Yours paternally,

Albert G. Mackey
A NEW AND REVISED EDITION

AN ENCYCLOPAEDIA

OF

FREEMASONRY

AND

ITS KINDRED SCIENCES

COMPRISING

THE WHOLE RANGE OF ARTS, SCIENCES AND LITERATURE
AS CONNECTED WITH THE INSTITUTION

BY

ALBERT G. MACKEY, M.D., 33°

THIS NEW AND REVISED EDITION

PREPARED UNDER THE DIRECTION, AND WITH THE ASSISTANCE, OF THE LATE

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1914.
I once delivered an address before a Lodge on the subject of the external changes which Freemasonry had undergone since the period of its revival in the commencement of the eighteenth century. The proper treatment of the topic required a reference to German, to French, and to English authorities, with some of which I am afraid that many of my auditors were not familiar. At the close of the address, a young and intelligent brother inquired of me how he could obtain access to the works which I had cited, and of many of which he confessed, as well as of the facts that they detailed, he now heard for the first time. It is probable that my reply was not altogether satisfactory; for I told him that I knew of no course that he could adopt to attain that knowledge except the one that had been pursued by myself, namely, to spend his means in the purchase of Masonic books and his time in reading them.

But there are few men who have the means, the time, and the inclination for the purchase of numerous books, some of them costly and difficult to be obtained, and for the close and attentive reading of them which is necessary to master any given subject.

It was this thought that, years ago, suggested to me the task of collecting materials for a work which would furnish every Freemason who might consult its pages the means of acquiring a knowledge of all matters connected with the science, the philosophy, and the history of his Order.

But I was also led to the prosecution of this work by a higher consideration. I had myself learned, from the experience of my early Masonic life, that the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history.

If Freemasonry was not at one time patronized by the learned, it was because the depths of its symbolic science and philosophy had not been sounded. If it is now becoming elevated and popular in the estimation of scholars, it owes that elevation and that popularity to the labors of those who have studied its intellectual system and given the result of their studies to the world. The scholar will rise from the perusal of Webb's Monitor, or the Hieroglyphic Chart of Cross, with no very exalted appreciation of the literary character of
the Institution of which such works profess to be an exponent. But should he have met with even Hutchinson's *Spirit of Masonry*, or Town's *Speculative Masonry*, which are among the earlier products of Masonic literature, he will be conscious that the system which could afford material for such works must be worthy of investigation.

Oliver is not alone in the belief that the higher elevation of the Order is to be attributed "almost solely to the judicious publications on the subject of Freemasonry which have appeared during the present and the end of the last century." It is the press that is elevating the Order; it is the labor of its scholars that is placing it in the rank of sciences. The more that is published by scholarly pens on its principles, the more will other scholars be attracted to its investigation.

At no time, indeed, has its intellectual character been more justly appreciated than at the present day. At no time have its members generally cultivated its science with more assiduity. At no time have they been more zealous in the endeavor to obtain a due enlightenment on all the topics which its system comprehends.

It was the desire to give my contribution toward the elevation of the Order, by aiding in the dissemination of some of that light and knowledge which are not so easy of access, that impelled me years ago to commence the preparation of this work—a task which I have steadily toiled to accomplish, and at which, for several years, I have wrought with unintermitted labor that has permitted but little time for other occupation, and none for recreation.

And now I present to my brethren the result not only of those years of toil, but of more than thirty years of study and research—a work which will, I trust, or at least I hope, supply them with the materials for acquiring a knowledge of much that is required to make a Masonic scholar. Encyclopedic learning is not usually considered as more than elementary. But knowing that but few Freemasons can afford time to become learned scholars in our art by an entire devotion to its study, I have in important articles endeavored to treat the subject exhaustively, and in all to give that amount of information that must make future ignorance altogether the result of disinclination to learn.

I do not present this work as perfect, for I well know that the culminating point of perfection can never be attained by human effort. But, under many adverse circumstances, I have sought to make it as perfect as I could. Encyclopedias are, for the most part, the result of the conjoined labor of many writers. In this work I have had no help. Every article was written by myself. I say this not to excuse my errors—for I hold that no author should wilfully permit an error to pollute his pages—but rather to account for those
that may exist. I have endeavored to commit none. Doubtless there are some. If I knew them, I would correct them; but let him who discovers them remember that they have been unwittingly committed in the course of an exhaustive and unaided task.

For twelve months, too, of the time in which I have been occupied upon this work, I suffered from an affection of the sight, which forbade all use of the eyes for purposes of study. During that period, now happily passed, all authorities were consulted under my direction by the willing eyes of my daughters—all writing was done under my dictation by their hands. I realized for a time the picture so often painted of the blind bard dictating his sublime verses to his daughters. It was a time of sorrow for the student who could not labor with his own organs in his vocation; but it was a time of gladness to the father who felt that he had those who, with willing hearts, could come to his assistance. To the world this is of no import; but I could not conscientiously close this prefatory address without referring to this circumstance so gratifying to a parent's heart. Were I to dedicate this work at all, my dedication should be—To FILIAL AFFECTION.

ALBERT G. MACKEY, M. D.
REVISER'S PREFACE

The revision of this most comprehensive Encyclopedia has been a most anxious and laborious task. I have endeavored to preserve as much as possible of Dr. Mackey's work untouched, but at the same time to correct statements which later investigations have shown to be unfounded; thus I have left all of Dr. Mackey's opinions and theories unaltered.

All completely new articles, or old ones with many alterations, I have marked with my initials and I must take all responsibility for them, though as far as possible they were submitted to Bro. Hughan for his approval.

I have to return hearty thanks for kind aid to the late Bro. Henry Sadler, Librarian of the Grand Lodge of England; to Bro. W. J. Songhurst, Secretary of the Quatuor Coronati Lodge, No. 2076, London, England, for valuable advice and assistance on many points; to Bro. the Rev. M. Rosenbaum, P. Prov. G. Chaplain of Northumberland, for help with Hebrew words; to Bro. John Yarker, P. G. Warden of Greece, for information about the Antient and Primitive Rite; and to Bro. A. C. Powell, P. Prov. G. Sup. of Works of Bristol, for the article on the Baldwyn Encampment.

Edward L. Hawkins, M. A.

St. Leonards-on-Sea, England, 1912.
PUBLISHERS' NOTE

In presenting to the Fraternity this new and revised edition of The Encyclopedia of Freemasonry, we, also, wish to return hearty thanks to Bro. Edward E. Cauthorne, A. B., A. M., Brooklyn, N. Y., for his articles on Aitchison's-Haven Lodge, Catacombs, Comacine Masters, Como, etc., and to Bro. A. G. Pitts, P. M. Detroit, Michigan; Bro. Robert A. Shirrifs, 33°, of Elizabeth, N. J.; Bro. Wm. J. Allen, G. H. G. L. of New York; Bro. Charles A. Brockaway, P. M. New York City, for their articles on Freemasonry in the United States and Mexico; and to Bro. Will H. Whyte, 33°, P. G. M. of Canada, for his articles on Freemasonry in Canada.

T. M. H. Co.
A. (א, Aleph.) In the Accadian, Greek, Etruscan, Pelasgian, Gallic, Samaritan, and Egyptian or Coptic, of nearly the same formation as the English letter. It originally meant "with or together," but at present signifies one. In most languages it is the initial letter of the alphabet; not so, however, in the Ethiopian, where it is the thirteenth. The sacred Aleph has the numerical value of one, and is composed of two Yods, one on either side of an inclined Vau. It is said to typify the Trinity in Unity. The word Aleph signifies "ox," from the resemblance to the head and horns of that animal. The Divine name in Hebrew connected with this letter is AHIH.

Aaron. Hebrew אָהָרֹן, Aharon, a word of doubtful etymology, but generally supposed to signify a mountaineer. He was the brother of Moses, and the first high priest under the Mosaic dispensation, whence the priesthood established by that lawgiver is known as the "Aaronic." He is alluded to in the English lectures of the second degree, in reference to a certain sign which is said to have taken its origin from the fact that Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua was waging with the Amalekites, when these two supported the weary arms of Moses in an upright posture, because upon his uplifted hands the fate of the battle depended. See Exodus xvii. 10-12. Aaron is also referred to in the latter section of the Royal Arch degree in connection with the memorials that were deposited in the ark of the covenant. In the degree of "Chief of the Tabernacle," which is the 23rd of the Ancient and Accepted Rite, the presiding officer represents Aaron, and is styled "Most Excellent High Priest." In the 24th degree of the same Rite, or "Prince of the Tabernacle," the second officer or Senior Warden also personates Aaron.

Aaron's Band. A degree instituted in 1824, in New York City, mainly for social purposes, and conferred in an independent body. Its ceremonies were not dissimilar to those of High Priesthood, which caused the Grand Royal Arch Chapter of the State to take umbrage, and the small gathering dispersed.

Aaron's Rod. The method by which Moses caused a miraculous judgment as to which tribe should be invested with the priesthood, is detailed in the Book of Numbers (ch. xvii.). He directed that twelve rods should be laid up in the Holy of Holies of the Tabernacle, one for each tribe; that of Aaron, of course, represented the tribe of Levi. On the next day these rods were brought out and exhibited to the people, and while all the rest remained dry and withered, that of Aaron alone budded and blossomed and yielded fruit. There is no mention in the Pentateuch of this rod having been placed in the ark, but only that it was put before it. But as St. Paul, or the author of the Epistle to the Hebrews (Hebrews ix. 4), asserts that the rod and the pot of manna were both within the ark, Royal Arch Masons have followed this later authority. Hence the rod of Aaron is found in the ark; but its import is only historical, as if to identify the substitute ark as a true copy of the original, which had been lost. No symbolical instruction accompanies its discovery.

Ab. אב. 1. The 11th month of the Hebrew civil year and corresponding to the months July and August, beginning with the new moon of the former. 2. It is also a Hebrew word, signifying father, and will be readily recognized by every Mason as a compo...
nent part of the name Ἰραίμ Ἀβιφ, which literally means Ἰραίμ ὁ πατήρ. (See Abif.)

Abaciscus. The diminutive of Abacos, and, in architecture, refers to the squares of the tesselated pavement or checkered flooring of the ground floor of the Solomonian Temple.

Abacust. A term which has been erroneously used to designate the official staff of the Grand Master of the Templars. The word has no such meaning; for an abacus is either a table used for facilitating arithmetical calculations, or is in architecture the crowning plate of a column and its capital. The Grand Master’s staff was a baculus, which see.

Abaddon. A Hebrew word עַבָּדָן, signifying destruction. By the Rabbis it is interpreted as the place of destruction, and is the second of the seven names given by them to the region of the dead. In the Apocalypse (ix. 11) it is rendered by the Greek word ἀπόλλον, ἀπολλύω, and means the destroyer. In this sense it is used as a significant word in the high degrees.

Absar. The title given to the Master of Ceremonies in the Sixth Degree of the Modern French Rite.

Abbreviations. Abbreviations of technical terms or of official titles are of very extensive use in Masonry. They were, however, but rarely employed in the earlier Masonic publications. For instance, not one is to be found in the first edition of Anderson’s Constitutions. Within a comparatively recent period they have greatly increased, especially among French writers, and a familiarity with them is therefore essentially necessary to the Masonic student. Frequently, among English and always among French authors, a Masonic abbreviation is distinguished by three points, ... , in a triangular form following the letter, which peculiar mark was first used, according to Ragon, on the 12th of August, 1774, by the Grand Orient of France, in an address to its subordinates. No authoritative explanation of the meaning of these points has been given, but they may be supposed to refer to the three lights around the altar, or perhaps more generally to the number three, and to the triangle, both important symbols in the Masonic system.

Before proceeding to give a list of the principal abbreviations, it may be observed that the doubling of a letter is intended to express the plural of that word of which the single letter is the abbreviation. Thus, in French, F. signifies Frère, or “Brother,” and FF.: Frères, or “Brothers.” And in English, L.: is sometimes used to denote “Lodge,” and LL.: to denote “Lodges.” This remark is made once for all, because I have not deemed it necessary to augment the size of the list of abbreviations by inserting these plurals. If the reader finds S.: G.: I.: to signify Sovereign Grand Inspector, he will be at no loss to know that S.S.: G.G.: P.P.: must denote Sovereign Grand Inspectors.

A.: and A.: Ancient and Accepted.
A.: and A.: P.: Ancient and Accepted Rite as used in England.
A.: Jn.: Anno Inventionis. In the Year of the Discovery. The date used by Royal Arch Masons.
The date used by Ancient Craft Masons.
A.: O.: Anno Ordinis. In the Year of the Order. The date used by Knights Templars.
B.: Bruder. (German for Brother.)
B.: Burning Bush.
Bn.: Brudern. (German for Brethren.)
D.: Deputy.
D.: D. G. M. (America.)
E.: Eminent; Excellent.
Ec.: Ecole. (French.) Scottish; belonging to the Scottish Rite.
E.: Y.: Ère Vulgaire. (French.) Vulgar Era.
Ea.: Year of the Lord.
F.: Frère; and father. (French.)
G.: Grand.
G.: C.: Grand Chapter; Grand Council.
G.: Com.: Grand Commandery; Grand Commander.
G.: E.: Grand Encampment; Grand East.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Name</th>
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<tbody>
<tr>
<td>G. H.</td>
<td>Grand High Priest.</td>
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<tr>
<td>G. L.</td>
<td>Grand Lodge.</td>
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<tr>
<td>G. M.</td>
<td>Grand Master.</td>
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<tr>
<td>G. N.</td>
<td>Grand Scribe; Grand Secretary.</td>
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<td>G. O.</td>
<td>Grand Royal Arch Chapter.</td>
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<tr>
<td>G. P.</td>
<td>Grand Pursuivant.</td>
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<tr>
<td>G. P. S.</td>
<td>Grand Past Sojourner.</td>
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<tr>
<td>G. R.</td>
<td>Grand Registrar.</td>
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<tr>
<td>G. R. A. C.</td>
<td>Grand Royal Arch Chapter.</td>
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<tr>
<td>G. S. B.</td>
<td>Grand Sword Bearer; Grand Standard Bearer.</td>
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<tr>
<td>G. T.</td>
<td>Grand Treasurer.</td>
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<tr>
<td>H. A. B.</td>
<td>Hiram Abif.</td>
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<td>H. E.</td>
<td>Holy Empire.</td>
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<tr>
<td>H. K. T.</td>
<td>Hiram, King of Tyre.</td>
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<td>H. R. D. M.</td>
<td>Heredom.</td>
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<tr>
<td>I. N. R. I.</td>
<td>Jesus Nazarenus, Rex Judæorum.</td>
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<tr>
<td>I. P. M.</td>
<td>Immediate Past Master.</td>
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<tr>
<td>I. T. N. O. T.</td>
<td>In the Name of the Great Architect of the Universe, often forming the caption of Masonic documents.</td>
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<tr>
<td>J. W.</td>
<td>Junior Warden.</td>
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<tr>
<td>K.</td>
<td>King.</td>
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<tr>
<td>K. H. S.</td>
<td>Knight of the Holy Sepulcher.</td>
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<td>K. M.</td>
<td>Knight of Malta.</td>
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<td>K. S.</td>
<td>King Solomon.</td>
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<td>K. T.</td>
<td>Knights Templar.</td>
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<tr>
<td>K.</td>
<td>Lodge.</td>
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<td>M.</td>
<td>Mason.</td>
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<tr>
<td>M. C.</td>
<td>Middle Chamber.</td>
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<tr>
<td>M. E.</td>
<td>Most Eminent; Most Excellent.</td>
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<tr>
<td>M. E. G. H. P.</td>
<td>Most Excellent Grand High Priest.</td>
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<tr>
<td>M. G. M.</td>
<td>Most Eminent Grand Master (of Knights Templar).</td>
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<tr>
<td>M. L.</td>
<td>Mère Loge. (French.) Mother Lodge.</td>
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<tr>
<td>M. M.</td>
<td>Master Mason.</td>
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<tr>
<td>M. M. M.</td>
<td>Mois Maconnique. (French.) Masonic Month. March is the first Masonic month among French Masons.</td>
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<td>M. W.</td>
<td>Most Worshipful.</td>
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<td>M. W. S.</td>
<td>Most Wise Sovereign.</td>
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<td>O.</td>
<td>Orient.</td>
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<td>O. B.</td>
<td>Obligation.</td>
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<td>P.</td>
<td>Past.</td>
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<td>P. G. M.</td>
<td>Past Grand Master.</td>
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<td>P. M. P.</td>
<td>Past Master.</td>
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<td>P. Prov.</td>
<td>Provincial.</td>
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<tr>
<td>P. G. M.</td>
<td>Pro-Grand Master.</td>
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<tr>
<td>P. G. M. Prov.</td>
<td>Provincial Grand Master.</td>
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<tr>
<td>P. S.</td>
<td>Principal Sojourner.</td>
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<tr>
<td>R. A.</td>
<td>Royal Arch.</td>
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<tr>
<td>R. C.</td>
<td>Rose Croix. Appended to the signature of one having that degree.</td>
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<tr>
<td>R. E.</td>
<td>Right Eminent.</td>
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<tr>
<td>R. F.</td>
<td>Respectable Frère. (French.) Worshipful Brother.</td>
</tr>
<tr>
<td>R. L. or R.</td>
<td>Respectable Loge. (French.) Worshipful Lodge.</td>
</tr>
<tr>
<td>R. W.</td>
<td>Right Worshipful.</td>
</tr>
<tr>
<td>S.</td>
<td>Scribe.</td>
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<tr>
<td>S. C.</td>
<td>Supreme Council.</td>
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<td>S. P. R. S.</td>
<td>Sublime Prince of the Royal Secret.</td>
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<tr>
<td>S. S.</td>
<td>Sanctum Sanctorum or Holy of Holies.</td>
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<tr>
<td>S. T.</td>
<td>Very Dear Brother.</td>
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<tr>
<td>T. C. F.</td>
<td>Tres Cher Frère. (French.) Very Dear Brother.</td>
</tr>
<tr>
<td>V. L. Vraie lumière. (French.) True light.</td>
<td></td>
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<tr>
<td>V. L.</td>
<td>Very Worshipful.</td>
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<tr>
<td>W. M.</td>
<td>Worshipful Master.</td>
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<tr>
<td>W.</td>
<td>Worshipful.</td>
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<tr>
<td>W. M. M.</td>
<td>Most Worshipful Master.</td>
</tr>
<tr>
<td>W. M. M.</td>
<td>Most Wise Sovereign.</td>
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**Notes:**
- The term **Abda** is also used in some high degrees. He was the father of Adoniram. Lenning is wrong in saying that he is represented by one of the officers in the degree of Master in Israel. He has been vindicated by Abda with his son. (Encyc. der Freimaur.)
- **Abdamon** is the name of the orator in the Fourteenth Degree of the Rite of Perfection, or the Sacred Vault of James VI. It means a servant, from *abad*, "to serve," although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew Ḥabdamon, "a servant"; but there is no such word in Hebrew.
- **Abdiel** is the name of an angel mentioned by the Jewish Kabbalists. He is represented in Milton's *Paradise Lost*, Book V., as one of the seraphim, who, when Satan tried to stir up a revolt among the angels subordinate to his authority, alone and boldly withstood his traitorous designs.
Among the faithless, faithful only he; Ashamed of innumerable false, unmoved, Unshaken, unseduced, untrifled.

His loyalty he kept, his love, his zeal. (804-7.)

The name Abiel became the synonym of honor and faithfulness.

**Abditorium.** A secret place for the deposit of records—a Tabularium.

**Abelites.** A secret first Order which existed about the middle of the 18th century in Germany, called also the Order of Abel.” The organization was in possession of peculiar signs, words, and ceremonies of initiation, but, according to Gādicke (Freimaurer Lexicon), it had no connection with Freemasonry. According to Clavel the order was founded at Griefswald in 1745.

**Abercorn, Earl of.** James Hamilton, Lord Paisley, was named Grand Master of England by the retiring G. Master, the Duke of Richmond, in 1729. He was at that time Master of a Lodge, and had served on the Committee of Charity during that year. He succeeded his father as Earl of Abercorn in 1734.

**Abercorn, Duke of.** Grand Master of Ireland 1874–85.


**Abib.** The original name of the Hebrew month Nissan, nearly corresponding to the month of March, the first of the ecclesiastical year. Abib is frequently mentioned in the Sacred Scriptures, and signifies green ears of corn or fresh fruits.

**Abibale.** The name of the first Assassin in the Eul of the Modern French Rite. Derived most probably from the Hebrew of abba, father, was always a title of honor; and says that in the Arabic and the Ethiopic it is spoken of one who excels in anything. This idiomatic custom was pursued by the later Hebrews, for Buxtorf tells us, in his Egyptian Lexicon, that among the Talmudists abba, father, was always a title of honor; and he quotes the following remarks from a treatise of the celebrated Maimonides, who, when speaking of the grades or ranks into which the Rabbinical doctors were divided, says: “The first class consists of those each of whom bears his own name, without any title of honor; the second, of those who are called Rabbanim; and the third, of those who are called Rabbi, and the men of this class also receive the cognomen of Abba, Father.”

**Abide by.** See Stand to and abide by.

**Abif** (or Abif, or perhaps more correctly Abi) is to be considered simply as an appellative or surname, the preserves the Hebrew form, his translation being as follows: “Macht Huram Abif dem König Salomo.” The Swedish version is exactly equal, and, instead of “Hiram his father,” gives us Huram Abiv. In the Latin Vulgate, as is the English version, the words are rendered “Hiram pater eius.” I have no doubt that Luther and the Swedish translator were correct in treating the word Abif as an appellative. In Hebrew, the word or “father,” is often used, honoris causa, as a title of respect, and may then signify friend, counselor, wise man, or something else of equivalent character. Thus, Dr. Clarke, commenting on the word anbech, in Genesis xli. 43, says: “Father seems to have been a name of office, and probably father of the king or father of Pharaoh might signify the same as the king’s minister among us.” And on the very passage in which this word Abif is used, he says: “X, father, is often used in Hebrew to signify master, inventor, chief operator.”

**Abif.** The word, which in the original Hebrew is กֹּא (Lamed before Huram which has and the pronominal suffix 1, which, with the preceding vowel sound is to be sounded as in or if, and which means “his”); so that the word thus compounded Abif literally and grammatically signifies “his father.” The word is found in 2 Chronicles iv. 16, in the following sentence: “The pots also, and the shovels, and the flesh hooks, and all their instruments did Huram his father make to King Solomon.” The latter part of this verse is in the original as follows:

Luther has been more literal in his version of this passage than the English translators, and appearing to suppose that the word Abif

*It may be remarked that this could not be the true rendering for the father of King Hiram was not another Hiram, but Abibal.*
incorrectly employ a, the sign of the dative for the accusative after transitive verbs. Thus, in Jeremiah (xl. 2), we have such a case.

The Chaldeism is redundant, the true rendering being, "and the captain of the guards took for Jeremiah." Where the a, or for, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations iv. 5, Job v. 2, etc. In like manner I suppose the a before Huram, which the English translators have rendered by the preposition of, to be redundant and a Chaldaic form, the sentence should be read thus: "I have sent a cunning man, endued with understanding, Huram my father"; or, if considered as an appellative, as it should be, "Huram Abi.

From all this I conclude that the word Ab, with its different suffixes, is always used in the Books of Kings and Chronicles, in reference to Hiram the Builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," Hiram Abi; and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father"—"his father, Hiram Abif. The only difference is made by the different appellation of the pronouns my and his in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of Ab, or "father," equivalent to friend, counselor, or minister. He was "Father Hiram." The Masons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of Luther, the word Abif as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple, as Dr. James Anderson suggests the example of Luther, the word Abif as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple, as Dr. James Anderson suggests (see Anagram); but it is only chance that can give us the true meaning which they undoubtedly have. The word "Abif" means father of loftiness," and may have been chosen as the name of the traitorous craftsman with allusion to the Biblical story of Korah, Dathan and Abiram who conspired against Moses and Aaron. (Numbers xvi.) In the French ritual of the Second Elu it is said to mean murderer or assassin, but this would not seem to be correct etymologically.

Able. There is an archaic use of the word able to signify suitable. Thus, Chaucer says of a monk that "he was able to ben an abbot," that is, suitable to be an abbot. In this sense the old manuscript Constitutions constantly employ the word, as when they say that the candidate must be "able of Birth that is free borne." (Lansdowne MS.)

Ablution. A ceremonial purification by washing, much used in the Ancient Mysteries and under the Mosaic dispensation. It is also employed in some of the high degrees of Masonry. The better technical term for this ceremony is illustration, which see.

Abnet. The band or apron, made of fine linen, variously wrought, and worn by the Jewish priesthood. It seems to have been borrowed directly from the Egyptians, upon the representations of all of whose gods is to be found a similar girdle. Like the zennar, or sacred cordi of the Brahmins, and the white shield of the Scandinavians, it is the analogue of the Masonic apron.

Aborigines. A secret society which existed in England about the year 1783, and of whose ceremony of initiation the following account is contained in the British Magazine of that date. The presiding officer, who was styled the Original, thus addressed the candidate:

Original. Have you faith enough to be made an Original?

Candidate. I have.

Original. Will you be conformable to all honest rules which may support steadily the honor, reputation, welfare, and dignity of our ancient undertaking?

Candidate. I will.

Original. Then, friend, promise me that you will never stray from the paths of Honor, Freedom, Honesty, Sincerity, Prudence, Modesty, Reputation, Sobriety, and True Friendship.

Candidate. I do.

Which done, the crier of the court commanded silence, and the new member, being uncovered, and dropping on his right knee, had the following oath administered to him by the servant, the new member laying his right hand on the Cap of Honor, and Nimrod holding a staff over his head:

"You swear by the Cap of Honor, by the Collar of Freedom, by the Coat of Honesty, by the Jacket of Sincerity, by the Shirt of Prudence, by the Breeches of Modesty, by the Garters of Reputation, by the Stockings of Sobriety, and by the Steps of True Friendship, never to depart from these laws."

Then rising, with the staff resting on his head, he received a copy of the laws from the hands of the Grand Original, with these words, "Enjoy the benefits hereof."

He then delivered the copy of the laws to the care of the servant, after which the word was given by the secretary to the new member, viz., Eden, signifying the garden where Adam, the great aboriginal, was formed.

Then the secretary invested him with the sign, viz., resting his right hand on his left side, signifying the first conjunction of harmony.

It had no connection with Freemasonry, but was simply one of those numerous initia
tive societies to which that Institution has given rise.

Abrahas. In the Leland MS. it is said that the Masons conceal "the way of winning the facolytee of Abrac." Mr. Locke (if it was he who wrote a commentary on the manuscript) says, "Here I am utterly in the dark." It means simply "the way of acquiring the science of Abrac." The science of Abrac is the knowledge of the power and use of the mystical abraxas, which see; or very likely "Abrac" is merely an abbreviation of Abracadabra.

Abracadabra. Attem of incantation which was formerly worn about the neck as an amulet against several diseases, especially the tertian ague. It was to be written on a triangular piece of parchment in the following form:

ABRACADABRA
ABRACADABR
ABRACAD
ABRACA
ABRA
ABR
AB
A

It is said that it first occurs in the Carmen de Morbis et Remedias of Q. Serenus Sammonicus, a favorite of the Emperor Severus in the 2d and 3d centuries, and is generally supposed to be derived from the word abraxas.

Abraham. The founder of the Hebrew nation. The patriarch Abraham is personated in the degree or Order of High Priesthood, which refers in some of its ceremonies to an interesting incident in his life. After the amicable separation of Lot and Abraham, when the former was dwelling in the plain in which Sodom and its neighboring towns were situated, and the latter in the valley of Mamre near Hebron, a king from beyond the Euphrates, whose name was Chedorlaomer, invaded lower Palestine, and brought several of the smaller states into a tributary condition. Among these were the five cities of the plain, to which Lot had retired. As the yoke was borne with impatience by these cities, Chedorlaomer, accompanied by four other kings, who were probably his tributaries, attacked and defeated the kings of the plain, plundered their towns, and carried their people away as slaves. Among those who suffered on this occasion was Lot. As soon as Abraham heard of these events, he armed three hundred and eighteen of his slaves, and, with the assistance of Aner, Escol, and Mamre, three Amorite chiefs, he pursued the retreating invaders, and having attacked them near the Jordan, put them to flight, and then returned with all the men and goods that had been recovered from the enemy. On his way back he was met by the King of Sodom, and also by Melchizedek, King of Salem, who was, like Abraham, a worshipper of the true God. Melchizedek refreshed Abraham and his people with bread and wine, and blessed him. The King of Sodom wished Abraham to give up the persons, but retain the goods that he had recovered; however, Abraham positively refused to retain any of the spoils, although, by the customs of the age, he was entitled to them, and declared that he had sworn that he would not take "from a thread even to a shoe-latchet." (Genesis xiv.) Although the conduct of Abraham in this whole transaction was of the most honorable and conscientious character, the incidents do not appear to have been introduced into the ritual of the High Priesthood for any other reason except that of their connection with Melchizedek, who was the founder of an Order of Priesthood.

Abraham, Antoine Firmin. A Mason who made himself notorious at Paris, in the beginning of the present century, by the manufacture and sale of false Masonic diplomas by trading in the higher degrees, from which traffic he reaped for some time a plentiful harvest. The Supreme Council of France declared, in 1811, all his diplomas and charters void and deceptive. He is the author of L'Art du Tuileur, dedie a tous les Magons: 3 vol., 8vo. This contains many interesting details concerning the history of Masonry in France. In 1811 there was published at Paris a Circulaire du Suprême Conseil du 33e degré, etc., relative a la vente, par le Sieur Abraham de grades et cahiers Magoniques (8vo, 15 pp.), from which it is evident that Abraham was nothing else but a Masonic charlatan.

Abrazas. Basilides, the head of the Egyptian sect of Gnostics, taught that there were seven emanations, or cosmos, from the Supreme God; that these emanations engendered the angels of the highest order; that these angels formed a heaven for their habitation, and brought forth other angels of a nature inferior to their own; that in time other heavens were formed and other angels created, until the whole number of angels and their respective heavens amounted to 365, which were thus equal to the number of days in a year; and, finally, that over all these an omnipotent Lord—inferior, however, to the Supreme God—presided, whose name was Abraxas. Now this word Abraxas, in the numerical force of its letters when written in Greek, ABRAXAS, amounts to 365, the number of worlds in the Basilidean system, as well as the number of days in the year, thus: A, 1., B, 2., P, 100., A, 1., 60., A, 1., x 200 = 365. The god Abraxas was therefore a type or symbol of the year, or of the revolution of the earth around the sun. This mystical reference of the name of a god to the annual period was familiar to the ancients, and is to be found in at least two other instances. Thus, among the Persians the letters of the name of the god Mithras, and of Belenus among the Gauls, amounted each to 365.
The word Abraxas, therefore, from this mystical value of the letters of which it was composed, became talismanic, and was frequently inscribed, sometimes with and sometimes without other superstitious inscriptions, on stones or gems as amulets, many of which have been preserved or are continually being discovered, and are to be found in the cabinets of the curious.

There have been many conjectures among the learned as to the derivation of the word Abraxas. Beausobre (Histoire du Manichéisme, vol. ii.) derives it from the Greek, ἀβραξας, abraxas, meaning “the magnificent Saviour, he who heals and preserves.” Bellermann (Essay on the Gems of the Ancients) supposed it to be composed of three Coptic words signifies “the holy word of bliss.” Pignorius and Vandelin think it is composed of four Hebrew and three Greek letters, whose numerical value is 365, and which are the initials of the sentence: “saving men by wood, i.e. the cross.”

Abraxas Stones. Stones on which the word Abraxas and other devices are engraved, and which were used by the Egyptian Gnostics as amulets.

Absence. Attendance on the communications of his Lodge, on all convenient occasions, is considered as one of the duties of every Mason, and hence the old charges of 1722 (ch. iii.) say that “in ancient Times no Master or Fellow could be absent from it [the Lodge] especially when warn’d to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure Necessity hinder’d him.” At one time it was usual to enforce attendance by fines, and the By-Laws of the early Lodges contain lists of fines to be imposed for absence, swearing and drunkenness, but that usage is now discontinued, so that attendance on ordinary communications is no longer enforced by any sanction of law. It is a duty the discharge of which must be left to the conscientious convictions of each Mason. In the case, however, of a positive summons for any express purpose, such as to stand trial, to show cause, etc., the neglect or refusal to attend might be construed into a contempt, to be dealt with according to its magnitude or character in each particular case.

Acacia. An interesting and important symbol in Freemasonry. Botanically, it is the acacia sacra of Tournet, and the mimosa nilotica of Linnaus, called babul tree in India. It grew abundantly in the vicinity of Jerusalem, where it is still to be found, and is familiar in its modern use as the tree from which the gum arabic of commerce is derived. Oliver, it is true, says that “there is not the smallest trace of any tree of the kind growing so far north as Jerusalem” (Landm., ii., 149); but this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance in Jericho, and still farther north. (Exped. to Dead Sea, p. 262.) The Rabbi Joseph Schwarz, who is excellent authority, says: “The Acacia (Shittim) tree, Al Sunt, is found in Palestine of different varieties; it looks like the Mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum arabic.” (Descriptive Geography and Historical Sketch of Palestine, p. 308, Leeser’s translation. Phil., 1850.) Schwarz was for sixteen years a resident of Palestine, and wrote from personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the acacia in Palestine.

The acacia is called in the Bible Shittim, which is really the plural of Shittah, which last form occurs once only in Isaiah xii. 19. It was esteemed a sacred wood among the Hebrews, and of it Moses was ordered to make the tabernacle, the ark of the covenant, the table for the shewbread, and the rest of the sacred furniture. (Exodus xxv.-xxvii.) Isaiah (l.c.) in recounting the promises of God’s mercy to the Israelites on their return from the captivity, tells them that, among other things, he will plant in the wilderness, for their relief and refreshment, the cedar, the acacia (or, as it is rendered in our common version, the shittah), the fir, and other trees.

The first thing, then, that we notice in this symbol of the acacia, is that it had been always consecrated from among the other trees of the forest by the sacred purposes to which it was devoted. By the Jew, the tree from whose wood the sanctuary of the tabernacle and the holy ark had been constructed would ever be viewed as more sacred than ordinary trees. The early Masons, therefore, very naturally appropriated this hallowed plant to the equally sacred purpose of a symbol, which was to teach an important divine truth in all ages to come.

Having thus briefly disposed of the natural history of this plant, we may now proceed to examine it in its symbolic relations.

First. The acacia, in the mythic system of Freemasonry, is preeminently the symbol of the IMMORTALITY OF THE SOUL—that important doctrine which it is the great design of the Institution to teach. As the evanescent nature of the flower, which “cometh forth and is cut down,” reminds us of the transitory nature of human life, so the perpetual renovation of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth. Fenna in
the impressive funeral service of our Order, it is said that "this evergreen is an emblem of
our belief in the immortality of the soul." But by
this we are reminded that we have an im-
material part within us, which shall survive the
grave, and which shall never, never, never
die." And again, in the closing sentences of
the monitorial lecture of the Third Degree, the
same sentiment is repeated, and we are told
that by "the ever-green and ever-living
sprig" the Mason is strengthened "with con-
fidence and composure to look forward to a
blessed immortality." Such an interpretation of
the symbol is an easy and a natural one; it
suggests itself at once to the least reflective
mind; and consequently, in some one form or
another, is to be found existing in all ages and
countries. It was an ancient custom—which
is not, even now, altogether disused—for
mourners to carry in their hands at funerals a
sprig of some evergreen, generally the cedar or
the cypress, and to deposit it in the grave of
the deceased. According to Dalcho,* the
Hebrews always planted a sprig of the acacia
at the head of the grave of a departed friend.
Potter tells us that the ancient Greeks "had a
custom of bedecking tombs with herbs and
flowers."† All sorts of purple and white flow-
ers were acceptable to the dead, but prin-
cipally the amaranth and the myrtle. The very
name of the former of these plants, which sig-
nifies "never fading," would seem to indicate
the true symbolic meaning of the usage, al-
though archeologists have generally supposed
it to be simply an exhibition of love on the part
though archaologists have generally supposed
it to be simply an exhibition of love on the part
of the survivors. Ragon says that the ancients
considered" this evergreen is an emblem of
blessed immortality." Such an interpretation
of acacia was used." (Dalcho, "Era Oration,
p. 23, note.) I object to the reason assigned by Dalcho,
but of the existence of the custom there can be no
question, notwithstanding the denial or doubt
of Dr. Oliver. Blount ("Travels in the Levant,
p. 197) says, speaking of the Jewish burial cus-
toms, "those who bestow a marble stone over
any grave have a hole a yard long and a foot
broad, in which they plant an evergreen, which
seems to grow from the body and is carefully
watched." Hasselquist ("Travels, p. 25") confirms
his statement. I borrow the citations from
but have verified the reference to Hasselquist.
The work of Blount I have not been enabled to
consult.

* "This custom among the Hebrews arose
from this circumstance. Agreeably to their
laws, no dead bodies were allowed to be interred
within the walls of the City; and as the Cohens,
or Priests, were prohibited from crossing a grave,
it was necessary to place marks thereon, that
they might avoid them. For this purpose the
Acacia was used." (Dalcho, "Era Oration,
p. 23, note.) I object to the reason assigned by Dalcho,
but of the existence of the custom there can be no
question, notwithstanding the denial or doubt
of Dr. Oliver. Blount ("Travels in the Levant,
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any grave have a hole a yard long and a foot
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watched." Hasselquist ("Travels, p. 25") confirms
his statement. I borrow the citations from
but have verified the reference to Hasselquist.
The work of Blount I have not been enabled to
consult.

† Antiquities of Greece, p. 659.
It leads us at once to the investigation of the significant fact that in all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own especial signification, which occupied an important position in the celebration of the rites, so that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation. Thus, the **lettuce** was the sacred plant which assumed the place of the acacia in the mysteries of Adonis. (See *Lettuce*.) The **lotus** was that of the Brahmical rites of India, and from them adopted by the Egyptians. (See *Lotus*.) The Egyptians also revered the **erica** or heath; and the **mistletoe** was a mystical plant among the Druids. (See *Erica and Mistletoe*.) And, lastly, the myrtle performed the same office of symbolism in the mysteries of Greece that the lotus did in Egypt or the mistletoe among the Druids. (See *Myrtle*.)

Returning, then, to the acacia, we find that it is capable of three explanations. It is a symbol of immortality, of innocence, and of initiation. But these three significations are closely connected, and that connection must be observed, if we desire to obtain a just interpretation of the symbol. Thus, in this one symbol, we are taught that in the initiation of life, of which the initiation in the Third Degree is simply emblematic, innocence must for a time be the grave, at length, however, to be called, by the word of the Great Master of the Universe, to a blissful immortality. Combine with this the recollection of the place where the sprig of acacia was planted—Mount Calvary—the place of sepulture of him who “brought life and immortality to light,” and we find that in Christian Masonry, who, in Christian Masonry, is designated, as he is in Scripture, as “the lion of the tribe of Judah”; and remember, too, that in the mystery of his death, the wood of the cross takes the place of the acacia, and in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future. 

**Acacian.** A word introduced by Hutchinson, in his *Spirit of Masonry*, to designate a Freemason in reference to the *akakia*, or innocence with which he was to be distinguished, from the Greek word *acacia*. (See the preceding article.) The Acacians constituted an heretical sect in the primitive Christian Church, who derived their name from *Acacius*, Bishop of Cesarea; and there was subsequently another sect of the same name Acacius, Patriarch of Constantinople. But it is needless to say that the Hutchinsonian application of the word Acacian to signify a Freemason has nothing to do with the theological reference of the term.

**Académie des Illumines d’Avignon.** A Hermetic system of philosophy, created in 1785.

**Academy.** The Fourth Degree of the Rectified Rose Croix of Schroeder.

**Academy of Ancients or of Secrets.** (Académie des Secrets.) A society instituted at Warsaw, in 1767, by M. Thoux de Salverte, and founded on the principles of another which bore the same name, and which had been established at Rome, about the end of the 16th century, by John Baptistie Porta. The object of the institution was the advancement of the natural sciences and their application to the occult philosophy.

**Academy of Sages.** An order which existed in Sweden in 1770, deriving its origin from that founded in London by Elias Ashmole, on the doctrines of the *New Atlantis* of Bacon. A few similar societies were subsequently founded in Russia and France, one especially noted by Thory (Act. Lat.) as having been established in 1776 by the mother Lodge of Avignon.

**Academy of Secrets.** See Academy of Ancients.

**Academy of Sublime Masters of the Luminous Ring.** Founded in France, in 1780, by Baron Bleserindly, one of the Grand Officers of the Philosphic Scotch Rite. The Academy of the Luminous Ring was dedicated to the philosophy of Pythagoras, and was divided into three degrees. The first and second were principally occupied with the history of Freemasonry, and the last with the dogmas of the Pythagorean school, and their application to the highest grades of science. The historical hypothesis which was sought to be developed in this Academy was that Pythagoras was the founder of Freemasonry.

**Academy of True Masons.** Founded at Montpellier, in France, by Dom Pernetty in 1778, and occupied with instructions in hermetic science, which were developed in six degrees, via: 1. The True Mason in the Right Way; 2. Knight of the Golden Key; 3. Knight of Iris; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece. The degrees thus conferred constituted the Philosophic Scotch Rite, which was the system adopted by the Academy. It afterward changed its name to that of Russo-Swedish Academy, which circumstance leads Thory to believe that it was connected with the Alchemical Chapters which at that time existed in Russia and Sweden. The entire hermetic character of the Academy of True Masons may readily be perceived in a few paragraphs cited by Clavel (p. 172, 3d ed., 1844) from a discourse by Goyer de Junilly at the installation of an Academy in Martinique. "To seize," says the orator, "the graver of Hermes to engrave the doctrines of natural philosophy on your columns; to call Flare, the Philaleth, the Cosmopolite, and our other..."
masons to my aid for the purpose of unveiling the mysterious principles of the occult sciences,—these, illustrious knights, appear to be the duties imposed on me by the ceremony of your installation. The fountain of Count Trevisan, the pontificial water, the peacock's tail, are phenomena with which you are familiar.

Academy, Platonic. Founded in 1480 by Marsilius Ficinus, at Florence, under the patronage of Lorenzo de Medicis. It is said by the Masons of Tuscany to have been a secret society, and is supposed to have had a Masonic character, because in the hall where its members held their meetings, and which still remains, many Masonic symbols are to be found. Clavel (p. 85, 3d ed., 1844) supposes it to have been a society founded by some of the honorary members and patrons of the fraternity of Freemasons who existed in the Middle Ages, and who, having abandoned the material design of the institution, confined themselves to its mystic character. If his suggestion be correct, this is one of the earliest instances of the separation of Speculative from Operative Masonry.

Acanthus. A plant, described by Dioscorides, with broad, flexible, prickly leaves, which perish in the winter and sprout again at the return of spring. It is found in the Greek islands on the borders of cultivated fields or gardens, and is common in moist, rocky situations. It is memorable for the tradition which assigns to it the origin of the foliage carved on the capitals of Corinthian and Composite columns. Hence, in architecture, that part of the Corinthian capital is called the Acanthus which is situated below the abacus, and which, having the form of a vase or bell, is surrounded by two rows of leaves of the acanthus plant. Calæmacochus, who invented this ornament, is said to have had the idea suggested to him by the following incident. A Corinthian maiden who was betrothed, fell ill, and died just before the appointed time of her marriage. Her faithful and grieving nurse planted on her tomb a basket containing many of her toys and jewels, and covered it with a flat tile. It so happened that the basket was placed immediately over an acanthus root, which afterward grew up around the basket and curled over under the superincumbent resistance of the tile, thus exhibiting a form of ornament, is said to have had the idea suggested to him by the following incident. A Corinthian maiden who was betrothed, fell ill, and died just before the appointed time of her marriage. Her faithful and grieving nurse planted on her tomb a basket containing many of her toys and jewels, and covered it with a flat tile. It so happened that the basket was placed immediately over an acanthus root, which afterward grew up around the basket and curled over under the superincumbent resistance of the tile, thus exhibiting a form of foliage which was, on its being seen by the architect, adopted as a model for the capital of a new order; so that the story of affection was perpetuated in marble. Dudley (Naology, p. 164) thinks the tale puerile, and supposes that the acanthus is really the lotus of the Indians and Egyptians, and is symbolic of laborious but effectual effort applied to the support of the world. With him, the symbol of the acanthus and the lotus are identical. See Lotus.

Accepted. The Worshipful Company of Masons of the City of London—a flourishing Guild at the present day—possesses as its earliest document now existing an account book headed "1620.

The Accompte of James Gilder Mr (Master) William Ward & John Abraham wardens of the Company of freemasons within the Citie of London beginnynge the first day of Julie 1619 And endinge the day of Julie 1620 of all receiue & payment for & to the use the same company as Halloweth, viz."

From the entries in this book it appears that besides the ordinary Freemens and Master Craftsmen of this Company there were other members who are termed in the books the "Accepted Masons," and that they belonged to a body known as the "Accepton," or Acceptee, which is called an Inner Fraternity of Speculative Masons.

Thus in the year 1620 the following entry is found:

"They charge themselves also with Money Recouued of the Psions hereafter named for their gratiutie at their acceptance into the Lyverie viz" (here follow six names); and among the accounts for the next year (1621) there is an entry showing sums received from several persons, of whom two are mentioned in the entry of 1620, "Att the making masons," and as all these mentioned were already members of the Company something further must be meant by this.

In 1631 the following entry of the Clerk's expenses occurs: "Pd in going abroad & att a meeteinge att the hall about ye maps & Masons yt were to bee accepted VI® VI®."

Now the Company never accepted its members; they were always admitted to the freedom either by apprenticeship, patrimony, or redemption. Thus the above entries suggest that persons who were neither connected with the trade nor otherwise qualified were required, before being eligible for election on the livery of the Company, to become "Accepted Masons," that is, to join the Lodge of Speculative Masons, an Inner Fraternity of Speculative Masons.

Thus in the accounts for 1650, payments are entered as made by several persons "for coming on the Luerie & admission upon Acceptance of freemasons," and as paying 40 shillings each "for the like," while two others are entered as paying 20 shillings each "for coming on the Accepteron," and as the names of the last two cannot be found among the members of the Company it would seem as if it was possible for strangers to join "the Acceptee" on paying double fees.

Unfortunately no books connected with this Acceptee, or Lodge, as it may be called, have been preserved: but there are references to it in several places in the account books which show that the payments made by newly accepted Masons were paid into the funds of the Company, that some or all of this amount was spent on a banquet and the attendant expenses, and that any further sum required was paid out of the ordinary funds of the Company, proving that the Company had entire control of the Lodge and its funds.

Further evidence of the existence of this
symbolical lodge within the Masons company is given by the following entry in an inventory of the Company's property made in 1665:

"Item. The names of the Accepted Masons in a faire inclosed frame with lock and key"; and in an inventory of 1676 is found:

"Item. One book of the Constitutions of the Accepted Masons.*

A faire large table of the Accepted Masons. And proof positive of its existence is derived from an entry in the diary of Elias Ashmole—the famous antiquary—who writes:

"March 10th. 1682. About 5 p.m. I received a summons to appear at a Lodge to be held next day at Masons Hall London. March 11th. Accordingly I went and about noon were admitted into the Fellowship of Free Masons: Sir William Wilson Knight, Capt. Rich Borthwick, Mr Will Woodman, Mr Wm Grey, Mr Samuel Taylour, and Mr William Wise.†

I was the Senior Fellow among them (it being 35 years since I was admitted)."

He then mentions the names of nine others who were present and concludes: "We all dined at the half Moone Tavern in Cheapside, at a noble dinner prepared at the charge of the New-Accepted Masons."

All present were members of the Masons Company except Ashmole himself, Sir W. Wilson and Capt. Borthwick, and this entry proves conclusively that side by side with the Masons Company there existed another organization to which non-members of the Company were admitted and the members of which were known as "Accepted Masons."

It may here be mentioned that Ashmole has recorded in his diary that he was made a Freemason at Warrington in Lancashire on October 16, 1646. In that entry the word "accepted" does not occur.

No mention is made in the Accepted Masons accounts of the Masons Company after 1677, when £6—the balance remaining of the last Accepted Masons' money—was ordered to be laid out for a new banner; and it would seem that these two bodies kept separate accounts, for from the evidence of Ashmole's diary we know it was at work in 1682; but when and why it finally ceased no evidence is forthcoming to show. However, it may fairly be assumed that this Masons Hall Lodge had ceased to exist before the Revival of Freemasonry in 1717, or else Anderson would not have said in the Constitutions of 1723 (p. 82): "It is generally believ'd that the Grand Lodge MS. No. 2, which is supposed to have been written about the middle of the 17th century, so that Anderson's date in 1774 this was changed into "I went, and about noon was admitted . . . by Sir William Wilson &c." an error which has misled many Masonic historians. See Ars Quatuor Coronatorum, vol. xii, p. 6, for a facsimile of the entry as in the original diary.

* No doubt this was a copy of one of the Old Charges.

† In the edition of Ashmole's diary published in 1774 this was changed into "I went, and about noon was admitted . . . by Sir William Wilson &c." an error which has misled many Masonic historians. See Ars Quatuor Coronatorum, vol. xii, p. 6, for a facsimile of the entry as in the original diary.
ACCLAMATION

And from that time onward the term Accepted Masons becomes common, usually in connection with Free: the term Free and Accepted Masons thus signifying both the operative members who were free of their guild and the speculative members who had been accepted as outsiders. Thus the Roberts Print of 1722 is headed, 'The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons,' and in the Constitutions of 1733 Anderson speaks of wearing 'the Badges of a Free and Accepted Mason' (p. 48) and uses the phrase in Rule 27, though he does not use the phrase so frequently as in the 1738 edition in which 'the Charges of a Free-Mason' become 'the old Charges of the Free and Accepted Masons,' the General Regulations become 'The General Regulations of the Free and Accepted Masons,' and regulation No. 5: 'No man can be made a Mason, but by a Member,' becomes 'No man can be accepted a Member,' while the title of the book is 'The new book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons,' instead of 'The Constitutions of the Free-Masons,' as in the earlier edition. [E. L. H.]

Acclamation. A certain form of words used in connection with the battery. In the Scottish rite it is hoshoa; in the French civet; in Adoptive Masonry it was Eva; and in the rite of Misraim, hallelujah. (See Battery.)

Accolade. From the Latin ad and collum, around the neck. It is generally but incorrectly supposed that the accolade means the blow given on the neck of a newly created knight with the flat of the sword. The best authorities define it to be the embrace, accompanied with the kiss of peace, by which the new knight was at his creation welcomed into the Order of Knighthood by the sovereign or lord who created him. (See Knighthood.)

Accord. We get this word from the two Latin ones ad cor, to the heart, and hence it means hearty consent. Thus in Wielid's translation we find the phrase in Philippians, which in the Authorized Version is 'with one accord,' rendered 'with one will, with one heart.' Such is its signification in the Masonic formula, 'free will and accord,' that is, 'free will and hearty consent.' (See Free Will and Accord.)

Accuser. In every trial in a Lodge for an offense against the laws and regulations or the principles of Masonry any Master Mason may not be permitted to prefer charges against a Mason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason may avail himself of that information, and out of it frame an accusation to be presented to the Lodge. And such accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Mason; but it is generally held that an unaffiliated Mason is no more competent to prefer charges than a profane.

In consequence of the Junior Warden being placed over the Craft during the hours of refreshment, and of his being charged at the time of his installation to see that none of the Craft be suffered to convert the purposes of refreshment into those of intemperance and excess, it has been very generally supposed that it is his duty, as the prosecuting officer of the Lodge, to prefer charges against any member, who, by his conduct, has made himself amenable to the penal jurisdiction of the Lodge. We know of no ancient regulation which imposes this unpleasant duty upon the Junior Warden; but it does seem to be a very natural deduction, from his peculiar prerogative as the custos morum or guardian of the conduct of the Craft, that in all cases of violation of the laws, he, after due efforts toward producing a reform, be the proper officer to bring the conduct of the offending brother to the notice of the Lodge.

Acedíama, from the Syro-Chaldaic, meaning field of blood, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitallers, and afterward by the Armenians, as a place of sepulture, and the Empress Helena is said to have built a charnel-house in its midst. Dr. Robinson (Biblical Researches, i. p. 624) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. (See Acedíama.)

Acerellos, E. S. A nom de plume assumed by Carl Rössler, a German Masonic writer. (See Rössler.)

