official 3 Lectures. How many sorts of Masons are there? Free and Accepted, and Which of those are you? What do you learn by being a Free and Accepted Alason? Secrecy, Morality, and Good Fellowship. What do Operative Masons

learn? The useful rules of Architecture, to hew, square, and mould stones into the forms required for the purposes of building and to unite them by means of joints level perpendicular, or otherwise and by the aid of cement iron lead, or copper; which various operations require much practical dexterity and some skill in geometry and mechan3.

Chapter 3 : Operatives - Ritual I

*The Ritual of the Operative Free Masons [Thomas Carr] on www.nxgvision.com *FREE* shipping on qualifying offers. Intriguing look into the working of the old Operative Masonic Lodges, including practices, rituals and Lodge layout.*

Email This Site To In England that Craft was divided into five or six branches, called by different names, such as tilers, quarrymen, wailers, setters, etc. These branches and companies were a part of the general gild system in which the whole of Medieval work and trade was organized, and which was governed as a whole by a large body of gild laws; these laws belonged to the Law of the Realm; and since there was also in operation a body of laws enforced by the church, of authority equal to that of the state, and called The Ordinances of Religion, each gild was under a triple government: If some custom, rule, or symbol was preserved by a Craft, and if it continues to be in use, it does not follow that it had its origin in some practice in the work of the gild, but may have been a church practice, or a practice required by the civil law. Among the five or six branches of the general Craft of builders was one which confined itself to architecture properly so called, which is listed among the fine arts, and the practice of which is a profession. This branch belonged to the gild system in the sense that it came under general gild laws, but in a narrower sense was not a gild but was a fraternity; because after a member of it had finished his work in one place he moved on to another, some times from one country to another. The Craftsmen in this Fraternity were called Freemasons. As a convenience, and to distinguish the first half of Masonic history from its later half, we call the workmen in the first period Operative Freemasons, and in the later period Speculative or Accepted, or nonOperative Freemasons, but this distinction must not be pushed very far, because as we have learned from the past half century of historical research there is not as much difference between Speculative and Operative as we once believed; in Freemasonry as a fraternity there has been an unbroken continuity from the end of the Dark Ages about the Tenth Century to the present time. In order to make our history yet more intelligible we must carry the distinction between the Freemasons branch of the early building craft and other branches to a farther point. In the Fourteenth Century a number of Freemasons though not all of them began to organize permanent Lodges. After that date any given Freemason might or might not belong to one of those Lodges. A further step came when among the two or three hundred Lodges in Britain a few of them in London set up a Grand Lodge in A. The line of our history can therefore be plainly drawn: We came from Medieval Operative Masonry, but we came from it along that particular path; in each year since the beginning, large areas of the building craft have remained outside the area which that path has traversed. Architects were called Freemasons rather than Masons partly because they were in a fraternity and free to move about, partly because they worked in free-stone, and partly for a number of other and lesser reasons - the word in itself can tell us little about our history. These Freemasons designed and constructed the cathedrals, churches, chapels, monasteries, nunneries, palaces, guildhalls, borough halls, college buildings, forts, and other structures of a monumental type, for public purposes, which then as now, and everywhere, are architecture properly so called, and which stand far apart, almost in another world, from the simple structures of residences, stores, factories, barns, etc. The Freemasons were in a class apart from other Masons because their buildings were in a class apart from other buildings. But it was not this superiority of the art of architecture to other building construction which alone gave Freemasons their great preeminence in the Middle Ages. In the long period between the end of the Dark Ages and the Reformation, in which there was a general illiteracy, and the sciences were forbidden, architecture was the only art to reach greatness, and next to the church itself it accomplished more to shape the world of the Middle Ages than any other agency - even now the Middle Ages are often represented or typified by a picture of a cathedral. Freemasons were then what specialists in the pure sciences are now, picked men, of extraordinary native ability and talents; they were given a long and severe training and education in a system of apprenticeship, and they each one had to be equally adept in engineering, geometry, building design, ornamentation, carving, sculpture - they had to be past masters in the use of stone, that grandest and most difficult of all the materials with which men have ever had to work. And since the structures which they designed and constructed were not only for public use but also in their design and ornamentation had to express the spirit and ideas of religion, government, education,

and society the Freemasons built at the center of those realms of culture because their work carried them there; for more than two centuries they were the supreme men in Britain and Europe for their intelligence, knowledge, ability, and character. No other society in the world can look back to an ancestry nobler than our own. This was their invention of the extraordinary, radically new Gothic Style. It was this style which made the cathedrals possible of them, and which after it had percolated down to such details as the design of buttons and the shape of written letters of the alphabet gave to Europe that shape, form, and color which in all cultural matters is meant by "Medieval. That particular development within the wide expanse of the building Craft which finally led to our own Fraternity might have occurred if all architects for many generations had not been exclusively trained in the Gothic Style, but probably it would not have done so; therefore A. The work of using a hammer and chisel on a block of stone was only one among many elements in the Fraternity of Freemasons. A Freemason had his family with him; if he had an apprentice that apprentice was as much a part of his own family as a foster son; the families of the Freemasons at work in the same place were grouped together in a separate quarter, or neighborhood; the Craftsmen at work, their Lodge, and their neighborhood, along with everything belonging to each of them, comprised the Masonic Community; and the rules and regulations, with the responsibilities of the Officers, included their Community and were not restricted to the Lodge only. Apprentices had training, schooling, education. Adult Craftsmen had to give as much of their time to thinking, to study, and to designing as to work with their hands, for without geometry, engineering, and carving they could do nothing. They were an organized Community, therefore there were Officers, meetings and conferences. The Community had its own funds, its own religious observances, its amusements, feasts, sports, its social life, and cared for its own injured, crippled, dead, the widows, and orphans. Much and the present writer would say "most" of what we now call Speculative Freemasonry was in the practice of the Fraternity eight centuries ago. When a bishop decided to build a cathedral he set up a board, usually, with himself at the head of it, which was called an Administration, or a Foundation. This Foundation employed a Master of Masons who was a Freemason of high reputation and after they had agreed with him on the general design of the building and on costs they and he together made a contract. He then sent out word for Craftsmen. When a Craftsman applied he identified himself, was examined, and if satisfactory was "signed on," his family to follow. When a sufficient number were signed up the Master called them together, and they formed themselves into a Lodge, which continued to exist as long as the work was in progress and was dissolved when the work was completed. The first act of the Lodge was to secure housing for its members and their families; its next step was to erect a building for its own use sometimes two, which also was called the Lodge. This building was the headquarters for daily work, a meeting place, and was also sometimes used as a work room. By "Lodge" was meant a body of men organized for the sole purpose of working together as a unit, therefore when the Master had instructions for this body as a whole he called it into Communication. The Freemasons worked according to a set of rules and regulations of their own, centuries old, among them being a number of Landmarks, and such questions of organization or of work as arose in any given Lodge were settled according to those rules; and since the same rules were in force wherever Freemasons worked, and each Apprentice and Fellow was under oath never to violate them, it was this body of rules which gave its unity and consistency to a Fraternity which had no national organization or national officers, and until the Fourteenth Century did not even have permanent local organizations, and which at the same time preserved its rules and trade secrets in the memory of its members and taught them to Apprentices by word of mouth. In a period when Freemasons had the use of no books, handbooks, treatises, or blue-prints anything they thought, or learned, or put into practice which appeared to have permanent worth either had to be enacted on the floor of the Lodge, or else had to take an oral form. In order to preserve such things in their purity, and to guard against alteration, these forms necessarily had to be repeated over and over; such forms, thus repeated in exactly the same detail generation after generation, are what historians mean by forms, ceremonies, and symbols. If the word "symbolic" is used as a general name for the whole body of such fixed forms then it is not an exaggeration to say that there was as much of this "Symbolic" Freemasonry in the earliest periods of the Operative Freemasonry as there is now in Speculative Freemasonry; and if we are willing to hazard an over-simplification we also may say that if we grasp the eight or ten centuries of the history of Freemasonry as