Achishar. One of the names of God. The word נָח, Achad, in Hebrew signifies one or unity. It has been adopted by the Masons as one of the appellations of the Deity from the passage in Deuteronomy (vi. 4): 'Hear, O Israel: the Lord our God is (Achad) one Lord'; which the Jews wear on their phylacteries, and pronounce with great fervor as a confession of their faith in the unity of God. Speaking of God as Achad, the Rabbis say, 'God is one (Achad) and man is one (Achad). Man, however, is not purely one, because he is made up of elements and has another like himself; but the oneness of God is a oneness that has no boundary.'

Acheron Schiliton. In Hebrew שֵׁלֶט, Schiliton signifies the new kingdom. Significant words in some of the high degrees.

Achhas. A corruption of the Hebrew Achi-jah, the brother of Jah; a significant word in some of the high degrees.

Achilbar. Mentioned in 1 Kings (iv. 6)
under the name of Abishar, and there described as being "over the household" of King Solomon. This was a situation of great importance in the East, and equivalent to the modern office of Chamberlain. The Steward in a Council of Select Masters is said to represent Abishar through its father, King Solomon.

Acsharil. A Kabalistic name of God belonging to the Crown or first of the ten sephirot; and hence signifying the Crown or God.

Acknowledged. When one is initiated into the degree of Most Excellent Master, he is technically said to be "received and acknowledged" as a Most Excellent Master. This expression refers to the tradition of the degree which states that when the Temple had been completed and dedicated, King Solomon received and acknowledged the most expert of the craftsmen as Most Excellent Masters. That is, he received them into the exalted rank of perfect and acknowledged workmen, and acknowledged their right to that title. The verb to acknowledge here means to own or admit, to belong to, as, to acknowledge a son.

Acousmatici. The primary class of the disciples of Pythagoras, who served a five years' probation of silence, and were hence called acousmatici or hearers. According to Porphyry, they received only the elements of intellectual and moral instruction, and, after the expiration of their term of probation, they were advanced to the rank of Mathematici. (See Pythagoras.)

Acquittal. Under this head it may be proper to discuss two questions of Masonic law.
1. Can a Mason, having been acquitted by the courts of the country of an offense with which he has been charged, be tried by his Lodge for the same offense? And, 2. Can a Mason, having been acquitted by his Lodge on insufficient evidence, be subjected, on the discovery of new and more complete evidence, to a second trial for the same offense? To both of these questions the correct answer would seem to be in the affirmative.

1. An acquittal of a crime by a temporal court does not relieve a Mason from an inquisition into the same offense by his Lodge; for acquittals may be the result of some technicality of law, or other cause, where, although the party is relieved from legal punishment, his guilt is still manifest in the eyes of the community; and if the Order were to be controlled by the action of the courts, the character of the Institution might be injuriously affected by its permitting a man, who had escaped without honor from the punishment of the law, to remain a member of the Fraternity. In the language of the Grand Lodge of Texas, "an acquittal by a jury, while it may, and should, in some circumstances, have its influence in deciding on the course to be pursued, yet has no binding force in Masonry. We decide on our own rules, and our own view of the facts." (Proc. G. L. Tex., vol. ii., p. 273.)

2. To come to a correct apprehension of the second question, we must remember that it is a long-settled principle of Masonic law, that every offense which a Mason commits is an injury to the whole Fraternity, inasmuch as the bad conduct of a single member reflects discredit on the whole Institution. This is a very old and well-established principle of the Institution; and hence we find the Old Constitutions declaring that Masons "should never be thieves nor thieves' maintainers." (MS., l. 916.) The safety of the Institution requires that no evil-disposed member should be tolerated with impunity in bringing disgrace on the Craft. And, therefore, although it is a well-known maxim of the common law—"nemo debet bis puniri pro uno delicto—that is, "that no one should be twice placed in peril of punishment for the same crime," yet we must also remember that other and fundamental maxims—"salus populi suprema lex—which may, in its application to Masonry, be well translated, "the well-being of the Order is the first great law." To this everything else must yield; and, therefore, if a member, having been accused of a heinous offense and tried, to escape punishment, shall, on his trial, for want of sufficient evidence, be acquitted, or, being convicted, shall, for the same reason, be punished by an inadequate penalty—and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, "whereby the Craft comes to shame," then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new trial shall be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order.

No technicalities of law, no plea of autrefois acquit, nor mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Craft from its paramount duty of protecting its own good fame and removing the delinquent member from its fold. To this great duty all private and individual rights and privileges must succumb, for the well-being of the Order is the first great law in Masonry.

Acqua Latomorum, ou Chronologie de l'His-
produced. It must, however, be confessed that in the historical portion, Thoré has committed many errors in respect to English and American Freemasonry, and therefore, if ever translated, the work will require much emendation. (See Thoré.)

**Acting Grand Master.** The Duke of Cumberland (grandson of George II., brother of George III.) having in April, 1782, been elected Grand Master of England, it was resolved by the Grand Lodge "that whenever a prince of the blood did the society the honour to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the acting Grand Master." (Constitutions of G. L. of England, ed. 1784, p. 341.) The officer thus provided to be appointed was subsequently called in the Constitutions of the G. Lodge of England, ed. 1841, and is now called the Pro Grand Master.

In the American system, the officer who performs the duties of Grand Master in case of the removal, death, or inability of that officer, is known as the Acting Grand Master. For the regulations which prescribe the proper person to perform those duties see Grand Master.

**Active Lodge.** A Lodge is said to be active when it is neither dormant nor suspended, but regularly meets and is occupied in the labors of Masonry.

**Active Member.** An active member of a Lodge is one who, in contradistinction to an honorary member, assumes all the burdens of membership, such as contributions, arrears, and participation in its labors, and is invested with all the rights of membership, such as speaking, voting, and holding office.

**Actual Past Masters.** This term is sometimes applied to those who have actually served as Master of a Craft Lodge in order to distinguish them from those who have been made "Virtual Past Masters," in Chapters of the United States, or "Past Masters of Arts and Sciences," in English Chapters, as a preliminary to receiving the Royal Arch degree. (See Past Master.)

**Adad.** The name of the principal god among the Syrians, and who, as representing the sun, had, according to Macrobius (Saturnal. i, 28), an image surrounded by rays. Macrobius, however, is wrong, as Selden has shown (De Diis Syris, i, 6), in confounding Adad with the Hebrew Achad, or one—a name, from its signification of unity, applied to the Great Architect of the Universe. The error of Macrobius, however, has been perpetuated by the inventors of the high degrees of Masonry, who have incorporated Adad, as a name of God, among their significant words.

**Adam.** The name of the first man. The Hebrew word אדם, ADAM, signifies man in a generic sense, the human species collectively, and is said to be derived from אדם, ADAH, the ground, because the first man was made out of the dust of the earth, or from Adam, to be red, in reference to his ruddy complexion. It is most probably in this collective sense, as the representative of the whole human race, and, therefore, the type of humanity, that the presiding officer in a Council of Knights of the Sun, the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, is called Father Adam, and is occupied in the investigation of the great truths which so much concern the interests of the race. Adam, in that degree, is man seeking after divine truth. The Kabballists and Talmudists have invented many things concerning the first Adam, none of which are, however, worthy of preservation. (See Knight of the Sun.)

Adam. *The Entered Apprentice degree symbolizes the creation of man and his first perception of light. In the Elohistic form of the Creation we read, "Elohim said, 'Let us make man in our image, according to our likeness, and let him have dominion over the fishes of the sea, over the fowls of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth!' And Elohim created man in his image; in the image of Elohim he created him; male and female he created them. And Elohim blessed them, and said unto them, 'Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fishes of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.'" Without giving more than a passing reference to the speculative origin and production of man and to his spontaneous generation (Principe Generatur) as set forth by the Egyptians, when we are told that "the fertilising mud left by the Nile, and exposed to the vivifying action of heat induced by the sun's rays, brought forth gorms which spring up as the bodies of men," accepted cosmogonies only will be hereinafter mentioned; thus in that of Peru, the first man, created by the Divine Omnipotence, is called Alpa Cambaque, "Animated earth." The Mandans, one of the North American tribes, relate that the Great Spirit molded two figures of clay, which he dried and animated with the breath of his mouth, one receiving the name of First Man, and the other that of Companion. Taeroa, the god of Tahiti, formed man of the red earth, say the inhabitants; and so we might continue. But as François Lenormant remarks in the Beginnings of History, let us confine ourselves to the cosmogony offered by the sacred traditions of the great civilized nations of antiquity. "The Chaldeans call Adam the man whom the earth produced. And he lay without movement, without life, and without breath, just like an image of the heavenly Adam, until his soul had been given him by the latter." The cosmogonic account peculiar to Babylon, as given by Berossus, says: "Belos, seeing that the earth was uninhabited, though fertile, cut off his own head, and the other gods, after kneading with earth the blood that flowed from it, formed men, who therefore are endowed with intelligence, and share in the divine thought," etc. The term employed to designate "man," in his connection with his Creator, is adamu, the Assyrian counterpart of the Hebrew Adam. (G. Smith, Chaldean Account of Genesis.)

* This article is by C. T. McClenachan.
Loorpomrant further says, that the fragments of Berosus give Adoros as the name of the first patriarch, and Adiuru has been discovered on the cuneiform inscriptions.

Horroseter makes the creation of man the voluntary act of a personal god, distinct from primordial matter, and his theory stands alone among the learned religions of the ancient world.

According to Jewish tradition in the Taruguim and the Talmud, as also to Moses Mai- monides, Adam was created man and woman at the same time, having two faces, turned in two opposite directions, and that during a supper the Creator separated Havvah, his feminine half, from him, in order to make of her a distinct person. Thus were separated the primordial androgyn.

With Shemites and Mohammedans Adam was symbolised in the Lingam, whilst with the Jews Seth was their Adam or Lingam, and subsequently, Noah took the place of Seth, and followed Abraham and Moses. The worship of Adam as the God-like idea, succeeded by Seth, Noah, Abraham, and Moses, through the symbolism of pillars, monoliths, obelisks, or Mastabas (images), gave rise to other symbolic images, as where Noah was adored under the emblems of a man, ark, and serpent, signifying heat, fire, or passion.

Upon the death of Adam, says traditional history, the pious Gregory declared that the dead body should be kept above ground, till a fulness of time should come to commit it to the middle of the earth by a priest of the most high God. This traditional prophecy was fulfilled, it is said, by the body of Adam having been preserved in a chest until about 1500 n.c., when "Melchizedek buried the body in Salem (formerly the name of Jerusalem), which might very well be the middle of the habitable world."

The Sethites used to say their prayers daily in the Ark, before the body of Adam. J. G. R. Forlong, in his Rivers of Life, tells us that "It appears from both the Sabid Aben Batric and the Arabic Catena, that there existed the following short litany, said to have been composed by Adam: 'May the name of the Lord be blessed, and the several elders of Israel.'" The practice continued amongst the Sethites, under the name of the prayer of Noah, which was used for so long a period by the Jewish Freemasons at the opening of the Lodge:

"O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of mercy and compassion. Deliver us from this deluge of waters, and set our feet in a large room. By the sorrows of Adam, the first man made man; by the blood of Abel, thy holy one; by the righteousness of Seth, in whom thou art well pleased; number us not amongst those who have transgressed thy statutes, but take us into thy merciful care, for thou art our Deliverer, and thine is the praise for all the works of thy hand for evermore. And the sons of Noah said, Amen, Lord."

The Master of the Lodge would omit the reference to the deluge and add the following to the prayer: "But grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom to instruct us and explain his secret mysteries, as our holy brother Moses did (in his lodge) to Aaron, to Eleazar, and to Ithamar (the sons of Aaron), and the several elders of Israel."

Adam Kadmon. In the Kabbalistic doctrine, the name given to the first emanation from the Eternal Fountain. It signifies the first man, or the first production of divine energy, or the son of God, and to it the other and inferior emanations are subordinate.

Adams, John Quincy, the sixth President of the United States, who served from 1825 to 1829. Mr. Adams, who has been very properly described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudices," became notorious in the latter years of his life for his virulent opposition to Freemasonry. The writer already quoted, who had had an excellent opportunity of seeing intimately the workings of the spirit of anti-Masonry, says of Mr. Adams: "He hated Freemasonry, as he did many other things, not from any harm that he had received from it or personally knew respecting it, but because his credulity had been wrought upon and his prejudices excited against it by dishonest and selfish politicians, who were anxious, at any sacrifice to himself, to avail themselves of the influence of his commanding talents and position in public life to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause." (C. W. Moore, Freemasons' Mag., vol. vii., p. 314.) The result was a series of letters abusive of Freemasonry, directed to leading politicians, and published in the public journals from 1831 to 1833. A year before his death they were collected and published under the title of Letters on the Masonic Institution, by John Quincy Adams. (Boston, 1847, 8vo, pp. 284.) Some explanation of the cause of the virulence with which Mr. Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in an anti-Masonic work written by one Henry Gasset, and affixed to his Catalogue of Books on the Masonic Institution. (Boston, 1852.) "It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Q. Adams was a Mason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that he was not, and never should be. These few words, undoubtedly, prevented his election a second time as President of the United States. His competitor Andrew Jackson, a Freemason, was elected."

Whether the statement contained in the italicized words be true or not, is not the question. It is sufficient that Mr. Adams was led to believe it, and hence his ill-will to an association which had, as he supposed, inflicted this political evil on him, and baffled his ambitious views.

Adar. Hebrew, אדר; the sixth month of
ADAREL

ADAREL

the civil and the twelfth of the ecclesiastical year of the Jews. It corresponds to a part of February and of March.

Adarel. Angel of Fire. Referred to in the Hermetic degree of Knight of the Sun. Probable from "N. A. dr, splendor, and 58, El, God, i.e., the splendor of God or Divine splendor.

Addresses, Masonic. Dr. Oliver, speaking of the Masonic discourses which began to be published soon after the reorganization of Masonry, in the commencement of the eighteenth century, and which he thinks were stimulated by the attacks made on the Order, to which they were intended to be replies, says: "Charges and addresses were therefore delivered by brethren in authority on the fundamental principles of the Order, and they were printed to show that its morality was sound, and not in the slightest degree repugnant to the precepts of our most holy religion. These were of sufficient merit to insure a wide circulation among the Fraternity, from whence they spread into the world at large, and proved decisive in fixing the credit of the Institution for solemnities of character and a taste for serious and profitable investigations."

There can be no doubt that these addresses, periodically delivered and widely published, have continued to exert an excellent effect in behalf of the Institution, by explaining and defending the principles on which it is founded.

The first Masonic address of which we have any notice was delivered on the 24th of June, 1721, before the Grand Lodge of England, by the celebrated John Theophilus Desaguliers, LL.D. and F.R.S. The Book of Constitutions (ed. 1738, p. 113), under that date, says "Bro. Desaguliers made an eloquent oration about Masons and Masonry." Dr. Oliver (Revelations of a Square, p. 22) states that this address was issued in a printed form, but no copy of it now remains—at least it has escaped the researches of the most diligent Masonic bibliographers.

On the 20th of May, 1725, Martin Folkes, then Deputy Grand Master, delivered an address before the Grand Lodge of England, which is cited in the Freemason's Pocket Companion for 1759, but no entire copy of the address is now extant.

The third Masonic address of which we have any knowledge is one entitled "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, Dec. 27, 1726, the Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. Olim meminisse juwabit. York: Printed by John Lawes, 1726." It was discovered by Mr. C. W. Moore in the archives of the Grand Lodge of Massachusetts, and published by him in his magazine in 1849. This address is well written, and of a symbolic character, as the author allegorizes the Lodge as a type of heaven.

And, sixthly, we have "An Address made to the body of Free and Accepted Masons assembled at a Quarterly Communication, held near Temple Bar, December 11, 1735, by Martin Clare, Junior Grand Warden." Martin Clare was distinguished in his times as a Mason, and his address, which Dr. Oliver has inserted in his Olivier Remains, has been considered of value enough to be translated into the French and German languages.

Next, on March 21, 1737, the Chevalier Ramsay delivered an oration before the Grand Lodge held at Carmarthen South Wales. This speech was reprinted by Cole in his Ancient Constitutions at London in 1731.

America has the honor of presenting the next address at Masonic oratory. The fifth address, and the first American, which is extant, is one delivered in Boston, Mass., on June 24, 1734. It is entitled "A Dissertation upon Masonry, delivered to a Lodge in America, June 24th, 1734. Christ's Regn." It was discovered by Bro. C. W. Moore in the archives of the Grand Lodge of Massachusetts, and published by him in his magazine in 1849. This address is well written, and of a symbolic character, as the author allegorizes the Lodge as a type of heaven.

After this period, Masonic addresses rapidly multiplied, so that it would be impossible to record their titles or even the names of their authors.

What Martial (i., 17) says of his own epigrams, that some were good, some bad, and a great many middling, may, with equal propriety and justice, be said of Masonic addresses. Of the thousands that have been de...
ADELPH

livered, many have been worth neither printing nor preservation.

One thing, however, is to be remarked: that within a few years the literary character of these productions has greatly improved. Formerly, a Masonic address on some festal occasion of the Order was little more than a homily on brotherly love or some other Masonic virtue. Often the orator was a clergymen, selected by the Lodge on account of his moral character or his professional ability. These clergymen were frequently among the youngest members of the Lodge, and men who had no opportunity to study the esoteric construction of Masonry. In such cases we will find that the addresses were generally neither more nor less than sermons under another name. They contain excellent general axioms of conduct, and sometimes encomiums on the laudable design of our Institution. But we look in vain in them for any ideas which refer to the history or the science of Masonry as such. The Adept, the brother in Masonry, was the name of the Masonic degree to which the credit for its gradual development from an operative art to a speculative science, of its distinction from all other associations, has not equally extended to England. Many of the addresses now delivered are of a higher order of Masonic literature. The subjects of Masonic history, of the origin of the Institution, of its system, and of its gradual development from an operative art to a speculative science, of its symbols, and of its peculiar features which distinguish it from all other associations, have been ably discussed in many recent Masonic addresses, and thus have the efforts to entertain an audience for an hour become not only the means of interesting instruction to the hearers, but also valuable contributions to the literature of Freemasonry. It is in this way that Masonic addresses should be written. All platitudes and old truisms should be avoided; sermonizing, which is good in its place, is out of place here. No one should undertake to deliver a Masonic address unless he knows something of the subject on which he is about to speak, and unless he is capable of saying what will make every Mason who hears him a wiser as well as a better man, or at least what will afford him the opportunity of becoming so.

Adelph. From the Greek ἄδελφος (a brother). The first degree of the order of the Palladium (q. v.). Reghellini says that there exists in the Masonic archives of Douai the ritual of a Masonic Society, called Adelphis, which has been communicated to the Grand Orient, but which he thinks is the same as the Primitive Rite of Narbonne.

Adept. One fully skilled or well versed in any art. The Latin word "Adeptus" having obtained, because the Adept claimed to be in the possession of all the secrets of his peculiar mystery. The Alchemists or Hermetic philosophers assumed the title of Adept.

(See Alchemy.) Of the Hermetic Adepts, who were also sometimes called Rosicrucians, Spence thus writes, in 1740, to his mother: "Have you ever heard of the people called Adepts? They are a set of philosophers superior to whatever appeared among the Greeks and Romans. The three great points they drive at, are, to be free from poverty, distempers, and death; and, if you believe them, they have found out one secret that is capable of freeing them from all three. There are never more than twelve of these men in the whole world at a time; and we have the happiness of having one of the twelve at this time in Turin. I am very well acquainted with him, and have often talked with him of their secrets, as far as he is allowed to talk to a common mortal of them." (Spence's Letter to his Mother, in Singer's Anecdotes, p. 403.) In a similar allusion to the possession of abstruse knowledge, the word is applied to some of the high degrees of Masonry.

Adept, Prince. One of the names of the 28th degree of the Ancient and Accepted Scottish Rite. (See Knight of the Sun.) It was the 23rd degree of the System of the Chapter of Emperors of the East and West of Clermont.

Adept, the. A Hermetic degree of the collection of A. Viany (q. v.). It is also the 4th degree of the Rite of Relaxed Observation, and the 1st of the high degrees of the Rite of Elects of Truth. "It has much analogy," says Thoré, "with the degree of Knight of the Sun." It is also called "Chaos disentangled."

Adeptus Adoptatus. The 7th degree of the Rite of Zimmendorf, consisting of a kind of chemical and pharmaceutical instruction.

Adeptus Coronatus. Called also Templar Master of the Key. The 7th degree of the Swedish Rite (q. v.).

Adeptus Exemptus. The 7th degree of the system adopted by those German Rosicrucians who were known as the "Gold und Rosenkreuzer," or the Gold and Rosy Cross, and whom Lenning supposes to have been the first who engraved Rosicrucianism on Masonry.

Adhering Mason. Those Masons who, during the anti-Masonic excitement in America, on account of the supposed abduction of Morgan refused to leave their Lodges and renounce Masonry, were so called. They embraced among their number some of the wisest, best, and most influential men of the country.

Adjournment. C. W. Moore (Freemasons' Mag., xi., p. 290) says: "We suppose it to be generally conceded that the Lodges cannot properly be adjourned. It has been so decided by a large proportion of the Grand Lodges in America, and tacitly, at least, concurred in by all. We are not aware that there is a dissenting voice among them. It is, therefore, safe to assume that the settled policy is against adjournment." The reason which he assigns for this rule, is that adjournment is a method used only in deliberative bodies, such as legislatures and courts, and as Lodges do not par-
take of the character of either of these, adjournments are not applicable to them. The rule which Bro. Moore lays down is undoubtedly correct, but the reason which he assigns for it is not sufficient. If a Lodge were permitted to adjourn by the vote of a majority of its members, the control of the labor would be placed in their hands. But according to the whole spirit of the Masonic system, the Master alone controls and directs the hours of labor. In the 5th of the Old Charges, approved in 1722, it is declared that "All Masons shall weekly receive their Wages without murmuring or mutiny, and not desert the Master till the Lord's work is finished." Now as the Master alone can know when "the work is finished," the selection of the time of closing must be vested in him. He is the sole judge of the proper period at which the labors of the Lodge should be terminated, and he may suspend business even in the middle of a debate, if he supposes that it is expedient to close the Lodge. Hence no motion for adjournment can ever be admitted in a Masonic Lodge. Such a motion would be an interference with the prerogative of the Master, and could not therefore be entertained.

The Earl of Zetland, when Grand Master of England, ruled on November 19, 1856, that a Lodge has no power to adjourn except to the next regular day of meeting. He said: "I may . . . say that Private Lodges are governed by much the same laws as Grand Lodges, and that no meeting of a Private Lodge can be adjourned; but the Master of a Private Lodge may, and does, convene Lodges of Emergency." (Freemasons' Magazine, 1856, p. 848.)

This prerogative of opening and closing his Lodge is necessarily vested in the Master, because, by the nature of our Institution, he is responsible to the Grand Lodge for the good conduct of the body over which he presides. He is charged, in those questions to which he is required to give his ascent at his installation, to hold the Landmarks in veneration, and to conform to every edict of the Grand Lodge; and the accountability of himself and the presence of the other by the Lodge, in his presence, he would be answerable to the supreme Masonic authority. Hence the necessity that an arbitrary power should be conferred upon him, by the exercise of which he may at any time be enabled to prevent the adoption of resolutions, or the commission of any act which would be subversive of, or contrary to, those ancient laws and usages which he has sworn to maintain and preserve.

Admonition, Sign of. A mode of recognition alluded to in the Most Excellent Master's Degree, or the Sixth of the American Rite. Its introduction in that place is referred to a Masonic legend in connection with the visit of the Queen of Sheba to King Solomon, which states that, moved by the wide-spread reputation of the Israelitish monarch, she had repaired to Jerusalem to inspect the magnificent works of which she had heard so many encomiums. Upon arriving there, and beholding for the first time the Temple, which glittered with gold, and which was so accurately adjusted in all its parts as to seem to be composed of but a single piece of marble, she raised her hands and eyes to heaven in an attitude of admiration, and at the same time exclaimed, "Rabboni!" equivalent to saying, "A most excellent master hath done this!" This action has since been perpetuated in the ceremonies of the degree of Most Excellent Master. The legend is, however, no doubt apocryphal, and is really to be considered only as allegorical, like so many other of the legends of Masonry. (See Sheba, Queen of.)

Admission. Although the Old Charges, approved in 1722, use the word admitted as applicable to those who are initiated into the mysteries of Freemasonry, yet the General Regulations of 1721 employ the term admis- sions in a sense different from that of initiation. By the word moving they imply the reception of a profane into the Order, but by admission they designate the election of a Mason into a Lodge. Thus we find such expressions as these clearly indicating a difference in the meaning of the two words. In Reg. vi. — "No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren or were afterwards admitted members." This distinction has not always been rigidly preserved by recent writers; but it is evident that, correctly speaking, we should always say of a profane who has been initiated that he has been made a Mason, and of a Mason who has been affiliated with a Lodge, that he has been admitted a member. The true definition of admission is, then, the reception of an unaffiliated brother into membership. (See Affiliated Mason.)

Admonition. According to the ethics of Freemasonry, it is made a duty obligatory upon every member of the Order to conceal the faults of his brethren or that of himself from his errors and infirmities, to let them be learned by the world from some other tongue than his, and to admonish him of them in private. So there is another but a like duty or obligation, which instructs him to whisper good counsel in his brother's ear and to warn him of approaching danger. And this refers not more to the danger that is without and around him than to that which is within him; but more to the peril that springs from the concealed foe who would waylay him and covertly injure him, than to that deeper peril of those faults and infirmities which lie within his own heart, and which, if not timely crushed by good and earnest resolution of amendment, will, like the ungrateful serpent in the fable, become warm with life only to sting the bosom that has nourished them.

Admonition of a brother's fault is, then, the duty of every Mason, and no true one will, for either fear or favor, neglect its performance.
But as the duty is Masonic, so is there a Masonic way in which that duty should be discharged. We must admonish not with self-sufficient pride in our own reputed goodness—not in imperious tones, as though we looked down in scorn upon the degraded offender—not in language that, by its harshness, will wound rather than win, will irritate more than it will reform; but with that persuasive gentleness that gains the heart—with the all-subduing influences of “mercy unrestrained”—with the magic might of love— with the language and the accents of affection, which mingle grave displeasure for the offense with grief and pity for the offender.

This, and this alone, is Masonic admonition. I am not to rebuke my brother in anger, for I, too, have my faults, and I dare not draw around me the folds of my garment lest they should be polluted by my neighbor's touch; but I am to admonish in private, not before the world, for that would degrade him; and I am to warn him, perhaps from my own example, how vice ever should be followed by sorrow, for that goodly sorrow leads to repentance, and repentance to amendment, and amendment to joy.

**Adonai.** In Hebrew, יְהוָה, being the plural of excellence for Adon, and signifying the Lord. The Jews, who reverently avoided the pronunciation of the sacred name יהוה, were accustomed, whenever that name occurred, to substitute for it the word Adonai in reading. As to the use of the plural form instead of the singular, the Rabbis say, “Every word indicative of dominion, though singular in meaning, is made plural in form.” This is called the “pluralis excellens.” The Talmudists also say (Buxtroff, Lex. Talm.) that the tetragrammaton is called שם חַמְפֹרָה, the name that is explained, because it is explained, uttered, and set forth by the word Adonai. (See Jehovah and Shem Hamphorash.) Adonai is used as a significant word in several of the high degrees of Masonry, and may at times always be considered as allusive to or symbolic of the True Word.

**Adonhiram.** This has been adopted by the disciples of Adonhiramite Masonry as the spelling of the name of the person known in Scripture and in other Masonic systems as Adoram (which see). They correctly derive the word from the Hebrew אדונאי and הירם, signifying the master who is exalted, which is the true meaning of Adoniram, the or A being omitted in the Hebrew by theabbreviation of the two words. Hiram Abif has also sometimes been called Adonhiram, the Adon having been bestowed on him by Solomon, it is said, as a title of honor. This took his original name was Hiram, supposed that, in consequence of the skill he had displayed in the construction of the Temple, he had received the honorable affix of Adon, signifying Lord or Master, whence his name became Adonihiram.

There was, however, at the Temple another Adoniram, of whom it will be necessary in passing to say a few words, for the better understanding of the present subject.

The first notice that we have of this Adoniram in Scripture is in the 2d Book of Samuel, chapter xx., verse 24, where, in the abbreviated form of his name, Adoram, he is said to have been “over the tribute” in the house of David; or, as Gesenius translates it, “prefect over the tribute service,” or, as we might say in modern phrase, principal collector of the taxes. Seven years afterward, we find him exercising the same office in the household of Solomon; for it is said in 1 Kings iv. 6 that Adoniram, “the son of Abda, was over the tribute.” And lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of Adoram (1 Kings xii. 18), or Hadoram (2 Chron. x. 18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master.

The legends and traditions of Masonry
which connect this Adoniram with the Temple at Jerusalem derive their support from a single passage in the 1st Book of Kings (v. 14), where it is said that Solomon made a levy of thirty thousand workmen from among the Israelites; that he sent these in courses of ten thousand a month to labor on Mount Lebanon, and that he placed Adoniram over these as their superintendent.

The ritual-makers of France, who were not all Hebrew scholars, nor well versed in Biblical history, seem, at times, to have confounded two important personages, and to have lost all distinction between Hiram the Builder, who had been sent from the court of the King of Tyre, and Adoniram, who had always been an officer in the court of King Solomon. And this error was extended and facilitated when they had prefixed the title Adon, that is to say, lord or master, to the name of the former, making him Adon Hiram, or the Lord Hiram.

Thus, in the year 1744, one Louis Travenel published at Paris, under the pseudonym of Leonard Balaanon, a work entitled Catechisme des Frans Maons, ou Le Secret des Maons, in which he says: "Besides the cedars of Lebanon, Hiram made a much more valuable gift to Solomon, in the person of Adonhiram, of his own race, the son of a widow of the tribe of Naphtali. His father, who was named Hur, was an excellent architect and worker in metals. Solomon, knowing his virtues, his merit, and his talents, distinguished him by the most eminent position, intrusting to him the construction of the Temple and the superintendence of all the workmen." (Recueil Precieux, p. 76.)

From the language of this extract, and from the reference in the title of the book to Adoram, which we know was one of the names of Solomon's tax-collector, it is evident that the author of the catechism has confounded Hiram Abif, who came out of Tyre, with Adoniram, the son of Abda, who had always lived at Jerusalem; that is to say, with unpardonable ignorance of Scripture history and Masonic tradition, he has supposed the two to be one and the same person. Notwithstanding this literary blunder, the catechism became popular with many Masons of that day, and thus arose the first schism or error in relation to the legend of the Third Degree. In Solomon in all His Glory, an English exposition published in 1768, Adoniram takes the place of Hiram, but this work is a translation from a similar French one, and so it must not be argued that English Masons ever held this view.

At length, other ritualists, seeing the inconsistency of referring the character of Hiram, the widow's son, to Adoniram, the receiver of taxes, and the impossibility of reconciling the discordant facts in the life of both, resolved to cut the Gordian knot by refusing any Masonic position to the former, and making the latter, alone, the architect of the Temple. It cannot be denied that Josephus (viii. 2) states that Adoniram, or, as he calls him, Adoram, was, at the very beginning of the labor, placed over the workmen who prepared the materials on Mount Lebanon, and that he speaks of Hiram, the widow's son, simply as a skilful artisan, especially in metals, who had only made all the mechanical works about the Temple according to the will of Solomon. (viii. 3.) This apparent color of authority for their opinions was readily claimed by the Adoniramites, and hence one of their most prominent ritualists, Guilmain de St. Victor (Recueil Precieux de la Maonnerie Adonhiramite, pp. 77, 78), propounds their theory thus: "We all agree that the Master's degree is founded on the architect of the Temple. Now, Scripture says very positively, in the 14th verse of the 5th chapter of the 3d Book of Kings* that the person was Adoniram. Josephus and all the sacred writers say the same thing, and undoubtedly distinguish him from Hiram the Tyrian, the worker in metals. So that it is Adoniram, then, whom we are bound to honor."

There were, therefore, in the eighteenth century, from about the middle to near the end of it, three schools among the Masonic ritualists, the members of which were divided in opinion as to the proper identity of this Temple Builder:

1. Those who supposed him to be Hiram, the son of a widow of the tribe of Naphtali, whom the King of Tyre had sent to King Solomon, and whom they designated as Hiram Abif. This was the original and most popular school, and which we now suppose to have been the orthodox one.

2. Those who believed this Hiram that came out of Tyre to have been the architect, but who supposed that, in consequence of his excellence of character, Solomon had bestowed upon him the appellation of Adon, "Lord" or "Master," calling him Adoniram. As this theory was wholly unsustained by Scripture history or previous Masonic tradition, the school which supported it never became prominent or popular, and soon ceased to exist, although the error on which it is based is repeated at intervals in the blunder of some modern French ritualists.

3. Those who, treating this Hiram, the widow's son, as a subordinate and unimportant character, entirely ignored him in their ritual, and asserted that Adoniram, or Adonhiram, or Adonhiramite, as the name was spelled by these ritualists, the son of Abda, the collector of tribute and the superintendent of the levy on Mount Lebanon, was the true architect of the Temple, and the one to whom all the legendary incidents of the Third Degree of Masonry were to be referred. This school, in consequence of the boldness with which, unlike the second school, it refused all compromise with the orthodox party and assumed a wholly independent theory, became, for a time, a prominent schism in Masonry. Its disciples bestowed upon the believers in Hiram Abif the name of Hiramite Masons, adopted as their own distinctive appellation that of

* In the LXX the two books of Samuel are called the 1st and 2d of Kings.
ADONHIRAMITE

Adonhiramites, and, having developed the system which they practised into a peculiar rite, called it Adonhiramite Masonry.

Who was the original founder of the rite of Adonhiramite Masonry, and at what precise time it was first established, are questions that cannot now be answered with any certainty. Thory does not attempt to reply to either in his *Nomenclature of Rites*, where, if anything was known on the subject, we would most likely to find it. Ragon, it is true, in his *Orthodoxie Maçonique*, attributes the rite to the Baron de Tschoudy. But as he also assigns the authorship of the *Recueil Precieux* (a work of which we shall directly speak more fully) to the same person, in which statement he is known to be mistaken, there can be but little doubt that he is wrong in the former as well as in the latter opinion. The Chevalier de Vaux, better known as the Baron de Tschoudy, was, it is true, a distinguished ritualist. He founded the Order of the Blazing Star, and took an active part in the operations of the Council of Emperors of the East and West; but we have met with no evidence, outside of Ragon’s assertion, that he established or had anything to do with the Adonhiramite Rite.

We are disposed to attribute the development into a settled system, if not the actual creation, of the rite of Adonhiramite Masonry to Louis Guillemaun de St. Victor, who published at Paris, in the year 1781, a work entitled *Recueil Precieux de la Maçonnerie Adonhiramite*, etc.

As this volume contained only the ritual of the first four degrees, it was followed, in 1785, by another, which embraced the higher degrees of the rite. No one who peruses these volumes can fail to perceive that the author writes like one who has invented, or, at least, materially modified the rite which is the subject of his labors. At all events, this work furnishes the only authentic account that we possess of the organisation of the Adonhiramite system of Masonry.

The rite of Adonhiramite Masonry consists of twelve degrees, which were as follows, the names being given in French as well as in English:

1. Apprentice—*Apprenti*.
2. Fellow-Craft—*Compançon*.
3. Master Mason—*Maitre*.
4. Perfect Master—*Maitre Parfait*.
5. Elect of Nine—*Premier Elu* ou *L’Elu des Neuf*.
6. Elect of Perignan—*Second Elu nommé Elu de Perignan*.
7. Elect of Fifteen—*Troisieme Elu nommé Elu des Quinze*.
10. Scottish Master—*Maitre Ecossais*.
11. Knight of the Sword, Knight of the East, or of the Eagle—*Chevalier de l’Épée surnommé Chevalier de l’Orient ou de l’Aigle*.
12. Knight of Rose Croix—*Chevalier Rose Croix*.

This is the entire list of Adonhiramite degrees. Thory and Ragon have both erred in giving a thirteenth degree, namely, the Noahite, or Prussian Knight. They have fallen into this mistake because Guillemaun has inserted this degree at the end of his second volume, but simply as a Masonic curiosity, having been translated, as he says, from the German by M. de Béragne. It has no connection with the preceding series of degrees, and Guillemaun positively declares that the Rose Croix is the *ne plus ultra* (*2nde Pte*, p. 118), the summit and termination, of his rite.

Of these twelve degrees, the first ten are occupied with the transactions of the first Temple; the eleventh with matters relating to the construction of the second Temple; and the twelfth with that Christian symbolism of Freemasonry which is peculiar to the Rose Croix of every rite. All of these degrees have been borrowed from the Ancient and Accepted Rite, with slight modifications, which have seldom improved their character. On the whole, the extinction of the Adonhiramite Rite can scarcely be considered as a loss to Masonry.

Before concluding, a few words may be said on the orthography of the title. As the rite derives its peculiar characteristic from the fact that it founds the Third Degree on the assumed legend that Adoniram, the son of Aba, and the receiver of tribute, was the true architect of the Temple, and not Hiram, the widow’s son, it should properly have been styled the *Adoniramite Rite*, and not the *Adonhiramite*; and so it would probably have been called if Guillemaun, who gave it form, had been acquainted with the Hebrew language, for he would then have known that the name of his hero was Adoniram and not Adonhiram. The term Adonhiramite Masons should really have been applied to the second school described in this article, whose disciples admitted that Hiram Abif was the architect of the Temple, but who supposed that Solomon had bestowed the prefix Adon upon him as a mark of honor, calling him Adoniram. But Guillemaun having committed the blunder in the name of his Rite, it continued to be repeated by his successors, and it would perhaps now be inconvenient to correct the error. Ragon, however, and a few other recent writers, have ventured to take this step, and in their works the system is called Adonirame Masonry.

Adoniram. The first notice that we have of Adoniram in Scripture is in the 2d Book of Samuel (xx. 24), where, in the abbreviated form of his name Adoram, he is said to have been “over the tribute” in the house of David, or, as Gesenius translates it, “prefect over the tribute service, tribute master,” that is to say, in modern phrase, he was the chief receiver of the taxes. Clarke calls him “Chancellor of the Exchequer.” Seven years afterward we find him exercising the same office in the household of Solomon, for it is said (1 Kings iv. 6) that “Adoniram the son of Abda was over the tribute.” And lastly, we hear of him still occupying the same station in the

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household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of Adoram (1 Kings xii. 18), or Hadarom (2 Chron. x. 18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master. Although commentators have been at a loss to determine whether the tax-receiver under David, under Solomon, and under Rehoboam was the same person, there seems to be no reason to doubt it: for, as Kittov says, "It appears very unlikely that even two persons of the same name should successively bear the same office, in an age when no example occurs of the father's name being given to his son. We find, also, that not more than forty-seven years elapse between the first and last mention of the Adoniram who was 'over the tribute'; and as this, although a long term of service, is not too long for one life, and as the person who held the office in the beginning of Rehoboam's reign had served in it long enough to make himself odious to the people, it appears, on the whole, most probable that one and the same person is intended throughout." (Encyc. Bib. Lit.)

Adoniram plays an important rôle in the Masonic system, especially in the high degrees, but the time of action in which he appears is confined to the period occupied in the construction of the Temple. The legends and traditions which connect him with that edifice derive their support from a single passage in the Ist Book of Kings (v. 14), where it is said that Solomon made a levy of thirty thousand workmen from among the Israelites; that he sent these in courses of ten thousand a month to labor on Mount Lebanon, and that he placed Adoniram over these as their superintendent. From this brief statement the Adoniramite Masons have deduced the theory, as may be seen in the preceding article, that the Adonisian mysteries and the pace whence the worshipers of that rite were disseminated over other regions of country. These historical circumstances invite us to an examination of the system of initiation which was practised at Byblos, because we may find in it something that was probably suggestive of the symbolic system of instruction which was subsequently so prominent a feature in the system of Freemasonry.

Let us first examine the myth on which the Adonisian initiation was founded. The mythological legend of Adonis is, that he was the son of Myrrha and Cinyras, King of Cyprus. Adonis was possessed of such surpassing beauty, that Venus became enamored of him, and adopted him as her favorite. Frequently Adonis, who was a great hunter, died from a wound inflicted by a wild boar on Mount Lebanon. Venus flew to the succor of her favorite, but she came too late. Adonis was dead. On his descent to the infernal regions, Proserpine became, like Venus, so attracted by his beauty, that, notwithstanding the entreaties of the goddess of love, she refused to restore him to earth. At length the prayers of the desponding Venus were listened to with favor by Jupiter, who reconciled the dispute between the two goddesses, and by whose decree Proserpine was compelled to consent that Adonis should spend six months of each year alternately with herself and Venus.

This is the story on which the Greek poet Bion founded his exquisite idyll entitled the Epitaph of Adonis, the beginning of which has
been thus rather inefficiently "gone into Eng-

lish": "I and the Loves Adonis dead deplore:
The beautiful Adonis is indeed
Departed, parted from us. Sleep no more
In purple, Cypris! but in watchet weed,
All wretched! beat thy breast and all aread-
Departed, parted from us. Sleep no more
The beautiful Adonis is indeed
lish ";

It is evident that Bion referred the contest
of Venus and Proserpine for Adonis to a period
subsequent to his death, from the concluding
lines, in which he says: "The Muses, too,
lament the son of Cinyras, and invoke him in
their song; but he does not heed them, not be-
cause he does not wish, but because Proser-
pine will not release him." This was, indeed,
the favorite form of the myth, and on it was
framed the symbolism of the ancient mystery.
But Ovid, in his Metamorphoses, related a
story, or at least a system of systems, that
relate the tale of Adonis differently. Ac-
According to these, he was the product of the
incestuous connection of Cinyras and his
daughter Myrrha. Cinyras subsequently, on
discovers the crime of his daughter, pursued
her with a drawn sword, intending to kill her.
Myrrha entreated the gods to make her in-
vincible, and they changed her into a myrrh
tree. Ten months after the myrrh tree
opened, and the young Adonis was born.
This is the form of the myth that has been
adopted by Ovid, who gives it with all its moral
horrors in the tenth book (298-559) of his
Metamorphoses.

Venus, who was delighted with the extraor-
dinary beauty of the boy, put him in a coffer,
unknown to all the gods, and gave him to Pro-
serpine to keep and to nurture in the under
world. But Proserpine had no sooner beheld
him than she became enamored of him and
refused, when Venus applied for him, to sur-
render him. The subject was then referred to Jupiter, who decreed that Adonis
should have one-third of the year to himself,
should be another third with Venus, and the
remaining time with Proserpine. Adonis
was then taken from the nurse, placed by
himself at the head of a deputation of five breth-
ren. The chief of the deputation, then ad-
vised the nurse, exhorts her not only to
call upon her to congratulate her on the happy
birth of her child, the Master and Wardens
he thinks she needs it. Nine days ter the
professional services, and even pecuniary id if
the infant is a boy, a special com-
censers are prepared for burning incense.

Before the commencement of labor, the child
and its nurse are introduced into an ante-
room. The Lodge is then opened, and the Wardens
who are to act as godfathers, repair to the in-
fant at the head of a deputation of five breth-
ren. The chief of the deputation, then ad-
dressing the nurse, exhorts her not only to
watch over the health of the child that has
been intrusted to her care, but also to culti-
vate her youthful intellect, and to instruct him
with truthful and useful conversation. The
child is then taken from the nurse, placed by
its father upon a cushion, and carried by
the deputation into the Lodge room. The pro-
quent joy thereon. And on these facts are
founded the Adonisian mysteries which were
established in his honor.
While, therefore, we may grant the possi-
bility that there was originally some connec-
tion between the Sabean worship of the sun
and the celebration of the Adonisian festival,
we cannot forget that these mysteries, in com-
mon with all the other sacred initiations of the
ancient world, had been originally established
to promulgate among the initiates the once
hidden doctrine of a future life. The myth
of Adonis in Syria, like that of Osiris in Egypt,
of Atys in Samothrace, or of Dionysus in Greece,
presented, symbolically, the two great ideas of
decay and restoration: sometimes figured as
darkness and light, sometimes as winter and
summer, sometimes as death and life, but al-
ways maintaining, no matter what was the
framework of the allegory, the inseparable
ideas of something that was lost and after-
ward recovered, as its interpretation, and so
teaching, as Freemasonry does today, by a
similar system of allegorizing, that after the
death of the body comes the eternal life of the
soul. The inquiring Freemason will thus real-
dly see the analogy in the symbolism that
exists between Adonis in the mysteries of the
Gehalites at Byblos and Hiram the Builder in
his own institution.

Adoption, Masonic. The adoption by
the Lodge of the child of a Mason is practised,
with peculiar ceremonies, in some of the
French and German Lodges, and has been re-
cently introduced, but not with the general
approbation of the Craft, into one or two
Lodges of this country. Clavel, in his Histoire
Pittoresque de la Franc-Maconnerie
(p. 40, 3d ed.), gives the following account of
the ceremonies of adoption.

It is a custom, in many Lodges, when the
wife of a Mason is near the period of her con-
finement, for the Hospitaller, if he is a physi-
cian, and if not, for some other brother who is,
to visit her, inquire after her health, in the
event. If the infant is a boy, a special com-
munication of the Lodge is convened for the
purpose of proceeding to its adoption. The
hall is decorated with flowers and foliage, and

ceters are prepared for burning incense.

Before the commencement of labor, the child
and its nurse are introduced into an anteroom.

The Lodge is then opened, and the Wardens
who are to act as godfathers, repair to the in-
fant at the head of a deputation of five breth-
ren. The chief of the deputation, then ad-
ressing the nurse, exhorts her not only to
watch over the health of the child that has
been intrusted to her care, but also to culti-
vate her youthful intellect, and to instruct him
with truthful and useful conversation. The
child is then taken from the nurse, placed by
its father upon a cushion, and carried by
the deputation into the Lodge room. The pro-
Adoptive Masonry. An organization which bears a very imperfect resemblance to Freemasonry in its forms and ceremonies, and which was established in France for the initiation of females, has been called by the French "Maçonnerie d'Adoption," or Adoptive Masonry, and the societies in which the initiations take place have received the name of "Loges d'Adoption," or Adoptive Lodges. This appellation is derived from the fact that every female or Adoptive Lodge is obliged, by the regulations of the association, to be, as it were, adopted by, and thus placed under the guardianship of, some regular Lodge of Freemasons.

As to the exact date which we are to assign for the first introduction of this system of female Masonry, there have been several theories, some of which, undoubtedly, are wholly untenable, since they have been founded, as Masonic historical theories too often are, on an unwarrantable mixture of facts and fictions—of positive statements and problematic conjectures. Mons. J. S. Boubee, a distinguished French Mason, in his Études Maconniques, places the origin of Adoptive Masonry in the 17th century, and ascribes its authorship to Queen Henrietta Maria, the widow of Charles I. of England; and he states that on her return to France, after the execution of her husband, she took pleasure in recounting the secret efforts made by the Freemasons of England to restore her family to their position and to establish her son on the throne of his ancestors. This, it will be recollected, was once a prevalent theory, now exploded, of the origin of Freemasonry—that it was established by the Cavaliers, as a secret political organization, in the times of the English civil war between the king and the Parliament, and as an engine for the support of the former. M. Boubee adds, that the queen made known to the ladies of her court, in her exile, the words and signs employed by her Masonic friends in England as their modes of recognition, and by this means instructed them in some of the mysteries of the Institution, of which, he says, she had been made the protectress after the death of the king. This theory is so full of absurdity, and its statements so flatly contradicted by well-known historical facts, that we may at once reject it as wholly apocryphal.

Others have claimed Russia as the birthplace of Adoptive Masonry; but in assigning that country and the year 1712 as the place and time of its origin, they have undoubtedly confounded it with the chivalric Order of Saint Catharine, which was instituted by the Czar, Peter the Great, in honor of the Czarina Catharine, and which, although at first it consisted of persons of both sexes, was subsequently confined exclusively to females. But the Order of Saint Catharine was in no manner connected with that of Freemasonry. It was simply a Russian order of female knighthood.

The truth seems to be that the regular Lodges of Adoption owed their existence to those secret associations of men and women which sprang up in France before the middle of the 18th century, and which attempted in all of their organization, except the
admission of female members, to imitate the Institution of Freemasonry. Clavel, who, in his *Histoire Pittoresque de la Franc-Maçonnerie*, an interesting but not always a trustworthy work, adopts this theory, says that female Masonry was instituted about the year 1730 (p. iii., 3d ed.); that it made its first appearance in France, and that it was evidently a product of the French mind. No one will be disposed to doubt the truth of this last sentiment. The proverbial gallantry of the French Masons was most ready and willing to extend to women some of the blessings of that Institution, from which the chariuleness, as they would call it, of their Anglo-Saxon brethren had excluded them.

But the Masonry of Adoption did not at once and in its very beginning assume that peculiarly imitative form of Freemasonry which it subsequently presented, nor was it recognized as having any connection with our own Order until more than thirty years after its first establishment. Its progress was slow and gradual. In the course of this progress it was evidently convivial and gallant in its nature, and at first seems to have been only an imitation of Freemasonry, inasmuch as that it was a secret society, having a form of initiation and modes of recognition. A specimen of one or two of these secret female associations may not be uninteresting.

One of the earliest of these societies was that which was established in the year 1743, at Paris, under the name of the "Order des Félicitaires," which we might very appropriately translate as the "Order of Happy Folks." The vocabulary and all the elements of the order were nautical. The sisters made symbolically a voyage from the island of Felicity, in ships navigated by the brethren. There were four degrees, namely, those of Cabin-boy, Captain, Commodore, and Vice-Admiral, and the Grand Master, or presiding officer, was called the Admiral. Out of this society there sprang in 1745 another, which was called the "Knights and Ladies of the Anchor," and which was somewhat more refined in its character, although for the most part it preserved the same formulary of reception.

Two years afterward, in 1747, the Chevalier Beauchaine, a very zealous Masonic adventurer, and the Master for life of a Parisian Lodge, instituted an androgynous system under the name of the "Ordre des Fédérateurs," or the "Order of Wood-Cutters," whose ceremonies were borrowed from those of the well-known political society of the Carbonari. All parts of the ritual had a reference to the sylvan vocation of wood-cutting, just as that of the Carbonari referred to coal-burning. The place of meeting was called a wood-yard, and was supposed to be situated in a forest; the presiding officer was styled Pire Maitre, which might be idiomatically interpreted as Goodman Master; and the members were designated as cousins, a practise evidently borrowed from the Carbonari. The reunions of the "Wood-Cutters" enjoyed the prestige of the highest fashion in Paris; and the society became so popular that ladies and gentlemen of the highest distinction in France united with it, and membership was considered an honor which no rank, however exalted, need disdain. It was consequently succeeded by the institution of many other and similar androgynous societies, the very names of which it would be tedious to enumerate. (Clavel, pp. 111, 112.)

Out of all these societies—which resembled Freemasonry only in their secrecy, their inviolability, and a sort of rude imitation of a symbolic ceremonial—at last arose the true Lodges of Adoption, which so far claimed a connection with and a dependence on Masonry as that Freemasons alone were admitted among their male members—a regulation which did not prevail in the earlier organizations.

It was about the middle of the 18th century that the Lodges of Adoption began to attract attention in France, whence they speedily spread into other countries of Europe—into Germany, Poland, and even Russia; England alone, always conservative to a fault, steadily refusing to take any cognizance of them. The Masons, says Clavel (p. 112), embraced them with enthusiasm as a practicable means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their mystical assemblies. And this, at least, may be said of them, that they practised with commendable fidelity and diligence the greatest of the Masonic virtues, and that the banquets and balls which always formed an important part of their ceremonial were distinguished by numerous acts of charity.

The first of these Lodges of which we have any notice was that established in Paris, in the year 1760, by the Duke of Chartres. Another was instituted at Nimeguen, in Holland, in 1774, over which the Prince of Waldeck and the Princess of Orange presided. In 1775, the Lodge of Saint Antoine, at Paris, organized a dependent Lodge of Adoption, of which the Duchess of Bourbon was installed as Grand Mistress and the Duke of Chartres, then Grand Master of French Masonry, conducted the business. In 1777, there was an Adoptive Lodge of LaConduite, over which the Duchess of Bourbon presided, assisted by such noble ladies as the Duchess of Chartres, the Princess Lamballe, and the Marchioness de Genlis; and we hear of another governed by Madame Helvetius, the wife of the illustrious philosopher; so that it will be perceived that fashion, wealth, and literature combined to give splendor and influence to this new order of female Masonry.