a whole, the only fundamental difference between Operative Freemasonry in an early century and Speculative Freemasonry now, is that a Speculative Freemason does not use Freemasonry as a means of livelihood, but for another purpose. If we take the Twelfth Century as the great formative period of the Fraternity, and if we return to it to see what it was that among the thousands of guilds and fraternities at the time gave to the one Fraternity of Freemasonry the secret of surviving after other guilds had perished, and of developing into a world-wide Fraternity, the facts as given in the paragraph above show us what to look for. Whatever it was that those Freemasons learned which was to be preserved through future centuries they learned in and from their work; and once they learned it they did not put it into the form of abstract ideas, or doctrines, or books as we do but incorporated it into their practices and customs; instead of becoming a book, or a lecture, or a creed, it became a ceremony, or rite, or symbol. The Freemasons as men of mind stood far above the theologians, philosophers, and scholars of Britain for more than two centuries, and under "theologians" are included such men as Thomas Aquinas, Abelard, Roger Bacon, etc. The subject of theology the Freemasons left to the theologians; they devoted their own great minds to the great subject of work, and as will be explained in detail in later chapters they were the first men in the world until that time to discover the truth about that subject. We modern Speculative Masons have therefore a double reason for looking back to the fathers and founders of our Fraternity: If they did not write down in a book the new truths about work which they discovered it does not matter; any trained Mason can read the Ritual as easily as an open book. The Operative Period of Freemasonry was brought to a close and gave place to the Transition Period by a series of historical events which, by one of the most extraordinary coincidences known in history, occurred within a few years of each other. The same King also abolished the gild system - which was followed by the Mercantile System, a period in business and finance which present - day theorists in economics find it convenient to forget! The Renaissance broke into final flower, in the form of the printing press, printed books, and changed the mental climate in Britain as much as in Europe generally. The discovery of America by Columbus opened the sluice-gates to the Age of Exploration, a wild and adventurous time in which Europe exploded itself over all the world. Gothic architecture gave way with an almost abrupt suddenness to a new style in architecture which originated in Italy and has since passed under many names, such as Classical, Neo Classical, Italian, Palladian and Wren. The center of control in Freemasonry passed from the individual Freemason going here and there in his work, and from his temporary Lodges, into the permanent Lodges which were constituted under authority of manuscript copies of the Old Charges, and from them passed into the new Grand Lodge System after A.

Chapter 4 : Masonic Library - Operative Masonry

*The ritual of the Operative free masons [Thomas Carr] on www.nxgvision.com *FREE* shipping on qualifying offers. This book was originally published prior to , and represents a reproduction of an important historical work.*

Existing Operative Free Masons. The Fellow of the Craft. Third and Fourth Degrees. Fifth and Sixth Degrees. Lodge "Mount Bardon," No. The above Lodge, No. Signed, Robert Walter Grant, 2nd Master. It is well established that Societies of Operative Masons existed in England, France, and Italy during the Middle Ages and built the Churches, Bridges, and Cathedrals which still adorn those countries. Also that in Germany there flourished a well organized body of Masons, known as Steinmetzen. The name Free Mason first occurs in Statute 25, Edward 3, In days when writing was confined to the clerics and diplomas were unknown, it was the readiest solution of the difficulty of an unknown man testifying he was a skilled and accredited craftsman to have a system of pass words and signs which enabled him to prove he had been regularly taught his trade and was no cowan or pretender. These ancient Operative Masons of the Middle Ages, both in England and on the Continent, had their regular procedure by which a lad was admitted as an apprentice, taught his work, and subsequently became entitled to practise his trade. A good many of the old Regulations and Charges of these early days have come down to us. Some 80 examples are known and recognized. The following is a list of some of the more important of these "Ancient Charges" as they are generally called. List of Some Ancient Charges. Regius Halliwell , c. Lansdowne, Before , British Museum, No. Colonel Gierke, , Grand Lodge Library. Thomas Foxcroft, , Grand Lodge Library. William Watson, , W. Taylor, Late 17th Century, W. Plot, , Published in Natural History of Staffordshire. Scarborough, Before , Grand Lodge of Canada. Hidalgo Jones, , Prov. Lechmere, 17th Century, Prov. I, 17th Century, Rev. Michaels, Kilwinning, Dumfries, A. Antiquity, , Lodge of Antiquity. It is at once obvious that from very early times a high moral standard was inculcated by these Ancient Charges. In the oldest Charge of all, "The Regius," dating about , implicit truth is recommended. The Harleian MS No. So help me God. There is said to have been a M. It is interesting to note the fact that of these three men, who were among the earliest Honorary, or non-operative, or in more modern terms Speculative Masons made in England, Moray was a Scotch Covenanter, Ashmole was a Royalist and Manwaring was a Parliamentarian. So that even in those days Masonry was a bond of union between men of differing religious and political opinions, and that even in the time of the great Civil War. William Maxwell joined the Lodge at Edinburgh. As far as is known he was the first medical man to become a Mason. It is also noteworthy that in the minutes of St. Private gentlemen such as these I have instanced began about this time to be known as Accepted Masons, and gradually increased in number. In ; under the influence of Dr. Anderson and his friends, some Operative Freemasons with some of these non-operative. Accepted or Speculative Freemasons, belonging to four Lodges in London, met and formed the first Grand Lodge; a combination in which Speculative Masonry instead of Operative Masonry was the primary consideration. Architecture and Operative tools became symbolical, but the Ritual was based on the Ritual of the old Operative Society, of which indeed it was largely a reproduction. Derivation of Speculative from Operative Free Masonry. If anyone doubts the fact that the formation of Speculative Free Masonry was due to and based upon Operative Free Masonry, it is quite easy to convince him of his error if he will only study the first Book of Constitutions. This First Book of Constitutions is the original one which Anderson had been commissioned to prepare, in the following terms, "You are to order and arrange the ancient Gothic Constitutions upon a new and better system. In spite of many alterations and new additions, and of its complete revisal at the Union in , the present Book of Constitutions still shows unmistakably its operative origin. The Ancient Charge given on page 1 of the present Book of Constitutions, dated , are almost identical with the Antient Charges given in the first Book of Constitutions published in The alterations are very few and unimportant and there are no alterations in Section 5, which is the one I am about to quote to prove the origin of Speculative from Operative Free Masonry. This Section 5 has for title "Of the Management of the Craft in Working" and you will notice the terms used are obviously and solely operative. Of the Management of the Craft in Working. All masons shall work honestly on working days that they may live creditably on holy days; and the time appointed by the law