At first the Grand Orient of France appears to have been unfavorably disposed to these pseudo-Masonic and androgynous associations, but at length they became so numerous and so popular that a persistence in opposition would have evidently been impolitic, if it...
did not actually threaten to be fatal to the interests and permanence of the Masonic Institution. The Grand Orient, therefore, yielded its objections, and resolved to avail itself of that which it could not suppress. Accordingly, on the 10th of June, 1774, it issued an edict by which it assumed the protection and control of the Lodges of Adoption. Rules and regulations were provided for their government, among which were two: first, that no males except regular Freemasons should be permitted to attend them; and, secondly, that each Lodge should be placed under the charge and held under the sanction of some regularly constituted Lodge of Masons, whose Master, or, in his absence, his deputy, should be the presiding officer, assisted by a female President or Mistress; and such has since been the organization of all Lodges of Adoption.

A Lodge of Adoption, under the regulations established in 1774, consists of the following officers: a Grand Master, a Grand Mistress, an Orator (dressed as a Capuchin), an Inspector, an Inspectress, a Male and Female Guardian, a Mistress of Ceremonies. All of these officers wear a blue watered ribbon over their shoulder, with it suspended a golden trowel, and all the brothers and sisters have aprons and white gloves.

The Rite of Adoption consists of four degrees, whose names in French and English are as follows:

1. Apprentice, or Female Apprentice.
2. Compagnone, or Craftsman.
3. Matresse, or Mistress.
4. Parfaite Maconne, or Perfect Mason.

It will be seen that the degrees of Adoption, in their names and their apparent reference to the gradations of employment in an operative art, are assimilated to those of legitimate Freemasonry; but it is in those respects only that the resemblance holds good. In the details of the ritual there is a vast difference between the two institutions.

There was a fifth degree added in 1817—by some modern writers called "Female elect," "Sublime Dame Ecosaise," or Sovereign Illustrous Dame Ecosaise; but it seems to be a recreation not generally adopted in independent oratories. At all events, it constituted no part of the original Rite of Adoption.

The first, or Female Apprentice's degree, is simply preliminary in its character, and is intended to prepare the candidate for the more important lessons which she is to receive in the succeeding degrees. She is presented with an apron and a pair of white kid gloves. The apron is given with the following charge, in which, as in all the other ceremonies of the Order, the Masonic system of teaching by symbolism is followed:

"Permit me to decorate you with this apron; kings, princes, and the most illustrious princesses have esteemed, and will ever esteem it an honor to wear it, as being the symbol of virtue."

On receiving the gloves, the candidate is thus addressed:

"The color of these gloves will admonish you that candor and truth are virtues inseparable from the character of a true Mason. Take your place among us, and be pleased to listen to the instructions which we are about to communicate to you."

The following charge is then addressed to the members by the Orator:

"MY DEAR SISTERS:—Nothing is better calculated to assure you of the high esteem our society entertains for you, than your admission as a member. The common herd, always unmanfully, full of the most ridiculous prejudices, has dared to sprinkle on us the black poison of calumny; but what judgment could it form when deprived of the light of truth, and unable to feel all the blessings which result from its perfect knowledge?

"You alone, my dear sisters, having been re-admitted from our meetings, would have the right to think us unjust; but with what satisfaction do you learn to-day that Masonry is the school of propriety and of virtue, and that by its laws we restrain the weaknesses that degrade a sensible man, in order to return to your side more worthy of your confidence and of your sincerity. However, whatever pleasure these sentiments pave enable us to bestow, we have not been able to fill the void that your absence left in our midst; and I confess, to your glory, that it was time to invite into our society some sisters who, while rendering them more respectable will ever make of them pleasures and delights. We call our Lodges Temples of Virtue, because we endeavor to practice it. The mysteries which we celebrate therein are the grand art of conquering the passions and the oath that we take to reveal nothing is to prevent self-love and pride from entering at all into the good which we ought to do.

"The beloved name of Adoption tells you sufficiently that we choose you to share the happiness that we enjoy, in cultivating honour and charity; it is only after a careful examination that we have wished to share it with you, now that you know it we are convinced that the light of wisdom will illumine all the actions of your life, and that you will never forget that the more valuable things are the greater is the need to preserve them; it is the principle of silence that we observe, it should be inviolable. May the God of the Universe who hears us vouchsafe to give us strength to render it so."

It will be seen that throughout this charge there runs a vein of gallantry, which gives the true secret of the society, and which, however appropriate to a Lodge of Adoption, would scarcely be in place in a Lodge of the legitimate Order.

In the second degree, or that of Companone, or "Craftswoman," corresponding to our Fellow-Craft, the Lodge is made the symbol of the Garden of Eden, and the candidate passes through a mimic representation of the temptation with which Eve, the fatal sisters of the serpent, succeeded in deluding her, with the result of the deluge and the destruction of the human race, are impressed upon her in the lecture or catechism.

Here we have a scenic representation of the circumstances connected with that event, as recorded in Genesis. The candidate plays the role of our common mother. In the center of the Lodge, which represents the garden, is placed the tree of life, from which ruddy apples are suspended. The serpent, made with the-
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All of this is allegorical and very pretty, and it cannot be denied that on the sensitive imaginations of females such ceremonies must produce a manifest impression. But it is needless to say that it is nothing like Masonry.

Here are introduced, as parts of the ceremony, the tower of Babel and the theological ladder of Jacob. Its rounds, however, differ from those peculiar to true Masonry, and are said to equal the virtues in number. The lecture or catechism is very long, and contains some very good points in its explanations of the symbols of the degree. Thus, the tower of Babel is said to signify the pride of man—its base, his folly—the stones of which it was composed, his passions—the cement which united them, the poison of discord—and its spiral form, the devious and crooked ways of the human heart. In this manner there is an imitation, not of the letter and substance of the Holy Scriptures, by which we explain the candidate the virtues which she ought to possess, but merely a series of types and figures drawn from the Holy Scriptures, by which we explain to the candidate the virtues which she ought to practise. (P. 13, ed. 1785)

The fourth degree, being the summit of the Rite of Adoption, is furnished with a "table-lodge," or the ceremony of a banquet, which immediately succeeds the closing of the Lodge, and which, of course, adds much to the social pleasures of society—pleasures which among virtuous well-bred men and women, but having not the slightest application to the design or form of true Freemasonry.

The first degree contains only as it ought, moral ideas of Masonry; the second is the imitation into the first mysteries, commencing with the sin of Adam, and concluding with the Ark of Noah as the first favor which God granted to men; the third and fourth are mere imitations of the ceremonies of the Masonic Institution as they are practised in France, where the ceremoniously conducted banquet, at which Masons only are present, is always an accomplishment of the Master's Lodge. Thus, as in the banquets of the regular Lodges of the French Rite, the members always use a symbolical language by which they designate the various implements of the table and the different articles of food and drink, calling, for instance, the knives "swords," the forks "pickaxes," the dishes "materials," and bread a "rough ashlar"; so, in imitation of this custom, the Rite of Adoption has established in its banquets a technical vocabulary, to be used only at the table. Thus the Lodge room is called "Eden," the doors "barriers," the minutes a "ladder," a wineglass is styled a "lamp," and its contents "oil"—water being "white oil" and wine "red oil." To fill your glass is "to trun your lamp," to drink is "to extinguish your lamp," with many other eccentric expressions.

Much taste, and in some instances, magnificence, are displayed in the decorations of the Lodge rooms of the Adoptive Rite. The apartment is separated by curtains into different divisions, and contains ornaments and decorations which of course vary in the different modes of teaching by symbols and allegories which is its peculiar characteristic.

The fourth degree, or that of "Perfect Mistress," is simply the summit of the Rite of Adoption, and hence is also called the "Degree of Perfection." Although the Lodge, in this degree, is supposed to represent the Mosaic tabernacle in the wilderness, yet the ceremonies do not have the same reference. In one of them, however, the liberation, by the candidate, of a bird from the vase in which it had been confined is said to symbolize the liberation of man from the dominion of his passions; and thus a far-fetched reference is made to the liberation of the Jews from Egyptian bondage. On the whole, the ceremonies are very disconnected, but the lecture or catechism contains some excellent lessons. Especially does it furnish us with the official definition of Adoptive Masonry, which is in these words:

"It is a virtuous amusement by which we recall a part of the mysteries of our religion; and the better to reconcile humanity with the knowledge of its Creator, after we have inculcated the duties of virtue, we deliver ourselves up to the sentiments of a pure and delightful friendship by enjoying in our Lodges the pleasures of society—pleasures which among us are always founded on reason, honor, and innocence."

Apt and appropriate description of an association, secret or otherwise, of agreeable and virtuous well-bred men and women, but having not the slightest application to the design or form of true Freemasonry.

Guillemin de St. Victor, the author of *Manuel des Francs-Maçonnnes, ou La Vraie Maçonnerie d'Adoption* (which forms the 3d part of the Recueil Précieux), who has given the best ritual of the Rite and from whom the preceding account has been taken, thus briefly sums up the objects of the Institution:

"The first degree contains only as it ought, moral ideas of Masonry; the second is the imitation into the first mysteries, commencing with the sin of Adam, and concluding with the Ark of Noah as the first favor which God granted to men; the third and fourth are mere imitations of the ceremonies of the Masonic Institution as they are practised in France, where the ceremoniously conducted banquet, at which Masons only are present, is always an accomplishment of the Master's Lodge. Thus, as in the banquets of the regular Lodges of the French Rite, the members always use a symbolical language by which they designate the various implements of the table and the different articles of food and drink, calling, for instance, the knives "swords," the forks "pickaxes," the dishes "materials," and bread a "rough ashlar." So, in imitation of this custom, the Rite of Adoption has established in its banquets a technical vocabulary, to be used only at the table. Thus the Lodge room is called "Eden," the doors "barriers," the minutes a "ladder," a wineglass is styled a "lamp," and its contents "oil"—water being "white oil" and wine "red oil." To fill your glass is "to trun your lamp," to drink is "to extinguish your lamp," with many other eccentric expressions."

* Clavel, *Histo. Pitt.,* p. 30. † Clavel, p. 34.
ent degrees. The orthodox Masonic idea that the Lodge is a symbol of the world is here retained, and the four sides of the hall are said to represent the four continents—the entrance being called “Europe,” the right side “Africa,” the left “America,” and the extremity, in which the Grand Master and Grand Mistress are seated, “Asia.” There are statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice, and Truth. The members are seated along the sides in two rows, the ladies occupying the front one, and the whole is rendered as beautiful and attractive as the taste can make it.

The Lodges of Adoption flourished greatly in France after their recognition by the Grand Orient. The Duchess of Bourbon, who was the first that received the title of Grand Mistress, was installed with great pomp and splendor, in May, 1775, in the Lodge of St. Antoine, in Paris. She presided over the Adoptive Lodge Le Candeur until 1780, when it was dissolved.

Attached to the celebrated Lodge of the Nine Sisters, which had so many distinguished men of letters among its members, was a Lodge of Adoption bearing the same name, which in 1793, under the presidency of Madame Helvetius in honor of Benjamin Franklin, then our ambassador at the French court. During the reign of terror of the French Revolution, Lodges of Adoption, like everything that was gentle or humane, almost entirely disappeared. But with the accession of a regular government they were resuscitated, and the Empress Josephine presided at the meeting of one at Strasburg in the year 1805.

They continued to flourish under the imperial dynasty, and although less popular, or less fashionable, under the Restoration, they subsequently recovered their popularity, and are still in existence in France.

As interesting appendages to this article, it may not be improper to insert two accounts, one, of the installation of Madame Cesar Moreau, as Grand Mistress of Adoptive Masonry, in the Lodge connected with the regular Lodge La Jerusalem des Valles Egyptiennes, on the 5th of July, 1854, and the other, of the installation of Madame de Morgan, in 1819, in the Lodge La Belle et Bonne, as described by her in her Diary.

The account of the installation of Madame Moreau, which is abridged from the Franc-Macon, a Parisian periodical, is as follows:

The fête was most interesting and admirably arranged. After the introduction in due form of a number of brethren and sisters, the Grand Mistress elect was announced, and she entered, preceded by a series of lights of the Lodge and escorted by the Inspector, Depositor, Oratrix, and Mistress of Ceremonies. Mons. J. S. Boubee, the Master of the Lodge and mistress of Ceremonies, Mons. J. S. Boubee, the Master of the Lodge La Jerusalem des Valles Egyptiennes, conducted her to the altar, where, having installed her into office and handed her a mallet as the symbol of authority, he addressed her in a copy of verses, whose merit will hardly claim for them a repetition. To this she made a suitable reply, and the Lodge then proceeded to the reception of a young lady, a part of the ceremony of which is thus described:

"Of the various trials of virtue and fortitude to which she was subjected, there was one which made a deep impression, not only on the fair recipient, but on the whole assembled company. Four boxes were placed, one before each of the male officers; the candidate was told to open them, which she did, and from the first and second drew faded flowers, and soiled ribbons and laces, which being placed in an open vessel were instantly consumed by fire, as an emblem of the brief duration of such objects; from the third she drew an apron, a blue silk scarf, and a pair of gloves; and from the fourth a basket containing the working tools in silver gilt. She was then conducted to the altar, where, on opening a fifth box, several birds which had been confined in it escaped, which was intended to teach her that liberty is a condition to which all men are entitled, and of which no one can be deprived without injustice. After having taken the vow, she was instructed in the modes of recognition, and how to assume the apron, scarf, and gloves, and presented with the implements of the Order, she received from the Grand Mistress an esoteric explanation of all these emblems and ceremonies. Addresses were subsequently delivered by the Orator and Oratrix, an ode was sung, the poor or alms box was handed round, and the labors of the Lodge were then closed."

Madame de Moreau lived only six months to enjoy the honors of presiding officer of the Adoptive Rite, for she died of a pulmonary affection at an early age, on the 11th of the succeeding January.

The Lodge of Adoption in which Lady Morgan received the degrees at Paris, in the year 1819, was called La Belle et Bonne. This was the pet name which long before had been bestowed by Voltaire on his favorite, the Marchioness de Villette, under whose presidency and at whose residence in the Faubourg St. Germaine the Lodge was held, and hence the name was adopted. The Marchioness de Villette, or Madame Clavel, as she was familiarly called, was a native of Paris, was familiarly acquainted as the popular designation of Madame de Villette.

Lady Morgan, in her description of the Masonic fête, says that when she arrived at the Hotel la Villette, where the Lodge was held, she found a large concourse of distinguished persons ready to take part in the ceremonies. Among these were Prince Paul of Wurttemberg, the Count de Cazes, elsewhere distinguished for Masonry, the celebrated Denon, the Bishop of Jerusalem, and the illustrious actor Talma. The business of the evening commenced with an installation of the officers of a sister Lodge, after which the candidates were admitted. Lady Morgan describes the arrangements as presenting, when the doors were opened, a spectacle of great magnificence. A profusion of crimson and

† Clavel, p. 114.
Adoptive Masonry has its literature, although neither extensive nor important, as it comprises only books of songs, addresses, and rituals. Of the latter the most valuable are:

1. *La Maçonnerie des Femmes*, published in 1775, and containing only the first three degrees, for such was the system, when recognized by the Grand Orient of France in that year.

2. *La Vieille Maçonnerie d'Adoption*, printed in 1787. This work, which is by Guillemain de St. Victor, is perhaps the best that has been published on the subject of the Adoptive Rite, and is the first that introduces the Fourth Degree, of which Guillemain is supposed to have been the inventor, since all previous rituals include only the three degrees.

3. *Maçonnerie d'Adoption pour les Femmes*, contained in the second part of E. J. Chappron's *Nécessaire Maconique*, and printed at Paris in 1817. This is valuable because it is the first ritual that contains the Fifth Degree.

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2. *La Vieille Maçonnerie d'Adoption*, printed in 1787. This work, which is by Guillemain de St. Victor, is perhaps the best that has been published on the subject of the Adoptive Rite, and is the first that introduces the Fourth Degree, of which Guillemain is supposed to have been the inventor, since all previous rituals include only the three degrees.

3. *Maçonnerie d'Adoption pour les Femmes*, contained in the second part of E. J. Chappron's *Nécessaire Maconique*, and printed at Paris in 1817. This is valuable because it is the first ritual that contains the Fifth Degree.
duties." Hence, no females but those holding the above named relations to Freemasons were eligible for admission. The male members were called "Protectors"; the female, "Stellas"; the reunions of these members were styled "Constellations"; and the Rite was presided over and governed by a "Supreme Constellation." There is some ingenuity and even beauty in many of the ceremonies, although it is by no means equal in this respect to the French Adoptive system. Much dissatisfaction was, however, expressed by the leading Masons of the country at the time of its first attempted organization; and therefore, notwithstanding very strenuous efforts were made by its founder and his friends to establish it in some of the Western States, it was slow in winning popularity. It has, however, within a few years past, gained much growth under the name of "The Eastern Star." Bro. Albert Pike has also recently printed, for the use of Scottish Rite Masons, The Masonry of Adoption. It is in seven degrees, and is a translation from the French system, but the use of Scottish Rite Masons, the Masonry of Adoption, which has been so long and so well calulated to produce opposition among the well-informed and cautious members of the fraternity, is not the name of "The Eastern Star." The last phase of this female Masonry to which our attention is directed is the system of androgynous degrees which are practised to some extent in the United States. This term "androgynous" is derived from two Greek words, ἄρρητος (ἀρρητός), a man, and γυνή, a woman, and it is equivalent to the English compound, macho-feminine. It is applied to those "side degrees" which are conferred on both males and females. The essential regulation prevailing in these degrees, is that they can be conferred only on Master Masons (and in some instances only on Royal Arch Masons) and on their female relatives, the peculiar relationship differing in the different degrees.

Thus there is a degree generally called the "Mason's Wife," which can be conferred only on Master Masons and their wives, unmarried daughters and sisters, and their widowed mothers. Another degree, called the "Heroine of Jericho," is conferred only on the wives and daughters of Royal Arch Masons; and the third, the only one that has much pretension of Masonic importance, is the "Good Samaritan," whose privileges are confined to Royal Arch Masons and their wives.

In some parts of the United States these degrees are very popular, while in other places they are never practised, and are strongly condemned as modern innovations. The fact is, that by their friends as well as their enemies these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information, under the name of "Ladies' Masonry," they are simply deceived. When a woman is informed that, by passing through the brief and unimpressive ceremony of any one of these degrees, she has become a Mason, the deception is still more gross and inexcusable. But it is true that every woman who is related by ties of consanguinity to a Master Mason is at all times and under all circumstances peculiarly entitled to Masonic protection and assistance. Now, if the recipient of an androgynous degree is candidly instructed that, by the use of these degrees, the female relatives of Masons are put in possession of the means of making their claims known by what may be called a sort of oral testimony, which, unlike a written certificate, can be neither lost nor destroyed; but that, by her initiation as a "Mason's Wife," or as a "Heroine of Jericho," she is brought no nearer to the inner portal of Masonry than she was before—if she is honestly told all this, then there can hardly be any harm, and there may be some good in these forms if prudently bestowed. But all attempts to make Masonry of them, and especially that anomalous thing called "Female Masonry," are reprehensible, and are well calculated to produce opposition among the well-informed and cautious members of the fraternity.

Adoptive Masonry, Egyptian. A system invented by Cagliostro. (See Cagliostro.)

Adoration. The act of paying divine worship. The Latin word adorare is derived from ad, "to," and os, oris, "the mouth," and we thus etymologically learn that the primitive and most general method of adoration was by the application of the fingers to the mouth. Hence we read in Job (xxxii. 26): "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand," this also were an iniquity to be punished by the judges; for I should have denied the God that is above. The mouth kissing the hand is an equipollent expression to adoration, as if he had said, "If I have adored the sun or the moon." This mode of adoration is said to have originated among the Persians, who, as worshipers of the sun, always turned their faces to the east and kissed their hands to that luminary. The gesture was used as a token of respect to their monarchs, and was easily transferred to objects of worship. Other additional forms of adoration were used in various countries, but in almost all of them this reference to kissing was in some degree preserved. It is yet a practice of quite common usage for Orientals to kiss what they deem sacred or that which they wish to adore—example, Wailing Place of the Jews at Jerusalem. The marble toes of the statue of St. Peter in the Cathedral of St. Peter's at Rome have been worn away by the kissings of Catholics and have been replaced by bronze. The ancient Romans the act of adoration was thus performed: The worshipper, having his head uncovered, applied his right hand to his lips, his thumb erect, and the forefinger resting on it, and then, bowing his head, he turned round from right to left. And hence Apuleius (Apolog.) uses the expression "to apply the hand to the lips," meaning levâ adorare, to express the act of adoration. The Grecian mode of adoration differed from the Roman in having the head uncovered, which practice
was adopted by the Christians. The Oriental nations cover the head, but uncover the feet. They also express the act of adoration by prostrating themselves on their faces and applying their forehead to the ground. The ancient Jews adored by kneeling, sometimes by prostration of the whole body, and by kissing the hand. This act, therefore, of kissing the hand was an early and a very general symbol of adoration. But we must not be led into the error of supposing that a somewhat similar gesture used in some of the high degrees of Freemasonry has any allusion to an act of worship. It refers to that symbol of silence and secrecy which is figured in the statues of the god of silence. The Masonic idea of adoration has been well depicted by the medieval Christian painters, who represented the act by angels prostrated before a luminous triangle. Advanced. This word has two technical meanings in Masonry.

1. We speak of a candidate as being advanced when he has passed from a lower to a higher degree; as we say that a candidate is qualified for advancement from the Entered Apprentice degree to that of a Fellow-Craft when he has made that "suitable proficiency in the former which, by the regulations of the Order, entitle him to receive the initiation into and the instructions of the latter." And when the Apprentice has thus been promoted to the Second Degree he is said to have advanced in Masonry.

2. However, this use of the term is by no means universal, and the word is peculiarly applied to the initiation of a candidate into the Mark Degree, which is the fourth in the modification of the American Rite. The Master Mason is thus said to be "advanced to the honorary degree of a Mark Master," to indicate either that he has now been promoted one step beyond the degrees of Ancient Craft Masonry to the Royal Arch, or to express the fact that he has been elevated from the common class of Fellow-Crafts to that higher and more select one which, according to the traditions of Masonry, constituted, at the first of the Order, the class of Mark Masters. (See Mark Master.)

Advancement Hurried. Nothing can be more certain than that the proper qualifications of a candidate for admission into the mysteries of Freemasonry, and the necessary proficiency of a Mason who seeks advancement to a higher degree, are the two great bulwarks which are to protect the purity and integrity of our Institution. Indeed, we know not which is the most difficult to admit an applicant who is unworthy, or to promote a candidate who is ignorant of his first lessons. The one affects the external, the other the internal character of the Institution. The one brings discredit upon the Order among the profane, who already regard us, too often, with suspicion and dislike; the other introduces ignorance and incapacity into our ranks, and dishonors the science of Masonry in our own eyes. The one covers our walls with imperfect and worthless stones, which mar the outward beauty and impair the strength of our temple; the other fills our interior apartments with confusion and disorder, and leaves the edifice, though externally strong, both inefficient and inappropriate for its destined use.

But, to the candidate himself, a too hurried advancement is often attended with the most disastrous effects. As in geometry, so in Masonry, there is no "royal road" to perfection. A knowledge of its principles and its science, and consequently an acquaintance with its beauties, can only be acquired by long and diligent study. To the careless observer it seldom offers, at a hasty glance, much to attract his attention or secure his interest. The gold must be deprived, by careful manipulation, of the dark and worthless ore which surrounds and envelopes it, before its metallic luster and value can be seen and appreciated.

Hence, the candidate who hurriedly passes through his degrees without a due examination of the moral and intellectual purposes of each, arrives at the summit of our edifice without a due and necessary appreciation of the general symmetry and connection that pervade the whole system. The candidate, thus hurried through the elements of our science, and unprepared, by a knowledge of its fundamental principles, for the reception and comprehension of the corollaries which are to be deduced from them, is apt to view the whole system as "a rude and indigested mass" of frivolous ceremonies and puerile conceits, whose intrinsic value will not adequately pay him for the time, the trouble, and expense that he has incurred in his forced initiation. To him, Masonry is as incomprehensible as was the veiled statue of Isis to its blind worshipers, and he becomes, in consequence, either a useless drone in our hive, or speedily retires in disgust from all participation in our labors.

But the candidate who by slow and painful steps has proceeded through each department of our mystic Temple, from its porch to its sanctuary, pausing in his progress to admire the beauties and to study the uses of each, arrives at the summit of our edifice without a due and necessary appreciation of the Institution, so much love for its principles, so much just appreciation of its design as a conservator of divine truth, and an agent of human civilization, that he is inclined, on beholding, at last, the whole beauty of the finished building, to exclaim, as did the wondering Queen of Sheba: "A Most Excellent Master must have done all this!"

The usage in many jurisdictions of the United States, when the question is asked in the ritual whether the candidate has made suitable proficiency in his preceding degree, is to reply, "Such as time and circumstances would permit." We have no doubt that this was an innovation originally invented to evade the law, which has always required a due proficiency. To such a question no other answer ought to be given than the positive and unequivocal one that "he has." Neither "time
shorter time than others, and of this fact the date. Some men will become proficient in a depend on the mental capacity of the candi-
date, and the period in which that condition will be acquired must necessarily precede the preceding degree." This is all that the general shall have made "suitable proficiency in the portant information. The modern ritual sus-
tains this doctrine, by requiring that the can-
didate, as a qualification in passing onward,
to be entrusted with further and more im-
portant instructions. Accordingly, unless this obliga-
tion is discharged, and the Apprentice makes himself acquainted with the mysteries of the degree that he has already received, it is, by general consent, admitted that he has no right to be entrusted with further and more important information. The provisions of the ritual sus-
tains this doctrine, by requiring that the can-
didate, as a qualification in passing onward, shall have made "suitable proficiency in the preceding degree." This is all that the general law permits. Suitable proficiency must have been attained, and the period in which that condition will be acquired must necessarily depend on the mental capacity of the candidate. Some men will become proficient in a shorter time than others, and of this fact the Master and the Lodge are to be the judges. An examination should therefore take place in open Lodge, and a ballot immediately follow-
ing will express the opinion of the Lodge on the result of that examination, and the qualifications of the candidate. [Such ballot, however, is not usual in Lodges under the English Constitution.]

Several modern Grand Lodges, looking with disapprobation on the rapidity with which the degrees are sometimes conferred upon candidates wholly incompetent, have adopted special regulations, prescribing a determinate period of probation for each degree. [Thus the Grand Lodge of England requires an interval of not less than four weeks before a higher degree can be conferred.] This, how-
ever, is a local law, to be obeyed only in those jurisdictions in which it is in force. The general law of Masonry makes no such determinate provision of time, and demands only that the candidate shall give evidence of "suitable proficiency."

2. What number of black balls is necessary to constitute a rejection? Here we are entirely without the guidance of any express law, as all the Ancient Constitutions are completely silent upon the subject. It would seem, how-
ever, that in the advancement of an Apprentice or Fellow-Craft, as well as in the election of a profane, the ballot should be unanimous. This is strictly in accordance with the prin-
ciples of Masonry, which require unanimity in admission, lest improper persons be in-
truded, and harmony impaired. Greater qualifica-
tions are certainly not required of a profane applying for initiation than of an initi-
ate seeking advancement; nor can there be any reason why the test of those qualifications should not be as rigid in the one case as in the other. It may be laid down as a rule, there-
fore, that in all cases of balloting for advance-
ment in any of the degrees of Masonry, a single black ball will reject.

3. What time must elapse, after a first rejec-
tion, before the Apprentice or Fellow-Craft can renew his application for advancement? 1. How soon, after receiving a former degree, can a candidate apply for advancement to the next? The necessity of a full comprehension of the mysteries of one degree, before any at-
tempt is made to acquire those of a second, seems to have been thoroughly appreciated from the earliest times; thus the 13th Article in the Regius MS., which is the oldest Masonic document now extant, provides that "if the master a prentice have, he shall teach him thoroughly and tell him measurable points, that he may know the craft ably, wherever he goes under the sun." Similar direction is found in most all the MS. But if there be no provision in the part of the Master to instruct his Apprentice, there must be, of course, a correlative obligation on the part of the latter to receive and profit by those instruc-
tions. Accordingly, unless this obliga-
tion is discharged, and the Apprentice makes himself acquainted with the mysteries of the degree that he has already received, it is, by general consent, admitted that he has no right to be entrusted with further and more important information. The propositions of the ritual sus-
tains this doctrine, by requiring that the can-
didate, as a qualification in passing onward, shall have made "suitable proficiency in the preceding degree." This is all that the general law permits. Suitable proficiency must have been attained, and the period in which that condition will be acquired must necessarily depend on the mental capacity of the candidate. Some men will become proficient in a shorter time than others, and of this fact the
ment and the right of advancement. Every Apprentice possesses the former, but no one can claim the latter until it is given to him by the unanimous vote of the Lodge. And as, therefore, this right of application or petition is not impaired by its rejection at a particular time, and as the Apprentice remains precisely in the same position in his own degree, after the rejection, as he did before, it cannot come to follow, as an irresistible deduction, that he may again apply at the next regular communication, and, if a second time rejected, repeat his applications at all future meetings. The Entered Apprentices of a Lodge are competent, at all regular communications of their Lodge, to petition for advancement. Whether that petition shall be granted or rejected is quite another thing, and depends altogether on the favor of the Lodge. And what is here said of an Apprentice, in relation to advancement to the Second Degree, may be equally said of a Fellow-Craft in reference to advancement to the Third.

This opinion has not, it is true, been universally adopted, though no force of authority, short of an opposing landmark, could make one doubt its correctness. For instance, the Grand Lodge of California decided, in 1857, that "the application of Apprentices or Fellow Crafts for advancement should, after they have been once rejected by ballot, be governed by the same principles which regulate the ballot on petitions for initiation, and which require a probation of one year."

This appears to be a singular decision of Masonic law. If the reasons which prevent the advancement of an Apprentice or Fellow-Craft to a higher degree are of such a nature as to warrant the delay of one year, it is far better to prefer charges against the petitioner, and to give him the opportunity of a fair and impartial trial. In many cases, a candidate for advancement is not sufficiently prepared for promotion by a knowledge of the preceding degree—an objection which may sometimes be removed by comparably longer study. In such a case, a decision like that of the Grand Lodge of California would be productive of manifest injustice. It

### Adytum

The most retired and secret part of the ancient temples, into which the people were not permitted to enter, but which was accessible to the priests only, was called the adytum. And hence the derivation of the word from the Greek privative prefix a, and 

### Affiliated

A Mason who holds membership in some Lodge. The word affiliation is derived from the French officer, which Richelet (Dict. de la langue Française) defines,
to communicate to any one a participation in the spiritual benefits of a religious order, and having that communication it is called an "affiliation." The word as a technical term is not found in any of the old Masonic writers, who always use admission instead of affiliation. There is no precept more explicitly expressed in the Ancient Constitutions than that every Mason should belong to a Lodge. The foundation of the law which imposes this duty is to be traced as far back as the Regius MS., which is the oldest Masonic document now extant, and of which the "Second poynt" requires that the Mason work upon the workday as truly as he can in order to deserve his hire for the holiday, and that he shall "truly labour on his deed that he may well deserve to have his meed." (Lines 269-274.) The obligation that every Mason should thus labor is implied in all the subsequent By-Laws and the General Regulations."

**Affirmation.** The question has been mooted whether a Quaker, or other person having peculiar religious scruples in reference to taking oaths, can receive the degrees of Masonry by taking an affirmation. Now, as the obligations of Masonry are symbolic in their character, and the forms in which they are administered constitute the essence of the symbolism, there cannot be a doubt that the prescribed mode is the only one that ought to be used, and that affirmations are entirely inadmissible. The London Freemason's Quarterly (1828, p. 286) says that "a Quaker's affirmation is binding." This is not denied: the only question is whether it is admissible. Can the oath be taken by any but one way, unless the ritual be entirely changed? And can any "man or body of men" at this time make such a change without affecting the universalism of Masonry? Bro. Chase (Masonic Digest, p. 409) says: "In receiving the degrees on affirmation is no violation of the spirit of Freemasonry, and neither overthrows nor affects a landmark." And in this he is sustained by the Grand Lodge of Maine (1823); but the only other Grand Lodges in America have expressed an opinion on this subject—namely, those of Missouri, Tennessee, Kentucky, Delaware, Virginia, and Pennsylvania—have made an opposite decision. The entire practice of Lodges in America is also against the use of an affirmation. But in England Quakers have been initiated after affirmation, the principle being that a form of O.B.: which the candidate accepts as binding will suffice.
African Architects, Order of. Sometimes called African Builders; French, Architectes de l'Afrique; German, Afrikanische Bauherren.

Of all the new sects and modern degrees of Freemasonry which sprang up on the continent of Europe during the eighteenth century, there was none which, for the time, maintained so high an intellectual position as the Order of African Architects, called by the French Architectes de l'Afrique, and by the Germans Afrikanische Bauherren. A Masonic sect of this name had originally been established in Germany in the year 1756, but it does not appear to have attracted much attention, or indeed to have deserved it; and hence, amid the multitude of Masonic innovations to which almost every day was giving birth and ephemeral existence, it soon disappeared. But the society which is the subject of the present article, although it assumed the name of the original African Architects, was of a very different character. It may, however, be considered, as it was established only eleven years afterward, as a modification of it.

They admitted to membership those possessing high intellectual attainments rather than those possessing wealth or preferment.

There was probably no real connection between this order and Freemasonry of Germany, even if they did profess kindly feelings for it. They based their order on the degrees of Masonry, as the list of degrees shows, but their work began in the Second Temple. While they had a quasi-connection with Freemasonry, we cannot call them a Masonic body according to the present day standards.

While they had a quasi-connection with Freemasonry, they began in the Second Temple. We meet, but to pursue the same care of modesty and chastity, as men that have fed themselves; and the last three were called superior degrees, and were conferred only as a second or higher class, with great discrimination, upon those who had proved their worthiness of promotion.

The degrees were named and classified as follows:

**First Temple**
1. Apprentice.
2. Fellow-Craft.
3. Master Mason.

**Second Temple**
4. Architect, or Apprentice of Egyptian secrets (or Bosonien (Acta Latomorum, i., 297)).
5. Initiate into Egyptian secrets (or Alethophilo) (Acta Latomorum, i., 292).
7. Christian Philosopher (Thory calls this the Fourth Degree (A. L., i., 332)).
8. Master of Egyptian secrets.
9. Squire of the Order.
10. Soldier of the Order.
11. Knight of the Order.

The last three were called superior degrees, and were conferred only as a second or higher class, with great discrimination, upon those who had proved their worthiness of promotion.

The assemblies of the brethren were called Chapters. The central or superintending power was styled a Grand Chapter, and it was governed by the following twelve officers:
2. Deputy Grand Master.
5. Draper.
6. Almoner.
7. Tuniqueur, or Treasurer.
8. Graphiarius, or Secretary.
11. Marshal.

The African Architects was not the only society which in the eighteenth century sought to rescue Masonry from the impure hands of the charlatans into which it had well-nigh fallen.

**African Brother.** One of the degrees of the Rite of the Clerks of Strict Observance, according to Thory (Acta Latomorum, i., 291); but it is not mentioned in other lists of the degrees of that Rite.

**African Brothers.** One of the titles given to the African Architects, which see.

**African Builders.** (See African Architects.)

**African Lodge.** (See Negro Lodge.)

**Agape.** The love-feasts, or love-feasts, were banquets held during the first three centuries in the Christian Church. They were called "love-feasts," because, after partaking of the Sacrament, they met, both rich and poor, at a common feast—the former furnishing the provisions, and the latter, who had nothing, being relieved and refreshed by their more opulent brethren. Tertullian (Apologia, cap. xxxix.) thus describes these banquets: "We do not sit down before we have first offered up prayers to God; we eat and drink only to satisfy hunger and thirst, remembering still that we are to worship God by night: we discourse as in the presence of God, knowing that He hears us; then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of Scripture, or, as he is able, of his own composing. Prayer again concludes our feast, and we depart, not to fight and quarrel, or to abuse those we meet, but to pursue the same care of modesty and chastity, as men that have fed at a supper of philosophy and discipline, rather than a corporeal feast."

Dr. August Kestner, Professor of Theology, published in Jena, in 1819, a work in which he maintains that the agape, established at Rome by Clemens, in the reign of Domitian, were mysteries which partook of a Masonic, symbolical, and religious character.

In the Rosicrucian degrees of Masonry we find an imitation of these love-feasts of the primitive Christians; and the ceremonies of the banquet in the degree of Rosic Cross of the Ancient and Accepted Rite, especially as practiced by French Chapters, are arranged with reference to the ancient agape. Reghellini, indeed, finds an analogy between the tables of modern Masonry and these love-feasts of the primitive Christians.

**Agate.** A stone varying in color, but of great hardness, being a variety of the first. The agate, in Hebrew סֵלֶם, SHeBO, was the center stone of the third row in the breastplate.
of the high priest. Agates often contain representations of leaves, mosses, etc., de- picting by the hand of nature. Some of the representations on these are exceedingly sin- gular. Thus, on one side of one in the pos- session of Velschius was a half moon, and on the other a star. Kircher mentions one which had a representation of an armed hero; another, in the church of St. Mark in Venice, which had a representation of a king's head, adorned with a diadem; and a third which contained the letters I. N. R. I. (Oliver's His- torical Landmarks, ii., 322.) In the collections of antiquaries are also to be found many gems of agate on which mystical inscriptions have been engraved, the significations of which are, for the most part, no longer understood.

Agate, Stone of. Among the Masonic traditions of the sixteenth century. Revived and revised by Schayes in 1846. It had for its sacred sign the penta-
stigma. • • •

Age, Lawful. One of the qualifications for candidates is that they shall be of "lawful age." What that age must be is not settled by any universal law or landmark of the Order. The Ancient Regulations do not express any determinate number of years at the expiration of which a candidate becomes legally entitled to apply for admission. The language used is, that he must be of "mature and discreet character." But the usage of the Craft has differed in various countries as to the construction of the time when this period of maturity and discretion is supposed to have arrived. The sixth of the Regulations, which are said to have been made in 1663, prescribes that "no person shall be accepted a Freemason unless he be one and twenty years old or more"; but the subsequent Regulations are less explicit. At Frankfort-on-the-Main, the age required is twenty; in the Lodges of Switzerland, it has been fixed at twenty-one. The Grand Lodge of Hanover prescribes the age of twenty-five, but permits the son of a Mason who has been made a Freemason under the age of twenty-one, unless by dispensation from the Grand Mas-
ter, and this remained the necessary age until it was lowered in the Constitutions of 1784 to twenty-one years, as at present, though the "Ancient" Masters still retained the re-
quirement of twenty-five until the Union of 1813. Under the Scotch Constitution the age was eighteen until 1801, when it was raised to twenty-one. Under the Irish Constitution the age was twenty-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was lowered again to twenty-one. In the United States, the usage is general that the candidate shall not be less than twenty-one years of age at the time of his initiation, and no dispensation can issue for conferring the degrees at an earlier period.

Age, Masonic. In some Masonic Rites a mystical age is appropriated to each degree, and the initiate who has received the degree is said to be of such an age. Thus, the age of an Entered Apprentice is said to be three years; that of a Fellow-Craft, five; and that of a Master Mason, seven. These ages are not arbitrarily selected, but have a reference to the mystical value of numbers and their relation to the different degrees. Thus, three is the symbol of peace and concord, and has been called in the Pythagorean system the number of perfect harmony, and is appro-
priated to that degree, which is the initiation into an Order whose fundamental principles are harmony and brotherly love. Five is the symbol of active life, the union of the female principle and the male principle, and refer in this way to the active duties of man as a denizen of the world, which constitutes the symbolism of the Fellow-Craft's degree; and seven, as a venerable and perfect number, is symbolic of that perfection which is sup-
posed to be attained in the Master's degree.

In a way similar to this, all the ages of the other degrees are symbolically and mystically explained.

The Masonic ages are—and it will thus be seen that they are all mystic numbers—3, 5, 7, 9, 15, 27, 63, 81.

Agenda. A Latin word meaning "things to be done." Thus an "Agenda Paper" is a list of the matters to be brought before a meeting.

Agla. One of the Kabbalistic names of God, which is composed of the initials of the words "Atah Gibor Lolam Adonai," "thou art mighty forever, O Lord." This name the Kabbalists arranged seven times in the center and at the intersecting points of two interlacing triangles, which figure they called the "Shield of David," and used as a talisman, believing that it would cure wounds, extinguish fires, and perform other wonders. (See Shield of David.)

Agnostus, Trenaeus. This is supposed by Bliss (Bibliog., Nos. 1387, 1388, etc.) to have been a mon e. n. of Gotthardus Arbuthnus, a co-rector in the Gymnasium of Frankfort-
on-the-Main, and a writer of some local
celebrity in the beginning of the seventeenth
century. (See Archaeus.) Under this
assumed name of Irenaeus Agostus, he pub-
lished, between the years 1617 and 1620, many
works on the subject of the Rosicrucian Frat-
nership, which John Valentine Andrea had
about that time established in Germany.
Among those works were the Portalsientum
Scientiae, 1617; Clypeum Veritatis, 1618;
Speculum Constantice, 1618; Fons Gratiae,
Scientis, 1617; Clypeum Veritatis, 1618;
Fortulus Tranquilitatis, 1620, and several
others of a similar character and equally
quaint title.

Agnus Dei. The Agnus Dei, Lamb of God,
also called the Paschal Lamb, or the Lamb
offered in the paschal sacrifice, is one of the
jewels of a Commandery of Knights Templar
in America, and is worn by the Generalissimo.
The lamb is one of the earliest symbols of
Christ in the iconography of the Church, and
as such was a representation of the Savior,
derived from that expression of St. John the
Baptist (John i. 29), who, on beholding Christ,
exclaimed, " Behold the Lamb of God." " Christ," says Didron (Christ. Iconog., i.,
318), "shedding his blood for our redemption,
is the Lamb slain by the children of Israel,
and with the blood of which the houses to be
preserved from the wrath of God were marked
with the celestial tau. The Paschal Lamb
eaten by the Israelites on the night preceding
their departure from Egypt is the type of that
other divine Lamb of whom Christians are to
partake at Easter, in order thereby to free
themselves from the bondage in which they
are held by vice."
The earliest representation that is found in
Didron of the Agnus Dei is of the sixth century,
and consists of a lamb supporting in his right
foot a cross. In the eleventh century we find
a banneret attached to this cross, and the
lamb is then said to support "the banner of
the resurrection." This is the modern form
in which the Agnus Dei is represented.

Ahahath Olam. Two Hebrew words sig-
nify "eternal love" or "everlasting love"
which was used by the Jews dispersed over
the whole Roman Empire during the times
of Christ. It was inserted by Dermott in his
Aham Rezon (p. 45, ed. 1764) and copied
into several others, with the title of "A
Prayer repeated in the Royal Arch Lodge
at Jerusalem." The prayer was most probably
adopted by Dermott and attributed to a Royal
Arch Lodge in consequence of the allusion in
it to the "holy, great, mighty, and terrible
name of God."

Ahish. So spelled in the common version
of the Bible (1 Kings iv. 3); but according to
the Hebrew orthography the word should be
spelled and pronounced Achish. He and Eli-
choreph (or Elichoreph) were the sopherim,
scribes or secretaries of King Solomon.
In the ritual of the Seventh Degree of the Ancient
and Accepted Rite, according to the modern
American ritual, these personages are repre-
sented by the two Wardens.

Aham Rezon. The title given by Der-
mott to the Book of Constitutions of the
Grand Lodge of "Ancient" Masons in Eng-
land, which was established about the middle
of the eighteenth century in opposition to the
legitimate Grand Lodge and its adherents,
who were called the "Moderns," and whose
code of laws was contained in Anderson's
work known as the Book of Constitutions.
Many attempts have been made to explain the
significance of this title; thus, according to Dr.
Mackey, it is derived from three Hebrew words,
"athan, ahim, "brothers"; manah, "to
appoint," or "to select" (in the sense of being
placed in a peculiar class, see Isaiah lii. 12);
and ahim, "the will, pleasure, or meaning;"
and hence the combination of the three
words in the title, Ahiman Rezon, signifies
"the will of selected brethren"—the law of a
class or society of men who are chosen or
selected from the rest of the world as brethren.
Dr. Dalcho (Ahim. Rez. of South Carolina, p.
159, 2d ed.) derives it from ahim, "a brother,
manah, "to prepare," and rezon, "secret:" so
that, as he says, " Ahiman Rezon literally
means the secrets of a prepared brother." But
the best meaning of manah is that which con-
veys the idea of being placed in or appointed
to a certain, exclusive class, as we find in
Isaiah (lii. 12) " he was numbered (ninemanah)
with the transgressors," placed in that class,
being taken out of every other order of men.
And although rezon may come from razon, "a
will or law," it can hardly be elicited by any
rules of etymology out of the Chaldee word
raz, "a secret," the termination in on being
wanting; and besides the book called the
Ahiman Rezon does not contain the secrets,
but only the public laws of Masonry. The
derivation of Dalcho seems therefore inad-
missible. Not less so is that of Bro. W. S.
Rockwell, who (Ahim. Res. of Georgia, 1856,
p. 3) thinks the derivation may be found in
the Hebrew, "^amun, "a builder" or
"architect," and "rezon, as a noun,
"prince," and as an adjective, "royal," and
hence, Ahiman Rezon, according to this ety-
ology, will signify the "prince of builders" or
symbolically, the "Freemason." But to de-
rive ahiman from amun, or rather amon, which
is the masoretic pronunciation, is to place all
known laws of etymology at defiance.
Rock-
well himself, however, furnishes the best argu-
ment against his strained derivation, when he
admits that its correctness will depend on the
antiquity of the phrase, which he acknowledges
that he doubts. In this, he is right. The
phrase is altogether a modern one, and has
Dermott, the author of the first work bore-
ing the title, for its inventor. Rockwell's con-
jectural derivation is, therefore, for this rea-
son still more inadmissible than Dalcho's.
But the most satisfactory explanation is as
follows: In his prefatory address to the reader,
Dermott narrates a dream of his in which the
four men appointed by Solomon to be porters
at the Temple (1 Chron. ix. 17) appear to him
as sojourners from Jerusalem, and he tells
them that he is writing a history of Masonry;
upon which, one of the four, named Ahiman, says that no such history has ever yet been composed and suggests that it never can be. It is clear, therefore, that the first word of the title is the name of this personage. What then does "Rezon signify?" Now the Geneva or "Breeches" Bible, published in 1560, contains a table giving the meanings of the Bible names and explains Ahiman as "a prepared brother" or "brother of the right hand" and Rezon as "a secretary," so that the title of the book would mean "Brother Secretary." That Dermott used the Geneva Bible is plain from the fact that he quotes from it in his Address to the reader, and therefore it may fairly be assumed that he selected these names to suit his purpose from the list given in it, especially as he styles himself on his title-page merely "Secretary."

But the history of the origin of the book is more important and more interesting than the history of the derivation of its title. The premier Grand Lodge of England was established in 1717 and ruled the Masons of London and the South of England without opposition until in 1751 when some Irish Masons established another body in London, who professed to work "according to the old institutions," and called themselves "Antients." Masons and the members of the older Grand Lodge "Moderns," maintaining that they alone preserved the ancient usages of Masonry.

The former of these contending bodies, the Grand Lodge of England, had, in the year 1722, caused Dr. James Anderson to collect and compile all the statutes and regulations by which the Fraternity had in former times been governed; and these, after having been submitted to due revision, were published in 1733, by Anderson, with the title of The Constitutions of the Freemasons. This work, of which several other editions subsequently appeared, has always been called the Book of Constitutions, and contains the foundations of the written law by which the Grand Lodge of England and the Lodges deriving from it, both in that country and in America, are governed. But when the Irish Masons established their rival Grand Lodge, they found it necessary, also, to have a Book of Constitutions; and accordingly, Laurence Dermott, who was at one time their Grand Secretary, and afterward their Deputy Grand Master, compiled such a work, the first edition of which was published by James Bedford, at London, in 1750, with the following title: Ahiman Rezon: or a Help to a Brother; shewing the Excellency of Secrecy, and the first cause or motive of the Institution of Masonry; the Principles of the Craft; and the Benefits from a strict Observation thereof, etc., etc.; also the Old and New Regulations, etc. To which is added the greatest collection of Masons' Songs, etc. By Bro. Laurence Dermott, Secretary. Svo, 297 pp.

A second edition was published in 1764 with this title: Ahiman Rezon: or a Help to all that are or would be Free and Accepted Masons; containing the Quintessence of all that has been published on the Subject of Freemasonry, with many Additions, which renders this Work more useful than any other Book of Constitution now extant. By Lau. Dermott, Secretary. London, 1764. Svo. 224 pp.

A third edition was published in 1778, with the following title: Ahiman Rezon: or a Help to all that are or would be Free and Accepted Masons, (with many Additions.) By Lau. Dermott, D.G.M. Printed for James Jones, Grand Secretary; and Sold by Peter Shuttle, in the Strand, London, 1778. Svo. 232 pp.

Five other editions were published: the 4th, in 1778; the 5th in 1787; the 6th in 1800; the 7th in 1801; the 8th in 1807, and the 9th in 1813. In this year, the Ancient Grand Lodge was dissolved by the union of the two Grand Lodges of England, and a new Book of Constitutions having been adopted for the united body, the Ahiman Rezon became useless, and no subsequent edition was ever published.

The earlier editions of this work are among the rarest of Masonic publications, and are highly prized by collectors.

In the year 1855, Mr. Leon Hyneman, of Philadelphia, who was engaged in a reprint of old standard Masonic works (an enterprise which should have received better patronage than it did), republished the second edition, with a few explanatory notes.

As this book contains those principles of Masonic law by which, for three-fourths of a century, a large and intelligent portion of the Craft was governed; and as it is now becoming rare and, to the generality of readers, inaccessible, some brief review of its contents may not be uninteresting.

In the Preface or Address to the reader, Dermott pokes fun at the History of Freemasonry as written by Dr. Anderson and others, and wittily explains the reason why he has not published a history of Freemasonry.

There is next a "Philacteria for such Gentlemen as may be inclined to become Freemasons." This article, which was not in the first edition, but appeared for the first time in the second, consists of directions as to the method to be pursued by one who desires to be made a Freemason. This is followed by an account of what Dermott calls "Modern Masonry," that is, the system pursued by the original Grand Lodge of England, and of the differences existing between it and "Ancient Masonry," or the system of his own Grand Lodge. He contends that there are material differences between the two systems; that of the Ancients being universal, and that of the Moderns not; a Modern being able with safety to communicate all his secrets to an Ancient, while an Ancient cannot communicate his to a Modern; a Modern having no right to be called free and accepted; all of which, in his opinion, show that the Ancients have secrets which are not in the possession of the Moderns. This, he considers, a convincing
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ing proof that the Modern Masons were innovators upon the established system, and had instituted their Lodges and framed their ritual without a sufficient knowledge of the arena of the Craft. But the Modern Masons with more semblance of truth, thought that the additional secrets of the Ancients were only innovations that they had made upon the true body of Masonry; and hence, they considered their ignorance of these newly invented secrets was the best evidence of their own superior antiquity.

In the later editions Dermott has published the famous Leland MS., together with the commentaries of Locke; also the resolutions adopted in 1772, by which the Grand Lodges of Ireland and Scotland agreed to maintain a "Brotherly Connexion and Correspondence" with the Grand Lodge of England (Ancients).

The 

The Ahiman Rezon proper, then, begins with twenty-three pages of an encomium on Masonry, and an explanation of its principles. Modern Masonic address is better written, and contains more important and instructive matter than this prefatory discourse.

Then follow "The Old Charges of the Free and Accepted Masons," taken from the 1738 Edition of Anderson's Constitutions. Next come "A short charge to a new admitted Mason," "The Ancient manner of constituting a Lodge," a few prayers, and then the "General Regulations of the Free and Accepted Masons." These are borrowed mainly from the second edition of Anderson with a few alterations and additions. After a comparison of the Dublin and London "Regulations for Charity," the rest of the book, comprising more than a hundred pages, consists of "A Collection of Masons' Songs," of the poetical merits of which the less said the better for the literary reputation of the writers. Imperfect, however, as was this work, it for a long time constituted the statute book of the "Ancient Masons"; and hence those Lodges in America which derived their authority from the Dermott or Ancient Grand Lodge of England, accepted its contents as a true exposition of Masonic law; and several of their Grand Lodges adopted similar works to be compiled for their own government, adopting the title of Ahiman Rezon, which thus became the peculiar designation of the volume used by them.

Of the Ahiman Rezons compiled and published in America, the following are the principal:

1. Ahiman Rezon abridged and digested; as a help to all that are or would be Free and Accepted Masons, etc. Published by order of the Grand Lodge of Pennsylvania; by William Smith, D.D. Philadelphia, 1783. A new Ahiman Rezon was published by the Grand Lodge of Pennsylvania in 1825.

2. Charges and Regulations of the Ancient

and Honorable Society of Free and Accepted Masons, extracted from the Ahiman Rezon, etc. Published by the consent and direction of the Grand Lodge of Nova Scotia. Halifax, 1786.


4. The Maryland Ahiman Rezon of Free and Accepted Masons, containing the History of Masonry from the establishment of the Grand Lodge to the present time; with their Ancient Charges, Addresses, Prayers, Lectures, Prologues, Epilogues, Songs, etc., collected from the Old Records, Faithful Traditions and Lodge Books; by G. Keating. Compiled by order of the Grand Lodge of Maryland. Baltimore, 1797.


6. An Ahiman Rezon, for the use of the Grand Lodge of South Carolina, Ancient York Masons, and the Lodges under the Register and Masonic Jurisdiction thereof. Compiled and arranged with considerable additions, at the request of the Grand Lodge, and published by their authority. By Brother Frederick Dalcho, M.D., etc. Charleston, S. C., 1807. A second edition was published by the same author, in 1822, and a third, in 1852, by Dr. Albert G. Mackey. In this third edition, the title was changed to that of The Ahiman Rezon, or Book of Constitutions, etc. And the work was in a great measure expurgated of the peculiarities of Dermott, and made to conform more closely to the Andersonian Constitutions. A fourth edition was published by the same editor, in 1871, in which everything antagonistic to the original Book of Constitutions has been omitted.

7. The Freemason's Library and General Ahiman Rezon; containing a delineation of the true principles of Freemasonry, etc.; by Samuel Cole. Baltimore, 1817. 8vo, 332 + 92 pp. There was a second edition in 1826.

8. Ahiman Rezon; prepared under the direction of the Grand Lodge of Georgia; by Wm. S. Rockwell, Grand Master of Masons of Georgia. Savannah, 1859. 4to and 8vo, 404 pp. But neither this work nor the third and fourth editions of the Ahiman Rezon of South Carolina have any connection in principle or theory with the Ahiman Rezon of Dermott. They have borrowed the name from the "Ancient Masons," but they derive all their law and their authorities from the "Moderns," or the legal Masons of the last century.


Many of the Grand Lodges of the United States having derived their existence and
authority from the Dermott Grand Lodge, the influence of his Ahiman Rezon was for a long time exercised over the Lodges of this country; and, indeed, it is only within a comparatively recent period that the true principles of Masonic law, as expounded in the first editions of Anderson’s Constitutions, have been universally adopted among American Masons.

It must, however, be observed, in justice to Dermott, who has been rather too grossly abused by Mitchell and a few other writers, that the innovations upon the old laws of Masonry, which are to be found in the Ahiman Rezon, are for the most part not to be charged upon him, but upon Dr. Anderson himself, who, for the first time, introduced them into the second edition of the Book of Constitutions, published in 1738. It is surprising, and accountable only on the ground of sheer carelessness on the part of the supervising committee, that the Grand Lodge should, in 1738, have approved of these alterations made by Anderson, and still more surprising that it was not until 1756 that a new or third edition of the Constitutions should have been published, in which these alterations of 1738 were expunged, and the old regulations and the old language restored. But whatever may have been the causes of this oversight, it is not to be doubted that, at the time of the formation of the Grand Lodge of the Ancients, the edition of the Book of Constitutions of 1738 was considered as the authorized exponent of Masonic law by the original or regular Grand Lodge of England, and was adopted, with but little change, by Dermott as the basis of his Ahiman Rezon. How much this edition of 1738 differed from that of 1723, which is now considered the only true authority for ancient law, and how much it agreed with Dermott’s Ahiman Rezon, will be evident from the following specimens of the first of the Old Charges, correctly taken from each of the three works:

First of the Old Charges in the Book of Constitutions, edit. 1723.

“A Mason is obliged by his tenure to observe the moral law, as a true Noachida; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious libertine. But Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree, (leaving each brother to his own particular opinions;) that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge. Thus, Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.”

First of the Old Charges in Dermott’s Ahiman Rezon.

“A Mason is obliged by his tenure to observe the moral law, as a true Noachida; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious libertine, nor act against conscience. In antient times, the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked. But Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree, (leaving each brother to his own particular opinions;) that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge. Thus, Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.”

The italics in the second and third extracts will show what innovations Anderson made, in 1738, on the Charges as originally published in 1723, and how closely Dermott followed him in adopting these innovations. There is, in fact, much less difference between the Ahiman Rezon of Dermott and Anderson’s edition of the Book of Constitutions, printed in 1738, than there is between the latter and the first edition of the Constitutions, printed in 1723. But the great points of difference between the “Ancients” and the “Moderns,” points which kept them apart for so many years, are to be found in their work and ritual, for an account of which the reader is referred to the works of Ancient Masonry. [E. L. H.]

Ahlsar. See Achishar.

Ahollah. A skilful artificer of the tribe of Dan, who was appointed, together with Bezaleel, to construct the tabernacle in the wilderness and the ark of the covenant. (Exodus xxxi. 6.) He is referred to in the Royal Arch degree of the English and American systems.

Aid and Assistance. The duty of aiding and assisting, not only all worthy distressed...
Master Masons, but their widows and orphans also, "wheresoever dispersed over the face of the globe," is one of the most important obligations that is imposed upon every brother of the "mystic tie" by the whole scope and tenor of the Masonic Institution. The regulations for the exercise of this duty are few, but rational. In the first place, a Master Mason who is in distress has a greater claim, under equal circumstances, to the aid and assistance of his brother, than one who, being in the Order, has not attained that degree, or who is altogether a profane. This is strictly in accordance with the natural instincts of the human heart, which will always prefer a friend to a stranger, or, as it is rather energetically expressed in the language of Long Tom Coffin, "a messmate before a shipmate, a shipmate before a stranger, and a stranger before a dog"; and it is also strictly in accordance with the teaching of the Apostle of the Gentiles, who has said: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians vi. 10.)

But this exclusiveness is only to be practised under circumstances which make a selection imperatively necessary. Where the granting of relief to the profane would incapacitate us from granting similar relief to our brother, then must the preference be given to him who is "of the household." But the earliest symbolic lessons of the ritual teach the Mason not to restrict his benevolence within the narrow limits of the Fraternity, but to acknowledge the claims of all men who need it, to assistance. Inwood has beautifully said: "The humble condition both of property and dress, of penury and want, in which you were received into the Lodge, should make you at all times sensible of the distresses of poverty, and all you can spare from the call of nature and the due care of your families, should be employed to succour your fellow men as a ready sacrifice to the necessities of an unfortunate, distressed brother. Let the distressed cottage feel the warmth of your Masonic zeal, and, if possible, exceed even the wealth of charity in its productions and directions. At your approach let the orphan cease to weep, and in the sound of your voice let the widow forget her sorrow." (Sermons, p. 18.)

Another restriction laid upon this duty of aid and assistance by the obligations of Masonry, is, that the giver shall not be lavish beyond his means in the disposition of his benevolence. What he bestows must be such as he can give "without material injury to himself or family." No man should wrong his wife or children that he may do a benefit to a stranger, or even to a brother. The obligations laid on a Mason to grant aid and assistance to the needy and distressed seem to be in the following gradations: first, to his family; next, to his brethren; and, lastly, to the world at large.

So far this subject has been viewed in a general reference to that spirit of kindness which should actuate all men, and which it is the object of Masonic teaching to impress on the mind of every Mason as a common duty of humanity, and whose disposition Masonry only seeks to direct and guide. But there is another aspect in which this subject may be considered, namely, in that peculiar and technical one of Masonic aid and assistance due from one Mason to another. Here there is a duty declared, and a correlative right inferred; for if it is the duty of one Mason to assist another, it follows that every Mason has the right to claim that assistance from his brother. It is this duty that the obligations of Masonry are especially intended to enforce; it is this right that they are intended to sustain.

The symbolic ritual of Masonry which refers, as, for instance, in the First Degree, to the virtue of benevolence, refers to it in the general sense of a virtue which all men should practise. But when the Mason reaches the Third Degree, he discovers new obligations which restrict and define the exercise of this duty of aid and assistance. So far as his obligations control him, the Mason, as a Mason, is not legally bound to extend his aid beyond the just claimants in his own Fraternity. To do good to all men is, of course, inculcated and recommended; to do good to the household is enforced and made compulsory by legal enactment and sanction.

Now, as there is here, on one side, a duty, and on the other side a right, it is proper to inquire what are the regulations or laws by which this duty is controlled and this right maintained.

The duty to grant and the right to claim relief Masonically is recognized in the following passage of the Old Charges of 1722:

"But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances."

This written law agrees in its conditions and directions, so far as it goes, with the unwritten law of the Order, and from the two we may deduce the following principles:

1. The applicant must be a Master Mason.

In 1722, the charitable benefits of Masonry were extended, it is true, to Entered Apprentices, and an Apprentice was recognized, in the language of the law, as "a true and genuine brother." But this was because at that time only the First Degree was conferred in subordinate Lodges, Fellow-Crafts and Master Masons being made in the Grand Lodge. Hence the great mass of the Fraternity consisted of Apprentices, and many Masons never proceeded any further. But the Second and Third Degrees are now always conferred in subordinate Lodges, and very few initiates voluntarily stop short of the Master's Degree. Hence the mass of the Fraternity now consists of Master Masons, and the law which
formerly applied to Apprentices is, under our present organization, made applicable only to those who have become Master Masons. Of the applicants, the character must be given. We are to presume that every Mason is "a good man and true" until a Lodge has pronounced to the contrary. Every Mason who is "in good standing," that is, who is a regularly contributing member of a Lodge, is to be considered as "worthy," in the technical sense of the term. An expelled, a suspended, or a non-affiliated Mason does not meet the required condition of "a regularly contributing member." Such a Mason is therefore not "worthy," and is not entitled to Masonic assistance.

3. The giver is not expected to exceed his ability in the amount of relief. The written law says, "you are not charged to do beyond your ability," the ritual says, that your relief must be "without material injury to yourself or family." The principle is the same in both.

4. The widow and orphans of a Master Mason have the claim of the husband and father extended to them. The written law says nothing explicitly on this point, but the unwritten or ritualistic law expressly declares that it is our duty "to contribute to the relief of a worthy, distressed brother, his widow and orphans."*

5. And lastly, in granting relief or assistance, the Mason is to be preferred to the profane. He must be placed "before any other poor people in the same circumstances."

These are the laws which regulate the doctrine of Masonic aid and assistance. They are often charged by the enemies of Masonry with a spirit of exclusiveness. But it has been shown that they are in accordance with the exhortation of the Apostle, who would do good "especially to those who are of the household," and they have the warrant of the law of nature; for everyone will be ready to say, with that kindest-hearted of men, Charles Lamb, "I can feel for all indifferently, but I cannot feel for all alike. I can be a friend to a worthy man, upon another account, cannot be my mate or fellow. I cannot like all people alike." And so as Masons, while we should be charitable to all persons in need or in distress, there are only certain ones who can claim the aid and assistance of the Order, or of its disciplines, under the positive sanction of Masonic law.

Aitchison's-Haven Lodge (also spelt Aitchson, Aclson). This was one of the oldest Operative Lodges consenting to the formation of the Grand Lodge of Scotland in 1736. The age of this Lodge, like many or most of the oldest Lodges of Scotland, is not known. Some of its members signed the St. Clair Charters in 1600-1601. The place of its meeting (Aitchison-Haven) is no longer on the map, but was in the county of Midlothian. The origin of the town was from a charter of James V., dated 1526, and probably the Lodge dated near that period. Aitchison's-Haven was probably the first meeting-place, but they seem to have met at Musselburgh at a later period.

Lyon, in his History of the Lodge of Edin-

b(4)burgh, speaks of trouble in the Grand Quar-

terly communication respecting representa-

tives from this Lodge when (May, 1737) it was "agreed that Aitcheson's Haven be deleted out of the books of the Grand Lodge, and no more called on the rolls of the Clerk's highest peril." It was restored to the roll in 1814, but becoming dormant, it was finally cut off in 1866. The Lodge of Edinburgh has long enjoyed the distinction of having the oldest preserved Lodge minute, which dated July, 1599. Just recently Bro. R.E. Wallace-James has brought to light a minute-book bearing this title: *The Book of the Actis and Ordinans of the Noble Maistries and fellows of Craft of the Lodge of Aitcheson's heavine. and contains a catalogue of the names of the fellows of Craft that are presently in the Zeir of God 1598. The first page of this rare book bears in a bold hand the date, "1598."

The minute is as follows:

The IX day of January the Zeir of God upon ye quhilk day Robert Widdershope was maid fellow of Craft in ye presens of Wilzam Aytone Elder, John Fender being Warden, John Peiten Thomas Pettenetir John Cra-

sford George Aytone Wilzame Aytone younger Hendrie Petticrife all fellowis of Craft upon ye quhilk day he choise George Aytone John Peiten to be his intenders and instructouris and also ye said Robert hes payit his xx sh. and his gluffis to everie Maister as efferis. See vol. xxiv., Trans. Quat. Cor. Lodge.

Aitchison's-Haven Manuscript. One of the "Old Charges," or records of Masonry now in the custody of the Grand Lodge of Scotland, formerly preserved in the archives of the Aitchison-Haven Lodge, which met at Musselburgh in Scotland. The MS. is en-

grossed in the minute-book of Aitchison-

Haven Lodge. The writer attests to his tran-
scription in the following manner: "Insert by me undersub and the 19th of May, 1606, Jo.

Auchtinleck, clerk to the Masones of Achi-

son's Lodge."

It has been reproduced (with 24 lines in fac-
simile) by D. Murray Lyon in his History of the Lodge of Edinburgh.

Aix-la-Chapelle. (In German, Aachen.) A city of Germany, remarkable in Masonic history for a persecution which took place in the eighteenth century, and of which Gädicke (Freimaur. Lex.) gives the following account: In the year 1779, Ludwig Grienemann, a Dominican monk, delivered a course of Lenten sermons, in which he attempted to prove that the Jews who crucified Christ were Freemasons, that Pilate and Herod were Wardens in a Mason's Lodge, that Judas, previous to his betrayal of his Master, was initiated into the Order, and that the thirty pieces of silver, which he is said to have returned, was only the fee which he paid for his initiation. Aix-la-

Chapelle being a Roman Catholic city, the magistrates were induced, by the influence of
Akirop. The name given, in the ritual of the Ancient and Accepted Rite, to one of the ruffians celebrated in the legend of the Third Degree. The word is said in the ritual to signify an assassin. It might probably be derived from Karab, to assault or join battle; but is just as probably a word so corrupted by oral transmission that its etymology can no longer be traced. (See Abiram.)

Alabama. On August 29, 1811, while Alabama was yet a part of Mississippi Territory, the Grand Lodge of Kentucky granted a dispensation for Madison Lodge, No. 21, in Madison County. On August 29, 1812, a Charter was granted to this Lodge, locating it at Huntsville, and was issued the same day, and the Master was installed in Grand Lodge. When the Territory was divided and Mississippi admitted into the Union in 1817, the Grand Lodge of Mississippi had not been organized, so that it never claimed jurisdiction outside of that State, and this Lodge remained under the jurisdiction of the Grand Lodge of Kentucky until the Grand Lodge of Alabama was formed.

The Grand Master of the Grand Lodge of Tennessee granted dispensations for Lodges in Alabama, as follows: Alabama Lodge, No. 21, at Huntsville, April 6, 1818; Washington Lodge at Hazel Green, in 1818; Rising Virtue Lodge at Tuscaloosa, in 1819; Halo Lodge at Cahawba, April 4, 1820; Moulton Lodge at Moulton, May 4, 1820; Franklin Lodge at Russellville, October 3, 1820; Tusculumia Lodge at Courtland, March 3, 1821; and Farrar Lodge at Elyton, March 5, 1821. Charters were granted to Alabama and Washington Lodges, October 6, 1818; to Rising Virtue Lodge, October 5, 1819; and to Moulton, October 3, 1820.

A convention to organize a Grand Lodge was held at Cahawba, June 1, 1821, and was in session five days.

The constitution, dated June 14, 1821, was published by itself; it was signed by the Grand Officers and the Representatives of nine Lodges, viz.: Madison Lodge, Alabama Lodge at Huntsville, Alabama Lodge at Clayborne, Rising Virtue Lodge, Halo Lodge, Moulton Lodge, Russellville Lodge, U. D., Farrar Lodge, U. D., and St. Stephen's Lodge.

Thomas W. Farrar was elected Grand Master and Thomas A. Rogers Grand Secretary.

The Grand Chapter of Alabama was organized on the 2d of June, 1827, at the town of Tuscaloosa, and at the same time and nearly the same Grand Council of Royal and Select Masters was established.


Alapa. A Latin word signifying "a blow on the cheek with the open hand." Such a blow was given by the master to his manipulated slave as a symbol of manumission, and as a reminder that it was the last unrequited indignity which he was to receive. Hence, in medieval times, the same word was applied to the blow inflicted on the cheek of the newly created knight by the sovereign who created him, with the same symbolic signification. This was sometimes represented by the blow on the shoulder with the flat of a sword, which has erroneously been called the accolade. (See Knighthood.)

Alarm. The verb "to alarm" signifies, in Freemasonry, "to give notice of the approach of some one desiring admission." Thus, "to alarm the Lodge" is to inform the Lodge that there is some one without who is seeking entrance. As a noun, the word "alarm" has two significations. 1. An alarm is a warning given by the Tiler, or other appropriate officer, by which he seeks to communicate with the interior of the Lodge or Chapter. In this sense the expression so often used, "an alarm at the door," simply signifies that the officer outside has given notice of his desire to communicate with the Lodge. 2. An alarm is also the peculiar mode in which this notice is to be given. In modern Masonic works, the number of knocks given in an alarm is generally expressed by musical notes. Thus, distinct knocks would be designated thus, two rapid and two slow ones thus, and three knocks three times repeated thus, etc. The word comes from the French "alarme," which in turn comes from the Italian "allarme," literally a cry "to arms," uttered by sentinels surprised by the enemy. The legal meaning of to alarm is not to frighten, but to make one aware of the
necessity of defense or protection. And this
is precisely the Masonic signification of the word.

Alaska. Masonry in regular form was intro-
duced into Alaska by the establishment of
Gastineaux Lodge, No. 124, at Douglas, late in
1904, under a warrant from the Grand
Lodge of Washington. This was followed by
Anvil Lodge, No. 140, at Nome; Mount Tu-
neau, No. 147, at Tucumcari; Tanana, No. 162,
at Fairbanks; Valdez, No. 168, at Valdez; and
Mount McKinley, No. 183, at Cordova; all
under warrants from the same Grand Lodge.

[W. J. A.]

Alban, St. (See Saint Alban.)

Alberta (Canada). This Grand Lodge was
established in 1905, and in 1910 had 34
Lodges and 2,380 brethren under its jurisdic-
tion.

Albertus Magnus. A scholastic philoso-
pher of the Middle Ages, of great erudition,
but who had among the vulgar the reputation
of being a magician. He was born at Lauin-
gen, in Hesse, in 1205, of an illustrious family,
his subtitle being that of Count of Bollstadt.
He studied at Padua, and in 1223 entered
the Order of the Dominicans. In 1249, he
became head-master of the school at Co-
logne. In 1260, Pope Alexander VI, con-
tinued to him the bishopric of Ratisbon.
In 1262, he resigned the episcopate and re-
turned to Cologne, and, devoting himself to
philosophic pursuits for the remainder of his
life, died there in 1280. His writings were very
voluminous, the edition published at Lyons,
in 1651, amounting to twenty-one large folio
volumes. Albertus has been connected with
the Operative Masonry of the Middle Ages
because he has been supposed by many to have
been the real inventor of the German Gothic
style of architecture. Heideloff, in his Bau-
hütte des Mittelalters, says that "he recalled
into life the symbolic language of the ancients,
which had so long lain dormant, and adapted
it to suit architectural forms." The Masons
accepted this doctrine, and adopted it as a con-
sequence that system of symbols which was
secretly communicated only to the members
of their own body, and served even as a medium
of intercommunication. He is asserted to
have designed the plan for the construction of
the Cathedral of Cologne, and to have altered
the Constitution of the Masons, and to have
given to them a new set of laws.

Albrecht, Heinrich Christoph. A Ger-
man author, who published at Hamburg, in
1792, the first and only part of a work entitled
Materialien zu einer kritischen Geschichte der
Freimaurerei, i.e., Collections towards a Criti-
cal History of Freemasonry. Kloss says that
this was one of the first attempts at a clear and
rational history of the Order. Unfortunately,
the author never completed his task, and only
the first part of the work ever appeared.
Albrecht was the author also of another work
entitled Geheime Geschicke eines Rosenkreuzers,
or Secret History of a Rosicrucian, and of a
series of papers which appeared in the Berlin
Archiv. der Zeit, containing "Notices of Free-
masonry in the first half of the Sixteenth
Century." Albrecht adopted the theory
first advanced by the Abbé Grandier, that
Freemasonry owes its origin to the Steinmetzen
of Germany.

Alchemy. The Neo-Platonicians intro-
duced at an early period of the Christian era
an apparently new science, which they called
verdampf ungsp, or the Sacred Science, which
materially influenced the subsequent condition
of the arts and sciences. In the fifth century
arose, as the name of the science, alchemia,
derived from the Arabic definite article al
being added to chemia, a Greek word used in
Dioecletian's decree against Egyptian works
treating of the αὐτά or transmutation of
metals; the word seems simply to mean "the
Egyptian Art," αὕτα, or the land of black earth,
being the Egyptian name for Egypt, and
Julius Firmicius, in a work On the Influence
of the Stars upon the Fate of Man, uses the phrase
"scientia alchemia." From this time the
study of alchemy was openly followed. In
the Middle Ages, and up to the end of the sev-
enteenth century, it was an important science,
studied by some of the most distinguished phi-
losophers, such as Avicenna, Albertus Magnus,
Raymond Lulli, Roger Bacon, Elias Ashmole,
and many others.

Alchemy—called also the Hermetic Philos-
ophy, because it is said to have been first
taught in Egypt by Hermes Trismegistus.

Freemasonry and alchemy have sought the
same results (the lesson of Divine Truth and
the doctrine of immortal life), and they have
both sought it by the same method of sym-
bolism. It is not, therefore, strange that in
the eighteenth century, and perhaps before,
we find an incorporation of much of the science
of alchemy into that of Freemasonry. Her-
metic rites and Hermetic degrees were com-
mon, and their relics are still to be found exist-
ing in degrees which do not absolutely trace
their origin to alchemy, but which show some of
its traces in their rituals. The Twenty-eighth
Degree of the Scottish Rite, the Ray of the Sun, is entirely a Hermetic degree, and
claims its parentage in the title of "Adept
of Masonry," by which it is sometimes known.

Aldworth, the Hon. Mrs. This lady
who is well known as "the Lady Freemason,"
was the Hon. Elisabeth St. Leguer, daughter
of Lord Doneraile of Doneraile Court, Co.
Cork, Ireland. She was born in 1693, and mar-
rried in 1713 to Richard Aldworth, Esq., of
Newmarket Court, Co. Cork. There appears
to be no doubt that while a girl she received
the First and Second degrees of Freemasonry
in Ireland, but of the actual circumstances
of her initiation several different accounts have
been given.

Of these the most authentic appears to be
one issued at Cork, with the authority of the
family, in 1811, and afterward republished in
London.

From this it appears that her father, Vis-
count Doneraile, together with his sons and
a few friends, was accustomed to open a Lodge
and carry on the ordinary ceremonies at Don-
erail Court, and it was during one of these meetings that the occurrence took place which is thus related:—

"It happened on this particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady, being giddy and thoughtless, and determined to gratify her curiosity, made her arrangements accordingly, and, with a pair of scissors, (as she herself related to the mother of our informant,) removed a portion of a brick from the wall, and placed herself so as to command a full view of everything which occurred in the next room; so placed, she witnessed the two first degrees in Masonry, which was the extent of the proceedings of the Lodge on that night. Becoming aware, from what she heard, that the brethren were about to separate, for the first time she felt tremulously alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered, as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture. The crash was loud; and the Tiler, who was on the lobby or landing on which the doors of the Lodge room and that where the Honorable Miss St. Leger was, opened, gave the alarm, burst open the door and, with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and luckily; for it is asserted that but for the prompt appearance of the brethren were about to separate, for the first time she felt tremulously alive to the awkwardness and danger of her situation, and over two long hours she could hear the angry discussion and irritated feelings of the rest of the members, when, of much had been said and many deliberations, it was decided to have the unfortunate lady without alarming the house, and endeavor to learn from her an explanation of what had occurred; having done so, she was brought to the ob LICration the lady was already married before she was initiated. The story is said to be supported by the testimony of two members of Lodge 71, at Cork, in which Lodge the initiation is said to have taken place; this, however, can hardly be correct, for that Lodge did not meet at Cork until 1777, whereas, Mrs. Aldworth died in 1773.

If, however, the commoner version of the story is preferred, according to which Miss St. Leger was initiated as a young girl, then the occurrence must have taken place before her marriage in 1713, and therefore before the establishment of Grand Lodges and the introduction of warranted and numbered Lodges, and it is therefore a proof of the existence of at least one Lodge of Speculative Masons in Ireland at an early period.

After her marriage Mrs. Aldworth seems to have kept up her connection with the Craft, for her portrait in Masonic clothing, her apron and jewels, are still in existence, and her name occurs among the subscribers to Dassigny's *Enquiry of 1744*; and it has even been stated that she presided as Master of her Lodge.

The story has been fully discussed by Bros. Conder, Crawley, and others in the eighth volume (1895) of the Transactions of the Quatuor Coronati Lodge of London, to which the curios are referred for further information.

*E. L. H.*

**Alethophilo, Lover of Truth.** Given by Thory as the Fifth Degree of the Order of African Architects. (Acta Latomorum, i., 292.)

**Alexander I., Emperor of Russia.** Alexander I. succeeded Paul I., in the year 1801, and immediately after his accession renewed the severe prohibitions of his predecessor against all secret societies, and especially Freemasonry. In 1803, M. Boeber, counselor of state and director of the military school at St. Petersburg, resolved to remove, if possible, from the mind of the Emperor the prejudices which he had conceived against the Order. Accordingly, in an audience which he had solicited and granted, he described the ceremonies of the Institution and the doctrine of its mysteries in such a way as to lead the Emperor to
to be obtained? " M. Boeber replied: "Sire, initiation into its mysteries. Is this possible?" M. Boeber replied: "Sire, I cannot myself reply to the question. But I will call together the Masters of your capital, and make your Majesty's desire known; and I have no doubt that they will be eager to comply with your wishes.

AALERTA, School of. When Alexander the Great, 336–323 B.C., built the city of Alexandria in Egypt, with the intention of making it the seat of his empire, he invited thither learned men from all nations, who brought with them their peculiar notions. The Alexandria School of Philosophy which was thus established, by the mixing of oriental, Jewish, Egyptian, and Greek schools, became eclectic in character, and exhibited a heterogeneous mixture of the opinions of the Egyptian priests, of the Jewish Rabbis, of Arabic teachers, and of the disciples of Plato and Pythagoras. From this school we derive Gnosticism and the Kabbala; and, above all, the system of symbolism and allegory which lay at the foundation of the Masonic philosophy. To no ancient sect, indeed, except perhaps the Pythagoreans, have the Masonic teachers been so much indebted for the substance of their doctrines, as well as the esoteric method of communicating them, as to that of the School of Alexandria. Both Aristobulus and Philo, the two most celebrated chiefs of this school, taught, although a century intervened between their births, the same theory, that the sacred writings of the Hebrews were, by their system of allegories, the true source of all religious and philosophic doctrine, the literal meaning of which alone was for the common people, the esoteric or hidden meaning being kept for the initiated. Freemasonry still carries into practice the same theory.

Ailmcourt, Francois d'. A French gentleman, who, in the year 1776, was sent with Don Oyres de Ornellas Pragao, a Portuguese nobleman, to prison, by the governor of the island of Madeira, for being Freemasons. They were afterward sent to Lisbon, and confined in a common jail for fourteen months, where they would have perished had not the Masons of Lisbon supported them, through whose intercession with Don Martimo de Melo they were at last released. (Smith, Use and Abuse of Freemasonry, p. 206.)

Allegiance. Every Mason owes allegiance to the Lodge, Chapter, or other body of which he is a member, and also to the Grand Lodge, Grand Chapter or other supreme authority from which that body has received its charter. But this is not a divided allegiance. If, for instance, the edicts of a Grand and a Subordinate Lodge conflict, there is no question as to which the Mason must yield. Supreme or governing bodies in Masonry claim and must receive a paramount allegiance.

Allegory. A discourse or narrative in which there is a literal and a figurative sense, a patent and a concealed meaning; the latter not in design, but there is in their character. An allegory may be interpreted without any previous conventional agreement but a symbol cannot. Thus, the legend of the Third Degree is an allegory, evidently to be interpreted as teaching a restoration to life; and this we know only because such meaning was thus established, by the commingling of the oriental, Jewish, Egyptians, and Greeks, who brought with them their peculiar notions.

Around the supreme name is clustered the masbaha, or rosary, of the ninety-nine beautiful names of God, which are often repeated by the Mohammedan in his devotions.

[W. S. Paterson.]

Breath and Blood. "There is only one God." Mohammed relates that in his night journey from Mecca to Jerusalem, on ascending through the seven heavens, he beheld above the throne of God this formula; and the green standard of the Prophet was adorned with the mystic sentence. It is the first phrase, ی‌ل‌ه‌ب‌ه‌ذ, as expressed in the language of the infant, and the devout Moslem utters the profession of the faith at all times, in joy, in sorrow, in praise, in prayer, in battle, and with his departing breath the words are wafted to heaven; for among the peculiar virtues of these words is that they may be spoken without any motion of the lips. The mourners on their way to the grave continue the strain in melancholy tones. Around the supreme name is clustered the masbaha, or rosary, of the ninety-nine beautiful names of God, which are often repeated by the Mohammedan in his devotions.
are actively worked and some are not.

High Priest, besides a large number, perhaps about fifty, of "side degrees," of which some

Monitor, Red Cross of Babylon, and Grand

Council of the Allied Masonic Degrees, inorder to govern various Degrees or Orders hav-

been formed in England called the Grand

Allied Masonic Degrees. A body has

mission of four very prominent members of

poration of the Supreme Council by the ad-

the breaking of a dead-lock in the close cor-

covers occupied by the imaginary presence of

until the sad duty will devolve on some one to

course of time, this Assembly is to decrease

degree of the Scottish Rite formed in New

twenty-one brethren possessing the ultimate

...the author of The Temple of Solomon por-

tion of the Supreme Council by the ad-

itself to trace the construction of the entire

Pagan philosophers should be read in this

were allegorical. The primitive Fathers of the

Jewish teachers in his day was familiar, incul-

sacred book, is almost altogether allegori-

Aben Ezra, a learned Rabbi of the twelfth

In the Apocryphal Book of the Conversa-

All-Seeing Eye. An important symbol of

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Allowed. In the old manuscript Constitu-

Allowed. In the old manuscript Constitu-

Lemiére, a French poet, has said: "L'alleg-

gorie habite un palais diaphane"—"Allegory

lies in a transparent palace."—Alllegory

the ancient world, and whatever truth there may be in some of

The English lectures have therefore very properly defined Freemasonry to be "a system of morality veiled in allegory and illustrated by symbols."

The allegory was a favorite figure among the ancients, and to the allegorizing spirit are we to trace the construction of the entire Greek and Roman mythology. Not less did it prevail among the older Aryan nations, and its abundant use is exhibited in the religions of Brahma and Zoroaster. The Jewish Rabbis were greatly addicted to it, and carried its employment, as Maimonides intimates (More Neschon, III.), were "incapable of conceiving it in any other way." Their Midrash, or system of commentaries on the sacred book, is almost altogether allegori-

cal. Aben Ezra, a learned Rabbi of the twelfth century, says, "The Scriptures are like bodies, and allegories are like the garments with which they are clothed. Some are thin like fine silk, and others are coarse and thick like sack-cloth." Our Lord, to whom this spirit of the Jewish teachers in his day was familiar, incul-

cated many truths in parables, all of which were allegories. The primitive Fathers of the Christian Church were thus infected; and Origen (Epist. ad Dam.), who was especially addicted to the habit, tells us that all the Pagan philosophers should be read in this spirit: "hoc facere solemus quando philosophos legimus." Of modern allegorizing writ-

Pagan philosophers should be read in this

raters, the most interesting to Masons are Lee,

the author of The Temple of Solomon por-

story of figurative minds to select an organ as the symbol of the function which it is in-

...the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of Divine

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watchfulness and care of the universe. The

use of the symbol in this sense is repeatedly to

be found in the Hebrew writers. Thus, the

Psalmist says (Ps. xxxiv. 15): "The eyes of the

Lord are upon the righteous, and his ears are open unto their cry," which explains a subsequent passage (Ps. cvii. 4), in which it is said: "Behold, he that keepeth Israel shall neither slumber nor sleep."

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The idea of the eternal watchfulness of God is thus beautifully allegorized.

Then Moses said to the Lord, O Lord, dost thou sleep or not? The Lord said unto Moses, I never sleep: but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep. Then said God to Moses, I declare by my power, and by my glory, that if I were to withdraw my providence from the heavens
and the earth, for no longer a space of time than thou hast slept, they would at once fall to ruin and confusion, like as the cup fell from thy hand."

On the same principle, the Egyptians represented Osiris, their chief deity, by the symbol of an open eye, and placed this hieroglyphic of him in all their temples. His symbolic name, on the monuments, was represented by the eye accompanying a throne, to which was sometimes added an abbreviated figure of the god, and sometimes what has been called a hatchet, but which may as correctly be supposed to be a representation of an axe.

The All-Seeing Eye may then be considered as a symbol of God manifested in his omnipresence—his guardian and preserving character—to which Solomon alludes in the Book of Proverbs (xx, 3) when he says: "The eyes of the Lord are in every place, beholding (or, as in the Revised Version, keeping watch upon) the evil and the good." It is a symbol of the Omn呈现

Almanac, Masonic. Almanacs for the special use of the Fraternity are annually published in many countries of Europe, but the custom has not extended to America. As early as 1752, we find an Almanach des Franc-Masons en Ecosse published at The Hague. This, or a similar work, was continued to be published annually at the same place until the year 1778. (Klose, Bibliographie, Nos. 107–9.) The first English work of the kind appeared in 1775, under the title of The Freemason’s Calendar, or an Almanac for the year 1775, containing, besides an accurate and useful Calendar of all remarkable occurrences for the year, many useful and curious particulars relating to Masonry. Inscribed to Lord Petre, G. M., by a Society of Brethren. London, printed for the Society of Stationers. This work was written by an annual authority, but two years after the Freemason’s Calendar for 1777 was published "under the sanction of the Grand Lodge of England." A Masonic Year Book is now issued annually by the Grand Lodge of England, and most of the English Provinces publish Masonic Almanacs.

Almighty. In Hebrew י Jehovah. The name by which God was known to the patriarchs before he announced himself to Moses by his tetragrammatonic name of Jehovah. (See Exodus vi. 3.) It refers to his power and might as the Creator and Ruler of the universe, and hence is translated in the Septuagint by πανοικπον, and in the Vulgate by omnipotent.

Almond-Tree. When it is said in the pas- sage of Scripture from the twelfth chapter of Ecclesiastes, sometimes read during the ceremonies of the Third Degree, "the almond-tree shall flourish," reference is made to the white flowers of that tree, and the allegorical signification is to old age, when the hairs of the head shall become gray.
castle College of the "Societas Rosicruciana in Anglia," is written on twelve quarto pages as a preface to the minute-book of the "Company and Fellowship of Freemasons of a Lodge held at Alnwick," where it appears under the heading of "The Masons' Constitutions." The date of the document is September 29, 1701, "being the general head meeting day." It was first published in 1871 in Hughan's Masonic Sketches and Reprints (Amer. ed.), and again in 1872 by the same author in his Old Charges of the British Freemasons. In this latter work, Bro. Hughan says of the records of this old Lodge that, "ranging from 1703 to 1757 they mostly refer to indentures, fines, and initiations, the Lodge from first to last remaining true to its operative origin. The members were required annually to appear at the Parish Church of Alnwick with their aprons on and common squares as aforesaid on St. John's Day in Christmas, when a sermon was preached and presented by some clergyman at their appointment." A.D. 1708. The MS. has since been reproduced in facsimile by the Newcastle College of Rosicrucians in 1895.

Al-om-Jah. In the Egyptian mysteries, this is said to have been the name given to the aspirant in the highest degree as the secret name of the Supreme Being. In its component parts we may recognize the "A, Al or Et of the Hebrews, the Aum or triliteral name of the Indian mysteries, and the "Jah of the Syrians.

Aloyau, Société de l'. The word Aloyau is the French name for a sirloin of beef and hence the title of this society in English would be The Society of the Sirloin. It was a Masonic association, which existed in France before the revolution of 1789, until its members were dispersed at that time. They professed to be the possessors of many valuable documents relating to the Knights Templar and, besides, to be the recipients of full instructions on this subject. (See Temple, Order of the.)

Alpha and Omega. The first and last letters of the Greek language, referred to in the Royal Master and some of the higher degrees. They are explained by this passage in Revelations, ch. xxii., v. 13: "I am Alpha and Omega, the beginning and the end, the first and the last." Alpha and Omega is, therefore, one of the appellations of God, equivalent to the beginning and end of all things, and so referred to in Isaiah xlvii, 6, "I am the first and I am the last."

Alphabet, Angels*. In the old rituals of the Fourth or Secret Master's Degree of the Scottish and some other Rites, we find this phrase. "to the seventy-two names, like the name of the Divinity, are to be taken to the Kabbalistic Tree and the Angels' Alphabet." The Kabbalistic Tree is a name given by the Kabbalists to the arrangement of the ten Sephiroth (which see). The Angels' Alphabet is called by the Hebrews הֶנֶעָלָה 'ם, cheth hamalchim, or the writing of the angels. Gafarel says (Curios. Inouis, ch. xiii., 2) that the stars, according to the opinion of the Hebrew writers, are ranged in the heavens in the form of letters, and that it is possible to read there whatsoever of importance is to happen throughout the universe. And the great English Hermetic philosopher, Robert Fludd, says, in his Apology for the Brethren of the Rosy Cross, that there are characters in the heavens formed from the disposition of the stars, just as geometric lines and ordinary letters are formed from points; and he adds, that those to whom God has granted the hidden knowledge of reading these characters will also know not only whatever is to happen, but all the secrets of philosophy. The letters thus arranged in the form of stars are called the Angels' Alphabet. They have the power and articulation but not the form of the Hebrew letters, and the Kabbalists say that in them Moses wrote the tables of the law. The astrologers, and after them the alchemists, made much use of this alphabet; and its introduction into any of the high degree rituals is an evidence of the influence exerted on these degrees by the Hermetic philosophy. Agrippa in his Occult Philosophy, and Kircher in his Edipus Egyptianus, and some other writers, have given copies of this alphabet. It may also be found in Johnson's Typographia. But it is in the mystical books of the Kabbalists that we must look for full instructions on this subject.

Alphabet, Hebrew. Nearly all of the significant words in the Masonic rituals are of Hebrew origin, and in writing them in the rituals the Hebrew letters are frequently used. For convenience of reference, that alphabet is here given. The Hebrews, like other ancient nations, had no figures, and therefore made use of the letters of their alphabet instead of numbers, each letter having a particular numerical value. They are, therefore, affixed in the following table:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
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<tbody>
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<td>Aleph</td>
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<tr>
<td>Final Tsaddi</td>
<td>900</td>
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</tbody>
</table>

(See Typographia, Letter A.)
Alphabet, Masonic. See Cipher Writing.

Alphabet, Number of Letters in. In the Sandwich Island alphabet there are 12 letters; the Burmese, 19; Italian, 20; Bengal, 21; Hebrew, Syriac, Chaldee, Phoenician, and Samaritan, 22 each; Latin, 23; Greek, 24; French, 25; German, Dutch, and English, 26 each; Spanish and Sicavonic, 27 each; Persian and Coptic, 32 each; Georgian, 35; Armenian, 38; Russian, 41; Muscovite, 43; Sanscrit and Japanese, 50 each; Ethiopic and Tartarian, 202 each.

Alphabet, Samaritan. It is believed by scholars that, previous to the captivity, the alphabet now called the Samaritan was employed by the Jews in transcribing the copies of the law, and that it was not until their return from Babylon that they adopted, instead of their ancient characters, the Chaldee or square letters, now called the Hebrew, in which the sacred text, as restored by Ezra, was written. Hence, in the more recent rituals of the Scottish Rite, especially those used in the United States, the Samaritan character is beginning to be partially used. For convenience of reference, it is therefore here inserted.

The letters are the same in number as the Hebrew, with the same power and the same names; the only difference is in form.

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Alpina. In 1836, and some years afterward, General Assemblies of the Masons of Switzerland were convened at Zurich, Berne, and Basel, which resulted in the union of the two Masonic authorities of that confederation, under the name of the Grand Lodge Alpina. The new Grand Lodge was organized at Zurich, by fourteen Lodges, on the 24th of July, 1844.

In 1910 it had 34 Lodges under its jurisdiction with a membership of 3,842.

Altar. The most important article of furniture in a Lodge room is undoubtedly the altar. It is worth while, then, to investigate its character and its relation to the altars of other religious institutions. The definition of an altar is very simple. It is a structure elevated above the ground, and appropriated to some service connected with worship, such as the offering of oblations, sacrifices, or prayers.

Altars, among the ancients, were generally made of turf or stone. When permanently erected and not on any sudden emergency, they were generally built in regular courses of Masonry, and usually in a cubical form. Altars were erected long before temples. Thus, Noah is said to have erected one as soon as he came forth from the ark. Herodotus gives the Egyptians the credit of being the first among the heathen nations who invented altars.

Among the ancients, both Jews and Gentiles, altars were of two kinds—for incense and for sacrifice. The latter were always erected in the open air, outside and in front of the Temple. Altars of incense only were permitted within the Temple walls. Animals were slain, and offered on the altars of burnt-offerings. On the altars of incense, bloodless sacrifices were presented and incense was burnt to the Deity.

The Masonic altar, which, like everything else in Masonry, is symbolic, appears to combine the character and uses of both of these altars. It is an altar of sacrifice, for on it the candidate is directed to lay his passions and vices as an oblation to the Deity, while he offers up the thoughts of a pure heart as a fitting incense to the Grand Architect of the Universe. The altar is, therefore, the most holy place in a Lodge.

Among the ancients, the altar was always invested with peculiar sanctity. Altars were places of refuge, and the suppliants who fled to them were considered as having placed themselves under the protection of the Deity to whom the altar was consecrated, and to do violence even to slaves and criminals at the altar, or to drag them from it, was regarded as an act of violence to the Deity himself, and was hence a sacrilegious crime.

The marriage covenant among the ancients was always solemnized at the altar, and men were accustomed to make all their solemn contracts and treaties by taking oaths at altars. An oath taken or a vow made at the altar was considered as more solemn and binding than one assumed under other circumstances. Hence, Hannibal's father brought him to the Carthaginian altar when he was about to make him swear eternal enmity to the Roman power.

In all the religions of antiquity, it was the usage of the priests and the people to pass around the altar in the course of the sun, that is to say, from the east, by the way of the south, to the west, singing psalms or hymns of praise as a part of their worship.

From all this we see that the altar in Masonry is not merely a convenient article of furniture, intended, like a table, to hold a Bible. It is a sacred utensil of religion, intended, like the altars of the ancient temples, for religious worship, and thus identifying Masonry, by its necessary existence in our Lodges, as a religious institution. Its presence should also lead the contemplative Mason to view the ceremonies in which it is employed with solemn reverence, as being part of a really religious worship.

The situation of the altar in the French and Scottish Rites is in front of the Worshipful Master, and, therefore, in the East. In the York Rite, the altar is placed in the center of the Lodge.
the room, or more properly a little to the East
of the center. The form of a Masonic altar should be a
cube, about three feet high, and of corresponding
proportions as to length and width, having, in imitation of the
Jewish altar, four horns, one at each corner. The Holy Bible with the
Square and Compass should be spread open
upon it, while around it are to be placed three
lights. These lights are to be in the East,
West, and South, and should be arranged as in
the annexed diagram. The stars show the posi-
tion of the light in the East, West, and South.
The black dot represents the position North
of the altar where there is no light, because in
Masonry the North is the place of darkness.

Altenberg, Congress of. Altenberg is a
small place in the Grand Duchedom of Wurz-
burg, about two miles from the city of Jena. Here
in the month of June, 1764, the notorious
Johnson, or Leucht, who called himself the
Grand Master of the Knights Templar and the
head of the Rite of Strict Observance, as-
sembled a Masonic congress for the purpose of
establishing this Rite and its system of Tem-
plar Masonry. But he was denounced and
expelled by the Baron de Hund, who, having
proved Johnson to be an impostor and' charla-
ted Masonry, was himself proclaimed Grand Master of
the German Masons by the congress. (See
Johnson and Hund; also Strict Observance,
Rite of.)

Altenburg, Lodge at. One of the oldest
Lodges in Germany is the Lodge of " Archi-
medes of the Three Trading Boards" (Archimed-
nes zu den drei Reissbreutern) in Altenburg.
It was instituted January 31, 1742, by a deputa-
tion from Leipsic. In 1775 it joined the
Grand Lodge of Berlin, but in 1788 attached
itself to the Eclectic Union at Frankfort-on-
the-Main, which body it left in 1801, and
established a directory of its own, and in-
stalled a Lodge at Gera and another at Scine-
berg. In the year 1803 the Lodge published a
Book of Constitutions in a folio of 244 pages, a
work which is now rare, and which Lenning
says is one of the most valuable contributions
to Masonic literature. Three Masonic jour-
nals were also produced by the Altenburg
school of historians and students, one of which
—the Bruderbldtter—continued to appear until
1854. In 1804 the Lodge struck a medal upon
the occasion of erecting a new hall. In 1842
it celebrated its centennial anniversary.

Amaranth. A plant well known to the
ancients, the Greek name of which signifies
never withering. It is the Celosia cristata
of the botanists. The dry nature of the
flowers causes them to retain their freshness for
a very long time, and Pliny says, although incor-
rectly, that if thrown into water they will
bloom anew. Hence it is a symbol of immor-
tality, and was used by the ancients in their
funeral rites. It is often placed on coffins at
the present day with a like symbolic meaning,
and is hence one of the decorations of a
Sorrow Lodge.

Amaranth, Order of the. Instituted by
Queen Christina of Sweden in 1653, and num-
bering 31, composed of 15 knights, 15 ladies,
and the Queen as the Grandmistress. The
insignia consisted of two letters A interlaced,
one being inverted, within a laurel crown, and
bearing the motto, Dolce nella memoria.
The annual festival of this equestrian Order was
held at the Epiphany. A society of a similar
name, androgynous in its nature, was insti-
tuted in 1883, under the supervision of Robert
Macoy, of New York, to supplement the Order
of the Eastern Star, having a social and
charitable purpose, the ritual of which, as well
as its constitutional government, has met with
much commendation.

Amaxjah. Hebrew אמן, God spake;
a significant word in the high degrees of the
Ancient and Accepted Scottish Rite.

Amen. Sometimes used as a response to a
Masonic prayer, though in England the formula
is " so mote it be." The word Amen signifies
in Hebrew eerily, truly, certainly. " Its proper
place," says Gesenius, " is where one person
confirms the words of another, and adds his
wish for success to the other’s vows ." It is
evident, then, that it is the brethren of the
Lodge, and not the Master or Chaplain, who
should pronounce the word. Yet the custom
in the United States is for the Master or
Chaplain to say "Amen" and the brethren
respond, "So mote it be." It is a response to the
prayer. The Talmudists have many
superstitious notions in respect to this word.
Thus, in one treatise (Uber Musar), it is said
that whoever pronounces it with fixed atten-
tion and devotion, to him the gates of Paradise
will be opened; and, again, whosoever enunci-
ates the word rapidly, his days shall pass
rapidly away, and whosoever dwells upon it,
pronouncing it distinctly and slowly, his life
shall be prolonged.

Amendment. All amendments to the by-
laws of a Lodge must be submitted to the
Grand or Provincial or District Lodge for its
approval.

An amendment to a motion pending before a
Lodge takes precedence of the original
motion, and the question must be put upon
the amendment first. If the amendment be lost,
then the question will be on the motion; if the
amendment be adopted, then the question
will be on the original motion as so amended;
and if then this question be lost, the whole motion fails to the ground.

The principal Parliamentary rules in relation to amendments which are applicable to the business of a Masonic Lodge are the following:

1. An amendment must be made in one of three ways: by adding or inserting certain words, by striking out certain words, or by striking out certain words and inserting others.

2. Every amendment is susceptible of an amendment of itself, but there can be no amendment of the amendment of an amendment; such a piling of questions one upon another would tend to embarrass rather than to facilitate business. "The object which is proposed to be effected by such a proceeding must be sought by rejecting the amendment to the amendment, and then submitting the proposition in the form of an amendment of the first amendment in the form desired." Cushing (Elem. Law and Pract. Leg. Ass., § 1306) illustrates this as follows: "If a proposition consists of AB, and it is proposed to amend by inserting CD, it may be moved to amend the amendment by inserting EF; but it cannot be moved to amend this amendment, as, for example, by inserting G. The only mode by which this can be reached is to reject the amendment in the form in which it is presented, namely, to insert EF, and to move it in the form in which it is desired to be amended, namely, to insert EFG."

3. An amendment once rejected cannot be again proposed.

4. An amendment to strike out certain words having prevailed, a subsequent motion to restore them is out of order.

5. An amendment may be proposed which will entirely change the character and substance of the original motion. The inconsistency or incompatibility of a proposed amendment with the proposition to be amended, though an argument, perhaps, from its rejection by the Lodge, is no reason for its suppression by the presiding officer.

6. If an amendment, before it has been proposed to the body for discussion, may be withdrawn by the mover; but after it has once been in possession of the Lodge, it can only be withdrawn by leave of the Lodge. In the Congress of the United States, leave must be obtained by unanimous consent; but the usage in Masonic bodies is to require only a majority vote.

7. An amendment having been withdrawn by the mover, may be again proposed by another member.

8. Several amendments may be proposed to a motion or several amendments to an amendment, and the question will be put on them in the order of their presentation. But as an amendment takes precedence of a motion, so an amendment to an amendment takes precedence of the original amendment.

9. An amendment does not require a seconder, although an original motion always does.

There are many other rules relative to amendments which prevail in Parliamentary bodies, but these appear to be the only ones which regulate this subject in Masonic assemblies.

American. See Book of the Dead.

American Mysteries. Among the many evidences of a former state of civilization among the Aborigines of America which seem to prove their origin from the races that inhabit the Eastern hemisphere, not the least remarkable is the existence of Fraternities bound by mystic ties, and claiming, like the Freemasons, to possess an esoteric knowledge, which they carefully conceal from all but the initiated. De Witt Clinton relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Seneca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claim that their institution has existed from the era of the creation. The times of their meeting they keep secret, and throw much mystery over all their proceedings.

Brinton tells us in his interesting and instructive work on The Myths of the New World (p. 285), that among the red race of America "the priests formed societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such grades—the waubeno, the mede, and the jossabeed, the last being the highest. To this no white man was ever admitted. All tribes appear to have been controlled by these secret societies. Alexander von Humboldt mentions one, called that of the Botuto, or Holy Trumpet, among the Indians of the Orinoco, whose members must vow celibacy, and submit to severe scourgings and fasts. The Collahuayas of Peru were a guild of itinerant quacks and magicians, who never remained permanently in one spot."

American Rite. It has been proposed, and I think with propriety, to give this name to the series of degrees conferred in the United States. The York Rite, which is the name by which they are usually designated, is certainly a misnomer, for the York Rite properly consists of only the degrees of Entered Apprentice, Fellow-Craft, and Master Mason, including in the last degree the Holy Royal Arch. This was the Masonry that existed in England at the time of the revival of the Grand Lodge in 1717. The abstraction of the Royal Arch from the Master's Degree, and its location as a separate degree, produced that modification of the York Rite which now exists in England, and which should properly be called the Modern York Rite, to distinguish it from the Ancient York Rite, which consisted of only three degrees. But in the United States still greater additions have been made to the Rite, through the labors of Webb and other lecturers, and the influence insensibly exerted on the Order by the introduction of the Ancient and Accepted Scottish Rite
into this country. The American modification of the York Rite, or the American Rite, consists of nine degrees, viz.:

1. Entered Apprentice.  
2. Fellow-Craft.  
3. Master Mason.  
5. Past Master.  
6. Most Excellent Master.  
7. Holy Royal Arch.  
8. Royal Master.  
9. Select Master.