of the land, or confirmed by custom, shall be observed. The craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the lodge. Both the master and the masons receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey. All masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the master till the work be finished. A younger brother shall be instructed in working to prevent spoiling the materials for want of judgment and for increasing and continuing of brotherly love. All the tools used in working shall be approved by the grand lodge. No labourer shall be employed in the proper work of masonry; nor shall free-masons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted masons, as they should teach a brother or fellow. The Speculative Ritual also gives proof of its derivation from the Operatives. How many sorts of Masons are there? Free and Accepted, and Operative. Which of those are you? What do you learn by being a Free and Accepted Mason? Secrecy, Morality, and Good Fellowship. What do Operative Masons learn? The useful rules of Architecture, to hew, square, and mould stones into the forms required for the purposes of building and to unite them by means of joints, levels, perpendiculars, or otherwise; and by the aid of cement, iron, lead, or copper; which various operations require much practical dexterity and some skill in geometry and mechanics. Simpson would have been more accurate if he had said, is mainly derived from the Operative ceremonies. I would add so is the Third Degree, and also the Mark. Here it need only be said that the Third Degree was an afterthought as regards Speculative Masonry. As formulated in and as laid down in the First Book of Constitutions in , there was no Third Degree; a Mason only became a Master when he became Master of a Lodge. The antient Charges in the present Book of Constitutions will suffice to make this quite clear; and this paragraph is the same today as it was in the First Book of Constitutions published in Section 4, paragraph 2. In antient times no brother, however skilled in the craft, was called a master-mason until he had been elected into the chair of a lodge. They are not Fellows of the Lodges of Free Masons, but may be regarded as Associates, having however ceremonies of their own. They are regarded as "scabblers" and their work is not "in course. The Slaters, Paviers, Plaisterers, and Bricklayers are of course distinct trades. In London the Paviers, Plaisterers, and Bricklayers known as the Tilers and Bricklayers , are also three separate and distinct companies. This title of the Society, comprising so many distinct trades is at first sight not a little curious but on investigation it was found that it was not an uncommon state of affairs in the 17th Century. In Kendal in , the 12th Trade Company comprised. Free Masons, rough masons, wallers, plaisterers, slaters, and carpenters. At Edinburgh, the incorporation of St. Our greatest interest centres in the City of Durham where we find the combination of trades the same as in the Society we are especially concerned with. These operatives became freemen of the City, which conferred many rights and privileges upon them, and many of the gentry of the County became Honorary Members and regarded it as an honourable distinction; just as today many members of the mercantile and professional classes become Freemen and Liverymen of the Trade Companies of London. The Slaters of London also have arms although not a recognized Company; the Paviers is a small London Company; the Plaisterers were incorporated in and the Tilers and Bricklayers in In London, disputes arose between these various trades and others of a kindred nature as to what was their respective work; these quarrels were particularly acute in and about , and many references to them are found in the old records. Again in and similar difficulties arose. In the year "The Worshipful Society of the Free Masons of the City of London" issued a map of England for the information of all the Operative Free Masons, and it showed the country divided into eight districts:

Chapter 5 : Freemasonry - Wikipedia

The Ritual of the Operative. Free Masons THOMAS CARR, M.D., P. M. Honorary Member of the Guild of Operative Free Masons i.â€” Introduction. Most Speculative Free Masons are aware of the fact that a Guild of Operative Free Masons still exists, and that the Masons' Company of London is also still extant.