A tenth degree, called Super-Excellent Master, is conferred in some Councils as an honorary rather than as a regular degree; but even as such it is repudiated by many Grand Councils. To these, perhaps, should be added three more given in General Encampments, namely, Knight of the Red Cross, Knight Templar, and Knight of Malta, which are given in Commanderies, and are under the control of Grand Commanderies, or, as they are sometimes called, Grand Encampments. But the degrees of the Commandery, which are also known as the degrees of Chivalry, can hardly be called a part of the American Rite. The possession of the Eighth and Ninth Degrees is not considered a necessary qualification for receiving them. The true American Rite consists only of the nine degrees above enumerated.

There is, or may be, a Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery in each State, whose jurisdiction is distinct and sovereign within its own territory. There is no General Grand Lodge, or Grand Lodge of the United States, though several efforts have been made to form one (see General Grand Lodge): there is a General Grand Chapter, but all Grand Chapters are not subject to it, and its jurisdiction is limited to the Grand Commanderies to which all Grand Commanderies of the States are subject.

**American (Military) Union Lodge.** In 1776 six Master Masons, four Fellow-Crafts, and one Entered Apprentice, all but one, officers in the Connecticut Line of the Continental army at Roxbury, Mass., petitioned Richard Gridley, Deputy Grand Master of St. John's Grand Lodge, for a warrant forming them into a regular Lodge. On the 15th of February, a warrant was issued to Joel Clark, appointing and constituting him First Master of American Union Lodge, "in such manner as prescribed by the laws of the Grand Lodge of Massachusetts." The Lodge was duly constituted and almost immediately moved to New York, and met on April 23, 1776, by permission of Dr. Peter Middleton, Grand Master of Masons in the Province of New York. It was agreed at this meeting to petition him to confirm the Massachusetts warrant as, under its terms, they were without authority to meet in New York. Dr. Middleton would not confirm the warrant of American Union Lodge, but in April, 1776, caused a new warrant to be issued to the same brethren, under the name of Military Union Lodge, No. 1, without recalling the former warrant. They thus presented an anomaly of a Lodge holding warrants from and yielding obedience to two Grand Bodies in different jurisdictions. The spirit of the brethren, though, is shown in their adherence to the name American Union in their minutes, and the only direct acknowledgment of the new name is in a minute providing that the Lodge furniture purchased by American Union "be considered only as lent to the Military Union Lodge."

This Lodge followed the Connecticut Line of the Continental army throughout the War of Independence. It was Gen. Samuel Holden Parsons of American Union who returned to the British army Lodge Unity, No. 18, their warrant, which had come into possession of the American army at the taking of Stony Point in 1779. An American Union was organized in a convention at Morristown, N. J., January 31, 1780, when it was proposed to nominate Gen. Washington as "Grand Master over the thirteen United States of America," and it was on the suggestion of Rev. Israel Evans of American Union that the "Temple of Virtue," for the use of the army and the army Lodges, was erected at New Windsor (Newburgh), N. Y., during the winter of 1782-83. The Lodge followed the army to the Northwest Territory after the War of Independence, and participated in the formation of the Grand Lodge of Ohio. Shortly afterward the Lodge withdrew from the Grand Lodge of Ohio and did not appear on the roll thereafter, but pursued an independent existence for some years. The present American Lodge at Marietta, Ohio, No. 1 on the roll of the Grand Lodge of Ohio, was organized by members of the old Lodge. The first minute-book, from the original constitution to April 23, 1783, is in the library of the Grand Lodge of New York. During the war many prominent patriots were members, and several times Washington was recorded as a visitor.

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**Ameth.** Properly, Emeth, which see.  
**Amethyst.** Hebrew אָמוֹל, achlemah. The ninth stone in the breastplate of the high priest. The amethyst is a stone in hardness next to the diamond, and of a deep red and blue color resembling the breast of a dove.

**Amicists, Order of.** A secret association of students, once very extensively existing among the universities of Northern Germany. Thoray (Acla Latomorum, i., 292) says that this association was first established in the College of Clermont, at Paris. An account of it was published at Halle, in 1799, by F. C. Laukhard, under the title of Der Mosellaner—oder Amicisten—Ordnung nach seiner Entstehung, innern Verfassung und Verbreitung auf den deutschen Universitäten, etc. The Order was finally suppressed by the imperial government.

**Amis Réunis, Loge des.** The Lodge of United Friends, founded at Paris in 1771, was distinguished for the talents of many of its
members, among whom was Savalette de Langes, and played for many years an important part in the affairs of French Masonry. In its boom was originated, in 1775, the Rite of Philalethes. In 1784 it convened the first Congress of Paris, which was held in 1785, for the laudable purpose of endeavoring to disentangle Freemasonry from the almost inextricable confusion into which it had fallen by the invention of so many rites and new degrees. The Lodge was in possession of a valuable library for the use of its members, and had an excellent cabinet of the physical and natural sciences. Upon the death of Savalette, who was the soul of the Lodge, it fell into decay, and its books, manuscripts, and cabinet were scattered. (Clavel, p. 171.) All of its library that was valuable was transferred to the archives of the Mother Lodge of the Philosopical Scottish Rite. Barruel gives a brilliant picture of the concerts, balls, and suppers given by this Lodge in its halcyon days, to which 6 "les Créusés de la Maçonnerie" congregated, while a few superior members were engaged, as he says, in hatch- ing political and revolutionary schemes, but really in plans for the elevation of Masonry as a philosophic institution. (Barruel, Mémoires pour servir à l'Histoire du Jachethisme, iv., 343.)

Ammon. See Amun.

Ammonitish War. A war to which allusion is made in the Fellow-Craft’s Degree. The Ammonites were the descendants of the younger son of Lot, and dwelt east of the river Jordan, but originally formed no part of the land of Canaan, the Israelites having been directed not to molest them for the sake of their great progenitor, the nephew of Abraham. But in the time of Jephthah, their king having charged the Israelites with taking away a part of his territory, the Ammonites crossed the river Jordan and made war upon the Israelites. Jephthah defeated them with great slaughter, and took an immense amount of spoil. It was on account of this spoil—in which they had no share—that the Ephraimites rebelled against Jephthah, and gave him battle. (See Ephraimites.)

Amor Honor et Justitia. A motto of the Grand Lodge of England used prior to the union of 1813, which is to be found graven on the Masonic Token of 1794, commemorating the election of the Prince of Wales as M. W. Grand Master, November 24, 1790.

Amphibalus. See St. Amphibalus.

Ample Form. When the Grand Master is present at the opening or closing of the Grand Lodge, it is said to be opened or closed "in ample form." Any ceremony performed by the Grand Master is said to be done "in ample form" when performed by the Deputy, it is said to be "in due form"; and by any other temporarily presiding officer, it is "in form." (See Form.)

Amuru. The name given to the Phoenician carpenter, who is represented in some legends as one of the Assassins, Fanor and Metuasacl being the other two.

Amphasands. The name given in the Persian Avesta to the six good genii or powerful angels who continually wait round the throne of Ormuzd, or Ormazd. Also the name of the six summer months and the six productive working properties of nature.

Anamulet. See Talisman.

Anum. The Supreme God among the Egyptians. He was a concealed god, and is styled "the Celestial Lord who sheds light on hidden things." From him all things emanated, though he created nothing. He corresponded with the Jove of the Greeks, and, consequently, with the Jehovah of the Jews. His symbol was a ram, which animal was sacred to him. On the monuments he is represented with a human face and limbs free, having two tall straight feathers on his head, issuing from a red cap; in front of the plumes a disk is sometimes seen. His body is colored a deep blue. He is sometimes, however, represented with the head of a ram, and the Greek and Roman writers in general agree in describing him as being ram-headed. There is some confusion on this point. Kenrick says that Nof was, in the majority of instances, the ram-headed god of the Egyptians; but he admits that Amun may have been sometimes so represented.

Anarchism. Ritual makers, especially when they have been ignorant and uneducated, have often committed anarchisms by the introduction into Masonic ceremonies of matters entirely out of time. Thus, the use of a bell to indicate the hour of the night, practised in the Third Degree; the placing of a celestial and a terrestrial globe on the summit of the pillars of the porch, in the Second Degree; and quotations from the New Testament and references to the teachings of Christ, in the Mark Degree, are all anarchisms. But, although it were to be wished that these disturbances of the order of time had been avoided, the fault is not really of much importance. The object of the ritualist was simply to convey an idea, and this he has done in the way which he supposed would be most readily comprehended by those for whom the ritual was made. The idea itself is old, although the mode of conveying it may be new. Thus, the bell is used to indicate a specific point of time, the globes to symbolize the universality of Masonry, and passages from the New Testament to inculcate the practice of duties whose obligations are older than Christianness. (See Form.)

ANAGRAM. The manufacture of anagrams out of proper names or other words has always been a favorite exercise, sometimes to pay a compliment—as when Dr. Burney made Honor est a Nil out of Horatio Nelson—and sometimes for purposes of secrecy, as when Roger Bacon concealed under an anagram one of the ingredients in his recipe for gunpowder, that the world might not too easily become acquainted with the composition of so dangerous a material. The above method was adopted by the adherents of the house of Stuart when they manufactured their system of high degrees as a political engine, and thus,
under an anagrammatic form, they made many words to designate their friends or, principally, their enemies of the opposite party. Most of these words it has now become impossible to restore to their original form, but several are readily decipherable. Thus, among the Assassins of the Third Degree, who symbolised, with them, the faces of the monarchy, we recognize Romvel as Cromwell, and Hoen as Bohun, Earl of Essex. It is only thus that we can ever hope to trace the origin of such words in the high degrees as Tercy, Stolkin, Morphey, etc. To look for them in any Hebrew root would be a fruitless task. The derivation of many of them, on account of the obscurity of the persons to whom they refer, is, perhaps, forever lost; but of others the research for their meaning may be more successful.

**Ananiah.** The name of a learned Egyptian, who is said to have introduced the Order of Mizraim from Egypt into Italy. Dr. Oliver (Landm., ii., 75) states the tradition, but doubts its authenticity. It is in all probability apocryphal. (See Mizraim, Rite of.)

**Anchor and Ark.** The anchor, as a symbol of hope, does not appear to have belonged to the ancient and classic system of symbolism. The Goddess Spes, or Hope, was among the attributes of Felicity, Order of the. This is the language of the lecture of the Third Degree, and it gives all the information that is required on the esoteric meaning of these symbols. The history I have added of their probable origin will no doubt be interesting to the Masonic student.

**Ancient and Accepted Rite.** See Scottish Rite.

**Ancient Craft Masonry.** This is the name given to the three symbolic degrees of Entered Apprentice, Fellow-Craft, and Master Mason. The degree of Royal Arch is not generally included under this appellation; although, when considered (as it really is) a complement of the Third Degree, it must of course constitute a part of Ancient Craft Masonry. In the articles of union between the two Grand Lodges of England, adopted in 1813, it is declared that "pure Antient Masonry consists of three degrees and no more, viz.: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

**Ancient Free and Accepted Masons.** The title most generally assumed by the English and American Grand Lodges. (See titles of Grand Lodges.)

**Ancient or Antient or Atholl Masons.** In 1751 some Irish Masons in London established a body which they called the "Grand Lodge of England according to the Old Institutions," and they styled themselves "Antient" and the members of the regular Grand Lodge, established in 1717, "Modern." Thus Dermott, in his Ahiman Reson, divides..."
the Masons of England into two classes, as follows:

"The Ancients, under the name of Free and Accepted Masons, according to the old Institutions; the Moderns, under the name of Freemasons of England. And though a similarity of names, yet they differ exceedingly in making, ceremonies, knowledge, Masonic language, and installations; so much, that they always have been, and still continue to be, two distinct societies, totally independent of each other." (7th ed., p. xxx.)

The "Ancients" maintained that they alone preserved the ancient tenets and practices of Masonry, and that the regular Lodges had altered the Landmarks and made innovations, as they undoubtedly had done about the year 1730, when Prichard's Masonry Dissected appeared.

For a long time it was supposed that the "Ancients" were a schismatic body of seceders from the Premier Grand Lodge of England, but Bro. Henry Sadler, in his Masonic Facts and Fictions, has proved that this view is erroneous, and that they were really Irish Masons who settled in London.

In the year 1756, Laurence Dermott, then Grand Secretary, and subsequently the Deputy Grand Master of the Grand Lodge of the Ancients, published a Book of Constitutions for the use of the Ancient Masons, under the title of Ahiman Rezon, which work went through several editions, and became the code of Masonic law for all who adhered, either in England or America, to the Grand Lodge of the Ancients, while the Grand Lodge of the Moderns, or the regular Grand Lodge of England, and its adherents, were governed by the regulations contained in Anderson's Constitutions, the first edition of which had been published in 1723.

The dissensions between the two Grand Lodges of England lasted until the year 1813, when, as will be hereafter seen, the two bodies became consolidated under the name and title of the United Grand Lodge of Ancient and Free Masons of England. Four years afterward a similar and final reconciliation took place in America, by the union of the two Grand Lodges in South Carolina. At this day all distinction between the Ancients and Moderns has ceased, and it lives only in the memory of the Masonic student.

What were the precise differences in the rituals of the Ancients and the Moderns, it is now perhaps impossible to discover, as from their esoteric nature they were only orally communicated; but some shrewd and near approximations to their real nature may be drawn by inference from the usual expressions which have fallen from the advocates of each, in the course of their long and generally bitter controversies.

It has already been said that the regular Grand Lodge is stated to have made certain changes in the modes of recognition, in consequence of the publication of Samuel Prichard's spurious revelation. These changes were, as we traditionally learn, a simple transposition of certain words, by which that which had originally been the first became the second, and that which had been the second became the first. Hence Dr. Dalcho, the compiler of the original Ahiman Rezon of South Carolina, who was himself made in an Ancient Lodge, but was acquainted with both systems, says (Edit. 1822, p. 193), "The real difference in point of importance was no greater than it would be to dispute whether the glove should be placed first upon the right or on the left." A similar testimony as to the character of these changes is furnished by an address to the Duke of Atholl, the Grand Master of the Grand Lodge of Ancients, in which it is said: "I would beg leave to ask, whether two persons standing in the Guildhall of London, the one facing the statues of Gog and Magog, and the other with his back turned on them, could, with any degree of propriety, quarrel about their stations; as Gog must be on the right of one, and Magog on the right of the other. Such then, and far more insignificant, is the disputatious temper of the seceding brethren, that on no better grounds than the above they choose to usurp a power and to aid in open and direct violation of the regulations they had solemnly engaged to maintain, and by every artifice possible to be devised endeavored to increase their numbers." It was undoubtedly to the relative situation of the pillars of the porch, and the appropriation of their names in the ritual, that these innuendoes referred. As we have them now, they were made by the change effected by the Grand Lodge of Moderns, which transposed the original order in which they existed before the change, and in which order they are still preserved by the continental Lodges of Europe.

It is then admitted that the Moderns did make innovations in the ritual; and although Preston asserts that the changes were made by the regular Grand Lodge to distinguish its members from those made by the Ancient Lodges, it is evident, from the language of the address just quoted, that the innovations were the cause and not the effect of the schism, and the inferential evidence is that the changes were made in consequence of, and as a safeguard against, spurious publications, and were intended, as has already been stated, to distinguish impostors from true Masons, and not schismatic or irregular brethren from those who were orthodox and regular.

But outside of and beyond this transposition of words, there was another difference existing between the Ancients and the Moderns. Dalcho, who was acquainted with both systems, says that the Ancient Masons were in possession of marks of recognition known only to themselves. His language on this subject is positive. "The Ancient York Masons," he says, "were certainly in possession of the original, universal marks, as they were known and given in the Lodges they had left, and which had descended to the Grand Lodge of York, and that of England, down to their day. Besides these, we find they had peculiar marks of their own, which were unknown
to the body from which they had separated, and were unknown to the rest of the Masonic world. We have, then, the evidence that they had two sets of marks; viz.: those which they had brought with them from the original body, and those which they had, we must suppose, themselves devised. (P. 192.)

Dermott, in his Akhiman Rezon, confirms this statement of Dalcho, if, indeed, it needs confirmation. He says that "a Modern Mason may with safety communicate all his secrets to an Ancient Mason, but that an Ancient Mason cannot, with like safety, communicate all his secrets to a Modern Mason without further ceremony." And he assigns as a reason for this, that "as a science comprehends an art (though an art cannot comprehend a science), even so Ancient Masonry contains everything valuable among the Moderns, as well as many other things that cannot be revealed without additional ceremonies."

Now, what were these "other things" known by the Ancients, and not known by the Moderns? What were those distinctive marks, which precluded the latter from visiting the Lodges of the former? Written history is of course silent as to these esoteric matters. But tradition, confirmed by, and at the same time explaining, the hints and casual intimations of contemporary writers, leads us to the almost irresistible inference that they were to be found in the different constructions of the Third, or Master’s Degree, and the introduction into it of the Royal Arch element; for, as Dr. Oliver (Hist. Eng. R. A., p. 21) says, "the division of the third degree and the fabrication of the English Royal Arch appear, on their own showing, to have been the work of the Ancients." And hence the Grand Secretary of the regular Grand Lodge, or that of the Moderns, replying to the application of an Ancient Mason from Ireland for relief, says: "Our society (i.e., the Moderns) is neither Arch, Royal Arch, nor Ancient, so that you have no right to partake of our charity."

This, then, is the solution of the difficulty. The Ancients, unfortunately, reversed the order of the words in the First and Second Degrees, which the Moderns had transposed (a transposition which has been retained in the Lodges of Britain and America, but which has never been observed by the continental Lodges of Europe, who continue the usage of the Ancients), also finished the otherwise imperfect Third Degree with its natural complement, the Royal Arch, a complement with which the Moderns were unacquainted, or which they, if they knew it once, had lost.

The following is a list of the Grand Masters of the Grand Lodge of Ancients from its organization to its dissolution: 1733, Robert Turner; 1754-55, Edward Vaughan; 1756-59, Earl of Blessington; 1760-65, Earl of Kelly; 1766-70, The Hon. Thomas Matthew; 1766-70, The Hon. Thomas Matthew; 1771-74, third Duke of Atholl; 1775-81, fourth Duke of Atholl; 1782-90, Earl of Antrim; 1791-1813, fourth Duke of Atholl; 1813, Duke of Kent, under whose prevailing influence of the two Grand Lodges was accomplished.

The Grand Lodge of Ancient Masons was, shortly after its organization, recognized by the Grand Lodges of Scotland and Ireland, and, through the ability and energy of its officers, but especially Laurence Dermott, at one time its Grand Secretary, and afterward its Deputy Grand Master, and the author of its Akhiman Rezon, or Book of Constitutions, it extended its influence and authority into foreign countries and into the British Colonies of America, where it became exceedingly popular, and where it organized several Provincial Grand Lodges, as, for instance, in Massachusetts, New York, Pennsylvania, Virginia, and South Carolina, where the Lodges working under this authority were generally known as "Ancient York Lodges."

In consequence of this, dissensions existed, not only in the mother country, but also in America, for many years, between the Lodges which derived their warrants from the Grand Lodge of Ancients and those which derived theirs from the regular or so-called Grand Lodge of Moderns. But the Duke of Kent, having been elected, in 1813, the Grand Master of the Ancients, while his brother, the Duke of Sussex, was Grand Master of the Moderns, a permanent reconciliation was effected between the rival bodies, and by mutual compromises the present "United Grand Lodge of Ancient Freemasons of England" was established.

Similar unions were consummated in America, the last being that of the two Grand Lodges of South Carolina, in 1817, and the distinction between the Ancients and the Moderns was forever abolished or remains only as a melancholy page in the history of Masonic controversies. From their connection with the Dukes of Atholl, the "Ancient" Masons are sometimes known as "Atholl" Masons. [E. L. H.]

Ancient Reformed Rite. A Rite differing very slightly from the French Rite, or Rite Moderne, of which, indeed, it is said to be only a modification. It is practised by the Grand Lodge of Holland and the Grand Orient of Belgium. It was established in 1783 as one of the results of the Congress of Wilhelmsbad.

Ancient of Days. A title applied, in the visions of Daniel, to Jehovah, to signify that his days are beyond reckoning. Used by Webb in the Most Excellent Master's song:

"Fulfilled is the promise
By the Ancient of Days.
To bring forth the cape-stone
With shouting and praise."

Ancients. See Ancient Masons.

Ancient, The. The Third Degree of the German Union of Twenty-two.

Ancient York Masons. One of the names assumed by the Lodges of Ancient Masons, which see.

Anderson, James. The Rev. James Anderson, D.D., is well known to all Masons as the compiler of the celebrated Book of Constitutions. The date and place of his birth have not yet been discovered with certainty,
but the date was probably 1680, and the place, Aberdeen in Scotland, where he was educated and where he probably took the degrees of M.A. and D.D. At some unascertained period he migrated to London, and our first precise knowledge of him, derived from a document in the State Records, is that on February 15, 1709–10, he, as a Presbyterian minister, took over the lease of a chapel in Swallow Street, Piccadilly, from a congregation of French Protestants which desired to dispose of it because of their decreasing prosperity. During the following decade he published several sermons, and is said to have lost a considerable sum of money dabbling in the South Sea scheme.

Where and when his connection with Freemasonry commenced has not yet been discovered, but he must have been a fairly prominent member of the Craft, because on September 29, 1721, he was ordered by the Grand Lodge, which had been established in London in 1717, to inspect the old Gothic Constitutions in a new and better method." On the 27th of December following, his work was finished, and the Grand Lodge appointed a committee of fourteen learned brethren to examine and report upon it. Their report was made on the 25th of March, 1722, and, after a few amendments, Anderson's work was formally approved, and ordered to be printed for the benefit of the Lodges, which was done in 1723. This is now the well-known Book of Constitutions, which contains the history of Masonry (or, more correctly, architecture), the Ancient Charges, and the General Regulations, as the same were in use in many old Lodges. In 1738 a second edition was published. Both editions have become exceedingly rare, and as the same were in use in many old Lodges.

This constitutes the body of the work, is fanciful, and also the General Regulations. The history of the House of York, also from his pen. Anderson Manuscript. In the first edition of the Constitutions of the Freemasons, published by Dr. Anderson in 1723, the author quotes on pp. 32, 33 from "a certain record of Freemasons, written in the reign of King Edward IV," Preston also cites it in his Illustrations, p. 182, and states that it was said to have been in the possession of Elias Ashmole, but was unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution. Anderson makes no reference to Ashmole as the author of this work, but doubts if it was presented to him by the Prince of Wales, which is reported in The Daily Post for June 2d: "Last night was interr'd the corpse of Dr. Anderson, a Dissenting Teacher, in a very remarkable deep Grave. His Pall was supported by five Dissenting Teachers, and the Rev. Dr. Desaguliers: It was followed by a Dozen of Free-Masons, who encircled the Grave; and after Dr. Earle had harangued on the Uncertainty of Life, &c., without one word of the Deceased, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sighed, and struck their aprons three times in Honour to the Deceased." Soon after his death another of his works, entitled News from Egypt or Dialogues of the Dead, was issued, and in 1742 there appeared the first volume of a Genealogical History of the House of York, also from his pen.

André Manuscript. The first edition of the Constitutions of the Freemasons, published by Dr. Anderson in 1723, the author quotes from a "certain record of Freemasons, written in the reign of King Edward IV." This record is the one which Preston refers to as "the Ashmole MS.," and which is unknown; in 1735 he represented to some difference with his people, the nature of which is unknown; in 1735 he was ordered by the Grand Lodge, which is thus reported in The Daily Post of June 2d: "Last night was interr'd the corpse of Dr. Anderson, a Dissenting Teacher, in a deep Grave. His Pall was supported by five Dissenting Teachers, and the Rev. Dr. Desaguliers: It was followed by a Dozen of Free-Masons, who encircled the Grave; and after Dr. Earle had harangued on the Uncertainty of Life, &c., without one word of the Deceased, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sighed, and struck their aprons three times in Honour to the Deceased." Soon after his death another of his works, entitled News from Egypt or Dialogues of the Dead, was issued, and in 1742 there appeared the first volume of a Genealogical History of the House of York, also from his pen.

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André, Christopher Karl. An active Mason, who resided at Brünn, in Moravia, where, in 1708, he was the Director of the Evangelical Academy. He was very zealously employed, about the end of the last century, in connection with other distinguished Masons, in the propagation of the Order in Germany. He was the editor and author of a valuable historical work, which was published in 5 numbers, 8vo, from 1793 to 1796, at Gotha and Halle under the title of Der Freimaurer oder compendiose Bibliothek
Andréë, John Valentine. This distinguished philosopher and amiable moralist, who has been claimed by many writers as the founder of the Rosicrucian Order, was born on the 17th of August, 1586, at the small town of Herrenberg, in Württemberg, where his father exercised clerical functions of a respectable rank. After receiving an excellent education in his native province, he traveled extensively through the principal countries of Europe, and on his return home received the appointment, in 1614, of deacon in the town of Vaihingen. Four years after he was promoted to the office of superintendent at Kalw. In 1639 he was appointed court chaplain and a spiritual privy councilor, and subsequently Protestant prelate of Adelberg, and almoner of the Duke of Württemberg. He died on the 27th of June, 1654, at the age of sixty-eight years.

Andréë was a man of extensive acquirements and of a most feeling heart. By his great abilities he was enabled to elevate himself beyond the narrow limits of the prejudiced age in which he lived, and his literary labors were exerted for the reformation of manners, and for the supply of the moral wants of the times. His writings, although numerous, were not voluminous, but rather brief essays full of feeling, judgment, and chaste language. "Herculus Christiani Luctus," (The Pilgrim's Progress) which he called "The Star of the East," was before, if she is honestly told this, then there is no harm, but the possibility of some imprudence, and calculated to produce opposition among the well-informed and cautious members of the Fraternity.

Androgy nous Masonry. That so-called Masonry which is dedicated to the cultivation of the androgynous degrees. The Adoptive Rite of France is Androgy nous Masonry.

But the whole of this subject is more fully discussed under the head of Rosicrucianism, which see.
Angel. Angels were originally in the Jewish theogony considered simply as messengers of God, as the name Malachim imports, and the word is thus continually used in the early Scriptures of the Old Testament. It was only after the captivity that the Jews brought from Babylon their mystical ideas of angels as instruments of creative ministation, such as the angel of fire, of water, of earth, or of air. These doctrines they learned from the Chaldean sages, who had probably derived them from Zoroaster and the Zendavesta. In time these doctrines were borrowed by the Graecie, and through them they have been introduced into some of the high degrees; such, for instance, as the Knight of the Sun, in whose ritual the angels of the four elements play an important part.

Angelic Brothers. (Ger., Engelbrüder.) Sometimes called, after their founder, Gichtelscha or Gichtelania. A mystical sect of religious fanatics founded by one Gichtel, about the close of the seventeenth century, in the United Netherlands. After the death of their founder in 1710, they gradually became extinct, or were continued only in secret union with the Rosicrucians.

Angles' Alphabet. See Alphabet, Angels'.

Angerona. The name of a pagan deity worshiped among the Romans. Pliny calls her the goddess of silence, and calmness of mind. Hence her statue has sometimes been received among the ornaments of Masonic edifices. She is represented with her finger introduced among the ornaments of Masonic emblems. Sometimes called, after their founder, Gichtelania. A mystical sect of religious fanatics founded by one Gichtel, about the close of the seventeenth century, in the United Netherlands. After the death of their founder in 1710, they gradually became extinct, or were continued only in secret union with the Rosicrucians.

Animal Worship. The worship of animals is a species of idolatry that was especially practised by the ancient Egyptians. Temples were erected by this people in their honor, in which they were fed and cared for during life; to kill one of them was a crime punishable with death; and after death, they were embalmed, and interred in the catacombs. This worship was derived first from the earlier adoration of the stars, to certain constellations of which the names of animals had been given; next, from an Egyptian tradition that the gods being pursued by Typhon, had concealed themselves under the forms of animals; and lastly, from the doctrine of the metempsychosis, according to which there was a continual circulation of the souls of men and animals. But besides the open and popular exercise of this degrading worship the priests concealed a symbolism full of philosophical conceptions.

Mr. Gliddon says in his Osia Egyptiaca (p. 94) that "animal worship among the Egyptians was the natural and unavoidable consequence of the misconception, by the vulgar, of those emblematical figures invented by the priests to record their own philosophical conception of absurd ideas. As the pictures and effigies suspended in early Christian churches, to commemorate a person or an event, became in time objects of worship to the vulgar, so, in Egypt, the esoteric or spiritual meaning of the emblems was lost in the gross materialism of the beholder. This esoteric and allegorical meaning was, however, preserved by the priests, and communicated in the mysteries alone to the initiated, while the uninstructed retained only the grosser conception."

Anima Mundii. (Soul of the World.) A doctrine of the early philosophers, who conceived that an immaterial force resided in nature and was the source of all physical and sentient life, yet not intelligential.

Annales Chronologiques. (Literaires et Historiques de la Masonerie de la Pays-Bas, à la fin de l'année 1814.) I. e., Chronological, Literary, and Historical Annals of the Masonry of the Netherlands from the year 1814. This work, edited by Bros. Melton and De Margny, was published at Brussels, in five volumes, during the years 1825-26. It consists of an immense collection of French, Dutch, Italian, and English Masonic documents translated into French. Kloss exults it highly as a work which no Masonic library should be without. Its publication was unfortunately discontinued in 1826 by the Belgian revolution.

Annales Originis Magni Galliarum Ori- ents, etc. This history of the Grand Orient of France is, in regard to its subject, the most valuable of the works of C. A. Thory. It comprises a full account of the rise, progress, changes, and revolutions of French Freemasonry, with numerous curious and inedited documents, notices of a great number of rites, a fragment on Adoptive Masonry, and other articles of an interesting nature. It was published at Paris, in 1812, in one vol. of 471 pp., 8vo. (See Kloss, No. 4,088.)

Anniversary. See Festivals.

Anno Depositionis. In the Year of the Deposit: abbreviated A.: Dep. The date used by Royal and Select Masters, which is found by adding 1000 to the Vulgar Era; thus, 1911 + 1000 = 2911.

Anno Egyptico. In the Egyptian year. The date used by the Hermetic Fraternity, and found by adding 5044 to the Vulgar Era; prior to each July 20th, being the number of years since the consolidation of the Egyptian monarchy under Menes.

Anno Horae. In the Hebrew Year; abbreviated A.: H. The same as Anno Mundii; which see.

Anno Inventionis. In the Year of the Discovery; abbreviated A.: I. The same as Anno Mundii, abbreviated A.: L. The date used in ancient Craft and others.
Masonry; found by adding 4000 to the Vulgar Era, 1911 + 4000 = 5911.

**Anno Mundl.** In the Year of the World. The date used in the Ancient and Accepted Rite; found by adding 3760 to the Vulgar Era until September. After September, add one year more; this is because the year used is the Hebrew one, which begins in September. Thus, July, 1911 + 3760 = 5671, and October, 1911 + 3760 + 1 = 5672.

**Anno Ordinis.** In the Year of the Order; abbreviated A.O. The date used by Knights Templars; found by subtracting 1118 from the Vulgar Era; thus, 1911 - 1118 = 793.

**Annuaire.** Some French Lodges publish annually a record of their most important proceedings for the past year, and a list of their members. This publication is called an Annuaire, or Annual.

**Annual Communication.** All the Grand Lodges of the United States, except those of Massachusetts, Maryland, the District of Columbia, and Pennsylvania, hold only one annual meeting; thus reviving the ancient custom of a yearly Grand Assembly. The Grand Lodge of Massachusetts, like that of England, holds Quarterly Communications. At these annual communications it is usual to pay the representatives of the subordinate Lodges a per diem allowance, which varies in different Grand Lodges from one to three dollars, and also their mileage or traveling expenses.

**Annual Proceedings.** Every Grand Lodge in the United States publishes a full account of its proceedings at its Annual Communication, to which is also almost always added a list of the subordinate Lodges and their members. Some of these Annual Proceedings extend to a considerable size, and frequently contain valuable reports of committees on questions of Masonic law. The reports of the Committee on Foreign Correspondence are especially valuable in these pamphlets. (See Committee on Foreign Correspondence.)

**Annuities.** In England, one of the modes of distributing the charities of a Lodge is to grant annuities to aged members or to the widows and orphans of those who are deceased. In 1842 the "Royal Masonic Annuity for Males" was established, which has since become the "Royal Masonic Benevolent Institution for Aged Freemasons and Their Widows," and grants annuities to both males and females, having also an asylum at Croydon in Surrey, England, into which the annuitants are received in the order of their seniority on the list. (See *Asylum for Aged Freemasons.*)

**Anointing.** The act of consecrating any person or thing by the pouring on of oil. The ceremony of anointing was emblematical of a particular sanctity in one's body or in sacred use. As such it was practised by both the Egyptians and the Jews, and many representatives are to be seen among the former of the performance of this holy Rite. Wilkinson informs us (*Anc. Egypt.,* iv., 280) that with the Egyptians the investiture to any sacred office was confirmed by this external sign; and that priests and kings at the time of their consecration were, after they had been attired in their full robes, anointed by the pouring of oil upon the head. The Jewish Scriptures mention several instances in which anointing was administered, as in the consecration of Aaron as high priest, and of Saul and David, of Solomon and Joash, as kings. The process of anointing Aaron is fully described in Exodus xxix. 7. After he had been clothed in all his robes, with the miter and crown upon his head, it is said, "then shalt thou take the anointing oil and pour it upon his head, and anoint him."

The ceremony is still used in some of the high degrees of Masonry, and is always recognized as a symbol of sanctification, or the designation of the person so anointed to a sacred office, or to the performance of a particular function. Hence, it forms an important part of the ceremony of installation of a high priest in the order of High Priesthood as practised in America.

As to the form in which the anointing oil was poured, Busdorf (*Lex. Talm.,* p. 267) quotes the Rabbinical tradition that in the anointing of kings the oil was poured on the head in the form of a crown, that is, in a circle around the head; while in the anointing of the priests it was poured in the form of the Greek letter X, that is, on the top of the head, in the shape of a St. Andrew's cross.

**Anonymous Society.** A society formerly existing in Germany, which consisted of 72 members, namely, 24 Apprentices, 24 Fellow-Crafts, and 24 Masters. It distributed much charity, but its real object was the cultivation of the occult sciences. Its members pretended that its Grand Master was one Tajo, and that he resided in Spain. (Acta Latomorum, i., 294.)

**Ansyreeh.** A sect found in the mountains of Lebanon, of Northern Syria. Like the Druses, toward whom, however, they entertain a violent hostility, and the Assassins, they have a secret mode of recognition and a secret religion, which does not appear to be well understood by them. "However," says Rev. Mr. Lyde, who visited them in 1852, "there is one in which they all seem agreed, and which acts as a kind of Freemasonry in binding together the scattered members of their body, namely, secret prayers which are taught to every male child of a certain age, and are repeated at stated times, in stated places, and accompanied with religious rites." The Ansyreesh arose about the same time with the Assassins, and, like them, their religion appears to be an ill-digested mixture of Judaism, Christianity, and Mohammedanism. To the Masonic scholars these secret sects of Syria present an interesting study, because of their supposed connection with the Templars during the Crusades, the entire results of which are yet to be investigated.
**ANTEDILUVIAN MOSAIC**

**Antediluvian Masonry.** Among the traditions of Masonry, which, taken literally, become incredible, but which, considered allegorically, may contain a profound meaning, not the least remarkable are those which relate to the existence of a Masonic system before the Flood. Thus, Anderson (Const., 1st ed., p. 3) says: "Without regarding uncertain accounts, we may safely conclude the Old World, that lasted 1550 years, could not be ignorant of Masonry." Dr. Oliver has devoted the twenty-eighth lecture in his *Historical Landmarks* to an inquiry into "the nature and design of Freemasonry before the Flood"; but he admits that any evidence of the existence at that time of such an Institution must be based on the identity of Freemasonry and morality. "We may safely assume," he says, "that whatever had for its object and end an inducement to the practice of that morality which is founded on the love of God, may be identified with primitive Freemasonry." The truth is, that antediluvian Masonry is alluded to only in what is called the "ineffable degrees"; and that its only important tradition is that of Enoch, who is traditionally supposed to be its founder, or, at least, its great hierophant. (See *Enoch*.)

**Anthem.** The anthem was originally a piece of church music sung by alternate voices. The word afterward, however, came to be used as a designation of that kind of sacred music which consisted of certain passages taken out of the Scriptures, and adapted to particular solemnities. In the permanent poetry and music of Masonry the anthem is very rarely used. The spirit of Masonic poetry is lyrical, and therefore the ode is almost altogether used (except on some special occasions) in the solemnities and ceremonials of the Order. There are really no Masonic anthems.

**Antient and Primitive Rite of Memphis, otherwise of Memphis.** This rite claims a derivation from Egypt, and an organization from the High Grades which had entered Egypt before the arrival of the French Army, and which, it was supposed, Napoleon and Kleber were involved in a ring at the hands of an Egyptian sage at the Pyramid of Cheops. However that may be, in 1814 the Disciples of Memphis were constituted as a Grand Lodge at Montauban in France by G. M. Marconis and others, being an incorporation of the various rites worked in the previous century and especially of the Primitive Rite of Philadelphia of Narbonne (q. v.). In the political troubles that followed in France the Lodge of the Disciples of Memphis was put to sleep on March 7, 1816, and remained somnolent until July 7, 1838, when J. E. Marconis was elected Grand Hierophant and arranged the minute books, which the Rite then possessed, into 90 degrees. The first Assembly of the Supreme Power was held on September 25, 1838, and proclaimed on October 5th following. The father of the new Hierophant seems to have been living and to have sanctioned the proceedings. Lodges were established in Paris and Brussels until the government of France forbade the meetings in 1841; however, in 1848 work was resumed and the Rite spread to Roumania, Egypt, America, and elsewhere.

In 1862 J. E. Marconis united the Rite with the Grand Orient of France, retaining apparently the rank of Grand Hierophant; and in 1865 a Concordat was executed between the two bodies by which the relative value of their different degrees was settled.

In 1872 a Sovereign Sanctuary of the Rite was established in England by some American members with Bro. John Yarker as Grand Master General, and has since continued at work.

An official journal entitled The *Kneph* was at one time issued by the authority of the Sovereign Sanctuary, from which we learn that the Antient and Primitive Rite of Masonry is "universal and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and teaches the Fatherhood of God and the Brotherhood of Man." The degrees of the Rite are 95 in number, starting with the three Craft degrees, and divided into three series, and appear to have been rearranged and renamed at various times.

**Anti-Masonic Books.** There is no country of the civilized world where Freemasonry has existed, in which opposition to it has not, from time to time, exhibited itself; although it has always been overcome by the purity and innocence of the Institution. The Roman Catholic religion has always been anti-Masonic, and hence edicts have constantly been promulgated by popes and sovereigns in Roman Catholic countries against the Order. The most important of these edicts is the bull of Pope Clement XII., which was signed on the 24th of April, 1738, the authority of which bull is still in existence, and forbids any pious Catholic from uniting with a Masonic Lodge, under the severest penalties.

In the United States, where there are neither popes to issue bulls nor kings to promulgate edicts, the opposition to Freemasonry had to take the form of a political party. Such a party was organized in this country in the year 1826, soon after the disappearance of one William Morgan. The object of this party was professedly to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office. But the public virtue of the masses of the American people repudiated a party which was based on such corrupt and mercenary views, and its ephemeral existence was followed by a total annihilation.

A society which has been deemed of so much importance as to be the victim of so
many persecutions, must needs have had its enemies in the press. It was too good an opportunity for the invective and polemic character of Masonry to pass unavailing. Freemasonry had no sooner taken its commanding position as one of the teachers of the world, than a host of adversaries sprung up to malign its character and to misrepresent its objects. Hence, in the catalogue of a Masonic library, the anti-Masonic books will form no small part of the collection.

Anti-Masonic works may very properly be divided into two classes. 1. Those written simply for the purposes of abuse, in which the character and objects of the Institution are misrepresented. 2. Those written for the avowed purpose of revealing its ritual and esoteric doctrines. The former of these classes is always instigated by malignity, the latter by mean cupiditiy. The former class alone comes within the category of "anti-Masonic books," although the two classes are often confounded; the attack on the principles of Masonry being sometimes accompanied with a pretended revelation of its mysteries, and, on the other hand, the pseudo-revelations are not infrequently enriched by the most liberal abuse of the Institution.

The earliest authentic work which contains anything in opposition to Freemasonry is The Natural History of Staffordshire, by Robert Plot, which was printed at Oxford in the year 1686. It is only in one particular part of the work that Dr. Plot makes any invidious remarks against the Institution, and we should freely forgive him for what he has said against it, when we know that his recognition of the existence, in the seventeenth century, of a society which was already of so much importance that he was compelled to acknowledge it, gives the most ample refutation of those writers who assert that no traces of the Masonic Institution are to be found before the beginning of the eighteenth century. A triumphant reply to the attack of Dr. Plot is to be found in the third volume of Oliver's Golden Remains of the Early Masonic Writers.

A still more virulent attack on the Order was made in 1730, by Samuel Prichard, which he entitled Masonry dissected, being an universal and genuine description of all its branches from the original to the present time. Toward the end of the year a reply was issued entitled A Defence of Masonry, occasioned by a pamphlet called Masonry Dissected. It was published anonymously, but it has recently been established that its author was Martin Clare A.M., F.R.S., a schoolmaster of London, who was a prominent Freemason from 1734 to 1749. (Ars Quatuor Coronatorum, iv., 33-41.) No copy of this Defence is known to exist, but it was reproduced in the Free Masons' Pocket Companion for 1738, and in the second edition of the Book of Constitutions, which was published in the same year.

It is a learned production, well worth perusal for the information that it gives in reference to the sacred rites of the ancients, independent of its polemic character. About this time the English press was inundated by pretended revelations of the Masonic mysteries, published under the queerest titles, such as Jachin and Boaz; or, An authentic key to the door of Freemasonry, both Ancient and Modern, published in 1762; Hiram, or the Grand Master Key to both Ancient and Modern Freemasonry, which appeared in 1764; The Three Distinct Knocks, published in 1769, and a host of others of a similar character, which were, however, rather intended, by ministering to a morbid and unlawful curiosity, to put money into the purses of their compilers, than to gratify any vindictive feelings against the Institution.

Some, however, of these works were amiable neither in their inception nor in their execution, and appear to have been dictated by a spirit that may be characterized as being anything else except Christian. Thus, in the year 1768, a sermon was preached, we may suppose, but certainly published, at London, with the following ominous title: Masonry the Way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation. This sermon appears to have been a favorite with the ascetics, for in less than two years it was translated into French and German. But, on the other hand, it gave offense to the liberal-minded, and many replies to it were written and published, among which was one entitled Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness Hereafter, which also found its translation into German.

In 1797 appeared the notorious work of John Robison, entitled Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and Reading Societies. Robison was a gentleman and a scholar of some repute, a professor of natural philosophy, and Secretary of the Royal Society of Edinburgh. Hence, although his theory is based on false premises and his reasoning fallacious and illogical, his language is more decorous and his sentiments less malignant than generally characterize the writers of anti-Masonic books. A contemporary critic in the Monthly Review (vol. xxv., p. 315) thus correctly estimates the value of his work: "On the present occasion," says the reviewer, "we acknowledge that we have felt something like regret that a lecturer in natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated." Robison's book owes its preservation at this day from the destruction of time only to the permanency and importance of the Institution which it sought to destroy, Masonry, which it vilified to the last, alone saved it from the tomb of the Catotals.

This work closed the labors of the anti-
Masonic press in England. No work abusive of the Institution of any importance has appeared in that country since the attack of Robison. The Manuals of Richard Carlile and the Theologico-astronomical sermons of the Rev. Robert Taylor are the productions of that country since the attack of Robison. The Institution of any importance has appeared in Dantzic, in 1764, and was intended as a defense of the decree of the Council of Dantzic against the Order. The Germans, however, have given no such ponderous works in behalf of anti-Masonry as the capacious volumes of Barruel and Robison. The attacks on the Order in that country have principally been by pamphleterists.

In the United States anti-Masonic writings were scarcely known until they sprung out of the Morgan excitement in 1826. The disappearance and alleged abduction of this individual gave birth to a dangerous opposition to Masonry, and the country was soon flooded with anti-Masonic works. Most of these were, however, merely pamphlets, which had only an ephemeral existence and have long since been consigned to the service of the trunk-makers or suffered a literary metempsychosis in the paper-mill. Two only are worthy, from their size (their only qualification), for a place in a Masonic catalogue. The first of these is entitled Letters on Masonry and Anti-Masonry, addressed to the Hon. John Quincy Adams. By William L. Stone. This work, which was published at New York in 1832, is a large octavo of 550 pages.

The work of Mr. Stone, it must be acknowledged, is not abusive. If his arguments are illogical, they are at least conducted without malignity. If his statements are false, his language is decorous. He was himself a Mason, and he has been compelled, by the force of truth, to make many admissions which are favorable to the Order. The book was evidently written for a political purpose, and to advance the interests of the anti-Masonic party. It presents, therefore, nothing but partisan views, and those, too, almost entirely of a local character, having reference only to the conduct of the Institution as exhibited in what is called "the Morgan affair." Masonry, according to Mr. Stone, should be suppressed because a few of its members were, as a village of the State of New York. Aswell might the vices of the Christians of Corinthe suggested to a contemporary of St. Paul the propriety of suppressing Christianity.

The next anti-Masonic work of any prominence published in this country is also in the epistolary style, and is entitled Letters on the Masonic Institution. By John Quincy Adams. It is an octavo of 284 pages, and was published at Boston in 1847. Mr. Adams, whose eminent public services have made his life a part of the history of his country, has very properly been described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudice." In the latter years of his life, he became notorious for his virulent opposition to Freemasonry. Deceived and excited by misrepresentations as to his anti-Masonic sentiments, he united himself with that party, and threw all his vast energies and abilities into the political contests then raging. The result was the
series of letters, abusive of the Masonic Institution, which he directed to leading politicians of the country, and which were published in the public journals from 1831 to 1833. These letters, which are utterly unworthy of the genius, learning, and eloquence of the author, display a most egregious ignorance of the whole design and character of the Masonic Institution. The "oath" and "the murder of Morgan" are the two bugbears which seem continually to float before the excited vision of the writer, and on these alone he dwells from the first to the last page.

Except the letters of Stone and Adams, there is hardly another anti-Masonic book published in America that can go beyond the literary dignity of a respectably sized pamphlet. A compilation of anti-Masonic documents was published at Boston, in 1830, by James C. Odiorne, who has thus in part preserved for future reference the best of a bad class of writings. In 1831, Henry Gassett, of Boston, a most virulent anti-Mason, distributed, at his own expense, a great number of anti-Masonic books, which had been published during the Morgan excitement, to the principal libraries of the United States, on whose shelves they are probably now lying covered with dust; and, that the memory of his good deed might not altogether be lost, he published a catalogue of these donations in 1832, to which he has prefixed an attack on Masonry.

Anti-Masonic Party. A party organized in the United States of America soon after the commencement of the Morgan excitement, professedly, to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office. The party held several conventions; endeavored, sometimes successfully, but oftener unsuccessfully, to enlist prominent statesmen in its ranks, and finally, in 1831, nominated William Wirt and Amos Ellmaker as its candidates for the Presidency and Vice-Presidency, of the United States. Each of these gentlemen received but seven votes, being the whole electoral vote of Vermont, which was the only State that voted for the anti-Masonic candidates. The party, however, was not only defeated for office, but forever annihilated. The anti-Masonic convention held at Philadelphia, in 1830, did not hesitate to make the following declaration as the cardinal principle of the party: "The object of anti-Masonry, in nominating and electing candidates for the Presidency and Vice-Presidency, is to deprive Masonry of the support which it derives from the power and patronage of the executive branch of the United States Government. To effect this object, will require that candidates besides possessing the talents and virtues requisite for such exalted stations, be known as men decidedly opposed to secret societies."

This issue having been thus boldly made was accepted by the people; and as principles like these were fundamentally opposed to all the ideas of liberty, personal and political, into which the citizens of the country had been indoctrinated, the battle was made, and the anti-Masonic party was not only defeated for the time, but forever annihilated.

Anti-Masonry. Opposition to Freemasonry. There is no country in which Masonry has ever existed in which this opposition has not from time to time exhibited itself; although, in general, it has been overcome by the purity and innocence of the Institution. The earliest opposition by a government, of which we have any record, is that of 1425, in the third year of the reign of Henry VI., of England, when the Masons were forbidden to conferate in Chapters and Congregations. This law was, however, never executed. Since that period, Freemasonry has met with no permanent opposition in England. The Roman Catholic religion has always been anti-Masonic, and hence edicts have always existed in the Roman Catholic countries against the Order. But the anti-Masonic party which has had a practical effect in inducing the Church or the State to interfere with the Institution, and endeavor to suppress it, will come more properly under the head of Persecutions, to which the reader is referred.

Antin, Duke d'. Elected perpetual Grand Master of the Masons of France, on the 24th of June, 1738. He held the office until 1746, when he died, and was succeeded by the Count of Clermont. Cleavel (Hist. Pittoresq., p. 141) relates an instance of the fidelity and intrepidity with which, on one occasion, he guarded the avenues of the Lodge from the official intrusions of a summary of police accompanied by a band of soldiers.

Antipodeans. (Les Antipodiens.) The name of the Sixtieth Degree of the seventh series of the collection of the Metropolitan Chapter of France. (Acta Leomorur, i., 294.)

Antiquity, Lodge of. The oldest Lodge in England, and one of the four which concurred in February, 1717, in the meeting at the Apple-Tree Tavern, London, in the forma-
tion of the Grand Lodge of England. At that time, the Lodge of Antiquity met at the Goose and Gridiron, in St. Paul's Church-yard. This Lodge and three others met on St. John Baptist's Day (June 24), 1717, at the Goose and Gridiron Tavern, and by a majority of hands elected Mr. Anthony Sayer Grand Master, he being the oldest Master present. Capt. Joseph Elliot, and Mr. Jacob Lamball, carpenter, he elected Grand Wardens. This and the other three Lodges did not derive their warrants from the Grand Lodge, but "acted by immemorable Constitution."

**Antiquity Manuscript.** This celebrated MS. is now, and has long been, in the possession of the Lodge of Antiquity, at London. It is stated in the subscription to have been written, in 1686, by "Robert Padgett, Clearke to the Worshipful Society of the Freemasons of the city of London." The whole manuscript was first published by W. J. Hughan in his *Old Charges of British Freemasons* (p. 84), but a part had been previously inserted by Preston in his *Illustrations* (b. ii., sect. vi.). And here we have evidence of a criminal inaccuracy of the Masonic writers of the last century, who never hesitated to alter or interpolate passages in old documents whenever it was required to confirm a preconceived theory. Thus, Preston had intimated that there was before 1717 an Installation ceremony for newly elected Masters of Lodges (which is not true), and inserts what he calls "the ancient Charges that were used on this occasion," taken from the MS. of the Lodge of Antiquity. To confirm the statement, that they were used for this purpose, he cites the conclusion of the MS. in the following words: "These be all the charges and covenants that ought to be read at the installation of Master, or making of a Freemason or Free-mason." The words in italics are not to be found in the original MS., but were inserted by Preston. Bro. E. Jackson Barron had an MS. copy of the Charges of Free-masons is on a roll of parchment nine feet long by eleven inches wide, the roll being composed of four pieces of parchment glued together; and some few years ago it was partially mounted (but not very skilfully) on a backing of parchment for its better preservation.

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.lesson of eternal life, taught by a legend which, whether true or false, is used in Masonry as a symbol and an allegory.

But whence came this legend? Was it invented in 1717 at the revival of Freemasonry in England? We have evidence of the strongest circumstantial character, derived from the Sloane Manuscript No. 3,329, recently exhumed from the shelves of the British Museum, that this very legend was known to the Masons of the seventeenth century at least.

Then, did the Operative Masons of the Middle Ages have a legend also? The evidence is that they did. The Compagnons de la Tour, who were the offshoots of the old Masters' Guilds, had a legend. We know what the legend was, and we know that its character was similar to, although not in all the details precisely the same as, the Masonic legend. It was, however, connected with the Temple of Solomon.

Again: Did the builders of the Middle Ages invent their legend, or did they obtain it from some old tradition? The question is interesting, but its solution either way would scarcely affect the Antiquity of Freemasonry. It is not the form of the legend, but its spirit and symbolic design, with which we have to do.

This legend of the Third Degree as we now have it, and as we have had it for a certain period of two hundred and fifty years, is intended, by a symbolic representation, to teach the resurrection from death, and the Divine dogma of eternal life. All Masons know its character, and it is neither expedient nor necessary to dilate upon it.