They go to the S. I have received no report against him. He waits in the Porch. He is able of body to attend the Science and is perfect in all his parts. Fellows and Super Fellows, do you approve â€” name be apprenticed to our Society? ALL stand and give sign for approval or sign raising left arm forward to horizontal position, palm of hand downward for disapproval. In case of approval, D. Ascertain the cause of that alarm. The Applicant has been refreshed and comes duly prepared to be made an Apprentice Mason. Admit him in due and antient form. How do you hope to obtain admission? By the help of El Shaddai, the pass grip and the pass words. Give them to me. I now call on you to slip your shoes from off your feet and to kneel for prayer. Oh Most Gracious El Shaddai, we beseech Thee to bless our present undertaking and grant that, this our friend who now kneels before Thee, may become a true and faithful brother and Apprentice Mason, and that he and all of us, may live as men who know the important ends for which Thy goodness has created us. So Mote It Be. Let the applicant take heed while I address a few questions to him. What age are you? What is your character? What is your knowledge? Where have you been working? I have not been working. Have you ever been a member of any Guild or Company before? Do you swear that you have never been expelled, discharged or run away from any work? How do you hope to rise in your profession as a Free Mason? By my industry and your instruction. I congratulate you on your answers. Let me now ask you: In all cases of danger and difficulty, in whom do you put your trust? In El Shaddai is all my trust. You may now replace your shoes. Do you see anything? Hoodwink is slightly raised by Deacon so that Cand. Note â€” in olden times the Cand. There is unlikely to be space for this in the average Lodge room. Stands with left arm extended in forward position, palm downwards and holding truncheon in right hand. How does he hope to gain admission? By the help of El Shaddai and the pass words. I raise the bar raises left arm and lowers right hand. By the help of El Shaddai and the pas words. Give me the P. I raise the bar. He has been tried and proved in accordance with antient usage and has been found worthy. You will kneel, symbolically on the rough ashlar stone with both knees bare. You will take the solemn Obligation of an Apprentice Mason. All rise with S of F right hand over heart, thumb in form of square. State your names at length and mentally assent to the Oath of Nimrod which I am about to read to you: I, â€”, in the presence of El Shaddai and of this Worshipful Assemblage of Free Masons, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, write, print, cut, mark, publish, discover, reveal or make known, any part or parts of the trade secrets, privities or councils of the Worshipful Brethren or Fellowship of Free Masonry, which I have known at any time or at any time hereafter shall be made known unto me. The penalty for breaking this great Oath shall be the loss of my life, that I shall be branded with the mark of the traitor and slain according to ancient custom by being throttled, that my tongue shall be cut out by the root and that my body shall be buried in the rough sands of the sea, where the tide regularly ebbs and flows twice in twenty-four hours, so that my soul may have no rest by night or by day. If you accept this Obligation you will now repeat after me: So help me El Shaddai and the contents of this Holy Book. You will seal this Oath once with your lips on the Holy Book. Take good heed to keep it right well for it is perilous and a great danger for a man to foreswear himself upon the Holy Book. Give light that he may place his hand to his bond. He offers a pen and instructs Cand. I deliver this as my act and deed. Rise Apprentice of the Craft of Free Mason. When there is more than one Candidate the D. All sit with the exception of the D. The Grip is given by â€” This Grip must always be covered by the brother who is challenged, which is the Candidate!. You must be careful to remember this word as without it you will be refused admission by our Inside Guard through his porch to our Stone Yard. The Sign which is given on entering and leaving the Lodge and when addressing the D. This sign must be maintained until it is answered by the penal sign. The penal sign is given by clutching own throat by left hand. The Clean hand Sign is also given as a sign of approval, whilst disapproval is given by raising the left hand

forward to a horizontal position, palm of hand downward. There are other signs which must be known by Indentured Apprentices. The sign of Secrecy, which is given by placing the tips of the fingers of the right hand to the lips, at the same time shading the eyes with the left hand. Should a brother inadvertently witness work which he is not entitled to see he will be excused the penalty of his Obligation, if he makes this sign. The sign of Distress is given by raising both arms, with the elbows square, palms forward. The Holy Book is open at Ruth, ch. I show you the working tools of an Apprentice. They are the chisel, the small maul and the straight edge. May you ever use them to our advantage. I invest you with the apron of an Apprentice done. Give me your left shoe. This was an antient custom amongst Free Masons as we read in the fourth chapter of the Book of Ruth. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. You may now replace your shoe and maybe in after time, you may be asked what it cost you to be made a Mason. This is the charge to the Apprentice dated You shall not absent yourself but with the licence of one or both of them from their service by day or night. You shall not purloyn or steal or be privy or accessory to the purloyning or stealing of the value of sixpence from or either of them. You shall not commit adultery or fornication in the house of your Master, with his wife, daughter or maid. You shall not maintain any disobedient argument with your Master, Wardens or any Free Mason. You shall reverently behave yourself towards all Free Masons, using neither cards, dice, or any other unlawful games, Christmas time excepted. You shall not marry, or contract yourself to any woman during your apprenticeship. All these Articles and Charges which have been now read to you, you shall well and truly keep to the best of your power and knowledge: I place around your neck this cord in place of the cord which you have worn since you entered the Lodge. You will wear this cord for seven years to remind you of your bond. I present to you the Constitutions, Rules and Regulations of this Worshipful Society to assist you to govern your conduct. I also present to you the By-Laws of the Assemblage and other items detailed by the G. Corner, feet placed to the footing stone as before. I offer this collection to the Lodge. This collection is symbolically for your support, a penny in olden times providing food for a day, but as, in fact, we trust you do not need it and have donated it to the Lodge, it will be handed to the Treasurer for the benefit of the Lodge. You are now an Indentured Apprentice Free Mason and must work diligently for seven years to promote the general good of the Society. We congratulate you and wish you well. To order as Indentured Apprentices. Held until answered by penal sign. Why are you placed there?

Chapter 6 : THE OPERATIVE MASONS

The full title of the existing Society of Operative Free Masons, to whose Ritual I am about to refer, is that of "The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers, and Bricklayers."