But can we find such a legend elsewhere? Certainly we can. Not indeed the same legend; not the same personage as its hero; not the same details; but a legend with the same spirit and design; a legend funereal in character, celebrating death and resurrection, solemnized in lamentation and terminating in joy. Thus, in the Egyptian Mysteries of Osiris, the image of a dead man was borne in an arpha, ark or coffin, by a procession of initiates; and this enclosure in the coffin or interment of the body was called the aphanistic construction, and the lesson for which that institution was intended, by a symbolic representation, to teach the resurrection from death, and the Divine dogma of eternal life. All Masons know its character, and it is neither expedient nor necessary to dilate upon it.

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the Middle Ages, but that its spirit is to be traced to a far remoter period.

Anton, Dr. Carl Gottlob von. A German Masonic writer of considerable reputation, who died at Gorlitz on the 17th of November, 1818. He is the author of two historical works on Templarism, both of which are much esteemed. 1. Versuch einer Geschichte des Tempelherren ordens (i.e., An Essay on the Order of Knights Templars), Leipzig, 1779. 2. Untersuchung über das Geheimnisse und die Gebrauche der Tempelherren (i.e., An Inquiry into the Mystery and Usages of the Knights Templars), Dessau, 1782. He also published at Gorlitz, in 1805, and again in 1819, A brief essay on the Calvados (Ueber die Calvados).

Anton Hieronymus. In the examination of a German "steinmetz," or STONEMASON, this is said to have been the name of the first Mason. It is unquestionably a corruption of Adon Hiram.

Anubis or Anepu. Egyptian deity, son of Osiris and Nephthys. The Greek Hermes. Having the head of a jackal, with pointed ears and snout, which the Greeks frequently changed to those of a dog Egypt. At times represented as wearing a double crown. His duty was to accompany the souls of the deceased to Hades (Amenchtes), and assist Horus in weighing their actions under the inspection of Osiris.

Ape and Lion, Knight of the. See Knight of the Ape and Lion.

Ape, Rite of. See Sat B'hai, Order of. Aphianism. In the Ancient Mysteries, there was always a legend of the death or disappearance of some hero god, and the subsequent discovery of the body and its resurrection. The concealment of this body by those who had slain it was called the aphanism, from the Greek, apauwê, to conceal. As these Mysteries may be considered as a type of Masonry, as some suppose, and as, according to the theories as to the original cause of his being connected with the Institution. Several traditions have been handed down from remote periods, which claim him as a brother, among which the Masonic student will be familiar with that which represents him as having assumed the government of the Craft, as Grand Master, after the demise of John the Baptist. I confess that I am not willing to place implicit confidence in the correctness of this legend, and I candidly subscribe to the prudence of Dalcho’s remark, that “it is unwise to assert more than we can prove, and to argue against probability.” There must have been, however, in some way, a connection more or less direct between the institution of Freemasonry, and the Institution of Freemasonry, or he would not from the earliest times have been so universally claimed as one of its patrons. If it was simply a Christian feeling—a religious veneration—which gave rise to this general homage, I see no reason why St. Matthew, St. Mark, or St. Luke might not as readily and appropriately have been selected as one of the “lines parallel.” But the fact is that there is something both in the life and in the writings of St. John the Evangelist and St. Mark, or St. Luke might not as readily and appropriately have been selected as one of the “lines parallel.” But the fact is that there is something both in the life and in the writings of St. John the Evangelist, which closely connects him with our mystic Institution. He may not have been a Freemason in the sense in which we now use the term; but it will be sufficient, if it can be shown that he was familiar with other mystical institutions, which were derived from one common and ancient type, the aphanism, or concealing of the body, is of course to be found in the Third Degree. Indeed, the purest kind of Masonic aphanism is that which is practiced in the Seventh Degree. (See Mysteries, and Euresis.)

Aplis. The sacred bull, held in high reverence by the Egyptians as possessing Divine powers, especially the gift of prophecy. As it was deemed essential the animal should be peculiarly marked by nature, much difficulty was experienced in procuring it. The bull was required to be black, with a white triangle on its forehead, a white crescent on its side, and a knobbed growth, like a scarabaeus, under the tongue. Such an animal being found, it was fed for four months in a building facing the East. At new moon it was embarked on a special vessel, prepared with exquisite care, and was conducted to that of a dog Egypt, and a knotted growth, like a scarabaeus, under the tongue. Such an animal being found, it was fed for four months in a building facing the East. At new moon it was embarked on a special vessel, prepared with exquisite care, and was conducted to the builders of the Temple. As Oliver observes, their institution “may be termed Freemasonry, retaining the same form but practised under another name.” Now there is little doubt that St. John was an Essene. Cabinet positively asserts it, and the writings and life of St. John seem to furnish sufficient internal evidence that he was originally of that brotherhood.

But it seems to me that St. John was more particularly selected as patron of Freemasonry in consequence of the mysterious and emblematic nature of the Apocalypse, which evidently assimilated the mode of teaching adopted by the Evangelist to that practised by the Fraternity. If anyone who has in-
vestigated the ceremonies performed in the Ancient Mysteries, the Spurious Freemasonry, as it has been called, of the Pagans, will compare them with the mystical machinery used in the Book of Revelations, he will find himself irresistibly led to the conclusion that St. John the Evangelist was intimately acquainted with the whole process of initiation into these mystic associations, and that he has selected its imagery for the ground-work of his prophetic book. Mr. Faber, in his Origin of Pagan Idolatry (vol. ii., b. vi., ch. 6), has, with great ability and clearness, shown that St. John in the Apocalypse applies the ritual of the ancient initiations to a spiritual and prophetical purpose.

"The whole machinery of the Apocalypse," says Mr. Faber, "from beginning to end, seems to me very plainly to have been borrowed from the machinery of the Ancient Mysteries; and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum."

"St. John himself is made to personate an aspirant about to be initiated; and, accordingly, the images presented to his mind's eye closely resemble the pageants of the Mysteries both in nature and in order of succession.

"The prophet first beholds a door opened in the magnificent temple of heaven; and into this he is invited to enter by the voice of one who plays the hierophant. Here he witnesses the unsealing of a sacred book, and forthwith he is apprised by a troop of ghostly apparitions, which flit in horrid succession before his eyes. Among these are preeminently conspicuous a vast serpent, the well-known symbol of the great father; and two portentous wild beasts, which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canonical phantoms of the Orgies, which seem to rise out of the ground, and with the polymorphic images of the hero god who was universally deemed the offspring of the sea. Such were the gathering of the virgins, and the procession of the priests, by which the hero was to be initiated, and which, as the great mother was the declared female deity, was accordingly represented by a female divinity, upborne upon the marine wild beast, appears to emerge from the waves; and, whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs.

"The close resemblance to the machinery of the Mysteries, and the intimate connection between their system and that of Freemasonry, very naturally induced our ancient brethren to claim the patronage of an apostle so preeminently mystical in his writings, and whose last and crowning work bore so much of the appearance, in an outward form, of a ritual of initiation.

**Apocalypse, Order of the.** An Order instituted about the end of the seventeenth century, by one Gabrino, who called himself the Prince of the Septenary Number or Monarch of the Holy Trinity. He enrolled a great number of artisans in his ranks who went about their ordinary occupations with swords at their sides. According to Thory, some of the provincial Lodges of France made a degree out of Gabrino's system. The arms of the Order were a naked sword and a blazing star. (Acta Latomorum, i., 294.) Reghellini (iii., 72) thinks that this Order was the precursor of the degrees afterward introduced by the Masons who practised the Templar system.

**Apocalyptic Degrees.** Those degrees which are founded on the Revelation of St. John, or whose symbols and machinery of initiation are derived from that profound and metaphysical document, are called Apocalyptic degrees. Of this nature are several of the high degrees: such, for instance, as the Seventeenth, or Knight of the East and West of the Scottish Rite.
Aporrheta. Greek, ἀπορρήτα. The holy things in the Ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the aporpheta. What are the aporpheta of Freemasonry? What are the arcana of which there can be no disclosure? Is it a question that for some years past has given rise to such discussion among the disciples of the Institution. If the sphere and number of these aporpheta were very considerably extended, it is evident that much valuable investigation by public discussion of the science of Masonry will be prohibited. On the other hand, if the aporpheta are restricted to only a few points, much of the beauty, the permanency, and the efficacy of Freemasonry which are dependent on its organization as a secret and mystical association will be lost. We move between Scylla and Charybdis, and it is difficult for a Masonic writer to know how to steer so as, in avowal of an inherent right of the members of the Order, not to fall by too much reticence, into obscurity. The European Masons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things, indeed, which a French or German Masonic writer will refuse to discuss with the utmost frankness. It is now beginning to be very generally admitted, and English and American writers are acting on the admission, that the only real aporpheta of Freemasonry are the distinctive ceremonies of the Order, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purpose of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated.

Appeal, Right of. The right of appeal is an inherent right belonging to every Mason, and the Grand Lodge is the appellate body to whom the appeal is to be made. Appeals are of two kinds: 1st, from the decision of the Master; 2d, from the decision of the Lodge. Each of these will require a distinct consideration.

1. Appeal from the Decision of the Master. It is now a settled doctrine in Masonic law that there can be no appeal from the decision of a Master of a Lodge to the Lodge itself. But an appeal always lies from such decision to the Grand Lodge, which is bound to entertain the appeal and to inquire into the correctness of the decision. Some writers have endeavored to restrain the despotic authority of the Master to decisions in matters strictly relating to the work of the Lodge, while they contend that on all questions of business an appeal may be taken from his decision to the Lodge. But it would be unsafe, and often impracticable, to draw this distinction, and accordingly the highest Masonic authorities have rejected it.

2. Appeals from the Decisions of the Lodge. Appeals may be made to the Grand Lodge from the decisions of a Lodge, on any subject except the admission of members, or the election of candidates; but these appeals are more frequently made in reference to conviction and punishment after trial. When a Mason, in consequence of charges preferred against him, has been tried, convicted, and sentenced by his Lodge, he has an inalienable right to appeal to the Grand Lodge from such conviction and sentence. His appeal may be either general or specific. That is, he may appeal on the ground, generally, that the whole of the proceedings have been irregular or illegal, or he may appeal specifically against some particular portion of the trial; or lastly, admitting the correctness of the verdict, and acknowledging the truth of the charges, he may appeal from the sentence, as being too severe or disproportionate to the offense.

Appendant Orders. In the Templar system of the United States, the degrees of Knight of the Red Cross and Knight of Malta are called Appendant Orders because they are conferred as appendages to that of Knight Templar, which is the principal degree of the Commandery.

Apple-Tree Tavern. The place where the four Lodges of London met in 1717, and organized the Grand Lodge of England. It was situated in Charles Street, Covent Garden.

Apprenti. French for Apprentice.

Apprentice. See Apprentice, Entered.

Apprentice Architect. (Apprenti Architecte.) A degree in the collection of Fustier.


Apprentice Cohen. (Apprenti Coen.) A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

Apprentice, Egyptian. (Apprenti, Egyptien.) The First Degree of the Egyptian Rite of Cagliostro.

Apprentice, Entered. The First Degree of Freemasonry, in all the rites, is that of Entered Apprentice. In French, it is called apprenti; in Spanish, aprendiz; in Italian, apprendente; and in German, lehrling: in all of which the radical meaning of the word is a learner. Like the lesser Mysteries of the ancient initiations, it is in Masonry a pre-
liminary degree, intended to prepare the candidate for the higher and fuller instructions of the succeeding degrees. It is, therefore, although supplying no valuable historical information, replete, in its lecture, with instructions on the internal structure of the Order. Until late in the seventeenth century, Apprentices do not seem to have been considered as forming any part of the confraternity of Free and Accepted Masons; for although they are incidentally mentioned in the Old Constitutions of the fifteenth, sixteenth, and seventeenth centuries, these records refer only to Masters and Fellows as constituting the Craft, and this distinction seems to have been one rather of position than of degree. The Sloane Manuscript, No. 3,329, which Findel supposes to have been written at the end of the eighteenth century, describes a just and perfect Lodge as consisting of “two Internprintices, two Fellow Craftes, and two Masters,” which shows that by that time the Apprentices and Craftsmen had a recognized rank in the Fraternity. In the Manuscript signed “Mark Kipling,” which Hughan entitles “The York MS., No. 4,” the date of which is 1693, there is a still further recognition in what is there called “the Apprentice Charge,” one item of which is, “he shall keepe councell in all things spoken in Lodge or chamber by any Masons, Fellows, or Freemasons.” This indicates that they were admitted to a closer communion with the members of the Craft. But notwithstanding these recognitions, all the manuscripts up to 1704 show that only “Masters and Fellows” were summoned to the assembly. During all this time, when Masonry was in fact an operative art, there was but one degree in the modern sense of the word. Early in the eighteenth century, if not earlier, Apprentices must have been admitted to the possession of this degree; for after what is called the revival of 1717, Entered Apprentices constituted the bulk of the Craft, and by the year 1723, when Cagliostro was initiated in the Lodges, the degrees of Fellow-Craft and Master Mason being conferred by the Grand Lodge. This is not left to conjecture. The thirteenth of the General Regulations, approved in 1721, says that “Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge, unless by a dispensation.” But this having been found very inconvenient, on the 22d of November, 1725, the Grand Lodge repealed the article, and decreed that the Master of a Lodge, with his Wardens and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion.

The mass of the Fraternity being at that time composed of Apprentices, they exercised a great deal of influence in the legislation of the Order; for although they could not represent their Lodge in the Quarterly Communications of the Grand Lodge—a duty which could only be discharged by a Master or Fellow—yet they were always permitted to be present at the grand feast, and no General Regulation could be altered or repealed without their consent; and, of course, in all the business of their particular Lodges, they took the most prominent part, for there were but few Masters or Fellows in a Lodge, in consequence of the difficulty and inconvenience of obtaining the degree, which could only be done at a Quarterly Communication of the Grand Lodge.

But as soon as the subordinate Lodges were invested with the power of conferring all the degrees, the Masters began rapidly to increase in numbers and in corresponding influence. And now, the bulk of the Fraternity consisting of Master Masons, the legislation of the Order is done exclusively by them, and the Entered Apprentices and Fellow-Crafts have sunk into comparative obscurity, their degrees being considered only as preparatory to the greater initiation of the Master’s Degree.

Apprentice Mason. (Apprenti Maçon.) The Entered Apprentice of French Masonry.

Apprentice Masoness. (Apprentie Maconne.) The First Degree of the French Rite of Adoption. The word Masoness is a neologism, but it is in accordance with the genius of our language, and it is difficult to know how else to translate into English the French word Maconne, which means a woman who has received the degrees of the Rite of Adoption, unless by the use of the awkward phrase, Female Mason. To express this idea, we might introduce as a technicality the word Masoness.

Apprentice Masoness, Egyptian. (Apprente Maconne Egyptienne.) The First Degree of Cagliostro’s Egyptian Rite of Adoption.

Apprentice Masoness, Mystic. (Apprenti Maconne Mystique.) A degree in the collection of M. Pyron.

Apprentice of Paracelsus. (Apprenti des secrets Egyptiens.) The First Degree of the Egyptian Rites of Adoption.

Apprentice Mason. (Apprenti Magon.) The Entered Apprentice of Scottish Masonry.

Apprentice Philosopher, by the Number 2. (Apprenti Philosophe par le Nombre 2.) A degree in the collection of M. Peuvret.

Apprentice Philosopher, by the Number 3. (Apprenti Philosophe par le Nombre 3.) A degree in the collection of M. Peuvret.

Apprentice Philosopher, Hermetic. (Apprenti Philosophe Hermetique.) A degree in the collection of M. Peuvret.

Apprentice Philosopher to the Number 9. (Apprenti Philosophe au Nombre 9.) A degree in the collection of M. Peuvret.

Apprentice Pillar. See Prentice Pillar.

Apprentice Pillar, Scottish. (Apprenti Ecossais.) This degree and that of the Trinitarian Scottish Apprentice (Apprenti Ecossais Trinitaire) are contained in the collection of Pyron.
Apprentice Theosophist. (Apprenti Théosophe.) The First Degree of the Rite of Swedenborg.

Apron. There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity. Whatever may be his future advancement in the "royal art," into whatsoever deeper arena his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with the lambskin apron—his first investiture—he never parts. Changing, perhaps, its form and its place in his daily life, yet it retains its place as a mystic symbol, common to all orders of the priesthood. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the Apron was elevated to great superiority as a national trophy. The Royal Standard of Persia was originally an Apron in form and dimensions. At this day it is connected with ecclesiastical honours; for Dr. Oliver (S. and S., Lect. X, p. 196), "appears to have been, in ancient times, an honorary badge of distinction; which is a collateral proof of the fact that Masonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Masonry retains the symbol or shadow; it cannot have renounced the reality or substance."

In the Masonic Apron two things are essential to the due preservation of its symbolic character—its color and its material.

1. As to its color. The color of a Mason's Apron should be pure unspotted white. This color has, in all ages and countries, been esteemed an emblem of innocence and purity. It was with this reference that a portion of the vestments of the Jewish priesthood was directed to be white. In the Ancient Mysteries the candidate was always clothed in white. "The priests of the Romans," says Festus, "were accustomed to wear white garments when they sacrificed." In the Scandinavian Rites it has been seen that the shield presented to the candidate was white. The Druids clothed their initiates with white garments, and presented to their initiates with each degree; white, however, was the color appropriated to the last, or degree of perfection. And it was, according to their ritual, intended to teach the aspirant that none were admitted to that honor but such as were cleansed from all impurities both of body and mind. In the early ages of the Christian church a white garment was always placed upon the catechumens who had been newly baptized, to denote that they had been cleansed from his former sins, and was thenceforth to lead a life of purity. Hence it was presented to him with this solemn charge: "Receive the white and undefiled garment, and present it unpolluted before the tribunal of our Lord Jesus Christ, that you may obtain eternal life." From all these instances we learn that white apparel was anciently used as an emblem of purity,
and for this reason the color has been preserved in the apron of the Freemason.

2. As to its material. A Mason’s apron must be made of lambskin. No other substance, such as linen, silk, or satin, could be substituted without entirely destroying the emblematic character of the apron, for the material of the Mason’s apron constitutes one of the most important symbols of his profession. The lamb has always been considered as an appropriate emblem of innocence. And hence we are taught, in the ritual of the First Degree, that, “by the lambskin, the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides.”

The true apron of a Mason must, then, be of unspotted lambskin, from 14 to 16 inches wide, from 12 to 14 deep, with a fall about 3 or 4 inches deep, square at the bottom, and without device or ornament of any kind. The usage of the Craft in the United States of America has, for a few years past, allowed a narrow edging of blue ribbon in the symbolic degrees, to denote the universal friendship which constitutes the bond of the society, and of which virtue blue is the Masonic emblem. But this undoubtedly is an innovation, for the ancient apron was without any edging or ornament. The Royal Arch Degree the lambskin is, of course, continued to be used, but, according to the same modern custom, there is an edging of red, to denote the zeal and fervency which should distinguish the possessors of that degree.

All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled and painted and embroidered, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Masonry. They are an innovation of our French brethren, who are never pleased to copy anything by their own love of tinsel in their various newly invented ceremonies, effaced many of the most beautiful and impressive symbols of our Institution. A Mason who understands and appreciates the symbolic meaning of his apron, would no more tolerate a painted or embroidered satin one than an artist would a gilded statue. By him, the lambskin, and the lambskin alone, would be considered as the badge “more ancient than the Golden Fleece, or Roman Eagle, and more honorable than the Star and Garter.”

The Grand Lodge of England is precise in its regulations for the decorations of the apron, which are thus laid down in its Constitution:

**Entered Apprentices.**—A plain white lambskin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom, and without ornament; white strings.

**Fellow Craft.**—A plain white lambskin, similar to that of the Entered Apprentices, with the addition only of two sky-blue rosettes at the bottom.

**Master Masons.**—The same, with sky-blue lining and edging, not more than two inches deep, and an additional rosette on the fall or flap, and silver tassels. No other colour or ornament shall be allowed except to officers and past officers of Lodges who may have the emblems of their offices in silver or white in the centre of the apron; and except as to the members of the Prince of Wales’ Lodge, No. 259, who are allowed to wear the internal half of the edging of garter-blue three-fourths of an inch wide.

**Grand Stewards, present and past.**—Aprons of the same dimensions lined with crimson, edging of the same colour three and a half inches, and silver tassels. Provincial and District Grand Stewards, present and past, the same, except that the edging is only two inches wide. The collars of the Grand Steward’s Lodge to be crimson ribbon, four inches broad.

**Grand Officers of the United Grand Lodge, present and past.**—Aprons of the same dimensions, lined with garter-blue, and ornamented with gold and blue strings; and they may have the emblems of their offices, in gold or blue, in the centre.

**Provincial Grand Officers, present and past.**—Aprons of the same dimensions, lined with garter-blue, and ornamented with gold and blue strings; they must have the emblems of their offices in gold or blue in the centre within a double circle, in the margin of which must be inserted the name of the Province.

The garter-blue edging to the aprons must not exceed two inches in width.

**The apron of the Deputy Grand Master** to have the emblem of his office in gold embroidery in the centre, and the pomegranate and lotus alternately embroidered in gold on the edging.

**The apron of the Grand Master** is ornamented with the blazing sun embroidered in gold in the centre; on the edging the pomegranate and lotus with the seven-eared wheat at each corner, and also on the fall; all in gold embroidery; the fringe of gold bullion.

**The apron of the pro Grand Master** the same.

**The Masters and Past Masters of Lodges to wear, in the place of the three rosettes on the Master Mason’s apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two inches and a half each, and of the perpendicular lines one inch; these emblems to be of silver or of ribbon, half an inch broad, and of the same colour as the lining and edging of the apron. If Grand Officers, similar emblems of garter-blue or gold.”

In the United States, although there is evidence in some old aprons, still existing, that rosettes were formerly worn, there are now no distinctive decorations for the aprons of the different symbolic degrees. The only mark of distinction is in the mode of wearing; and this differs in the different jurisdictions, some wearing the Master’s apron turned up at the corner, and others the Fellow-Craft’s.
authority of Cross, in his plate of the Royal Master's Degree in the older editions of his Hieroglyphic Chart, conclusively shows that he taught the former method, although the latter is now the more common usage.

As we advance to the higher degrees, we find the apron varying in its decorations and in the color of its border, which are, however, always symbolic of some idea taught in the degree.

Apron, Washington's. We here introduce a faithful representation of the emblems, wrought in needlework upon white satin by Madame Lafayette, for a Masonic apron, which the Marquis conveyed from Paris to General Washington at Mount Vernon. It was a cherished memorial, which after Washington's death was formally presented to the "Washington Benevolent Society," at Philadelphia.

Arabici. An Arabian sect of the second century, who believed that the soul died with the body, to be again revived with it at the general resurrection.

Aranyaka. An appendix to the Veda of the Indians supplementary to the Brahmanas, but giving more prominence to the Mystical sense of the rites of worship.

Arana. See Aramaic.

Arbitration. In the Old Charges, Masons are advised, in all cases of dispute or controversy, to submit to the arbitration of the Masters and Fellows, rather than to go to law.

Arbroath, Abbey of (England). Erected during the twelfth century. Rev. Charles Corbinet, in his description of the ruins of North Britain, has given an account of a seal of the Abbey Arbroath marked "Initiation." The seal was ancient before the abbey had an existence, and contains a perfectly distinct characteristic of the Scottish Rite.

Arcade de la Pelleterie. The name of derision given to the Orient of Clermont in France, that is to say, to the Old Grand Lodge, before the union in 1799.

Arcaul Disciplina. The mode of initiation into the primitive Christian church. (See Discipline of the Secret.)

Arch, Antiquity of the. Writers on architecture have, until within a few years, been accustomed to suppose that the invention of the arch and keystone was not anterior to the era of Augustus. But the researches of modern antiquaries have traced the existence of the arch as far back as 400 years before the building of King Solomon's Temple, and thus rescued Masonic traditions from the charge of anachronism. (See Keystone.)

Arch, Catenarian. See Catenarian Arch.

Arch of Enoch. The Thirteenth Degree of the Ancient and Accepted Scottish Rite is sometimes so called. (See Knight of the Ninth Arch.)

Arch of Heaven. Job (xxvi. 11) compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproach." Dr. Cutbush, on this passage, remarks, "The arch in this instance is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the Universe." - Am. Ed. Brewster's Encyc.

Arch of Solomon, Royal. The Thirteenth Degree of the Ancient and Accepted Scottish Rite is sometimes so called, by which it is distinguished from the Royal Arch Degree of the English and American systems.

Arch of Steel. The grand honors are conferred, in the French Rite, by two ranks of brethren elevating and crossing their drawn swords. They call it "route d'acier."

Arch of Zerubbabel, Royal. The Seventh Degree of the American Rite is sometimes so called to distinguish it from the Royal Arch of the Ancient and Accepted Scottish Rite, which is the Royal Arch of Solomon.

Arch, Royal. See Royal Arch Degree.

Archeology. The science which is engaged in the study of those minor branches of antiquities which do not enter into the course of general history, such as national architecture, genealogies, manners, customs, heraldic subjects, and others of a similar nature. The archeology of Freemasonry has been made, within a recent period, a very interesting study, and is much indebted for its successful pursuit to the labors of Kloss and Findel in Germany, and to Thory and Ragon in France, and to Oliver, Lyon, Hughan, Goud, Sadler, Dr. Chetwode Crawley and others, in England. The scholars of this science have especially directed their attention to the collection of old records, and the inquiry into the condition and organization of Masonic and other secret associations during the Middle Ages. In America, the late Williams S. Rockwell was a diligent student of Masonic archeology, and several others in this country have labored assiduously in the same inviting field.

Archetype. The principal type, figure, pattern, or example whereby and whereon...
FREE MASONS AT WORK
DEDICATED TO THE LEARNED BRETHREN
London
Dedicated to the learned brethren.
ARCHIMAGUS

a thing is formed. In the science of symbolism, the archetype is the thing adopted as a symbol, whence the symbolic idea is derived. Thus, we say the Temple is the archetype of the Lodge, because the former is the symbol whence all the Temple symbolism of the latter is derived.

Archimagus. The chief officer of the Mithraic Mysteries in Persia. He was the representative of Ormuzd, or Ormazd, the type of the good, the true, and the beautiful, who overcame Ahriman, the spirit of evil, of the base, and of darkness.

Architect. In laying the corner-stones of Masonic edifices, and in dedicating them after they are finished, the architect of the building, although he may be a profane, is required to take a part in the ceremonies. In the former case, the square, level, and plumb are delivered to him with a charge by the Grand Master; and in the latter case they are returned by him to that officer.


Architect, Engineer and. An officer in the French Rite, whose duty it is to take charge of the furniture of the Lodge. In the Scottish Rite such officer in the Consistory has charge of the general arrangement of all preparatory matters for the working or ceremonial of the degrees.

Architect by 3, 5, and 7, Grand. (Grande Architecte par 3, 5, et 7.) A degree in the manuscript of Peuvret's collection.

Architect, Grand. (Architecte, Grande.) 1. The Sixth Degree of the Rite of Martinism. 2. The Fourth Degree of the Rite of Eiect Cohens. 3. The Twenty-third Degree of the Rite of Mirzaim. 4. The Twenty-fourth Degree of the third series in the collection of the Metropolitan Chapter of France.


Architect, Little. (Archilecte, Petit.) 1. The Twenty-fifth Degree of the third series of the collection of the Metropolitan Chapter of France. 2. The Twenty-second Degree of the Rite of Mirzaim.

Architect of Solomon. (Architecte de Salomone.) A degree in the manuscript collection of M. Peuvret.

Architect, Perfect. (Architecte, Parfait.) The Twenty-fifth, Twenty-sixth, and Twenty-seventh Degrees of the Rite of Mirzaim are Apprentice, Fellow-Craft, and Master Perfect.


Architectonicius. A Greek word, adopted in Latin, signifying "belonging to architecture." Thus, Vitruvius writes, "rationes architectonicius," the rules of architecture. But as Architecton signifies a Master Builder, the Grand Lodge of Scotland, in some Latin inscriptions, has used the word architectonicius, to denote Masonic or relating to Freemasonry. In the inscription on the cornerstone of the Royal Exchange of Edinburgh, we find "fratres architectonicius" used for Freemasons; and in the Grand Lodge diploma, a Lodge is called "societas architectonica"; but the usage of the word in this sense has not been generally adopted.

Architecture. The art of constructing dwellings, as a shelter from the heat of summer and the cold of winter, must have been resorted to from the very first moment in which man became subjected to the power of the elements. Architecture is, therefore, not only one of the most important, but one of the most ancient of sciences. Rude and imperfect must, however, have been the first efforts of the human race, resulting in the erection of huts clumsy in their appearance, and ages must have elapsed ere wisdom of design combined strength of material with beauty of execution.

As Geometry is the science on which Masonry is founded, Architecture is the art from which it borrows the language of its symbolic instruction. In the earlier ages of the Order every Mason was either an operative mechanic or a superintending architect. And something more than a superficial knowledge of the principles of architecture is absolutely essential to the Mason who would either understand the former history of the Institution or appreciate its present objects.

There are five orders of architecture: the Doric, the Ionic, the Corinthian, the Tuscan, and the Composite. The first three are the original orders, and were invented in Greece; the last two are of later formation, and owe their existence to Italy. Each of these orders, as well as the other terms of architecture, so far as they are connected with Freemasonry, will be found under its appropriate head throughout this work.

The Books of Constitutions, commenced by Anderson and continued by Enck and Noorthouck, contain, under the title of a History of Freemasonry, a history of the progress of architecture from the earliest ages. In the older manuscript Constitutions the science of geometry, as well as architecture, is made identical with Masonry; so that he who would rightly understand the true history of Freemasonry must ever bear in mind the distinction between Geometry, Architecture, and Masonry, which is constantly lost sight of in these old records.

Architecture, Piece of. (Morceau d'architecture.) The name given in French Lodges to the minutes.

Archives. This word means, properly, a place of deposit for records; but it means also the records themselves. Hence the archives of a Lodge are its records and other documents. The legend in the Second Degree, that the pillars of the Temple were made hollow to contain the archives of Masonry, is simply a myth, and a very modern one.

Archives, Grand Guardian of the. An officer in the Grand Council of Rites of Ireland who performs the duties of Secretary General.
Archives, Grand Keeper of. An officer in some of the bodies of the high degrees whose duties are indicated by the name. In the Grand Orient of France he is called Grand Garde des timbres et sceaux, as he combines the duties of a keeper of the archives and a keeper of the seals.

Archivist. An officer in French Lodges who has charge of the archives. The Germans call him Archivar.

Ardarel. A word in the high degrees, used as the name of the angel of fire. It is a distorted form of Adriel, the splendor of God.

Arelm. A word used in some of the rituals of the high degrees. It is found in Isaiah (xxxiii. 7), where it is translated, in the A. V., "valiant ones," and by Lowth, "mighty men." It is a doubtful word, and is probably formed from ariel, the lion of God. D'Herbelot says that Mohammed called his uncle Hamsh, on account of his valor, the lion of God. In the Kabalistic, Arelm is the angelic name of the third sephirah.

Areopagus. The third apartment in a Council of Kadosh is so called. It represents a tribunal, and the name is derived from the celebrated court of Athens.

Argonauts, Order of. A German ar-drogyne Masonic society founded in 1775, by brethren of the Rite of Strict Observance. Much of the myth of the Argonauts was introduced into the forms and ceremonies, and many of the symbols taken from this source, such as meeting upon the deck of a vessel, the chief officer being called Grand Admiral, and the nomenclature of parts of the vessel being used. The motto was Es Lebe die Freude, or Joy forever.

Ariel. In the demonology of the Kabbalah, the spirit of air; the guardian angel of innocence and purity: hence the Masonic synonym. A name applied to Jerusalem; a war spirit.

Arithmetic. That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering, and measuring, must have had its origin in the wants of the world.

In the lecture of the degree of Grand Master Architect, the application of this science to Freemasonry is made to consist in its reminding the Mason that he is continually to add to his knowledge, never to subtract anything from the character of his neighbor, to multiply his benevolence to his fellow-creatures, and to divide his means with a suffering brother.

Arizona, Grand Lodge of, was established in 1892, and in 1910 had 19 Lodges and 1,410 brethren under its jurisdiction.

Ark. In the ritual of the American Royal Arch Degree three arks are referred to: 1. The Ark of Safety, or of Noah; the second by Moses, Aholiah, and Bazealel; and the third was discovered by Joshua, Haggai, and Zerubbabel.

Ark and Anchor. See Anchor and Ark.

Ark and Dove. An illustrative degree, preparatory to the Royal Arch, and usually conferred, when conferred at all, immediately before the solemn ceremony of exaltation. The name of Noachite, sometimes given to it, is incorrect, as this belongs to a degree in the Ancient Scottish Rite. It is very probable that the degree, which now, however, has lost much of its significance, was derived from a much older one called the Royal Ark Mariners, to which the reader is referred. The legend and symbolism of the ark and dove formed an important part of the spurious Freemasonry of the ancients.

Ark Mariners. See Royal Ark Mariners.

Ark, Noah's, or the Ark of Safety, constituted by Shem, Ham, and Japheth, under the superintendence of Noah, and in it, as a chosen tabernacle of refuge, the patriarch's family took refuge. It has been called by many commentators a tabernacle of Jehovah; but Dr. Jarvis, speaking of the word דֵּרֶךְ, Zohar, which has been translated window, says that, in all other passages of Scripture where this word occurs, it signifies the meridian light, the brightest effulgence of day, and therefore it could not have been an aperture, but a source of light itself. He supposes it therefore to have been the Divine Shekinah, or Glory of Jehovah, which afterward dwelt between the cherubim over the Ark of the Covenant in the tabernacle and the Temple. (Church of the Redeemed, i., 20.)

Ark of the Covenant. The Ark of the Covenant or of the Testimony was a chest originally constructed by Moses at God's command (Exod. xxv. 10), in which were kept the two tables of stone, on which were engraved the Ten Commandments. It contained, likewise, a golden pot filled with manna, Aaron's rod, and the tables of the covenant. It was at first deposited in the most sacred place of the tabernacle and afterward placed in the Holy of Holies of the Temple, and was lost upon the destruction of that building by the Chaldeans. The later history of this ark is buried in obscurity. It is supposed that, upon the destruction of the first Temple by the Chaldeans, it was carried to Babylon among the other sacred utensils which became the spoil of the conquerors. But of its subsequent fate all traces have been lost. It is, however, certain that it was not brought back to Jerusalem by Zerubbabel. The Talmudists say that there were five things which were the glory of the first Temple that were wanting in the second; namely, the Ark of the Covenant, the Shekinah, the Urim and Thummim, the holy fire upon the altar, and the spirit of prophecy. The Rev. Salem Towne, it is true, has endeavored to prove, by a very ingenious argument, that the original Ark of the Covenant was concealed by...
Josiah, or by others, at some time previous to the destruction of Jerusalem, and that it was afterward, at the building of the second Temple, discovered and brought to light. But such a theory is entirely at variance with all the legends of the degree of Select Master and of Royal Arch Masonry. To admit it would lead to endless confusion and contradictions in the traditions of the Order. It is, besides, in conflict with the opinions of the Rabbinical writers and every Hebrew scholar. Josephus and the Rabbis allege that in the second Temple the Holy of Holies was empty, or contained only the Stone of Foundation which marked the place which the ark should have occupied.

The ark was made of shittim wood, overlaid, within and without, with pure gold. It was about three feet nine inches long, two feet three inches wide, and of the same extent in depth. It had on the side two rings of gold, through which were placed staves of shittim wood, by which, when necessary, it was borne by the Levites. Its covering was of pure gold, over which was placed two figures called cherubim, with expanded wings. The covering of the ark was called kapharet, from kaphar, "to forgive sin," and hence its English name of "mercy-seat," as being the place where the intercession for sin was made.

The researches of archeologists in the last few years have thrown much light on the Egyptian mysteries. Among the ceremonies of that ancient people was one called the Procession of Shrines, which is mentioned in the Rosetta stone, and depicted on the Temple walls. One of these shrines was an ark, which was carried in procession by the priests, who supported it on their shoulders by staves passing through metal rings. It was thus brought into the Temple and deposited on a stand or altar, that the ceremonies prescribed in the ritual might be performed before it. The contents of these arks were various, but always of a mystical character. Sometimes the ark was an emblem of Life and Stability; sometimes the sacred beetle, the symbol of the Sun; and there was always a representation of two figures of the goddess Theme or Truth and Justice, which overshadowed the ark with their wings. These coincidences of the Egyptian and Hebrew arks must have been more than accidental.

Ark, Substitute. The chest or coffer which constitutes a part of the furniture, and is used in the ceremonies of a Chapter of Royal Arch Masons, and in a Council of Select Masters according to the American system, is called by Masons the Substitute Ark, to distinguish it from the other ark, that which was constructed in the wilderness under the direction of Moses, and which is known as the Ark of the Covenant. This the Substitute Ark was made to represent under circumstances that are recorded in the Masonic traditions, and especially in those of the Select Degree.

The ark used in Royal Arch and Cryptic Masonry in this country is generally of this form:

Prideaux, on the authority of Lightfoot, contends that, as an ark was indispensable to the Israelitish worship, there was in the second Temple an ark which had been expressly made for the purpose of applying the place of the first or original ark, and which, without possessing any of its prerogatives or honors, was of precisely the same shape and dimensions, and was deposited in the same place. The Masonic legend, whether authentic or not, is simple and connected. It teaches that there was an ark in the second Temple, but that it was neither the Ark of the Covenant, which had been in the Holy of Holies of the first Temple, nor one that had been constructed as a substitute for it after the building of the second Temple. It was that ark which was presented to us in the Select Master's Degree, and which being an exact copy of the Mosoical ark, and intended to replace it in case of its loss, which is best known to Freemasons as the Substitute Ark.

Lightfoot gives these Talmudic legends, in his Prospect of the Temple, in the following language: "It is fancied by the Jews, that Solomon, when he built the Temple, foreseeing that the Temple should be destroyed, caused very obscure and intricate vaults under ground to be made, wherein to hide the ark when any such danger came; that however it went with the Temple, yet the ark, which was the very life of the Temple, might be saved. And they understand that passage in 2 Chron. xxxv. 3. 'Josiah said unto the Levites, Put the holy ark into the house which Solomon, the son of David, did build,' etc., as if Josiah, having heard by the reading of Moses' manuscript, and by Huldah's prophecy of the danger that hung over Jerusalem, commanded to convey the ark into this vault, that it might be secured; and with it, say they, they laid up Aaron's rod, the pot of manna, and the anointing oil. For while the ark stood in its place upon the stone mentioned—they hold that Aaron's rod and the pot of manna stood before it; but, now, were all conveyed into obscurity—and the stone upon which the ark stood lay over the mouth of the vault. But Rabbi Solomon, who useth not, ordinarily, to forsake such traditions, hath given a more serious gloss upon the place; namely, that whereas Manasseh and Amon had removed the ark out of its habitation, and set it up images and abominations there of their own—Joshua speaketh to the priests to restore it to its place again. What became of the ark, at the burning of the temple by Nebuchadnessar, we read not; it is most likely it went to the fire also. However it sped, it was not in the second Temple; and is one of the five choice
things that the Jews reckon wanting there. Yet they had an ark there also of their own making, that they had a breastplate of judgment; which, though they both wanted the glory of the former, which was giving of oracles, yet did they stand current as to the other matters of their worship, as the former breastplate and ark had done.

The idea of the concealment of an ark and its accompanying treasures always prevailed in the Jewish church. The account given by the Talmudists is undoubtedly mythical; but there must, as certainly, have been some foundation for the myth, for every myth has a substratum of truth. The Masonic tradition differs from the Rabbinical, but is in every way more reconcilable with truth, or at least with probability. The ark constructed by Moses, Aholiab, and Bezaleel was burned at the destruction of the first Temple; but there was an exact representation of it in the second.

Arkansas. The modern school of historians, Masonic and profane, write history from original sources when possible, but in this case that method is no longer possible, as all the records of the Grand Lodge of this State were burned in 1864 and again in 1876 when all records gathered since 1864 were destroyed—depriving us of all early records.

From what had been previously written several accounts have appeared, and from these this article is compiled.

Passing over the tradition that the Spaniards had introduced Freemasonry into Arkansas about the time of the Revolution, we find the first Lodge was established at Post Arkansas, under authority of a dispensation granted by the Grand Master of Kentucky, November 29, 1819, and a charter was granted August 30, 1820, but was surrendered August 29, 1822.

For several years Masonic matters were dormant.

The Grand Master of Tennessee granted a dispensation for Washington Lodge in Fayetteville, December 24, 1835, and for several years it was renewed November 12, 1836, and received a charter October 3, 1837. The Grand Lodge of Tennessee granted a dispensation to Clarksville Lodge at Clarksville, October 5, 1838, and a charter October 12, 1839. These dates are taken from Drummond and you will observe he says the Grand Master issued the dispensation to Washington Lodge, but that the Grand Lodge issued the dispensation to Clarksville Lodge. As we have noticed a similar statement from a Past Grand Secretary of Arkansas, they do not conform to the usual plan of the Grand Master issuing the dispensation and the Grand Lodge issuing the charter. However, this custom was quite general.

The next attempt to form a Lodge at Post Arkansas was under the Grand Lodge of Louisiana, which granted a charter January 6, 1837, and a charter seems to have been granted to a Lodge at Little Rock on the same date, and when the capital was moved to Little Rock, Morning Star Lodge at Post Arkansas surrendered its charter.

The Grand Master of Alabama granted a dispensation to Mt. Horeb Lodge at Washington, October 5, 1838.

Washington Lodge, No. 83, under a charter from the Grand Lodge of Tennessee; Western Star Lodge, No. 43, at Little Rock, under a charter of the Grand Lodge of Louisiana; Morning Star Lodge, No. 43, at Post Arkansas, under a charter from the Grand Lodge of Louisiana; Mt. Horeb Lodge, U. D., under dispensation from the Grand Lodge of Alabama, met at Little Rock, November 21, 1838, and formed the Grand Lodge of Arkansas. The combined membership is put at 100. These Lodges took new charters and Washington Lodge became No. 1, Western Star No. 2, Morning Star No. 3, and Mt. Horeb No. 4. The first two are in existence, but the last two are defunct.

The Grand Chapter of Royal Arch Masons was organized April 28, 1851, by three Chapters, located at Fayetteville, Little Rock, and El Dorado, which had previously received charters from the General Grand Chapter of the United States.

The Grand Council of Royal and Select Masters was established in the year 1860.

The Grand Commandery of the Order of the Temple was organized on March 23, 1872.

A Lodge, Council, Chapter, Council of Kadosh, and Consistory of the Scottish Rite are established at Little Rock.

Arkite Worship. The almost universal prevalence among the nations of antiquity of some tradition of a long past deluge, gave rise to certain mythological doctrines and religious ceremonies, to which has been given the name of arkite worship, which was very extensively diffused. The evidence of this is to be found in the sacred feeling which was entertained for the sacredness of high mountains, derived, it is supposed, from recollections of an Ararat, and from the presence in all the Mysteries of a basket, chest, or coffer, whose mystical character bore apparently a reference to the ark of Noah. On the subject of the object of this ark, Fabric, Higgins, Banier, and many other writers, have made learned investigations, which may be consulted with advantage by the Masonic archeologist.

Ark Mariner. Royal, Jewel of. The jewel of this degree presages the teachings, which are unique, and draws their symbols from the sea, rain, ark, dove, olive-branch, and Rainbow. This last symbol, as El's sign, "overshadow" the ark, which really is the symbol of Ishtar. The ark is said to have contained all the elements of Elohim's creative power, and in about nine months and three days there came forth the pent-up energies of Mays; her symbol is the dove with the mystic olive, which are sacred to her. The whole underlying thought is that of creation. See illustration on opposite page.

Armenbüzchse. The poor-box; the name given by German Masons to the box in which collections of money are made at a Table-Lodge for the relief of poor brethren and their families.
ARMES

Armes. A corrupted form of Hermes, found in the Lansdowne and some other old manuscripts.

Armlger. 1. A bearer of arms. The title given by heralds to the esquire who waited on a knight. 2. The Sixth Degree of the Order of African Architects.

Armory. An apartment attached to the asylum of a commandery of Knights Templars, in which the swords and other parts of the costume of the knights are deposited for safe-keeping.

Armor. In English statutes, armor is used for the whole apparatus of war; offensive and defensive arms. In the Order of the Temple pieces of armor are used to a limited extent. In the chivalric degrees of the Scottish Rite, in order to carry out the symbolism as well as to render effect to its dramas, armor pieces and articles for use of knights become necessary, with mantling, crest, mottoes, etc. Some are herein enumerated:

Aillêttes—Square shields for the shoulders.
Anlace—Short dagger worn at the girdle.
Baldric—Belt diagonally crossing the body.
Battle-ax—Weapon with ax-blade and spear-head.
Beaver—Front of helmet, which is raised to admit food and drink.
Bracer—The drinking-cup with mouth-lip.
Belt—For body. Badge of knighthly rank.
Brassard—Armor to protect the arm from elbow to shoulder.
Buckler—A long shield for protecting the body.
Corselet—Breastplate.
Crest—Ornament on helmet designating rank.
Cuirass—Backplate.
Fascis—Armor for the thighs, hung from the corselet.
Gadling—Sharp metallic knuckles on gauntlets.
Gauntlet—Mailed gloves.

Gorget—Armor for the neck.
Halberd—Long-pole ax.
Habergeon—Shirt of mail, of rings or scales.
Helmet or Casque—Armor for the head.
Jambes—Armor for the legs.
Jupon—Sleeveless jacket, to the hips.
Lance—Long spear with metallic head and pennon.
Mace—Heavy, short staff of metal, ending with spiked ball.
Mantle—Outer cloak.
Morion—Head armor without visor.
Pennon—A pennant, or short streamer, bifurcated.
Plume—The designation of knighthood.
Sallet—Light helmet for foot-soldiers.
Spear—Sword, spur, shield.
Vizor—Front of helmet (slashed), moving on pivots.

Arms of Masonry. Stow says that the Masons were incorporated as a company in the twelfth year of Henry IV., 1412. Their arms were granted to them, in 1472, by William Hawkesloe, Clarenceux King-at-Arms, and are azure on a chevron between three castles argent; a pair of compasses somewhat extended, of the first. Crest, a castle of the second. They were adopted, subsequently, by the Grand Lodge of England. The Atholl Grand Lodge objected to this as an unlawful assumption by the Grand Lodge of Speculative Freemasons of the arms of the Operative Masons. They accordingly adopted another coat, which Dermott blazons as follows: Quarterly per squares, counterchanged vert. In the first quarter, azure, a lion rampant, or. In the second quarter, or, an ox passing sable. In the third quarter, or, a man with hands erect proper, robed crimson and ermine. In the fourth quarter, azure, an eagle displayed or. Crest, the holy ark of the covenant proper, supported by cherubim. Motto, Kodes la Adonai, that is, Holiness to the Lord.

These arms are derived from the "tetrarchical" (as Sir Thos. Browne calls them), or general banners of the four principal tribes; for it is said that the twelve tribes, during their passage through the wilderness, were encamped in a hollow square, three on each side, as follows: Judah, Zebulun, and Issachar, in the East, under the general banner of Judah; Dan, Asher, and Naphtali, in the North, under the banner of Dan; Ephraim, Manasseh, and Benjamin, in the West, under the banner of Ephraim; and Reuben, Simeon, and Gad, in the South, under Reuben. See Banners.

Aroba. Pledge, covenant, agreement.

(Latin, Arrhaba, a token or pledge. Hebrew, Arab, which is the root of Arubah, surety, hostage.) This important word, in the Fourteenth Degree of the Scottish Rite, is used when the initiate partakes of the "Ancient Aroba," the pledge or covenant of friendship, by eating and drinking with his new companions. The word is of greater import than that implied in mere hospitality. The word "aroba" appears nowhere in English works, and seems to have been omitted by Masonic writers. The root "arab" is one of the oldest
This Chapter created a few others, and in 1750 established one in Paris, under the direction of the Grand Orient of France on the 27th of December, 1801. It was declared First Suffragan of the Scottish Jacobite Chapter, with the right to constitute others. The Chapter established at Arras, by the Pretender, was named the "Eagle and Pelican," and Oliver (Orig. of R. A., p. 22) from this seeks to find, perhaps justifiably, a connection between it and the R. S. Y. C. S. of the Royal Order of Scotland. (The story of the establishment of this Chapter by the Pretender is doubted by some writers and it certainly lacks confirmation; even his joining the Craft at all is disputed by several who have carefully studied the subject.—E. L. H.) Arrestance of Charter. To arrest the charter of a Lodge is a technical phrase by which is meant to suspend the work of a Lodge, to prevent it from holding its usual communications, and to forbid it to transact any business or to do any work. A Grand Master cannot revoke the warrant of a Lodge; but if, in his opinion, the good of Masonry or any other sufficient cause requires it, he may suspend the operation of the warrant until the next communication of the Grand Lodge, which body is alone competent to revise or approve of his action.

Ars Quatuor Coronatorum is the name under which the Transactions of the Lodge Quatuor Coronati, No. 2076, London, the premier literary Lodge of the world, are published in annual volumes, commencing with 1888.

Arthurius, Gotthardus. A learned native of Dantzic, Rector of the Gymnasium at Frankfort-on-the-Main, who wrote many works on Rosicrucianism, under the assumed name of Irenmus Agnostus. (See Agnostus.)

Artisan, Chief. An officer in the Council of Knights of Constantinople.

Art, Royal. See Royal Art.

Arts. In the Masonic phrase, "arts, parts, and points of the Mysteries of Masonry"; arts means the knowledge, or things made known, parts the degrees into which Masonry is divided, and points the rules and usages. (See Parts, and also Points.)

Arts, Liberal. See Liberal Arts and Sciences.

Arundel, Thomas Howard, Earl of. Tradition places Arundel as the Grand Master of English Freemasons from 1633 to 1635. This is in accordance with Anderson and Preston—

Aryan. One of the three historical divisions of religion—the other two being the Turanian and the Semitic. It produced Brahmanism, Buddhism, and the Code of Zoroaster.

Asarota. A variegated pavement used for flooring in temples and ancient edifices.

Ascension Day. Also called Holy Thursday. A festival of the Christian church held in commemoration of our Lord forty days after Easter. It is celebrated as a feast day by Chapters of Rose Croix.
Ases. The twelve gods and as many goddesses in the Scandinavian mythology.

Ashmole, D.D., Rev. Jonathan. A literary plagiarist who resided in Bristol, England. In 1814 he published *The Masonic Manual; or, Lectures on Freemasonry*. Ashme does not, it is true, pretend to originality, but abstains from giving credit to Hutchinson, from whom he has taken at least two-thirds of his book. A second edition appeared in 1825, and in 1843 an edition was published by Spencer, with valuable notes by Dr. Oliver.

Asher, Dr. Carl Wilhelm. The first translator into German of the Halliwell or "Regius" MS., which he published at Hamburg, in 1842, under the title of *Aelteste Urkunde der Freimaurerei in England*. This work contains both the original English document and the German translation.

Ashlar. Freemasons, as cut out of the quarry."—Bailey. In Speculative Masonry we adopt the ashlar in two different states, as symbols in the Apprentice's Degree. The Rough Ashlar, or stone in its rude and unpolished condition, is emblematic of man in his natural state—ignorant, uncultivated, and vicious. But when education has exerted its wholesome influence in expanding his intellect, restraining his passions, and purifying his life, he then is represented by the Perfect Ashlar, which, under the skilful hands of the workmen, has been smoothed, and squared, and fitted for its place in the building. In the older lectures of the eighteenth century the Perfect Ashlar is not mentioned, but its place was supplied by the Brachted Thunel.

Ashmole, Elias. A celebrated antiquary, and the author of, among other works, the well-known *History of the Order of the Garter*, and founder of the Ashmolean Museum at Oxford. He was born at Litchfield, in England, on the 23rd of May, 1617, and died at London on the 18th of May, 1692. He was made a Freemason on the 16th of October, 1646, and gives the following account of his reception in his *Diary*, p. 303.

"1646. Oct. 16. 4 H 39 p. m., I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Kamincham, in Cheshire. The names of those that were then of the Lodge, Mr. Richard Penket Warden, Mr. James Collier, Mr. Rich: Sankey, Henry Lettler, John Ellam, Rich: Ellam and Hugh Brewer."

In another place he speaks of his attendance at a meeting (*Diary*, p. 362), and thirty-six years afterward makes the following entry:

"1682. March 10. About 4 p. m. I received a summons to appear at a Lodge to be held the next day at Masons' Hall, London."

"11. Accordingly, I went, and about Noon were admitted into the Fellowship of Freemasons, by William Wilson, knight, Capt. Richard Borthwick, Mr. William Woodman, Mr. William Wise.