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

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IT is now generally accepted by Masonic authorities that the modern fraternity of Freemasons had its origin among the builder guilds of England in the Middle Ages. A rapid survey of the gild system in general was published in this department in November; it is now in order to examine with more care the Masonic guilds themselves, with a view to gaining a picture necessarily somewhat in the rough, and in outline of the customs and manners of our Masonic forbears, a subject that is saved from being academic and dry by the fact that most of the rules, regulations and customs now in operation among us are traced to the early Operative Masons as it is the habit to describe them, so that it is impossible for us to understand the Masonry of today apart from the Masonry of many centuries ago. The subject is admittedly difficult. We have, in fact, no materials by which we can form any definite idea of the precise nature of those early societies. Our sources are scattered as well as meager and often it requires great ingenuity to find any sources at all. Moreover, it should be borne in mind that the Freemasonry of England prior to was a developing and changing institution so that it varied much from place to place and time to time; it is an error to generalize too widely on the basis of some one fact. Also it is necessary that we challenge every writer on the subject to furnish us with his authorities and sources, and that he prove himself free from partisanship; a vast deal of the so-called "Masonic literature" which floats about the world is derived at second or third hand from uncritical writers who took their own theories from hearsay, or from an ignorant misinterpretation of known facts. The existence of a statement in some old book, even if it be a volume of "Constitutions" more or less officially sanctioned by Grand Lodge, is not by any means a token of its authenticity. The general history of medieval architecture. A study of the building art throughout the Middle Ages, as it developed in Italy, Germany, Netherlands, France and England reveals much concerning the builders, so that one may often learn more about Masonry from a non-Masonic historian than elsewhere. The general history of the people of England. The gild life of the Middle Ages played as conspicuous a part in the life of the people as churches and schools do among on the history of the people helps us the better to understand the institutions in their midst. Statutes passed by various kings and parliaments to govern labourers. The Ordinance of Labourers, , and the Statute of Labourers, , are typical cases. Under the same general head might be included the gild returns, consisting of reports made by guilds to the government upon official demand. It is believed by some writers that the Regius MS. The Old Manuscripts of the Craft, the earliest of which was the "Poem" just mentioned, usually dated as of These documents were written by credulous and miracle-loving men in an age when it was easier to believe marvels than not, so that as sources of history they are to be read with great care; but the application to them of the historical methods popularly known as the "higher" and the "lower" criticism yields results of rare value. Diaries, letters, lodge minutes, fabric rolls, etc. The records of the City Company of London, presented to the Craft by Edward Conder, and the old lodge minutes of Scotland are cases in point. General literature of the seventeenth and early eighteenth century. The relics from the past embedded in the present institution, like fossilized remains in a rock stratum, reminding one of the familiar lines of Bro. Rudyard Kipling, who, in writing them, may very well have had this point in mind: I decreed and cut down to my levels, presently, under the silt, I came on the wreck of a Palace such as a King had built. The craft of the Operative Mason was not easy to learn, especially since there were no books, manuals and schools such as are now in use; a workman had to apprentice himself when a mere boy in order to learn the art at first hand in the dame school of experience. A compact organization was necessary as it was in most other crafts not only to protect trade secrets but also as a means of schooling. Oftentimes a Mason worked alone, moving on from place to place as work might require, and in accordance with the rules and regulations obtaining in the various communities, each of which had its own laws and "customs" - the latter usually recognized by the courts as having the weight of law. In such an instance Masonry could be practiced in a village in which was no lodge or guild. In many towns the Masons had their own guilds, like other crafts; in that event they conducted their work in the manner described in these

pages in November. It is a fact worthy of remark that the gild Masons did not cut much of a figure in town life, being usually relatively of lesser importance as compared with guilds of the other crafts; and in some instances they were forbidden to have guilds at all, why it is not always easy to determine, though it is probable that much of the building of the average town was monopolized by the carpenters, for brick and stone structures did not come generally into use until a comparatively late period. In the Exeter plays the Masons share a play with the Goldsmiths; and at York they are joined with the Hatmakers, In we find a corporation at Oxford given a charter which includes Freemasons. Carpenters, Joiners and Slaters. It was usually attached to the building under construction, but sometimes was a permanent structure, as at Aberdeen. In some instances, as at York and Westminster, permanent gangs of workmen were in constant attendance and probably used permanent rooms or buildings. The existence of a lodge wherein to assemble, admit apprentices and for it is mentioned in the Regius Poem among regulations governing apprentices who were forbidden to divulge what happened in the "logge". Were all these various lodges and individual workmen governed by "one big fraternity" having jurisdiction over the entire Craft? It used to be a common opinion that such was the case, but all the facts subsequently unearthed point in the opposite direction, a conclusion well stated by Mr. Gould, who cites the above, concurs, and says, as regards the theory of one supreme gild, that it all the evidence we possess points in quite an opposite direction. Uniform control of all lodges from a central authority did not come until very late; it was not attempted until after the formation of Grand Lodge in London, , and was not perfected until the organization of the United Grand Lodge of England, in the first quarter of the nineteenth century. A more difficult matter to make plain, but absolutely vital to an understanding of the subject, is the difference between gild Masons and Freemasons. Such data as we possess is both fragmentary and confusing, so that the best specialists have been unable to clear up all the problems involved. However, it seems pretty certain that there was always a rather wide division between the members of the local stationary guilds having a monopoly of building in each town, and the Freemasons employed to build cathedrals and other ecclesiastical structures. The gild Mason was bound down by local ordinances and was not permitted to work outside his own community, which fact will carry all the more force when it is remembered that in the Middle Ages towns were vastly more independent and self-centered than they are now, and more jealous of local laws and customs. But there was of course no steady work in any one town for men trained to work on cathedrals, a specialized form of architecture so difficult and requiring so much special knowledge that even at a loss to understand how the cathedral builders managed some of their problems. It is almost certain that these Masons were a class apart from the gild Masons, and that, unlike the gild Masons, they had rules and regulations of their own, and were permitted to adhere to the same wherever they might be at work, and whatever might be the ordinances binding on local Masons. It is also almost certain that Freemasonry, as it later on evolved into what we have come to call Speculative Masonry, originated among the cathedral building lodges and not among the gild Masons, though of course there must have been a certain amount of interaction and over-lapping as between the two; our Old Charges, our traditions, legends and our symbolism came down to us from the migratory lodges connected with ecclesiastical structures. It might not be possible to prove this theory to the satisfaction of a court of law, but all the available evidence, direct and indirect indicates as much. The point is of the utmost importance, not alone as regards history, but whenever we undertake to govern our present day Craft activities by the past. It was a difficult thing properly to govern a lodge of cathedral building Masons, not alone because of its essentially temporary character, but also from its having in hand the most stupendous work possible in the Middle Ages, involving the expenditure of large sums, the importing of workmen from abroad and the handling of masses of costly material. In such an undertaking all manner and types of men were employed, from the general overseer who would be an illustrious artist, down to the rough workmen and errand boys, a cosmopolitan group in which all classes would be represented, priests, bishops, gentlemen, freemen, bondsmen, serfs, necessitating a complex and highly developed system of government. The general control of such an enterprise would sometimes lie entirely in the hands of churchmen, sometimes wholly in lay hands, and often in a mixed group. The presiding officer was called master, warden, deacon, president, as local customs might dictate; the keeper of funds was a box master or treasurer; in addition were other functionaries, such as book keepers, who naturally dropped entirely out of the form of organization when

the Craft became speculative, for the officers of the operative lodges were chosen in view of the work to be done, and not as representing degrees or grades of a speculative science. It does not appear that a tiler was employed, though it is certain that some means was used to guard the door of the lodge. Members of the Craft were governed in accordance with a set of rules and regulations which each Mason was sworn to observe, versions of which are incorporated in the various Old Charges, the oldest, so it is believed, being that in the Cooke MS. The "Orders for the Masons and Workmen," found in the Fabric Rolls of York Cathedral, furnish one a fair idea of the hours of work, working conditions, and general rules: In summer they are to begin to work immediately after sunrise until the ringing of the bell of the Virgin Mary; then to breakfast in the fabric lodge *logium fabricae*, then one of the masters shall knock upon the door of the lodge, and forthwith all are to return to work until noon. Between April and August, after dinner, they shall sleep in the lodge, then work until the first bell for vespers; then sit to drink till the end of the third bell, and return to work so long as they can see by daylight. In winter they are to begin work at daybreak, and continue as before till noon, dine, and return to work till daylight is over. On Vigils and on Saturdays they are to work until noon. The Old Charges make much of these, though only three assemblies are distinctly mentioned; the *Regius* refers to one called by King Athelstan and attended by great lords and burgesses; another version tells of an assembly held at Windsor when Edwin was made a Mason; and nearly all of them refer to assemblies at York. But those who have been disobedient at such congregations, or been false to their employers, or had acted so as to deserve reproof by the Craft, should be excused only by extreme sickness, of which notice was to be given to the Master that is principal of the assembly. Some idea of the extent of territory covered by the authority of such a general assembly is suggested by the Old Charges, as in the Cooke, Grand Lodge, York, Sloane and others which make it fifty miles; the Harleian, ten miles; and still others, all of later date, five miles. As time went on and the towns and population of England increased, assemblies went altogether out of fashion; it may very well be that the idea of forming a "Grand Lodge" in London, , was suggested to "some old brother" by a reading of the Old Charges; we can at least be certain that the brethren at that time felt justified in taking their radical step by the fact that general assemblies "had been holden in old times. The Operative Masonic lodges did not employ degrees at all in our modern sense of the term but recognized grades of workmen and had regulations and, probably, ceremonies in accordance. A youth was made an apprentice when only twelve or fourteen years of age, therefore it is not probable that his admittance to the craft was attended with any very heavy ceremony, but it is certain that he was made to hear the Legend of the Craft, its rules and regulations, and was given an oath. After seven years he was passed to the other grade, and became a Master Mason or Fellow, the two being two terms for the same grade. Authorities are about evenly divided as to whether or not this advancement was attended by any kind of secret ceremony; the fact that apprentices are known to have been present at "the making of a master" would indicate that no such thing occurred; but the other fact of there being such a cleavage between the two grades would suggest that a master received some secrets never imparted to an apprentice. On the continent a workman journeyed about for two years or so after being made a Fellow of the Craft, but this was not the custom in England where, in the fourteenth century, it was expressly prohibited by law. All masters stood on the same level as regards rights, and privileges, but a few masters enjoyed the further honour of being selected to superintend the work, and they therefore stood on a still higher grade as regards position; but even so they possessed no secrets of the trade not held by the fellows. Wages varied from time to time, often being fixed by statute; usually the workmen received gloves, tunics, aprons, and sometimes board or food supplies, apprentices receiving nothing at all or else mere pittances in addition to room and board. At every fabric many workmen not members of the lodge were necessarily employed, of which we have abundant records; they were known as rough masons, cowans, rough setters, "masons without the word", wallers, plasterers, etc. It was strictly prohibited for any master mason to lay out plans or otherwise employ his trade secrets in the presence of these men, who were looked upon as "profane", or outsiders. Also - this is a fact of importance - it was necessary to give the "freedom of the lodge" to certain men connected with the works who were not trained Masons, a bishop it may be, having the whole work in charge, or a man especially skilled in geometry or other important items of "speculative" Masonry. In Scotland these brethren thus received into the lodge, but not as actual workmen, were known as "geomatic" or "gentlemen" Masons.

Some of them were doubtless very learned men, and it is not a wild guess to suppose that a certain amount of the symbolism and esoteric "work" which at last evolved into the magnificent Ritual now employed may in the beginning have been due to the presence of these educated gentry. When the Craft was transformed into a speculative institution in the eighteenth century the ancient and probably very simple ceremonies employed by the Operative Masons were greatly changed and expanded, in some cases by the addition, one may believe, of materials from sources other than Operative Masonry; the one or two degrees were reorganized and a third was added, sometime after. After this tri-gradal system became permanently established - a thing it was a long time doing, and after encountering opposition - it was adopted in Scotland, Ireland, and on the Continent, thus giving rise to the present world-wide Fraternity. It should be noted just here, and as a fact never to be forgotten by the student, that whereas many countries other than England had a system of Operative Masonry it was in England alone that Speculative Freemasonry developed; all the Speculative Freemasonry now in existence came originally from that one source. Attempts to explain our present day practices by reference to Operative Masonry in Germany, Italy, Spain and France are usually misleading. Secrecy was as vital to Masonry in these early times as it is now, and for similar reasons except in the matter of trade formulae, the possession of which had the same kind of money value to an Operative Mason that the possession of a patent carries with it now. Without a careful guarding of all that went on in lodge the whole system would have gone to pieces, architecture would have become a lost art, and the world have been vastly the poorer, a thing one could say with equal emphasis of Speculative Freemasonry, which keeps the doors shut to outsiders not because it has aught to be ashamed of, as it is the fashion in some quarters idly to assume, but because without its arcana it would soon cease to be anything more than a mere social club, of which, heaven knows, we already have an abundance. But whereas our secrets are moral and speculative, those held so carefully by our ancestors were of the trade variety, and had to do with methods of building and designing. I have already quoted a passage from the Regius Poem commanding the apprentice to "hele" conceal the "counsel of his fellows"; regulations of a similar import occur in all the other Old Charges, as witness this passage from the Harleian: So is it amongst us; Speculative Freemasonry teaches that secrecy is a virtue to be practiced everywhere and always, and not merely a device for keeping outsiders in the dark as to lodge affairs, a wise admonition in a world so filled with people where the confidence that one reposes in his fellow needs to be kept in sacred trust. A tailor, a carpenter, a tinner could care little about the history of his craft, its traditions, or its ideals; why should he, for his work quickly perished and could leave behind it no enduring remains. With the cathedral builders it was otherwise. They were familiar with the work their fathers had done, loved and revered it, and found in it an open book of lessons, a well of inspiration, a house of doctrine. Accordingly, it was a matter of great moment to them to preserve the traditions of the past, its light and its lore, because they were themselves engaged upon fabrics that would last from generation to generation, and transmitters of an art as enduring as the stones wrought into buttress and wall. This one fact alone, it seems to me, ignoring all others, would almost make inevitable the development of a system of symbolism. Men who built churches had to think and practice religion, had to familiarize themselves with philosophy and know something of art, and all of these interests in that day of no printing presses and general illiteracy could be expressed in no other way than symbolical. Symbolism was the popular language, so that the sculptures on the facade of a cathedral were a book for the folk, a history of the world, a Bible to the eye. In such an age it would have been strange indeed if the artists who spoke to the people through symbols had not employed the same means of teaching their own apprentices and of preserving their own secrets. One needs only look at the photograph of the front of a cathedral to see that the men who made it were symbolically minded not to conceal their ideas but to express them; and that the mightiest thinkers of the period left behind them in symbols some of the richest and rarest ideas ever known, and often not to be elsewhere found. It was the Reformation that gave to Operative Masonry its death blow. Henry VIII, after dissolving the abbeys and monasteries, was seconded by Edward VI, who swept away the last vestiges of brotherhoods, fraternities and religious associations other than the church, both kings pocketing the money in the name of the privy purse. The monasteries had been the principal employers of the Operative Freemasons, and with the coming of an age of puritanism in thought, morals and art the cathedral building period came to a sad but not inglorious end. The rank and file of Operative Masons dropped out and