"I was the senior fellow among them, (it being thirty-five years since I was admitted;) there was present besides myself the fellows as named: Mr. Thomas Wise, Master of the Masons' company this present year; Mr. Thomas Shortho, Mr. Thomas Shadbolt, Mr. Wandsford, Esq., Mr. Nicholas Young, Mr. John Shortho, Mr. William Hamon, Mr. John Thompson, and Mr. William Stanton. We all dined at the late Moone Taverne in Cheapside, at a noble dinner prepared at the charge of the new Accepted Masons."

It is to be regretted that the intention expressed by Ashmole to write a history of Freemasonry was never carried into effect. His laborious research as evinced in his exhaustive work on the *Order of the Garter*, would lead us to have expected from his antiquarian pen a record of the origin and early progress of our Institution more valuable than any that we now possess. The following remarks on this subject, contained in a letter from Dr. Knipe, of Christ Church, Oxford, to the publisher of *Ashmole's Life*, while it enables us to form some estimate of the loss that Masonic literature has suffered, supplies interesting particulars which are worthy of preservation.

"As to the ancient society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have surprised at this expression, or think it all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole's collection I could gather was, that the report of our society's taking rise from a bull granted by the Pope, in the reign of Henry III., to some Italian architects to travel over all Europe, to erect chapels, was ill-founded. Such a bull there was, and those architects were Masons; but this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. St. Alban the Proto-Martyr of England, established Masonry here; and from his time it flourished more or less, according as the world went, down to the days of King Athelstan, who, for the sake of his brother Edwin, granted the Masons a charter under our Norman princes. They frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times,—their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable secrecy religiously their secret,—must expose them in ignorant, troublesome, and suspicious times."

*These entries have been reproduced in facsimile in Vol. XI of *Ars Quatuor Coronatorum* (1898).*
to a vast variety of adventures, according to the different fate of parties and other alterna-
tives. 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 Chapters, Lodges, or other regular assemblies. Yet this act was afterwards repealed, and even before that, King Henry VI., and several of the principal lords of his court, became fellows of the Craft."

Asia. In the French Rite of Adoption, the East end of the Lodge is called Asia.

Asia. Initiated Knights and Brothers of. This Order was introduced in Berlin, or, as some say, in Vienna, in the year 1780, by a schism of several members of the German Rose Croix. They adopted a mixture of Christian, Jewish, and Mohammedan ceremonies, to indicate, as Ragon supposes, their entire religious tolerance. Their object was the study of the natural sciences and the search for the universal panacea to prolong life. Thory charges them with this; but may it not have been, as with the Alchemists, merely a symbol of immortality? They forbade all inquiries into the art of transmutation of metals. The Grand Synédron, properly the Grand Sanhedrim, which consisted of seventy-two members and was the head of the Order, had its seat at Vienna. The Order was founded on the three symbolic degrees, and attached to them nine others, as follows: 4. Seekers; 5. Sufferers; 6. Initiated Knights and Brothers of Asia in Europe; 7. Masters and Sages; 8. Royal Priests, or True Brothers of Rose Croix; 9. Melchizedek. The Order no longer exists. Many details of it will be found in Luehet's Essai sur les Illumines.

Asia, Perfect Initiates of. A rite of very little importance, consisting of seven degrees, and said to have been invented at Lyons. A very voluminous manuscript, translated from the German, was sold at Paris, in 1821, to M. Bailleul, and came into the possession of Ragon, who reduced its size, and, with the assistance of Des Etangs, modified it. I have no knowledge that it was ever worked.

Ask, Seek, Knock. In referring to the passage of Matthew vii. 7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Dr. Clarke says: "These three words—ask, seek, knock—include the ideas of want, loss, and earnestness." The application made to the passage theologically is equally appropriate to it in a Masonic Lodge. You ask for acceptance; you seek for light, you knock for initiation, which includes the other two.

Aspirant. One who eagerly seeks to know or to attain something. Thus, Warburton speaks of "the aspirant to the Mysteries." It is applied also to one about to be initiated into Masonry. There seems, however, to be a shade of difference in meaning between the words candidate and aspirant. The candidate is one who asks for admission; so called from the Lat. candidatus "clothed in white," because candidates for office at Rome wore a white dress. The aspirant is one already elected and in process of initiation, and coming from aspirare, to seek eagerly, refers to the earnestness with which he prosecutes his search for light and truth.

Assassins. The Ishmaelites, or Assassins, constituted a sect or confraternity, which was founded by Hassan Sabah, about the year 1090, in Persia. The name is derived, it is supposed, from their immediate use of the plant hashchish, or henbane, which produced a delirious frenzy. The title given to the chief of the Order was Sheikh-el-Jebel, which has been translated the "Old Man of the Mountain," but which Higgins has shown (Anacal., i., 700) to mean literally "The Sage of the Kabala or Traditions." Von Hammer has written a History of the Assassins, but his opposition to secret societies has led him to speak with so much prejudice that, although his historical statements are interesting, his philosophical deductions have to be taken with many grains of allowance. Godfrey Higgins has probably erred on the other side, and by a too ready adherence to a preconceived theory has, in his Anacalypsis, confounded them with the Templars, whom he considers as the precursors of the Freemasons. In this, as in most things, the middle course appears to be the most truthful.

The Assassins were a secret society, that is to say, they had a secret esoteric doctrine, which was imparted only to the initiated. Hammer says that they had a graduated series of initiations, the names of which he gives as Apprentices, Fellows, and Masters: they had, too, an oath of passive obedience, and resembled, he asserts, in many respects, the secret societies that subsequently existed in Europe. They were governed by a Grand Master and Priors, and had regulations and a special religious code, in all of which Von Hammer finds a close resemblance to the Templars, the Hospitalers, and the Teutonic Knights. Between the Assassins and the Templars history records that there were several amicable transactions not at all consistent with the religious vows of the latter and the supposed religious faith of the former, and striking coincidences of feeling, of which Higgins has not been slow to avail himself in his attempt to prove the close connection, if not absolute identity, of the two Orders. It is most probable, as Sir John Malcolm contends, that they were a race of Sufis, the teachers of the secret doctrine of Mohammed. Von Hammer admits that they produced a great number of treatises on mathematics and jurisprudence; and, forgetting for a time his bigotry and his prejudice, he attributes to Hassan, their founder, a profound knowledge of philosophy and mathematical and metaphysical sciences, and an enlightened spirit, under whose influence the civilisation of
Persia attained a high degree; so that during his reign of forty-six years the Persian literature attained a point of excellence beyond that of Alexandria under the Ptolemies, and of France under Francis I. The old belief that they were a confederacy of murderers—whence we have taken our English word assassins—they were a confederacy of murderers—whence of Alexandria under the Ptolemies, and of his reign of forty-six years the Persian litera-

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Astronomy. The science which instructs us in the laws that govern the heavenly bodies. Its origin is lost in the mists of antiquity; for the earliest inhabitants of the earth must have been attracted by the splendor of the glorious firmament above them, and would have sought in the motions of its luminaries for the readiest and most certain method of measuring time. With astronomy the system of Freemasonry is intimately connected. From that science many of our most significant emblems are borrowed. The Lodge itself is a representation of the world; it is adorned with the images of the sun and moon, whose regularity and precision furnish a lesson of wisdom and prudence; its pillars of strength and establishment have been compared to the two columns which the ancients placed at the equinoctial points as supporters of the arch of heaven; the blazing star, which was among the Egyptians a symbol of Anubis, or the dog-star, whose rising foretold the overflowing of the Nile, shines in the East; while the cloudy canopy is decorated with the beautiful Pleiades. The connection between our Order and astronomy is still more manifest in the spurious Freemasonry of antiquity, where, the pure principles of our system being lost, the symbolic instruction of the heavenly bodies gave place to the corrupt Sabean worship of the sun, and moon, and stars—a worship whose influences are seen in all the mysteries of Paganism.

Asylum. During the session of a Commandery of Knights Templars, a part of the room is called the asylum; the word has hence been adopted, by the figure synecdoche, to signify the place of meeting of a Commandery.

Asylum for Aged Freemasons. The Asylum for Aged and Decayed Freemasons is a magnificent edifice at Croydon in Surrey, England. The charity was established by Dr. Crucefix, after sixteen years of herculean toil, such as few men but himself could have sustained. He did not live to see it in full operation, but breathed his last at the very time when the cope-stone was placed on the building (see Anonymous).

Atelier. The French thus call the place where the Lodge meets, or the Lodge room. The word signifies a workshop or place where several workmen are assembled under the same master. The word is applied in French Masonry not only to the place of meeting of a Lodge, but also to that of a Chapter, Council, or any other Masonic body. Basot says (Man. Mason, 65) that atelier is more particularly applied to the Table-Lodge, or Lodge when at banquet, but that the word is also used to designate any reunion of the Lodge.

Atheist. One who does not believe in the existence of God. Such a state of mind can only arise from the ignorance of stupidity or a corruption of principle, since the whole universe is filled with the moral and physical proofs of a Creator. He who does not look to a superior and superintending power as his maker and his judge, is without that coercive
principle of salutary fear which should prompt him to avoid evil, and to shun evil, and his oath can, of necessity, be no stronger than his word. Masons, looking to the dangerous tendency of such a tenet, have wisely discouraged it, by declaring that no atheist can be admitted to participate in their Fraternity; and the better to carry this law into effect, every candidate, before passing through any of the ceremonies of initiation, is required, publicly and solemnly, to declare his trust in God.

Atelstan. The grandson of the great Alfred ascended the throne of England in 924, and died in 940. The Old Constitutions describe him as a great patron of Masonry. Thus, one of them, the Roberte MS., printed in 1722, and claiming to be five hundred years old, says: "He began to build many Abbeys, Monasteries, and other religious houses, as also castles and divers Fortresses for defence of his realm. He loved Masons more than his father; he greatly study'd Geometry, and sent into many lands for men expert in the said science. He gave them a very large charter to keep." He was also the author of a Masonic Monitory of some pretensions. He died in 1860.

Atosia. The Mysteries of Atys in Phrygia, and those of Cybele his mistress, like their worship, much resembled those of Adonis and Bacchus, Osiris and Isis. Their Asiatic origin is universally admitted, and was with great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than any other people, mingled allegory with their religious worship, and were great inventors of fables; and their sacred traditions as to Cybele and Atys, whom all admit to be Phrygian gods, were very various. In all, as we learn from Julius Firmicus, they represented by allegory the phenomena of nature, and the succession of physical facts under the veil of a marvelous history.

Atwood. Henry C. At one time of considerable notoriety in the Masonic history of New York. He was born in Connecticut about 1775 to 1781, and by the Fourth Duke from 1771 to 1774, and by the Fourth Duke from 1775 to 1781, and also from 1791 to 1813. (See Ancient Masons.)

Atossa. The daughter of King Cyrus of Persia, Queen of Cambyses, and afterward of Darius Hystaspes, to whom she bore Xerxes. Referred to in the degree of Prince of Jerusalem, the Sixteenth of the Scottish Rite.

Audience. See Absence.

Atouchment. The name given by the French Masons to what the English call the grip.

Attributes. The collar and jewel appropriate to an officer are called his attributes. The working tools and implements of Masonry are also called its attributes. The word in these senses is much more used by French than by English Masons.

Atwood, Henry C. At one time of considerable notoriety in the Masonic history of New York. He was born in Connecticut about the beginning of the present century, and removed to the city of New York about 1825, in which year he organized a Lodge for the purpose of introducing the system taught by Jeremy L. Cross, of whom Atwood was a pupil. This system met with great opposition from some of the most distinguished Masons of the State, who favored the ancient ritual, which had existed before the system of Webb had been invented, from whom Cross received his lectures. Atwood, by great smartness and untiring energy, succeeded in making the system which he taught eventually popular. He took great interest in Masonry, and being intellectually clever, although not learned, he collected a great number of admirers, while the tenacity with which he maintained his opinions, however unpopular they might be, secured for him as many enemies. He was greatly instrumental in establishing, in 1837, the schismatic body known as the St. John's Grand Lodge, and was its Grand Master at the time of its union, in 1850, with the legitimate Grand Lodge of New York. Atwood edited a small Masonic periodical called The Sentinel, which was remarkable for the virulent and unmonastic tone of its articles. He was also the author of a Masonic Monitor of some pretensions. He died in 1860.

Auditor. An officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. His duty is, with the Committee on Finance, to examine and report on the accounts of the Inspector and other officers. This duty of auditing the accounts of the Secretary and Treasurer is generally entrusted, in Masonic bodies, to a special committee appointed for the purpose. In the Grand Lodge of England, the accounts are audited annually by a professional auditor, who must be a Master Mason.

Auditors. The first class of the secret system adopted by the Christians in their early days. The second class were Caietehumans, and the third were The Faithful.
Auger. An implement used as a symbol in the Ark Mariners Degree.

Augustine, St. See Saint Augustine.


Aum. A mystic syllable among the Hindus, signifying the Supreme God of Gods, which the Brahmanas, from its awful and sacred meaning, hesitate to pronounce aloud, and in doing so place one of their hands before the mouth so as to deaden the sound. This triliteral name of God, which is as sacred among the Hindus as the Tetragrammaton is among the Jews, is composed of three Sanskrit letters, sounding AUM. The first letter, A, stands for the Creator; the second, U, for the Preserver; and the third, M, for the Destroyer, or Brahma, Vishnu, and Siva. Benley, in his Sanskrit-English Dictionary, defines the word as "a particle of reminiscence"; and this may explain the Brahmanical saying, that a Brahman beginning or ending the reading of a part of the Vedas or Sacred Books, must always pronounce, to himself, the syllable AUM; for unless that syllable precede, his learning will slip away from him, and unless it follow, nothing will be long retained. An old passage in the Parana says, "All the rites ordained in the Vedas, the sacrifices to fire, and all sacred purifications, shall pass away, but the word AUM shall never pass away, for it is the symbol of the Lord of all things." The word has been indifferently spelled, O'M, and AUM, and AUM; but the last is evidently the most proper, as the second letter is U in the Sanskrit alphabet.

Aumont. Said to have been the successor of Molay as Grand Master, and hence called the Restorer of the Order of the Templars. There is a tradition, altogether fabulous, however, which states that he, with seven other Templars, fled, after the dissolution of the Order, into Scotland, disguised as Operative Masons, and there secretly and under another name founded a new Order; and to preserve the remembrance of the clothing of Masons, in which disguise they had fled, they chose the name of Freemasons, and thus founded Freemasonry. The society thus formed, instead of conquering or rebuilding the Temple of Jerusalem, was to erect symbolical temples. This is one of the forms of the Templar theory of the origin of Freemasonry.

Aur. In Hebrew the light is called Aur, and in its dual capacity Aurim. Hence Urim, lights—as, Thme, Thummim, perfections. Ra is the sun, the symbolic god of the Egyptians, and Ouro, royalty. Hence we have Aur, Ouro, Ra, which is the double symbolic capacity of "Light." Referring to the Urmi and Thummim, Ra is physical and intellectual light, while Thme is the divinity of truth and justice.

Aurora is the color of the baldric worn by the brethren in the Sixteenth Degree of the Scottish Rite, which in the legend is said to have been presented by King Darius to the captive Zerubbabel on presentation of his liberty, and that of all his people, who had been slaves in Babylon for seventy years.

Auserwählten. German for Ehr or Elect.

Aust. See Saint Augustine.

Australasia. The first Masonic Lodge in this region was held in 1803 at Sydney, but was suppressed by the Governor, and it was not until the year 1820 that the parent Lodge of Australasia was warranted to meet at Sydney by the Grand Lodge of Ireland; it is now No. 1 on the New South Wales register and named the "Australian Social Mother Lodge." After that many Lodges were warranted under the three Constitutions of England, Scotland and Ireland, out of which in course of time no less than six independent Grand Lodges have been formed, viz., South Australia (founded in 1834), New South Wales (1788), Victoria (1889), Tasmania (1840), New Zealand (1890), and Western Australia (1900).

[1. E. H.]

Austria. Freemasonry was introduced into Austria in 1742, by the establishment at Vienna of the Lodge of the Three Cannons. But it was broken up by the government in the following year, and thirty of its members were imprisoned for having met in contempt of the authorities. Maria Theresa was an enemy of the Institution, and prohibited it in 1764. Lodges, however, continued to meet secretly in Vienna and Prague. In 1780, Joseph II. ascended the throne, and under his liberal administration Freemasonry, if not actually encouraged, was at least tolerated, and many new Lodges were established in Austria, Hungary, Bohemia, and Transylvania, under the authority of the Grand Lodge of Germany, in Berlin. Delegates from these Lodges met at Vienna in 1784, and organized the Grand Lodge of Austria, electing the Count of Dietrichstein, Grand Master. The attempt of the Grand Lodge at Berlin to make this a Provincial Grand Lodge was unsuccessful for only a short time, and in 1785 the Grand Lodge of Austria again proclaimed its independence.

During the reign of Joseph II., Austrian Masonry was prosperous. Notwithstanding the efforts of its enemies, the monarch could never be persuaded to prohibit it. But in 1785 he was induced to issue instructions by which the number of the Lodges was reduced, so that not more than three were permitted to exist in each city; and he ordered that a list of the members and a note of the times of meeting of each Lodge should be annually delivered to the magistrates.

Joseph died in 1790, and Leopold II. expressed himself as not unfriendly to the Freemasonry, but his successor in 1792, Francis II., yielded to the machinations of the anti-Masons, and dissolved the Lodges. In 1801, he issued a decree which forbade the employment of anyone in the public service who was attached to any secret society. Masonry is
in operation in Austria, as it is in most non-Masonic countries, but not in any country in the world. The Catholics do not so persistently persecute it as they once did through royal sanction.

**Authentic.** Formerly, in the science of Diplomatics, ancient manuscripts were termed authentic when they were originals, and in opposition to copies. But in modern times the acceptance of the word has been enlarged, and it is now applied to instruments which, although they may be copies, bear the evidence of having been executed by proper authority. So of the old records of Masonry, the originals of many have been lost, or at least have not yet been found. Yet the copies, if they can be traced to unsuspected sources within the body of the Craft and show the internal marks of historical accuracy, are to be reckoned as authentic. But if their origin is altogether unknown, and their statements or style conflict with the known character of the Order at their assumed date, their authenticity is to be doubted or denied.

**Authenticity of the Scriptures.** A belief in the authenticity of the Scriptures of the Old and New Testament as a religious qualification of initiation does not constitute one of the laws of Masonry, for such a regulation would destroy the universality of the Institution, and under its action none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared "that a distinct avowal of a belief in the Divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the Institution, calling for exemplary discipline." It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The Grand Lodge of Ohio subsequently reelved the regulation. In 1857, the Grand Lodge of Texas adopted a similar resolution; but the general sense of the Fraternity has rejected all religious tests except a belief in God.

**Autopsy.** (Greek, αὐτόπτης, a seeing with one's own eyes.) The complete communication of the secrets in the Ancient Mysteries, when the aspirant was admitted into the cellum, or most sacred place, and was invested by the hierophant with all the aporrheta, or sacred things which constituted the perfect knowledge of the initiate. A similar ceremony in Freemasonry is called the Rite of Intuiting. (See Mysteries.)

**Auxiliary Degrees.** According to Oliver (Loudm., ii., 345), the Supreme Council of France, in addition to the thirty-three regular degrees of the Rite, confers six others, which he calls "Auxiliary Degrees." They are, 1. Elu de Perigean. 2. Petit Architecte. 3. Grand Architecte, or Compagnon Écosais. 4. Maître Écosais. 5. Knight of the East. 6. Knight Rose Croix.

**Avenue.** Forming avenue is a ceremony sometimes practised in the lower degrees, but more generally in the higher ones, on certain occasions of paying honors to superior officers. The brethren form in two lines facing each other. If the degree is one in which swords are used, these are drawn and elevated, being crossed each with the opposite sword. The swords thus crossed constitute what is called "the arch of steel." The person to whom honor is to be paid passes between the opposite ranks and under the arch of steel.

**Avignon, Illuminati of.** (Illuminés d'Avignon.) A rite instituted by Pernetti at Avignon, in France, in 1770, and transferred in the year 1778 to Montpellier, under the name of the Academy of True Masons. The Academy of Avignon consisted of only four degrees, the three of symbolic or St. John's Masonry, and a fourth called the True Mason, which was made up of instructions, Hermetical and Swedenborgian. (See Pernetti.)

**Avouchment.** See Vouching.

**Award.** In law, the judgment pronounced by one or more arbitrators, at the request of two parties who are at variance. "If any complaint be brought," say the Charges published by Anderson, "the brother found guilty shall stand to the award and determination of the Lodge." (Constitutions, ed. 1723, p. 54.)

**Ayes and Noes.** It is not according to Masonic usage to call for the ayes and noes on any question pending before a Lodge. By a show of hands is the old and usual custom.

**Ayson.** Ayson, Ayson, Ayson, Ayson, and Ayson are all used in the old manuscript Constitutions for one whom they call the son of the King of Tyre, but it is evidently meant for Hiram Abif. Each of these words is most probably a corruption of the Hebrew Adon or Lord, so that the reference would clearly be to Adon Hiram or Adoniram, with whom Hiram was often confounded; a confusion to be found in later times in the Adoniramite Rite.

**Azariah.** The old French rituals have Azarias. A name in the high degrees signifying Helped of God.

**Azazel.** "Scapegoat," the "demon of dry places." Translated by others to be the fallen angel mentioned in the Book of Enoch, and identical with Sammael, the Angel of Death. Symmachus says, "the goat that departs"; Josephus, "the averter of ills," "capac enamisarius."

Two be-goats, in all respects alike and equal, were brought forward for the day of atonement. The urn was shaken and two lots cast; one was "For the Name," and the other "For Azazel." A scarlet tongue-shaped piece of wood was twisted on the head of the goat to be sent away, and he was placed before the gate and delivered to his conductor. The high priest, placing his two hands on the goat, made confession for the people, and pronounced the Name clearly, which the people hearing, they knelt and worshipped, and fell on their faces and said, "Blessed be the Name. The Honor of His kingdom forever and ever."
The goat was then led forth to the mountainside and rolled down to death.

Azrael. (Heb., help of God.) In the Jewish and the Mohammedan mythology, the name of the angel who watches over the dying and separates the soul from the body. Prior to the intercession of Mohammed, Azrael inflicted the death-penalty visibly, by striking down before the eyes of the living those whose time for death was come. (See Henry W. Longfellow's exquisite poem Azrael.)

Aztec Writings. The key to the Aztec writings, it is alleged, has been discovered by Rev. Father Damaso Soto, of Concordia, Vera Cruz.

Azure. The clear, blue color of the sky. Cerulean. The appropriate color of the symbolic degrees sometimes termed Blue Degrees.

B.

B. (Beth.) A labial consonant standing second in most alphabets, and in the Hebrew or Phcenician signifies house, probably from its form of a tent or house, thus:

![Diagram of a tent or house]

and finally the Hebrew ב, having the numerical value two. When united with the leading letter of the alphabet, ב, it signifies אב, Father, Master, or the one in authority, as applied to Hiram the Architect. This is the root of Baal. The Hebrew name of the Deity connected with this letter is באל, Bak-hur.

Baal. Hebrew, באל. He was the chief divinity among the Phcenicians, the Canaanites, and the Babylonians. The word signifies in Hebrew lord or master. It was among the Orientalists a comprehensive term, denoting divinity of any kind without reference to class or sex. The Sabaists understood Baal as the sun, and Baalim, in the plural, were the sun, moon, and stars, "the host of heaven." Whenever the Israelites made one of their almost periodical deflections to idolatry, Baal seems to have been the favorite idol to whose worship they addicted themselves. Hence he became the especial object of denunciation with the prophets. Thus, in 1 Kings (xxviii.), we see Elijah showing, by practical demonstration, the difference between Baal and Jehovah. The idolaters, at his instigation, called on Baal, as their sun-god, to light the sacrificial fire, from morning until noon, because at noon he had acquired his greatest intensity. And after noon, no fire having been kindled on the altar, they began to cry aloud, and to cut themselves in token of mortification, because as the sun descended there was no hope of his help. But Elijah, depending on Jehovah, made his sacrifice toward sunset, to show the greatest contrast between Baal and the true God. And when the people saw the fire come down and consume the offering, they acknowledged the weakness of their idol, and falling on their faces cried out, Jehovah hu hahelohim—"Jehovah, he is the God." And Hosea afterward promises the people that they shall abandon their idolatry, and that he would take away from them the She-moth hahbaalim, the names of the Baalim, so that they should be no more remembered by their names, and the people should in that day "know Jehovah." Hence we see that there was an evident antagonism in the orthodox Hebrew mind between Jehovah and Baal. The latter was, however, worshiped by the Jews, whenever they became heterodox, and by all the Oriental or Semitic nations as a supreme divinity, representing the sun in some of his modifications as the ruler of the day. In Tyre, Baal was the sun, and Ashtaroth, the moon. Baal-peor, the lord of praisiasm, was the sun represented as the generative principle of nature, and identical with the phallus of other religions. Baal-gad was the lord of the multitude (of stars), that is, the sun as the chief of the heavenly host. In brief, Baal seems to have been whenever his cultus was established, a development or form of the old sun worship.

Babel. In Hebrew, בבל. which the writer of Genesis connects with בבל, "to confound," in reference to the confusion of tongues; but the true derivation is probably from BAB-EL, the "gate of El" or the "gate of God," because perhaps a temple was the first building raised by the primitive nomads. It is the name of that celebrated tower attempted to be built on the plains of Shinar, A.M. 1775, about one hundred and forty years after the deluge, which tower, Scripture informs us, was destroyed by a special interposition of the Almighty. The Noachite Masons date the commencement of their Order from this destruction, and much traditionary information on this subject is preserved in the degree of "Patriarch Noachite." At Babel, Oliver says that what has been called Spurious Freemasonry took its origin. That is to say, the people there abandoned the worship of the true God, and by their dispersion lost all knowledge of his existence, and of
the principles of truth upon which Masonry is founded. Hence it is that the rituals speak of the lofty tower of Babel as the place where language was confounded and Masonry lost.

This is the theory first advanced by Anderson in his Constitutions, and subsequently developed more extensively by Dr. Oliver in all his works, but especially in his Landmarks. As history, the doctrine is of no value, for it wants the element of authenticity. But in a symbolic point of view it is highly suggestive. If the tower of Babel represents the profane world of ignorance and darkness, and the threshing-floor of Ornan the Jebusite is the symbol of Freemasonry, because the Solomonic Temple, of which it was the site, is the prototype of the spiritual temple which Masons are erecting, then we can readily understand how Masonry and the true use of language is lost in one and recovered in the other, and how the progress of the candidate in his initiation may properly be compared to the progress of the rebuilding of the temple by the pains and care of the builders, and the result of the confusion of the Babylonian Empire, which represented the profane world of ignorance and darkness, and the destruction and restoration of the temple of Jerusalem, which represented the true use of language and Masonry.

Babylon. The ancient capital of Chaldea, situated on both sides of the Euphrates, and once the most magnificent city of the ancient world. It was here that, upon the destruction of Solomon's Temple by Nebuchadnezzar in the year of the world 3394, the Jews of the tribes of Judah and Benjamin, who were the inhabitants of Jerusalem, were conveyed and permitted to return, and to rebuild their temple, under the superintendence of Zerubbabel, the Prince of the Captivity, and with the assistance of Joshua the High Priest and Haggai the Scribe. The temple was completed in the year of the world 5361, after a siege of two years, by Cyrus, King of Persia.

Babylon, Red Cross of. Another name for the degree of Babylonish Pass, which see.

Babylonish Captivity. See Captivity.

Babylonish Pass. A degree given in Scotland by the Royal Arch Chapter. It is also called the Red Cross of Babylon, and is almost identical with the Companion of the Red Cross conferred in Commanderies of Knights Templar in America as a preparatory degree.

Back. Freemasonry, borrowing its symbols from every source, has not neglected to make a selection of certain parts of the human body. From the back an important lesson is derived, which is fittingly developed in the Third Degree. Hence, in reference to this symbolism, Oliver says: "It is a duty incumbent on every Mason to support a brother's character in his absence equally as though he were present; not to revile him behind his back, nor suffer it to be done by others, without using every necessary attempt to prevent it."

And Hutchinson, referring to the same symbolic ceremony, says: "The most material part of that brotherly love which should subsist among us Masons is that of speaking well of each other to the world. Calumny and slander are detestable crimes against society. Nothing can be viler than to traduce a man behind his back; it is like the villainy of an assassin who has not virtue enough to give his adversary the means of self-defence, but, lurking in darkness, stabs him whilst he is unarmed and unsuspicous of any enemy." (Spirit of Masonry, p. 206.)

See Points of Fellowship.

Bacon, Francis. Baron of Verulam, commonly called Lord Bacon. Nicolai thinks that a great impulse was exercised upon the early history of Freemasonry by the New Atlantis of Lord Bacon. In this learned romance Bacon supposes that a vessel lands on an unknown island, called Bensalem, over which a certain King Solomon reigned in days of yore. This king had a large establishment, a wide street fifteen miles in length, and the whole was separated by means of other smaller divisions, and contained six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. Two hundred and fifty towers placed upon the walls afforded the means of additional strength and protection. Within this immense circuit were to be found palaces and temples and other edifices of the utmost magnificence, which have caused the wealth, the luxury, and splendor of Babylon to become the favorite theme of the historians of antiquity, and which compelled the prophet Isaiah, even while denouncing its downfall, to speak of it as "the glory of kingdoms, the beauty of the Chaldees' excellency."

Babylon, which, at the time of the destruction of the Temple of Jerusalem, constituted a part of the Chaldean empire, was subsequently taken, B.C. 538, after a siege of two years, by Cyrus, King of Persia.

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there employed in physical researches. There were, says he, deep grottoes and towers for the successful observation of certain phenomena of nature; artificial mineral waters; large buildings, in which meteors, the wind, thunder, and rain were imitated; extensive botanic gardens; entire fields, in which all kinds of animals were collected, for the study of their instincts and habits; houses filled with all the wonders of nature and art; a great number of learned men, each of whom, in his own country, had the direction of these things; they made journeys and observations; they wrote, they collected, they determined results, and deliberated together as to what was proper to be published and what concealed.

This romance became at once very popular, and everybody's attention was attracted by the allegory of the House of Solomon. But it also contributed to spread Bacon's views on experimental knowledge, and led afterward to the institution of the Royal Society, to which Nicolai attributes a common object with that of the Society of Freemasons, established, he says, about the same time, the difference being only that one was esoteric and the other exoteric in its instructions. But the more immediate effect of the romance of Bacon was the institution of the Society of Astrologers, of which Elias Ashmole was a leading member. Of this society Nicolai, in his work on the Origin and History of Rosicrucianism and Freemasonry, says: "Its object was to build the House of Solomon, of the New Atlantis, in the literal sense, but the establishment was to remain as secret as the island of Bensalem—that is to say, they were to be engaged in the study of nature—but the instruction of its principles was to remain in the society in an esoteric form. These philosophers presented their idea in a strictly allegorical method. First, there were the ancient columns of Hermes, by which Iamblichus pretended that he had enlarged the doubts of Porphyry. You then mounted, by several steps, to a chequered floor, divided into four regions, to denote the four superior sciences; after which came the types of the six days' work, which expressed the secrets of nature, and made many discoveries, the application of which was looked upon as magic. He denounced the ignorance and immorality of the clergy, resulting in the success of Bacon's views on experimental knowledge, and led afterward to the institution of the Royal Society, to which Nicolai attributes a common object with that of the Society of Freemasons. In Arxcviii of Bacon, Roger. An English monk who made wonderful discoveries in many sciences. He was born in Ilchester in 1214, educated at Oxford and Paris, and entered the Franciscan Order in his twenty-fifth year. He explored the secrets of nature, and made many discoveries, the application of which was looked upon as magic. He denounced the ignorance and immorality of the clergy, resulting in the success of Bacon's views on experimental knowledge, and led afterward to the institution of the Royal Society, to which Nicolai attributes a common object with that of the Society of Freemasons. He was noted as a Rosicrucian. Died in 1292.

Baculus. The staff of office borne by the Grand Master of the Templars. In ecclesiology, baculus is the name given to the pastoral staff carried by a bishop or an abbot as the ensign of his dignity and authority. In pure Latinity, baculus means a long stick or staff, which was commonly carried by travelers, by shepherds, or by infirm and aged persons, and afterward, from association, by the Greek philosophers. In early times, this staff, made a little longer, was carried by kings and persons in authority, as a mark of distinction, and was thus the origin of the royal scepter. The Christian church, borrowing many of its usages from antiquity, and alluding also, it is said, to the sacerdotal power which Christ conferred when he sent the apostles to preach, commanding them to take with them staves, adopted the pastoral staff as a symbol of their suppliant power or of his power to inflict pastoral correction; and Durandus says, "By the pastoral staff is likewise understood the authority of doctrine. For by it the infirm are supported, the waverers are confirmed, those going astray are drawn to repentance." Catalin also says that "the baculus, or episcopal staff, is an ensign not only of honor, but also of dignity, power, and pastoral jurisdiction." Honorius, a writer of the twelve centuries, in his treatise De Gemma Animae, gives to this pastoral staff the names both of baculus and virga. Thus he says, "Bishops bear the staff (baculum), that by their teaching they may strengthen the weak in their faith; and they carry the rod (virgam), that by their power they may correct the unruly." And this is strikingly similar to the language used by St. Bernard in the Rule which he drew up for the government of the Templars. In Arxcviii he says, "The Master ought to hold the staff and the rod (baculum et virgam) in his hand, that is to say, the staff (baculum), that he may support the infirmities of the weak, and the
rod (virgum), that he may with the seal of po-
titude strike down the vices of delinquents."

The transmission of episcopal ensigns from
bishops to the heads of ecclesiastical associ-
atons was not difficult in the Middle Ages; and
hence it afterward became one of the insignia
of abbots, and the heads of confraternities con-
nected with the Church, as a token of the pos-
session of powers of ecclesiastical jurisdiction.

Now, as the Papal bull, Omne datum Op-
timum, invested the Grand Master of the
Templars with almost episcopal jurisdiction
over the priests of his Order, he bore the baculus, or pastoral staff, as a mark of that
jurisdiction, and thus it became a part of the
Grand Master's insignia of office.

The baculus of the bishop, the abbot, and
the confraternities was not precisely the same
in form. The earliest episcopal staff termi-
nated in a globular knob, or a tau cross. This
was, however, soon replaced by the simple-
curved termination, which resembles an
arrowed crook, in allusion to the crook used by
shepherds to draw back and recall the sheep of
their flock which have gone astray, thus sym-
bolizing the expression of Christ, "I am the
good Shepherd, and know my sheep, and am
known of mine."

The baculus of the abbot does not differ in
form from that of a bishop, but as the bishop
carries the curved part of his staff pointing
forward, to show the extent of his episcopal
jurisdiction, so the abbot carries his pointing
backward, to signify that his authority is
limited to his monastery.

The baculi, or staves of the confraternities,
were surmounted by small tabernacles, with
images or emblems, on a sort of carved cap,having reference to the particular guild or
confraternity by whom they were borne.

The baculus of the Knights Templars, which
was borne by the Grand Master as the ensign
of his office, in allusion to his quasi-episcopal
jurisdiction, was octagonal, surmounted with a
curved termination, which resembles and is
called a crook, in allusion to the pastoral staff
used by shepherds. Therefore, it was termed
"crook," but the Lodges in the Duchy, of which several
have been established, are under the Grand
National Mother-Lodge "zu den drei Welt-
globen" (Of the three Globes) in Berlin.

Sir Walter Scott, who undoubtedly was
thinking of baculus, in the hurry of the mo-
moment and the not improbable confusion of words and thoughts, wrote abacus, when, in his novel
Ivanhoe, he describes the Grand Master
Lucas Beaumanoir, as bearing in his hand
"that singular abacus, or staff of office,"
which is a thoracic, but not very
common, literary blunder, of a kind that is quite
familiar to those who are conversant with the
results of rapid composition, where the writer
often thinks of one word and writes another.

Baden. In 1778 the Lodge "Karl of
Unity" was established in Mannheim, which
at that time belonged to Bavaria. In 1785 an
electoral decree was issued and confirmed all
secret meetings in the Bavarian Palatinate and
the Lodge was closed. In 1803 Mannheim
was transferred to the Grand Duchy of Baden,
and in 1805 the Lodge was reopened, and in
the following year accepted a warrant from
the Grand Orient of France and took the name
"Karl of Concord." Then it converted
itself into the Grand Orient of Baden and was
acknowledged as such by the Grand Orient
of France in 1807.

Lodges were established at Bruchsal,
Heidelberg, and Mannheim, and the Grand
Orient of Baden ruled over them until 1813,
when all secret societies were again prohibited,
and it was not until 1846 that Masonic ac-
tivity recommenced in Baden, when the Lodge
"Karl of Concord" was awakened.

There is no longer a Grand Orient of Baden,
but the Lodges in the Duchy, of which several
have been established, are under the Grand
National Mother-Lodge "zu den drei Welt-
kugeln" (Of the three Globes) in Berlin.

E. L. H.)

**Baculus**

- **Pedum magistrate seu patriarchale, aur-
reum, in cassimine cujus crucis Ordinis super
orbem exaltatur**; that is, "A magisterial or patri-
archal staff of gold, on the top of which is
a cross of the Order, surmounting an orb or
globe" (Stat., xixii., art. 358.) But of all
these names, baculus is the one more com-
monly used by writers to designate the
Templar pastoral staff.

In the year 1850 this staff of office was first
adopted at Chicago by the Templars of the
United States, during the Grand Mastership
of Sir William B. Hubbard. But, unfor-
nunately, at that time it received the name of
abacus, a misnomer, which has continued to
the present day, on the authority of a literary
blunder of Sir Walter Scott, so that it has
fallen to the lot of American Masons to per-
petuate, in the use of this word, an error of
the great novelist, resulting from his too care-
less writing, at which he would himself have
been the first to smile, had his attention been
called to it.

**Abacus** in mathematics, denotes an instru-
ment or table used for calculation, and in
architecture an ornamental part of a column;
but it nowhere, in English or Latin, or any
known language, signifies any kind of a staff.

**Badge.** A mark, sign, token, or thing,
says Webster, by which a person is distin-

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Earl of Surrey; the red rose that of the house left arm was the badge of the house of Howard, silver crescent as a badge of their connection and retainers of the house of Hercy wore a same thing as a cognizance; thus the followers particular occupation. It is in heraldry the and designating his relation to a person or to a distinguished in a particular place or employment, the tables at the Grand Feast of 1724 we find of England the Secretary used to carry a Bag badge is the triple tau, which see.

Bag. In the early days of the Grand Lodge of England the Secretary used to carry a Bag in processions; thus in the procession round the table at the Grand Feast of 1724 we find "Secretary Cowper with the Bag" (Constitutions, ed. 1738, p. 117); and in 1729 Lord Kingston, the Grand Master, provided at his own cost "a fine Velvet Bag for the Secretary," besides his badge of "Two golden Pens a-cross on his Breast" (ibid., p. 124); and in the Procession of March from St. James' Square to Merchant Taylor's Hall on January 29, 1730, there came "The Secretary alone with his Badge and Bag, clothed, in a Charriot." (Ibid., p. 125.)

This practise continued throughout the Eighteenth century, for at the dedication of Freemasons' Hall in London in 1776 we find in the procession "Grand Secretary with the bag." (Constitutions, 1784, p. 318.) But at the union of the two rival Grand Lodges in 1813 the custom was changed, for in the order of procession at public ceremonies laid down in the Constitutions of 1815, we find "Grand Secretary with book of constitutions on a cushion" and "Grand Registrar with his bag"; and the Grand Registrar of England still carries on ceremonial occasions a bag with the arms of the Grand Lodge embroidered on it. [E. L. H.]

Bagulkal. A significant word in the high degrees. Lenning says it is a corruption of the Hebrew Beggoal-kol, "all is revealed." Pike says, Bagolkol, with a similar reference to a revelation. Rockwell gives in his MS., Bekal-kel, without any meaning. The old rituals interpret it as signifying "the faithful guardian of the sacred ark," a derivation clearly fanciful.

Bahir. Karl Friedrich. A German Doctor of Theology, who was born, in 1741, at Bischofswerda, and died in 1792. He is described by one of his biographers as being "notorious alike for his bold infidelity and for his evil life." We know not why Thory and Lenning have given his name a place in their vocabularies, as his literary labors bore no relation to Freemasonry, except inasmuch as that he was a Mason, and that in 1787, with several other Masons, he founded at Halle a secret society called the "German Union," or the "Two and Twenty," in reference to the original number of its members. The object of this society was said to be the enlightenment of mankind. It was dissolved in 1790, by the imprisonment of its founder for having written a libel against the Prussian Minister Woolner. It is incorrect to call this system of degree a Masonic Rite. (See German Union.)

Balder or Baldur. The ancient Scandianavian or older German divinity. The hero of one of the most beautiful and interesting of the myths of the Edda; the second son of Odin and Frigga, and the husband of the maiden Nanna. In brief, the myth recites that Balder dreamed that his life was threatened, which being told to the gods, a council was held by them to secure his safety. The mother proceeded to demand and receive from every inanimate thing, iron and all metals, fire and water, stones, earth, plants, beasts, birds, reptiles, poisons, and diseases, that they would not injure Balder. Balder then became the subject of sport with the gods, who wrestled, cast darts, and in innumerable ways playfully tested his invulnerability. This finally displeased the mischievous cunning Loki, the Spirit of Evil, who, in the form of an old woman, sought out the mother, Frigga, and ascertained from her that there had been excepted or omitted from the oath the little shrub Mistletoe. In haste Loki carried some of this shrub to the assembly of the gods, and gave to the blind Hoder, the god of war, selected slips, and directing his aim, Balder fell pierced to the heart. Sorrows among the gods was inexpressible, and Frigga inquired who, to win her favor, would journey to Hades and obtain from the goddess Hel the release of Balder. The heroic Helmod or Hermoder, son of Odin, offered to undertake the journey. He consented to perform the difficult errand if all things animate and inanimate should weep for Balder.

All living beings and all things wept, save the witch or giantess Thock (the step-daughter of Loki), who refused to sympathize in the general mourning. Balder was therefore obliged to linger in the kingdom of Hel until the end of the world.

Baldrick. A portion of military dress, being a scarf passing from the shoulder over the breast to the hip. In the dress regulations of the Grand Encampment of Knights Templar of the United States, adopted in 1865, it is called a "scarf," and is thus described: "Five inches wide in the whole, of white bordered with black, one inch on either side, a strip of navy lace one-fourth of an inch wide at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, including the Masonic Cross,
surrounded by the Latin motto, *In hoc signo vinces;* the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.

**Baldwyn II.** The successor of Godfrey of Bouillon as King of Jerusalem. In his reign the Order of Knights Templar was instituted, to whom he granted a place of habitation within the sacred enclosure of the Temple on Mount Moriah. He bestowed on the Order other marks of favor, and, as its patron; his name has been retained in grateful remembrance, and often adopted as a name of Commanderies of Masonic Templars.

**Baldwyn Encampment.** There is at Bristol in England a famous Preceptory of Knights Templar, called the “Baldwyn,” which claims to have existed from time immemorial, and of which no one has yet been able to discover the origin. This, together with the Chapter of Knights Rose Crucis, is the continuation of the old Baldwyn Encampment, the name being derived from the Crusader, King of Jerusalem.

The earliest record preserved by this Preceptory is an authentic and important document dated December 20, 1780, and headed: "In the name of the Grand Architect of the Universe.

"The Supreme Grand and Royal Encampment of the Order of Knights Templars of St. John of Jerusalem, Knights Hospitallers and Knights of Malta, &c., &c." and commencing "Whereas by Charter of Compact our Encampment is constituted the Supreme Grand and Royal Encampment of this Noble Order with full Power when Assembled to issue, publish and make known to all our loving Knights Companions whatever may appear necessary to promote the Honor of our Noble Order in general and the more perfect government of our Supreme degree in particular. We therefore the MOST EMINENT GRAND MASTER of this Order, the Grand Master Assistant General, and two Grand Standard Bearer and Knights Companions for that purpose in full Encampment Assembled do make known.

Then follow twenty Statutes or Regulations for the government of the Order, and the document ends with "Done at our Castle in Bristol 20th day of December 1780."

It is not clear who were the parties to this "Compact," but it is thought probable that it was the result of an agreement between the Bristol Encampment and another ancient body at Bath (the Camp of Antiquity) to establish a supreme direction of the Order. However that may be, it is clear that the Bristol Encampment was constituted into a Supreme Grand Encampment in 1780.

The earliest reference to the Knights Templar as yet discovered occurs in a Bristol newspaper of January 25, 1772, so it may fairly be assumed that the Baldwyn Preceptory had been in existence before the date of the Charter of Compact.

In 1791 the well-known Brother Thomas Dunckerley, who was Provincial Grand Master and Grand Superintendent of the Royal Arch Masons at Bristol, was requested by the Knights Templar of that city to be their Grand Master. He at once introduced great activity into the Order throughout England, and established the Grand Conclave in London—the forerunner of the Great Priory.

The “seven degrees” of the Camp of Baldwyn at that time probably consisted of the three of the Craft and that of the Royal Arch (which were necessary qualifications of all candidates as set forth in the Charter of Compact), (5) Knights Templar of St. John of Jerusalem, Palestine, Rhodes and Malta, (6) Knights Rose Croix of Heredom. (7) Grand Elected Knights Kadosh.

About the year 1813 the three degrees of “Nine Elect,” “Kilwinning,” and “East, Sword and Eagle” were adopted by the Encampment. The “Kadosh” having afterward discontinued, the five “Royal Orders of Masonic Knighthood,” of which the Encampment consisted, were: (1) Nine Elect, (2) Kilwinning, (3) East, Sword and Eagle, (4) Knight Templar, (5) Rose Croix.

For many years the Grand Conclave in London was in abeyance, but when H.R.H. the Duke of Sussex, who had been Grand Master since 1813, died in 1843, it was revived, and attempts were made to induce the Camp of Baldwyn to submit to its authority, but without avail, and in 1857 Baldwyn reasserted its position as a Supreme Grand and Royal Encampment, and shortly afterward issued charters to six subordinate Encampments. The chief cause of difference with the London Grand Conclave was the question of giving up the old custom of working the Rose Croix Degree within the Camp. At last, in 1862, the Baldwyn was enrolled by virtue of a Charter of Compact “under the Banner of the Grand Conclave of Masonic Knights Templar of England and Wales.” It was arranged that the Baldwyn Preceptory (as it was then called) should take precedence (with five others “of time immemorial”) of the other Preceptories; that it should be constituted a Provincial Grand Commandery or Priory of itself; and should be entitled to confer the degree of Knights of Malta.

In 1881 a “Treaty of Union” was made with the Supreme Council of the 33°, whereby the Baldwyn Rose Croix Chapter retained its “time immemorial” position and was placed at the head of the list of Chapters. It also became a “District” under the Supreme Council of the 33° and is therefore placed under an “Inspector General” of its own.

(The preceding article is contributed by Bro. Cecil Powell, joint-author of "Freemasonry in Bristol," published in 1910.)

**Balkis.** The name given by the Orientalists to the Queen of Sheba, who visited King...
report on the petition of an unworthy appli-
his brethren of the reporting committee, who,
upon unanimity in several cases: and there-
to the youngest member. As a matter of con-
and proceeding through all the officers down
by commencing with the Worshipful Master,
the Secretary to call the roll, which is done
retires to his seat. The Master then directs
upon the altar by the Senior Deacon, who
the reception of the ballots, it is then placed
selves that the box is in a proper condition for
first pass the Junior's station before we can get
is to be observed, and that, therefore, we must
cases the usage of Masonic circumambulation
Let it, indeed, be remembered, that in all such
firmed by the higher authority of the latter.
of the former may be substantiated and con-
his superior, that the examination and decision
instance to be referred to hereafter is pre-
to be deposited. The box in this and the other
left in the compartment in which the votes are
selves by an inspection that no ball has been
empty. He then proceeds with the box to the
all the white and black balls indiscriminately
takes the ballot-box, and, opening it, places
plished is as follows: The Senior Deacon
lot-box. The mode in which this is accom-
directs the Senior Deacon to prepare the bal-
reported favorably, the Master of the Lodge
of admission or rejection except by the unan-
cae excused from sharing the responsibility
every member is expected to vote. No one
did not give faith to the recommendation of
has himself no personal or acquired knowledge
caucus. (See Sheba, Queen of.)
Solomon, and of whom they relate a number of
see Sheba, Queen of.)
Ballot. In the election of candidates,
Lodges have recourse to a ballot of white and
black balls. Unanimity of choice, in this case,
was originally required; one black ball only
being enough to reject a candidate, because as
the Old Regulations say, "The members of a
particular Lodge are the best judges of it; and
and because, if a turbulent member should be
imposed on them, it might spoil their harmony
or hinder the freedom of their communica-
ton, or even break up and disperse the Lodge,
which ought to be avoided by all true and
faithful." (Constitutions, 1738, p. 155.)
"But it was found inconvenient to insist
upon unanimity in several cases: and there-
fore the Grand Masters have allowed the
Lodges to admit a member, if not above three
Ballots are against him; though some Lodges
desire no such allowance." (Ibid.)
And this is still the rule under the English
Constitution. (Rule 190.)
In balloting for a candidate for initiation,
every member is expected to vote. No one
can be excused from sharing the responsibility
of admission or rejection, except by the unan-
imous consent of the Lodge. Where a member
has himself no personal or acquired knowledge
of the qualifications of the candidate, he is
bound to give faith to the recommendation of
his brethren of the reporting committee, who,
he is to presume, would not make a favorable
report on the petition of an unworthy appli-
cant.
The most correct usage in balloting for can-
didates is as follows:
The committee of investigation having
reported favorably, the Master of the Lodge
directs the Senior Deacon to prepare the bal-
lot-box. The mode in which this is accom-
plished is as follows: The Senior Deacon
takes the ballot-box, and, opening it, places
all the white and black balls indiscriminately
in one compartment, leaving the other entirely
empty. He then proceeds with the box to the
Junior and Senior Wardens, who satisfy them-
selves by an inspection that no ball has been
left in the compartment in which the votes are
to be deposited. The box in this and the other
instance to be referred to hereafter, is pre-
sented to the inferior officer first, and then to
his superior, that the examination and decision
of the former may be substantiated and con-
firmed by the higher authority of the latter.
Let it, indeed, he remembered, that in all such
cases the usage of Masonic circumambulation
is to be observed, and that, therefore, we must
first pass the Junior's station before we can get
to that of the Senior Warden.
These officers having thus satisfied them-
selves that the box is in a proper condition for
the reception of the ballots, it is then placed
upon the altar by the Senior Deacon, who
retires to his seat. The Master then directs
the Secretary to call the roll, which is done
by commencing with the Worshipful Master,
and proceeding through all the officers down
to the youngest member. As a matter of con-
venience, the Secretary generally votes the
last choice in the room, and then, if the Tiler
is a member of the Lodge, he is called in, while
the Junior Deacon tiles for him, and the name
of the applicant having been told him, he is
directed to deposit his ballot, which he does
and then retires.
As the name of each officer and member is
called, he approaches the altar, and having
made the proper Masonic salutation to the
Chair, he deposits his ballot and retires to his
seat. The roll should be called slowly, so that
at no time should there be more than one per-
son present at the box, for the great object of
the ballot being secrecy, no brother should be
permitted so near the member voting as to
distinguish the color of the ball he deposits.
The box is placed on the altar, and the ballot
is deposited with the solemnity of a Masonic
salutation, that the voters may be duly im-
pressed with the sacred and responsible na-
ture of the duty they are called on to dis-
charge. The system of voting thus described,
is, therefore, far better on this account than
that sometimes adopted in Lodges, of handing
round the box for the members to deposit
their ballots from their seats.
The Master having inquired of the Wardens
if all have voted, then orders the Senior Des-
con to "take charge of the ballot-box." That
officer accordingly repairs to the altar, and
taking possession of the box, carries it, as be-
fore, to the Junior Warden, who examines the
ballot, and reports, if all the balls are white,
that "the box is clear in the South," or, if there
is one or more black balls, that "the box
is foul in the South." The Deacon then car-
rries it to the Senior Warden, and afterward
to the Master, who, of course, make the same
report, according to the circumstances, with
the necessary verbal variations of "West" and
"East."
If the box is clear—that is, if all the ballots
are white—the Master then announces that
the applicant has been duly elected, and the
 Secretary makes a record of the fact. But if
the box is foul, the Master inspects the num-
ber of black balls; if he finds only one, he so
states the fact to the Lodge, and orders the
Senior Deacon again to prepare the ballot-box.
Here the same ceremonies are passed through
that have already been described. The balls
are removed into one compartment, the box
is submitted to the inspection of the Wardens,
it is placed upon the altar, the roll is called,
the members advance and deposit their votes,
the box is scrutinized, and the result declared
by the Wardens and Master. If again one
black ball be found, or if two or more appeared
on the first ballot, the Master announces that
the petition of the applicant has been rejected,
and directs the usual record to be made by the
Secretary and the notification to be given to
the Grand Lodge.
Balloting for membership or affiliation is
subject to the same rules as above, and both the
"previous notice, one month before," must be
given to the Lodge, "due inquiry into the re-
putation and capacity of the candidate" must
be made, and "the unanimous consent of all the members then present" must be obtained. Nor can this unanimity be dispensed with in one case any more than it can in the other. It is the inherent privilege of every Lodge to judge of the qualifications of its own members, "nor is this inherent privilege subject to a dispensation."