completely lost interest in the Craft; only the more intelligent among the lighter grades of workmen continued to cherish the ancient traditions, to read the Old MSS. By the seventeenth century lodges began to become definitely speculative, or at least non-operative; and by the first quarter of the following century the whole system was reorganized from top to bottom, Operative Masonry passed away, except in isolated instances, and Speculative Masonry came in. But after all, and in the sequel, the world has been the gainer.

Chapter 8 : Masonic ritual and symbolism - Wikipedia

THE RITUAL OF THE OPERATIVE FREE MASONS THOMAS CARR, M.D., P.M. Honorary Member of the Guild Operative Free-Masons PUBLISHED BY THE TYLER PUBLISHING CO. ANN ARBOR, MICH.

Although nothing to do with him personally, he appears to have made an indifferent start, for the workmen at the site " who were Guild Masons " simply refused to work with him. Within days, however, he applied to become a Guild Mason himself, whereupon their attitude changed completely and, with their total support and assistance, he began a course of study which lasted for the rest of his life. In fact, so enthusiastic did he remain for the old-style Guild Masonry, with its mysteries and traditions, that he also joined a local lodge in Leicester, and eventually became Senior Passed Master in and third Grand Master Mason of the York Division in . Even so, his over-riding enthusiasm always remained Guild Masonry which he considered superior and more complete than that which we nowadays refer to as Craft masonry. Superior though he might have considered it, it has to be admitted that over the next quarter of a century Guild masonry experienced a prolonged period of decline and by , when he visited the Derby lodge where he had been first apprenticed in , Stretton found only seven in attendance, as distinct from the hundreds who had been there when he had been indentured. The reasons for this, of course, are easy to find. Firstly, the Trade Union Act of , which had given the unions legal status and thereby allowed them to take over the training and social functions which the Guild had previously enjoyed and, secondly, the new technologies, methods and materials which had rendered the skilled mason, with his mallet and chisel, not merely redundant, but obsolete. In short, their time was over! This disturbed Stretton considerably who, thereafter, set about doing two things: Secondly, and with equal determination, Stretton set about drawing attention to certain inconsistencies and inaccuracies in some of the Craft rituals for which he vehemently laid the blame on the Rev Dr James Anderson who in , he claimed, had virtually hijacked the four mainly Operative lodges linked to the re-building of St. It should come as no surprise, therefore, that as a consequence of his attacks on Craft masonry, Stretton should eventually attract a number of critics, and it has been suggested that this is just one of the reasons why, despite all he did to popularise and preserve the historical origins of freemasonry, he never attained Grand rank. Stretton, Secretary of the York Division No. Growth of the Society It would be wrong to claim that, following the renaming of Channel Row Assemblage, the Society as a whole was an overnight success. Given that, and the decimating effect of the first World War, it was not until that a second Assemblage Friars Walk was Constituted, this time in Essex. Even so, local opposition and other difficulties proved too strong, and in due course Friars Walk Assemblage was forced into suspension until , when it was re-Constituted, and has thrived ever since. Before that second Assemblage was Constituted, however, and despite the fact that there was " as yet " only one Assemblage, support for the Society was undoubtedly strong in certain quarters and its membership both enthusiastic and influential. So much so, in fact, that on 19th October , Channel Row Assemblage felt sufficiently confident to pass the following resolution: Meetings already arranged have had to be cancelled owing to enemy action and the black-out has been a serious handicap. Consequently our Lodges are only able to meet in the summer months. In so short an article as this it is not proposed to go into any further detail concerning the actual Constitutions or locations of the various Assemblages which were Constituted during the ensuing sixty years, and it is hoped that it will be sufficient if they are simply listed in chronological order. From this list it will be seen that it took nearly fifty years to get the first three Assemblages firmly established, but only forty to get the next sixty Assemblages; and during that period, in particular stands out, when six Assemblages were Constituted within a matter of days. The Future of the Society The future of the Operatives today is brighter than it has ever been. We have a world-wide membership of some two thousand members in several different countries, with new Assemblages planned for the U. With our building fund the Footing Corner Stone Fund which was set up in , we have recently acquired a headquarters building of our own. We have even started planning for our centenary, which we intend to celebrate in We have our own website <http://>

Chapter 9 : The Worshipful Society of Free Masons - History

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There were many grips, signs and words, some of which will be given. When a big undertaking such as the building of a cathedral was in preparation, a special company of masons was formed to undertake the job. All necessary tradesmen such as blacksmiths and carpenters etc. A special company password was settled on to differentiate the company from other companies in the area and to keep out cowans and eavesdroppers. Despite this constant intermingling of various trades, the Masons kept their own identity but speculative masonry has brought in a pass-word which belonged to those artificers in metal, the blacksmiths guild. The first charter granted to a Masons Company was in A. They were given an heraldic coat of arms through the influence of Sir Christopher Wren. The supporters of the arms, are two Masons, the one on one side having blue facings and holding a square, the one on the other having red facings, and holding compasses. The blue masons were known as square masons and the red masons as round masons. We will hear more about these puzzling differentiations later. Operative Masonry consisted of seven degrees, the first four being operative and the last three supervisory and administrative and requiring special qualifications. The first four degrees were divided into blue and red masons each division having separate signs, tokens and words and meeting in separate lodges. The seven degrees were: Apprentices to the Craft of Freemasons "square and round. Fellows of the Craft of Freemasons - square and round. Super Fellows who have their Mark "square and round. Super Fellows also Erectors on the Site "square and round. Intendents, Superintendents or Menatzchin. The Grandmasters, two were elected for life or until retirement, and the third elected annually, collectively known as the Sanhedrin. In the old days most workers were bondsmen working under bond to the town or city or to some big landlord. These men were common labourers or apprentices learning a trade. After an apprentice had attained proficiency he became a freeman and could travel in search of work, something that we take very much for granted. Only the sons of freemen could become Masons. A lad to become a Mason not a Freemason had to be years of age and make application for permission to become an apprentice to the Society. If granted permission, he then signed the following petition "which happens to be to the Masons Company of London. I John Smith being the son of a Freeman and 14 years of age humbly crave to be made an apprentice to the Antient and Honourable Craft. I am prompted by a favourable opinion preconceived of the Fraternity and the desire of knowledge to enable me to work at the trade. I further promise and swear that I will conform to all the Antient usages and customs of the Order. This petition was posted at the entrance of the quarry or work-yard for 14 days and the applicant had to stand by his application on three occasions when men were coming to, or leaving, work. If anything adverse was known of the applicant it was reported at the office and investigation made. If the petition was accepted the lad had to be proposed by a Mason, seconded by another, and supported by five more. Note the number seven, as seven Masons are necessary to make a speculative lodge perfect or to initiate a candidate. After this, the applicant goes to the work-shop or quarry at high twelve on Friday, the sixth day of the week High-twelve because, according to operative tradition, something important happened at that hour and that tradition has been followed by, and incorporated into, speculative Freemasonry. Friday was the last day of the week in the time of King Solomon and on that day workmen received their pay, which carries through into the Mark ceremony today. The candidate then takes an oath never to reveal anything in the event of his rejection during the ceremony. He also takes another oath that, avoiding fear on the one hand, rashness on the other, he will persevere through the ceremony of his initiation. The candidate then puts his fee on the lower area of a footing stone, which is checked by the Treasurer, but left until the candidate is obligated. An Operative Lodge is not set out in the same way as ours as there are three Masters. Grand Lodge, Royal Arch and the Scottish Lodges have three Masters, but with one exception, it is not necessary for all three to be present together. The floor of the Lodge is three squares in area. The Masters sit in the west to mark the rising sun, the S. We will discuss this apparent anomaly, later. The altar is in the

centre of the Lodge, under the letter G and a plumb line is suspended over the centre of the altar. The rough ashlar is near, and to the east, of the altar. The candidate in the ante-room is divested of all money and metals and hoodwinked. Three men come from the Lodge to strip him naked and splash him with mud. A bath is ready and the candidate bathes. He has to dip himself seven times. The Master then asks the Lodge if they will accept him as an apprentice to the Craft. The candidate is then hoodwinked again, clothed in a white robe, has a blue or red cord looped around his neck held by a man in front and another behind. A shorter red or blue cord is then tied around his waist and held by a man on each side. The four men make a diamond with the candidate in the centre. This diamond has reference to a method of checking the correctness of work by operatives, being four right-angled triangles. The candidate and his attendants make five points. This is known as the five point system. Annually the third Master of the Lodge underwent a ceremony similar to our third degree, and this probably, is where the five points of fellowship were derived. The sword is held to his naked left breast so as to draw blood. He is then admitted and led to the north-east corner where he is questioned while kneeling. The brothers in the E. He is then led around the Lodge. The hoodwink is then raised sufficiently for him to see his feet and about a yard in front of them. He starts at the N. He then proceeds until barred by the S. A strip of carpet is laid down leading to the rough ashlar so that the candidate does not tread on the Mosaic Pavement as he is led to the ashlar. The candidate kneels with both knees on the rough ashlar, right hand resting on V. I had heard that before the V. After taking the obligation the candidate is told to seal it with his lips. As his lips approach the book a sheet of soft wax is placed on the book and his head forced down so that his lips make an impression on the wax. Thus his obligation is literally sealed with his lips. A pen is then given him and he signs the bond. He is then given the grip which is the same as ours but it must be covered. The charge is then given. The obligation in Speculative Masonry covers a lot of the operative charge, except for that part relating to the Dame of the House. All operative lodges had a housekeeper who was protected and she had to swear to be of good character. The candidate is now given his actual working tools, chisel, maul and straight edge with compasses in addition in the red, given his apprentices apron, and taken back to the N. There he is asked how he is going to live to his first pay. If he has money or is living with his father, nothing further is done. If, however, he says he is poor and has no money, the Master craves charity for him and a collection is made. For seven years he is an apprentice and wears a blue or red cord around his neck to show that he is bound. The initiation is complete and for seven years the candidate works as an indentured apprentice. After he has completed his time he again makes application to the Superintendent to be passed to the honourable degree of Fellow of the Craft of Free Mason, after swearing to conform to the Antient charges, established customs etc. The applicant has to go and kneel on the same ashlar stone as when he was bound seven years previously. The bond is torn up and the blue or red cord is removed from his neck. Rise Free Brother, you are now superior to an apprentice but inferior to a Fellow of the Craft of free Masons. He is then given the password and pass grip which is the same as ours, but again covered. Before the Free Brother can be passed to the second degree he has to prepare a rough dressed ashlar or cylinder. This stone is prepared in the apprentices yard and is a fraction of an inch too large all over and must be passed by the Inspector of the Works. The candidate for the second degree must take his prepared stone to Lodge with him and swear that it is all his own work and that no man has used a tool upon it. Again on a Friday at high twelve after giving the pass-grip and word and with no special preparation, the Master calls the attention of the Fellows that the candidate is about to pass before them. This time he is led around the Lodge twice with his right foot across the Lodge and his left at right angles to it. This is called header and stretcher work or, one and one. He is then led to the altar as before, kneels on both bare knees and takes his obligation which practically covers our second and third, but remember the five points of fellowship as such are unknown to the operatives. The sign is rather like our second and the word means builder. He starts work in the N. There he is taught to square up and true his rough ashlar. Now that he is a Fellow, he is a Free Mason and becomes a freeman of his town or city. When he has dressed and polished his rough ashlar and after it has passed trial and inspection, he is given the word and a sign representing plumb, level and square. Having the word and sign and his polished stone as proof of craftsmanship a Fellow has the password and sign to the third degree, or Super-fellow who has his Mark. This degree and the fourth degree Super-fellow who is an Erector are so very similar to the MMM

degree that they cannot be given here.