**Ballot-Box.** The box in which the ballots or little black and white balls, from which each member selects one, and the other, which is closed with an aperture, to receive the ball that is to be deposited. It should be divided into two compartments, one of which is to contain both black and white balls, from which each member selects one, and the other, which is closed with an aperture, to receive the ball that is to be deposited. Various methods have been devised by which secrecy may be secured, so that a voter may select and deposit the ball he desires without the possibility of its being seen whether it is black or white. That now most in use in this country is to have the aperture so covered by a part of the box as to prevent the hand from being seen when the ball is deposited.

**Ballot, Reconsideration of the.** See Reconsideration of the Ballot.

**Ballot, Secrecy of the.** The secrecy of the ballot is as essential to its perfection as its unanimity or its independence. If the vote were to be given *viva voce*, it is impossible that the improper influences of fear or interest should not sometimes be exerted, and timid members be thus induced to vote contrary to the dictates of their reason and conscience. Hence, to secure this secrecy and protect the purity of choice, it has been wisely established as a usage, not only that the vote shall in these cases be taken by a ball, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows have voted, but it is wholly out of order for him to explain his own vote. And the reason of this is evident. If one member has a right to rise in his place and announce that he deposited a white ball, then every other member has the same right; and in a Lodge of twenty members, where an application has been rejected by one black ball, if interested members state that they did not deposit it, the inference is clear that the twentieth Brother has done so, and thus the secrecy of the ballot is at once destroyed. The rejection having been announced from the Chair, the Lodge should at once proceed to other business, and it is the sacred duty of the presiding officer peremptorily and at once to check any rising discussion on the subject. Nothing must be done to impair the inviolable secrecy of the ballot.

**Ballot, Unanimity of the.** Unanimity in the choice of candidates is considered so essential to the welfare of the Fraternity, that the Old Regulations have expressly provided for its preservation in the following words: "No man can be made a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and dissolve the Lodge, which ought to be avoided by all good and true brethren." (Constitutions, 1723, p. 59.)

The rule of unanimity here referred to is, however, applicable only to the United States of America, in all of whose Grand Lodges it is strictly enforced. Anderson tells us, in the second edition of the Constitutions, under the head of New Regulations (p. 155), that "it was found inconvenient to insist upon unanimity in several cases; and, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance." And accordingly, the present Constitution of the Grand Lodge of England, says: "No person can be made a Mason in or admitted a member of a Lodge, if, on the ballot, three black balls appear against him; but the by-laws of a Lodge may enact that one or two black balls shall exclude a candidate; and by-laws may also enact that a prescribed period shall elapse before any rejected candidate can be again proposed in that Lodge." (Rule 190.) The Grand Lodge of Ireland prescribes unanimity, unless there is a by-law of the subordinate Lodge to the contrary. (Law 127.) The Constitution of Scotland provides that "Three black balls shall exclude a candidate. Lodges in the Colonies and in Foreign parts may enact that two black balls shall exclude." (Rule 181.) In the continental Lodges, the modern English regulation prevails. It is only in the Lodges of the United States that the ancient rule of unanimity is strictly enforced.

Unanimity in the ballot is necessary to secure the harmony of the Lodge, which may be as seriously impaired by the admission of a candidate contrary to the wishes of one member as of three or more; for every man has his friends and his influence. Besides, it is unjust to any member, however humble he may be, to introduce among his associates one whose presence might be unpleasant to him, and whose admission would probably compel him to withdraw from the meetings, or even altogether from the Lodge. Neither would any advantage really accrue to a Lodge by such a forced admission; for while receiving a new and untried member into its fold, it would be losing an old one. For these reasons, in this country, in every one of its jurisdictions, the unanimity of the ballot is expressly insisted on; and it is evident, from what has been here said, that any less stringent regulation is a violation of the ancient law and usage.

**Balsamo, Joseph.** See Cagliostro.

**Baltimore Convention.** A Masonic Congress which met in the city of Baltimore on
the 8th of May, 1843, in consequence of a recommendation made by a preceding convention which had met in Washington, D.C., in March, 1842. It consisted of delegates from the States of New Hampshire, Rhode Island, New York, Maryland, District of Columbia, North Carolina, South Carolina, Georgia; Alabama, Florida, Tennessee, Ohio, Missouri, and Louisiana. Its professed objects were to produce uniformity of Masonic work and to recommend such measures as should tend to the elevation of the Order. It continued in session for nine days, during which time it was principally occupied in an attempt to perfect the ritual, and in drawing up articles for the permanent organization of a Triennial Masonic Convention of the United States, to consist of delegates from all the Grand Lodges. In both of these efforts it failed, although several distinguished Masons took part in its proceedings; the body was too small (consisting, as it did, of only twenty-three members) to exercise any decided popular influence on the Fraternity. Its plan of a Triennial Convention met with very general opposition, and its proposed ritual, familiarly known as the "Baltimore work," has almost become a myth. Its only practical result was the preparation and publication of Moore's Trestle Board, a Monitor which has, however, been adopted only by a limited number of American Lodges. The "Baltimore work" did not materially differ from that originally established by Webb. Moore's Trestle Board professes to be an exposition of its monitorial part; a statement which, however, is denied by Dr. Dove, who was the President of the Convention, and the controversy on this point at the time between these two eminent Masons was conducted with too much bitterness.

**Baluster.** A small column or pilaster, corruptly called a bannister; in French, balustre. Borrowing the architectural idea, the Scottish Rite Masons apply the word baluster to any official circular or other document issuing from a Supreme Council.

**Balzac, Louis Charles.** A French architect of some celebrity, and member of the Institute of Egypt. He founded the Lodge of the Great Sphinx at Paris. He was also a poet of no inconsiderable merit, and was the author of many Masonic canticles in the French language, among them the well-known hymn entitled Taisons nous, plus de bruit, the music of which was composed by M. Rigué. He died March 31, 1820, at which time he was inspector of the public works in the prefecture of the Seine.

**Band.** The neck ribbon bearing the jewel of the office in Lodge, Chapter, or Grand Lodge of various countries, and of the symbolic color pertaining to the body in which it is worn.

**Banner-Bearer.** The name of an officer known in the higher degrees in the French Rite. One who has in trust the banner; similar in station to the Standard-Bearer of a Grand Lodge, or of a Supreme Body of the Scottish Rite.

**Banneret.** A small banner. An officer known in the Order of the Knights Templar, who, with the Marshal, had charge of warlike undertakings. A title of an order known as Knight Banneret, instituted by Edward I. The banneret of the most ancient order of knighthood called Knight Bachelor was shaped like Fig. 1. The Knights Banneret, next in age, had a pennon like Fig. 2. That of the Barons like Fig. 3.

**Banners, Royal Arch.** Much difficulty has been experienced by ritualists in reference to the true colors and proper arrangements of the banners used in an America or English Royal Arch Mason. It is admitted that they are four in number, and that their colors are blue, purple, scarlet, and white; and it is known too, that the devices on these banners are a lion, an ox, a man, and an eagle; but the doubt is constantly arising as to the relation between these devices and these colors, and as to which of the former is to be appropriated to each of the latter. The question, it is true, is one of mere ritualism, but it is important that the ritual should be always uniform, and hence the object of the present article is to attempt the solution of this question.

The banners used in a Royal Arch Chapter are derived from those which are supposed to have been borne by the twelve tribes of Israel during their encampment in the wilderness, to which reference is made in the second chapter of the Book of Numbers, and the second verse: "Every man of the children of Israel shall pitch by his own standard." But as to what were the devices on the banners, or what were their various colors, the Bible is absolutely silent. To the inventive genius of the Talmudists are we indebted for all that we know or profess to know on this subject. These mystical philosophers have given to us with wonderful precision the various devices which they have borrowed from the death-bed prophecy of Jacob, and have sought, probably in their own fertile imaginations, for the appropriate colors.

The English Royal Arch Masons, whose system differs very much from that of their American Companions, display in their Chapters the twelve banners of the tribes in accordance with the Talmudic devices and colors. These have been very elaborately described by Dr. Oliver in his Historical Landmarks (ii., 583-97), and beautifully exemplified by Companion Harris in his Royal Arch Tracing Boards.

But our American Royal Arch Masons, as we have seen, use only four banners, being those attributed by the Talmudists to the four principal tribes—Judah, Ephraim, Reuben, and Dan. The devices on these banners are respectively a lion, an ox, a man, and an eagle. As to this there is no question, all authorities,
such as they are, agreeing on this point. But, as has been before said, there is some diversity of opinion as to the colors of each, and necessarily as to the officers by whom they should be borne.

Some of the Targumists, or Jewish biblical commentators, say that the color of the banner of each tribe was analogous to that of the stone which represented that tribe in the breastplate of the High Priest. If this were correct, then the colors of the banners of the four leading tribes would be red and green, namely, red for Judah, Ephraim, and Reuben, and green for Dan; these being the colors of the precious stones sardonyx, ligure, carbuncle, and chrysolite, by which these tribes were represented in the High Priest's breastplate. Such an arrangement would not, of course, at all suit the symbolism of the American Royal Arch banners.

Equally unsatisfactory is the disposition of the colors derived from the arms of Speculative Masonry, as first displayed by Dermott in his Ahiman Rezon, which is familiar to all American Masons, from the copy published by Cross, in his Hieroglyphic Chart. In this piece of blazonry, the two fields occupied by Judah and Dan are azure, or blue, and those of Ephraim and Reuben are or, or golden yellow; an appropriation of colors altogether uncongenial with Royal Arch symbolism. We must, then, depend on the Talmudic writers solely for the disposition and arrangement of the colors and devices of these banners. From their works we learn that the color of the banner of Judah was white; that of Ephraim, scarlet; that of Reuben, purple; and that of Dan, blue; and that the devices of the same tribes were respectively the lion, the ox, the man, and the eagle.

Hence, under this arrangement—and it is the only one upon which we can depend—the four banners in a Chapter of Royal Arch Masons, working in the American Rite, must be distributed as follows among the banner-bearing officers:

1st. An eagle, on a blue banner. This represents the tribe of Judah, and is borne by the Grand Master of the first veil.

2d. A man, on a purple banner. This represents the tribe of Ephraim, and is borne by the Grand Master of the second veil.

3d. An ox, on a scarlet banner. This represents the tribe of Reuben, and is borne by the Grand Master of the third veil.

4th. A lion, on a white banner. This represents the tribe of Judah, and is borne by the Royal Arch Captain.

Banquet. See Table-Lodge.

Baphomet. The imaginary idol, or, rather, symbol, which the Knights Templars were accused of employing in their mystic rights. The forty-second of the charges preferred against them by Pope Clement in his letters to the Grand Master of the third veil. He offers no other historical testimony than the Articles of Accusation, themselves devoid of proof, but through which the Templars were made the victims of the jealousy of the Pope and the avarice of the King of France.

Baptism, Masonic. The term "Masonic Baptism" has been recently applied in this country by some authorities to that ceremony which is used in certain of the high degrees, and sometimes as friends. Nicolai, who wrote an Essay on the Accusations brought against the Templars, published at Berlin, in 1782, supposed, but doubtingly, that the figure of the Baphomet, figura Baffometi, which was depicted on a bust representing the Creator, was nothing else but the Pythagorean pentagon, the symbol of health and prosperity, borrowed by the Templars from the Gnostics, who in turn had obtained it from the School of Pythagoras.

King, in his learned work on the Gnostics, thinks that the Baphomet may have been a symbol of the Manicheans, with whose widespread heresy in the Middle Ages he does not doubt that a large portion of the inquiring spirits of the Temple had been intoxicated.

Amid these conflicting views, all merely speculative, it will not be uncharitable or unreasonable to suggest that the Baphomet, or skull of the ancient Temple, was no more than the relic of their modern Masonic representatives, simply an impressive symbol teaching the lesson of mortality, and that the latter has really been derived from the former.

Bard. A title of great dignity and importance among the ancient Britons, which was
confessed only upon men of distinguished rank in society, and who filed a sacred office. It was the third or lowest of the three degrees into which Druidism was divided. (See Druidical Mysteries.)

There is an officer of the Grand Lodge of Scotland called the "Grand Bard."

**Bastard.** The question of the ineligibility of bastards to be made Freemasons was first brought to the attention of the Craft by Brother Chalmers I. Paton, who, in several articles in *The London Freemason*, in 1869, contended that they were excluded from initiation by the Ancient Regulations. Subsequently, in his compilation entitled *Freeasonry and its Jurisprudence*, published in 1872, he cites several of the Old Constitutions as explicitly declaring that the men made Masons shall not be bastards. This is a most unwarrantable interpolation not to be justified in any writer on jurisprudence; for on a careful examination of all the old manuscript copies which have been published, no such words are to be found in any one of them. As an instance of this literary distinction (to use no harsher term), I quote the following from his work (p. 60): "The charge in this second edition [of Anderson's Constitutions] is in the following unmistakable words: 'The men made Masons must be freeborn, no bastard, or no bondman,' of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making.'"

Now, with a copy of this second edition lying open before me, I, quote the passage thus printed: "The men made Masons must be freeborn, (or no bondmen,) of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making."

The words "no bastard" are Paton's interpolation.

Again, Paton quotes from Preston the Ancient Charges at making, in these words: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, true, and no bondman or bastard, and that he have his right limbs as a man ought to have."

But on referring to Preston (edition of 1775, and all subsequent editions) we find the passage to be correctly thus: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, and no bondman, or bastard, and that he have his right limbs as a man ought to have."

Positive law authorities should not be thus cited, not merely carelessly, but with designed inaccuracy to support an argument. But although there is no regulation in the Old Constitutions which explicitly prohibits the initiation of bastards, it may be implied from their language that such prohibition did exist. Thus, in all the old manuscripts, we find such expressions as these: he that shall be made a Mason "must be freeborn and of good kindred" (Sloane MS., No. 3323), or "come of good kindred" (Edinburgh Kilwinning MS.), or as the Roberts Print more definitely has it, "of honest parentage."

It is not, I therefore think, to be doubted that formerly bastards were considered as ineligible for initiation, on the same principle that formerly bastards were considered as excluded from the priesthood in the Jewish and the primitive Christian church. But the more liberal spirit of modern times has long since made the law obsolete, because it is contrary to the principles of justice to punish a misfortune as if it were a crime.

**Barbati Fratres.** Bearded Brothers—at an earlier date known as the Conversi—craftsmen known among the Conventual Builders, admitted to the Abbey Corbey in the year 851, whose social grade was more elevated than the ordinary workmen, and were free-born. The Conversi were filiates in the Abbeys, used a quasi-monastic dress, could leave their profession whenever they chose and could return to civil life. Converts who abstained from their order united for their common Order, a certain number of guilty knights, who having escaped the proscription, united for the support of their Order, a certain number of guilty knights, who having escaped the proscription, united for the preservation of their horrid mysteries. They charged the Freemasons with revolutionist principles in politics and with infidelity in religion. He seeks to trace the origin of the Institution first to those ancient heretics, the Manicheans, and through them to the Templars, against whom he who is old from secular pursuits as sinful and professed conversion to the higher life of the Abbé, without becoming monks. Scholae or guilds of such Operatives lodged within the convents. We are told by Bro. Geo. F. Fort (in his Critical Inquiry Concerning the Mediceval Conventual Builders, 1884) that the scholae of dextrous Barbati Fratres incurred the anger of their coreligionists, by their haughty deportment, sumptuous garb, liberty of movement, and refusal to have their long, flowing beards shaven—hence their name—thus tending to the more fascinating attractions of civil life as time carried them forward through the centuries to the middle of the thirteenth, when William Abbott, of Premontré, attempted to enforce the rule of shaving the beard. "These worthy ancestors of our modern craft deliberately refused," and said, "if the execution of this order were pressed against them, 'they would fire every cloister and cathedral in the country.'" The decretal was withdrawn.

**Barefeet.** See Discalceation.

**Barruel, Abbé.** Augustin Barruel, generally known as the Abbé Barruel, who was born, October 2, 1741, at Villeneuve de Berg, in France, and who died October 5, 1820, was an implacable enemy of Freemasonry. He was a prolific writer, but owes his reputation principally to the work entitled *Mémoires pour servir à l'Histoire du Jacobinisme*, 4 vols., 8vo, published in London in 1797. In this work he charges the Freemasons with revolutionary principles in politics and with infidelity in religion. He seeks to trace the origin of the Institution first to those ancient heretics, the Manicheans, and through them to the Templars, against whom he who is old from secular pursuits as sinful and professed conversion to the higher life of the Abbé, without becoming monks. Scholae or guilds of such Operatives lodged within the convents. We are told by Bro. Geo. F. Fort (in his Critical Inquiry Concerning the Mediceval Conventual Builders, 1884) that the scholae of dextrous Barbati Fratres incurred the anger of their coreligionists, by their haughty deportment, sumptuous garb, liberty of movement, and refusal to have their long, flowing beards shaven—hence their name—thus tending to the more fascinating attractions of civil life as time carried them forward through the centuries to the middle of the thirteenth, when William Abbott, of Premontré, attempted to enforce the rule of shaving the beard. "These worthy ancestors of our modern craft deliberately refused," and said, "if the execution of this order were pressed against them, 'they would fire every cloister and cathedral in the country.'" The decretal was withdrawn.

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made adepts, who should transmit from generation to generation the same mysteries of iniquity, not only venerated the God of the Christians, and of kings, and of priests. These mysteries have descended to you, and you continue to perpetuate their impiety, their vows, and their oaths. Such is your origin. The lapse of time and the change of manners have varied a part of your symbols and your frightful systems; but the essence of them remains, the vows, the oaths, the hatred, and the conspiracies are the same. It is not astonishing that Lawrie (History of Freemasonry, p. 50) should have said of the writer of such statements, that “that charity and forbearance which distinguish the Christian character are never exemplified in the work of Barruel, and the hypocrisy of his pretensions is often betrayed by the fury of his zeal. The tattered veil behind which he attempts to cloak his inclinations often discloses to the reader the motives of the man and the wishes of his party.” Although the attractions of his style and the boldness of his declamations gave Barruel at one time a prominent place among anti-Masonic writers, his work is now seldom read and never cited in Masonic controversies, for the progress of truth has assigned their just value to its extravagant assertions.

**Bartolozzi, Francesco** (1728–1813). A famous engraver who lived for some time in London and engraved the frontispiece of the 1784 edition of the Book of Constitutions. He was initiated in the Lodge of the Nine Muses in London on February 13, 1777. (E. L. H.)

**Basilica.** Literally and originally a royal palace. A Roman Pagan basilica was a rectangular hall whose length was two or three times its breadth, divided by two or more lines of columns, bearing entablatures, into a broad central nave and side aisles. It was generally roofed with wood, sometimes vaulted. At one end was the entrance. From the center of the opposite end opened a semicircular recess as broad as the nave, called in Latin the “Triumphal Arch” and in Greek the “Apsis.” The uses of the basilica were various and of a public character, courts of justice being held in them. Only a few ruins remain, but sufficient to establish the form and general arrangement.

The significance of the basilica to Freemasonry is that it was the form adopted for early Christian churches, and for its influence on the building guilds.

For the beginning of Christian architecture, which is in the Gothic style of Operative Masonry, we must seek very near the beginning of the Christian religion. For three centuries the only places in Pagan Rome where Christians could meet with safety were in the catacombs. When Constantine adopted Christianity in 324, the Christians were no longer forced to worship in the catacombs. When Constantine adopted Christianity in 324, the Christians were no longer forced to worship in the catacombs.

The Christian basilicas spread over the Roman Empire, but in Rome applied specially to the seven principal churches founded by Constantine, and it was their plan that gave Christian churches this name. The first builders were the Roman Artificers, and after the fall of the Western Empire, we find a decadent branch at Como (see Como) that developed into the Comacine Masters, who evolved, aided by Byzantine workmen and influence, Lombard architecture.

**Basket.** The basket or fan was among the Egyptians a symbol of the purification of souls. The idea seems to have been adopted by other nations, and hence, “initiatives in the Ancient Mysteries,” says Mr. Ribble (Oeuvre de Bion, p. 30), “being the commencement of a better life and the perfection of it, could not take place till the soul was purified. The fan had been accepted as the symbol of that purification because the mysteries purged the soul of sin, as the fan cleanses the grain.” John the Baptist conveys the same idea of purification when he says of the Messiah, “His fan is in his hand, and he will thoroughly purge his floor.” The sacred basket in the Ancient Mysteries was called the λιθάριον, and the one who carried it was termed the λιθαριατής, or basket-bearer.

Indeed, the sacred basket, containing the first fruits and offerings, was as essential in all solemn processions of the mysteries of Bacchus and other divinities as the Bible is in the Masonic procession. As lustration was the symbol of purification by water, so the mystical fan or winnowing-basket was, according to Sainte Croix (Myst. du Pag., t. ii., p. 81), the symbol in the Bacchic rites of a purification by air.

**Basle, Congress of.** A Masonic Congress was held September 24, 1848, at Basle, in Switzerland, consisting of one hundred and six members, representing eleven Lodges under the patronage of the Swiss Grand Lodge Alpina. The Congress was principally engaged upon the discussion of the question, “What can and what ought Freemasonry to contribute towards the welfare of mankind locally, nationally, and internationally?” The conclusion to which the Congress appeared to arrive upon this question was briefly this: “Locally, Freemasonry ought to strive to make every brother a good citizen, a good father, and a good neighbor; whilst it ought to teach him to perform every duty as a virtuous Mason, a Freemason ought to strive to promote and to maintain the welfare and the honor of his native land, to love and to honor it himself, and, if necessary, to place his life and fortune at its disposal; Internationally, a Freemason is bound to go still further: he must consider himself as a member of that one great family, the whole human race,—who are all children of one and the same Father, and that it is in this sense, and with this spirit, that the Freemason ought to work if he would appear worthy before the throne of Eternal Truth.
and Justice." The Congress appears to have accomplished no practical result.

**Baton.** The truncheon or staff of a Grand Marshal, and always carried by him in processions as the ensign of his office. It is a wooden rod about eighteen inches long. In the military usage of England, the baton of the Earl Marshal was originally of wood, but in the reign of Richard II. it was made of gold, and delivered to him at his creation, a custom which is still continued. In the patent or commission granted by that monarch to the Duke of Surrey the baton is minutely described as "baculum aureum circa utramque finem de nigro annulatum," a golden wand, having black rings around each end—a description that will very well suit for a Masonic baton.

**Battery.** A given number of blows by the gavels of the officers, or by the hands of the Brethren, as a mark of approbation, admiration, or reverence, and at times accompanied by the acclamation.

**Bavaria.** Freemasonry was introduced into Bavaria, from France, in 1737. The meetings of the Lodges were suspended in 1784 by the reigning duke, Charles Theodore, and the Act of suspension was renewed in 1790 and 1804 by Maximilian Joseph, the King of Bavaria. The Order was subsequently revived in 1812 and in 1817. The Grand Lodge of Bayreuth was constituted in 1811 under the appellation of the "Grand Lodge zur Sonne." In 1848 a Masonic conference took place in these Lodges under its jurisdiction, and a constitution was adopted, which guarantees to every confederated Lodge perfect freedom of ritual and government, provided the Grand Lodge finds these to be Masonic.

**Bay-Tree.** An evergreen plant, and a symbol in Freemasonry of the immortal nature of Truth. By the bay-tree thus referred to in the ritual of the Companion of the Red Cross, is meant the laurel, which, as an evergreen, was among the ancients a symbol of immortality. It is, therefore, properly compared with truth, which Josephus makes Zerubbabel say is "immortal and eternal."

**Bazot, Etienne Francois.** A French Masonic writer, born at Nievre, March 31, 1782. He published at Paris, in 1810, a *Vocabulaire des Frans-Macons*, which was translated into Italian, and in 1811 a *Manuel du Frans-Macon*, which is one of the most judicious works of the kind published in France. He was also the author of *Morale de la Frans-Maconnerie, and the Tuteur Expert des 33 degres*, which is a complement to his Manuel. Bazot was distinguished for other literary writings on subjects of general literature, such as two volumes of *Tales and Poems, A Eulogy on the Abbe de l'Epee*, and as the editor of the *Biographie Nouvelle des Contemporaires*, in 20 volumes.

**B. D. S. P. H. G. F.** In the French rituals of the Knights of the East and West, these letters are the initials of Beau, Divinité, Sagece, Puissance, Honneur, Gloire, Force, which correspond to the letters of the English rituals, B. D. W. P. H. G., which are the initials of equivalent words.

**Beacon.** An officer in a Council of Knights of the Holy Sepulcher, corresponding to the Junior Deacon of a symbolic Lodge. The beadle, bedellus (DuCange), is one, says Junius, who proclaims and executes the will of superior powers.

**Beaton, Mrs.** One of those fortunate females who are said to have obtained possession of the Masons' secrets. The following account of her is given in *A General History of the County of Norfolk*, published in 1829 (vol. 2, p. 1304). Mrs. Beaton, who was a resident of Norfolk, England, was commonly called the Freemason, from the circumstance of her having contrived to conceal herself, one evening, in the wainscoting of a Lodge-room, where she learned the secret—at the knowledge of which thousands of her sex have in vain attempted to arrive. She was, in many respects, a very singular character, of which one proof adduced is that the secret of the Freemasons died with her. She died at St. John Maddernmarket, Norwich, July, 1802, aged eighty-five.

**Beaufenier.** From Beauneant, and hero, to carry. The officer among the old Knights Templar whose duty it was to carry the Beau- fierrant in battle. The office is still retained in some of the high degrees which are founded on Templarism.

**Beauclaire.** The Chevalier Beauclaire was one of the most fanatical of the irremovable Masters of the Ancient Grand Lodge of France. He had established his Lodge at the "Golden Sun," an inn in the Rue St. Victor, Paris, where he slept, and for six francs conferred all the degrees of Freemasonry. On August 17, 1747, he organized the Order of *Fendeurs, or Woodcutters, at Paris.*

**Beauceant.** The vexillum bellii, or war-banner of the ancient Templars, which is also used by the modern Masonic Order. The upper half of the banner was black, the lower half, white; black, to typify terror to foes; and white, fairness to friends. It bore the pious inscription, *Non nobis, Domine non nobis, sed nomini*
BEAUTY and BEEHIVE

Beauty. The names of the two rods spoken of by the prophet Zechariah as symbolic of his pastoral office. This expression was in use in portions of the old Masonic ritual in England; but in the system of Dr. Hemming, which was adopted at the union of the two Grand Lodges in 1813, this symbol, with all reference to it, was expunged, and, as Dr. Oliver says (Sym. Dic.), “it is nearly forgotten, except by a few old Masons, who may perhaps recollect the illustration as an incidental subject of remark among the Fraternity of that period.”

Becker. See Johnson.

Becker, Rudolph Zacharias. A very zealous Mason of Gotha, who published, in 1786, an historical essay on the Bavarian Illuminati, under the title of Grundsätze Verfassung und Schicksale des Illuminaten Ordnung in Baiern. He was a very popular writer on educational subjects; his Instructive Tales of Joy and Sorrow was so highly esteemed, that a half million copies were printed in German and other languages. He died in 1802.

Bédarride, The Brothers. The Brothers Marc, Michel, and Joseph Bédarride were Masonic charlatans, notorious for their propagation of the Rite of Mizraim, having established in 1813, at Paris, under the partly real and partly pretended authority of Léchangent, the inventor of the Rite, a Supreme Puisance for France, and organized a large number of Lodges. Of these three brothers, who were Israelites, Michel, who assumed the most prominent position in the numerous controversies which arose in French Masonry on account of their Rite, died February 16, 1856. Marc died ten years before, in April, 1846. Of Joseph, who was never very prominent, we have no record as to the time of his death.

(See Mizraim, Rite of.)

Beehive. The bee was among the Egyptian symbols of an obedient people, because, says Horapollo, of all insects, the bee alone had a king, looking at the uncut labor of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systematized industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the ritual, which says that a Master Mason “works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans”; and in the Old Charges, which tell us that “all Masons shall work honestly on working days, that they may live creditably on holidays.” There seems, however, to be a more recondite meaning connected with this symbol. The art has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration—of the second birth from death to life. Now, in the Mysteries, a hive was the type of the second Sephirothic triad; and from the Kabballists the Masons most probably derived the symbol. (See Supports of the Lodge.)

tuo da glorian. It is frequently, says Barrington (Intro. to Her., p. 121), introduced among the decorations in the Temple Church, and on one of the paintings on the wall, Henry I. is represented with this banner in his hand. As to the derivation of the word, there is some doubt among writers. Bauseant or Beausant was, in old French, a piebald or party-colored horse; and the word bauseant is used in the Scottish dialect with a similar reference to two colors. Thus, Burns says:

“His honest, sonsie, bawe’nt face,”

where Dr. Currie, in his Glossary of Burns, explains bauseant as meaning “having a white stripe down the face.” It is also supposed by some that the word bauseant may be only a form, in the older language, of the modern French word biensfant, which signifies something decorous or handsome; but the former derivation is preferable, in which beausant would signify simply a party-colored banner.

With regard to the double signification of the white and black banner, the Orientalists have a legend of Alexander the Great, which may be appropriately quoted on the present occasion, as given by Weil in his Biblical Legends (p. 70).

Alexander was the lord of light and darkness: when he went out with his army the light was before him, and behind him was the darkness, so that he was secure against all ambushes; and by means of a miraculous white and black standard he had also the power to transform the clearest day into midnight and darkness, or black night into noon-day, just as he unfurled the one or the other. Thus he was unconquerable, since he rendered his troops invisible at his pleasure, and came down suddenly upon his foes. Might there not be a reference to this in the two Grand Lodges in 1813, at Paris, under the partly real and partly pretended authority of Léchangent, the inventor of the Rite, a Supreme Puisance for France, and organized a large number of Lodges. Of these three brothers, who were Israelites, Michel, who assumed the most prominent position in the numerous controversies which arose in French Masonry on account of their Rite, died February 16, 1856. Marc died ten years before, in April, 1846. Of Joseph, who was never very prominent, we have no record as to the time of his death.

(Beehive, Rite of.)
bees were feigned to be produced from the carcass of a cow, which also symbolized the ark; and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the Mysteries.*

Behavior. The subject of a Mason's behavior occupies much attention in both the ritualistic and the monitonal instructions of the Order. In the Charges of a Freemason, extracted from the ancient records, and first published in the Constitutions of 1723, the sixth article is exclusively appropriated to the subject of "Behavior." It is divided into six sections, as follows: 1. Behavior in the Lodge while constituted. 2. Behavior after the Lodge is over and the Brethren not gone. 3. Behavior when Brethren meet without strangers, but not in a Lodge formed. 4. Behavior in presence of strangers not Masons. 5. Behavior at home and in your neighborhood. 6. Behavior toward a strange brother. The whole article contains a code of moral ethics remarkable for the purity of the principles it inculcates, and is well worthy of the close attention of every Mason. It is a complete refutation of the slanders of anti-Masonic revilers. As these charges are to be found in all the editions of the Book of Constitutions, and in many recent Masonic works, they are readily accessible to everyone who desires to read them.

Behold Your Master. When, in the installation services, the formula is used, "Brethren, behold your master," the expression is not simply exclamatory, but is intended, as the original use of the word behold implies, to impress upon their minds the duties which they owe to him and which he owes to them. In like manner, when the formula is continued, "Master, behold your brethren," the Master's attention is impressively directed to the same change of relations and duties. These are not mere idle words, but convey an important lesson, and should never be omitted in the ceremony of installation.

Apollo, the god of the sun. A forest in the neighborhood of Lausanne is still known as Sauv, belin, or the forest of Belenus, and traces of this name are to be found in many parts of England. The custom of kindling fires about midnight on the eve of the festival of St. John the Baptist, at the moment of the summer solstice, which was considered by the ancients a season of rejoicing and of divination, is a vestige of Druidism in honor of this deity. It is a significant coincidence that the numerical value of the letters of the word Belenus, like those of Abraxas and Mithras, all representatives of the sun, amounts to 366, the exact number of the days in a solar year. (See Abraxas.)

Belgium. Soon after the separation of Belgium from the Netherlands, an independent Masonic jurisdiction was demanded by the former. Accordingly, in May, 1833, the Grand Orient of Belgium was established, which has under its jurisdiction twenty-one Lodges. There is also a Supreme Council of the Ancient and Accepted Scottish Rite, which was constituted in the year 1817.

Belief, Religious. The fundamental law of Masonry contained in the first of the Old Charges collected in 1723, and inserted in the Book of Constitutions published in that year, sets forth the true doctrine as to what the Institution demands of a Mason in reference to his religious beliefs in the following words: "A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves." Anderson, in his second edition, altered this article, calling a Mason a true Noahida, and saying that Masons "all agree in the three great articles of Noah," which is incorrect, since the Precepts of Noah were seven. (See Religion of Masonry.)

Bells. The use of a bell in the ceremonies of the Third Degree, to denote the hour, is, manifestly, an anachronism, for bells were invented until the fifth century. But Free-masons are not the only people who have imagined the existence of bells at the building of the Temple. Henry Stephen tells us (Apologie pour Herodote, ch. 39) of a monk who boasted that when he was at Jerusalem he obtained a vial which contained some of the sounds of King Solomon's bells. The blunders of a ritualist and the pious fraud of a relic-monger have equal claim to authenticity. The Masonic anachronism is, however, not worth consideration, because it is simply intended for a notation of time—a method of expressing intelligibly the hour at which a suppised event occurred.

Belenus. Belenus, the Baal of the Scriptures, was identified with Mithras and with
ville, Kentucky, organized as society under the same years ago, adopted benefit funds. In others in Troy, Ballston Schenectady, etc., although some Lodges have established a society into a Benefit Club. It was considered improper to turn Freemasonry into a Benefit Club.

The payment of one guinea per annum entitled every member, when sick or destitute, or his widow and orphans in case of his death, to a fixed contribution. After a few years, however, the Society came to an end, as the response is, "So mote it be. Amen" which should always be audibly pronounced by all the Brethren.

Beneficiary. One who receives the support or charitable donations of a Lodge. Those who are entitled to these benefits are affiliated Masons, their wives or widows, their widowed mothers, and their minor sons and unmarried daughters. Unaffiliated Masons cannot become the beneficiaries of a Lodge, but affiliated Masons cannot be deprived of its benefits on account of non-payment of dues. Indeed, as this non-payment of ten arises from poverty it thus furnishes a stronger claim for benefit funds of this kind have been generally unknown to the Masons of America, although some Lodges have established a fund for the purpose. The Lodge of Strict Observance in the City of New York, and others in New Bedford, Boston, Schenectady, etc., some years ago, adopted benefit funds. In 1844, several members of the Lodges in Louisville, Kentucky, organized a society under the title of the "Friendly Sons of St. John." It was constructed after the model of the English society already mentioned. No member was received after forty-five years of age, or who was not a contributing member of a Lodge; the per diem allowance to sick members was seventy-five cents; fifty dollars were appropriated to pay the funeral expenses of a deceased member, and twenty-five for those of a member's wife; on the death of a member a gratuity was given to his family; ten per cent of all fees and dues was appropriated to an orphan fund; and it was contemplated, if the funds would justify, to pension the widows of deceased members, if their circumstances required it. But the establishment in Lodges of such benefit funds is in opposition to the pure system of Masonic charity, and they have, therefore, been very properly discouraged by several Grand Lodges, though several still exist in Scotland.

Benevolence, Fund of. This Fund was established in 1727 by the Grand Lodge of England under the management of a Committee of seven members, to whom twelve more were added in 1730. It was originally supported by voluntary contributions from the various Lodges, and intended for the relief of distressed Brethren recommended by the contributing Lodges. The Committee was called the Committee of Charity. The Fund is now derived partly from the fees of honor payable by Grand Officers, and the fees for dispensations, and partly from an annual payment of four shillings from each London Mason and of two shillings from each country Mason; it is administered by the Board of Benevolence, which consists of all the present and past Grand Officers, all actual Masters of Lodges and twelve Past Masters. The Fund is solely devoted to charity, and during the year 1809 a sum of £15,275 was voted and paid to petitioners. In the United States of America there are several similar organizations known as "Boards of Relief." (See Relief, Board of.) [E. L. H.]

Benevolent Institutions, U. S. There are five institutions in the United States of an educational and benevolent character, deriving their existence in whole or in part from Masonic beneficence: 1. Girard College,

Besides the Stephen Girard Charity Fund, founded over a half century ago in Philadelphia, the capital investment of which is $62,000, the annual interest being devoted "to relieve all Master Masons in good standing," there is a Charity Fund of $60,000 for the relief of the widows and orphans of deceased Master Masons, and an incorporated Masonic Home. The District of Columbia has an organized Masonic charity, entitled St. John's Mission Association. Idaho has an Orphan Fund, to which every Master Mason pays annually one dollar. Indians has organized the Masonic Widows' and Orphans' Home Society. Maine has done likewise; and Nebraska has an Orphan School Fund, although no building has been proposed.

Bengabee. Found in some old rituals of the high degrees for Benedekar, as the name of an Intendant of Solomon. It is Bengieber in the catalogue of Solomon's officers, 1 Kings iv. 13, the son of Geber, or the son of the strong man.

Bengal. In 1728 a "Deputation" was granted by Lord Kingston, Grand Master of England, to Brother George Pomfret to constitute a Lodge at Bengal in East India, that there; and in the following year a Deputation was granted to Captain Ralph Far Winter, to be Provincial Grand Master of East India at Bengal (Constitutions, 1738, p. 194); and in 1730 a Lodge was established at the "East India Arms, Fort William, Calcutta, Bengal," and numbered 72. There is a District Grand Lodge of Bengal with 74 subordinate Lodges, and also a District Grand Chapter with 21 subordinate Chapters.

Beryl. Heb., בֵּיתְר. A precious stone, the first in the fourth row of the high priest's breastplate. Its color is bluish-green. It was ascribed to the tribe of Benjamin.

Beyoncé, François Louis de. A French Masonic writer of some prominence toward the close of the eighteenth century. He was a leading member of the Rite of Strict Observance, in which he adopted the name was Eques à Flore. He wrote a criticism on the Masonic Congress of Wilhelmsbad, which was published under the title of Oratio de Consentu generali Latonorum apud aquas Wilhelminas, prope Hanoviam. He also wrote an Essai sur la Franc-Maçonnerie, ou du but essentiel et fondamental de la Franc-Maçonnerie; translated the second volume of Frederic Nicolai's essay on the crimes imputed to the Templars, and was the author of several other Masonic works of less importance. He was a member of the French Constitutional Convention of 1792. He wrote also some political essays on finances, and was a contributor on the same subject to the Encyclopédie Méthodique.

Benjamin. A significant word in several of the degrees which refer to the second Temple, because it was only the tribes of Judah and Benjamin that returned from the captivity to rebuild it. Hence, in the Masonry of the second Temple, Judah and Benjamin occupied the principal columns of Jachin and Boaz; a change the more easily made because of the identity of the initials.

Benjkurim. Corruptly spelled benchirkim in most of the old rituals. A significant word in the high degrees, probably signifying one that is freeborn, from נ擺נקום, son of the free-born.

Benyah, or Beniach. Lenning gives this form, Benaych. The son of Jah, a significant word in the high degrees.

Berith. Heb., בָּרִית, a covenant. A significant word in several of the high degrees.

Berlin. The capital of the kingdom of Prussia, and the seat of three Grand Lodges, namely: the Grand National Mother Lodge, founded in 1744; the Grand Lodge of Germany, founded in 1770; and the Grand Lodge of Royal York of Friendship, founded in 1798. (See Germany.)

Bernard, David. An expelled Mason, under whose name was published, in the year 1829, a pretended exposition entitled Light on Masonry. It was one of the fruits of the anti-Masonic excitement of the day. It is a worthless production, intended as a libel on the Institution.

Bernard, Saint. St. Bernard, born in France, in 1091, was the founder of the Order of Cistercian Monks. He took great interest in the success of the Knights Templar, whose Order he cherished throughout his whole life. His works contain numerous letters recommending them to the favor and protection of the great. In 1128, he himself drew up the Rule of the Order, and among his writings is to be found a Servo exhortatorius ad Wulflas Tempuli, or an "Exhortation to the Soldiers of the Temple," a production full of sound advice. To the influence of Bernard and his untiring offices of kindness, the Templars were greatly indebted for their rapid increase in wealth and consequence. He died in the year 1153.

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Bezaleel. One of the builders of the Ark of the Covenant. (See Akkab.)

Bible. The Bible is properly called a greater light of Masonry, for from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Masons as a substitute for the Bible in a Masonic Lodge.

Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospel to the Christian, the Tenth Teuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man.

The history of the Masonic symbolism of the Bible is interesting. It is referred to in
the manuscripts before the revival as the book upon which the covenant was taken, but it was never referred to as a great light. In the old ritual, of which a copy from the Royal Library of Berlin is given by Krause (Drei alt. Kostuwrk, i. 32), there is no mention of the Bible as one of the lights. Preston made it a part of the furniture of the Lodge; but in rituals of about 1760 it is described as one of the three great lights. In the American system, the Bible is both a piece of furniture and a great light.

**Bible-Bearer.** In Masonic processions the oldest Master Mason present is generally selected to carry the open Bible, Square, and Compasses on a cushion before the Chaplain. This brother is called the Bible-Bearer. The "Grand Bible-Bearer" is an officer of the Grand Lodge of Scotland.

**Bibliography.** In French, we have a Bibliographie des Ouvrages, Opuscules Eucy-cliques ou écrits les plus remarquables, publiés sur l'histoire de la Frac-Maçonnalre depuis, 1723, jusques en 1814. It is by Thony, and is contained in the first volume of his Acta Latomorum. Though not full, it is useful, especially in respect to French works, and it is to be regretted that it stops at a period anterior to the Augustan age of Masonic literature. In German, we have the work of Dr. Georg Kloss, entitled Bibliographie der Freimaurerei, published at Frankfort in 1844.

At the time of its publication it was an almost exhaustive work, and contains the titles of about six thousand volumes. See also Bibliography in this work (vol. ii.).

**Bielfeld, Jacob Frederick.** Baron Bielfeld was born March 31, 1717, and died April 5, 1770. He was envoy from the court of Prussia to The Hague, and a familiar associate of Frederick the Great in the youthful days of that Prince before he ascended the throne. He was one of the founders of the Lodge of the Three Globes in Berlin, which afterward became a Grand Lodge. Through his influence Frederick was induced to become a Mason. In Bielfeld’s Freundschaftlicher Briefe, or "Familiar Letters," are to be found an account of the initiation of the Prince, and other curious and interesting details concerning Freemasonry.

**Birkhead, Matthew.** A Mason who owes his reputation to the fact that he was the author of the universally known Entered Apprentice’s song, beginning:

"Come let us prepare, We Brothers that are assembled on merry occasions; Let's drink, laugh, and sing; Our wine has a spring. Here's a health to an Accepted Mason."

This song first appeared in Read’s Weekly Journal for December 1, 1722, and then was published in the Book of Constitutions in 1723, after the death of its author, which occurred on December 30, 1722.

Birkhead was a singer and actor at Drury Lane Theater in London, and was Master of Lodge V when Dr. Anderson was preparing his Constitutions. His funeral is thus described in Read’s Weekly Journal for January 12, 1723: "Mr. Birkhead was last Saturday night carried from his Lodgings in Which-street to be inter’d at St. Clement’s Danes; the Pall was supported by six Free-Masons belonging to Drury-Lane Play-house; the other Members of that particular Lodge of which he was a Warden, with a vast number of other Accepted-Masons, followed two and two: both the Pall-bearers and others were in their white aprons." (See Tune, Freemasons. [E. L. H.])

**Black.** Black, in the Masonic ritual, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning.

In Masonry this color is confined to but a few degrees, but everywhere has the single meaning of sorrow. Thus in the French Rite, during the ceremony of raising a candidate to the Master’s Degree, the Lodge is clothed in black strewed with tears. This is a token of grief for the loss of a distinguished member of the Fraternity, whose tragic history is commemorated in that degree. This usage is not, however, observed in the York Rite. The black of the Elected Knights of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected, in the Scottish Rite, has a similar import.

In the degree of Noachite, black appears to have been adopted as a symbol of grief, tempered with humility, which is the virtue principally dilated on in the degree.

The garments of the Knights Templar were originally white, but after the death of their martyred Grand Master, James de Molay, the modern Knights assumed a black dress as a token of grief for his loss. The same reason led to the adoption of black as the appropriate color in the Scottish Rite of the Knights of Kadosh and the Sublime Princes of the Royal Secret. The modern American modification of the Templar costume destroys all reference to this historic fact.

One exception to this symbolism of black is to be found in the degree of Select Master, where the vestments are of black bordered with red, the combination of the two colors showing that the degree is properly placed between the Royal Arch and Templar degrees, while the black is a symbol of silence and secrecy, the distinguishing virtues of a Select Master.

**Blackball.** The ball used in a Masonic ballot by those who do not wish the candidate to be admitted. Hence, when an applicant is rejected, he is said to be "blackballed." The use of black balls may be traced as far back as the ancient Romans. Thus, Ovid says (Met., xv. 41), that in trials it was the custom of the ancients to condemn the prisoner by black pebbles or to acquit him by white ones.

"Mos crat antiquus, niveis atrisque lapillis, Hisdamnare reos, illis absolvere culpes."

**Blackboard.** In German Lodges the Schwarze Tafel, or Blackboard, is that on
which the names of applicants for admission are inscribed, so that every visitor may make the necessary inquiries whether they are or are not worthy of acceptance.

Black Brothers, Order of the. Lenning says that the Schwarze Bri der was one of the College Societies of the German Universities. The members of the Order, however, denied this, and claimed an origin as early as 1675. Thory (Act. Lat., 1, 313) says that it was largely spread through Germany, having its seat for a long time at Giessen and at Marburg, and in 1783 being removed to Frankfort on the Oder. The same writer asserts that at first the members observed the dogmas and ritual of the Kadosh, but that afterward the Order, becoming a political society, gave rise to the Black Legion, which in 1813 was commanded by M. Lutzw.


Blazing Star. The Blazing Star, which is not, however, to be confounded with the Five-Pointed Star, is one of the most important symbols of Freemasonry, and makes its appearance in several of the degrees. "It is," says Hutchinson, "the first and most exalted object that demands our attention in the Lodge." It undoubtedly derives this importance, first, from the repeated use that is made of it as a Masonic emblem; and secondly, from its great antiquity as a symbol derived from other and older systems.

Extensive as has been the application of this symbol in the Masonic ritual, it is not surprising that there has been a great difference of opinion in relation to its true signification. But this difference of opinion has been almost entirely confined to its use in the First Degree. In the higher degrees, where there has been less opportunity of innovation, the uniformity of meaning attached to the star has been carefully preserved.

In the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, the explanation given of the Blazing Star, is, that it is symbolic of a true Mason, who, by perfecting himself in the way of truth, that is to say, by advancing in knowledge, becomes like a blazing star, shining with brilliancy in the midst of darkness. The star is, therefore, in this degree, a symbol of truth.

In the Fourth Degree of the same Rite, the star is again said to be a symbol of the light of Divine Providence pointing out the way of truth.

In the Ninth Degree, this symbol is called "the star of direction"; and while it primarily alludes to an especial guidance given for a particular purpose expressed in the degree, it still retains, in a remoter sense, its usual signification as an emblem of Divine Providence guiding and directing the pilgrim in his journey through life.

When, however, we descend to Ancient Craft Masonry, we shall find a considerable diversity in the application of this symbol.

In the earliest rituals, immediately after the revival of 1717, the Blazing Star is not mentioned, but it was not long before it was introduced. In the ritual of 1735 it is detailed as a part of the furniture of a Lodge, with the explanation that the "Mosaic Pavement is the Ground Floor of the Lodge, the Blazing Star, the Centre, and the Indented Tassel, the Border round about it!" In a primitive Tracing Board of the Entered Apprentice, copied by Oliver, in his Historical Landmarks (i., 153), without other date than that it was "published early in the last century," the Blazing Star occupies a prominent position in the center of the Tracing Board. Oliver says that it represented Bravery, and was called "the glory in the centre.

In the lectures subsequently prepared by Dunckerley, and adopted by the Grand Lodge, the Blazing Star was said to represent "the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of our redemption.

In the Prestonian lecture, the Blazing Star, with the Mosaic Pavement and the Tasseled Border, are called the Ornaments of the Lodge, and the Blazing Star is thus explained: "The Blazing Star, or glory in the centre, reminds us of that awful period when the Almighty delivered the two tables of stone, containing the ten commandments, to His faithful servant Moses on Mount Sinai, when the rays of His divine glory shone so bright that none could behold it without fear and trembling. It also reminds us of the omnipresence of the Almighty, overshadowing us with His divine love, and dispensing His blessings amongst us; and by its being placed in the centre, it further reminds us, that wherever we may be assembled together, God is in the midst of us, seeing our actions, and observing the secret intents and movements of our hearts.

In the lectures taught by Webb, and very generally adopted in this country, the Blazing Star is said to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity," and it is subsequently explained as hieroglyphically representing Divine Providence. But the commemorative allusion to the Star of Bethlehem seeming to some to be objectionable, from its peculiar application to the Christian religion, at the revision of the lectures made in 1843 by the Baltimore Convention, this explanation was omitted, and the allusion to Divine Providence alone retained.

In Hutchinson's system, the Blazing Star is considered a symbol of Prudence. "It is placed," says he, "in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates and steadfast in her laws;—for Prudence is the rule of all Virtues; Prudence is the path which leads to every degree of propriety; Prudence is the channel where self-approbation flows for ever; she leads us forth to worthy actions, and,
as a Blazing Star, enlighteneth us through the dreary and darksome paths of this life." (Sp. of Mac., ed. 1775, Lect. V., p. 111.) Hutchin- son also adopted Dunckerley's allusion to the Star of Bethlehem, but only as a secondary symbolism.

In another series of lectures formerly in use in America, but which I believe is now aban- doned, the Blazing Star is said to be "emblem- atical of that Prudence which ought to appear conspicuous in the conduct of every Mason; and is more especially commemorative of the star which appeared in the east to guide the wise men to Bethlehem, and proclaim the birth and the presence of the Son of God."

The Masons on the Continent of Europe, speaking of the symbol, say: "It is no matter whether the figure of which the Blazing Star forms the centre be a square, triangle, or circle, it still represents the sacred name of God, as an universal spirit who enlivens our hearts, who purifies our reason, who increases our knowledge, and who makes us wiser and better men."

And lastly, in the lectures revised by Dr. Hemming and adopted by the Grand Lodge of England at the union in 1813, and now constituting the authorized lectures of that jurisdiction, we find the following definition: "The Blazing Star, or glory in the centre, refers us to the sun, which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving light and life to all things here below."

Hence we find that at different times the Blazing Star has been declared to be a symbol of Divine Providence, of the Star of Bethlehem, of Prudence, of Beauty, and of the Sun. Before we can attempt to decide upon these various opinions, and adopt the true significa- tion, it is necessary to extend our investiga- tions into the antiquity of the emblem, and inquire what was the meaning given to it by the nations who first established it as a sym- bolic representation of some divine power.

Sabaism, or the worship of the stars, was one of the earliest deviations from the true system of religion. One of its causes was the universally established doctrine among the nations who first established it as a sym- bolism.

This idolatry was early learned by the Israelites from their Egyptian taskmasters; and so unwilling were they to abandon it, that Moses found it necessary strictly to forbid the worship of anything "that is in heaven above." Notwithstanding a few discrepancies that may have occurred in the Masonic lectures, as arranged at various periods and by different authorities, the concurrent testimony of the ancient religions, and the hieroglyphic language, prove that the star was a symbol of God. It was so used by the prophets of old in their metaphorical style, and it has so been generally adopted by Masonic instructors.

The application of the Blazing Star as an em- blem of the Savior, has been made by those writers who give a Christian explanation of our emblems, and to the Christian Mason such an application will not be objectionable. But particularly addicted under the names of Moloch and Chjun, already mentioned in the passage quoted from Amos. The planet Saturn was worshiped under the names of Mo- loch, Malcom or Milcom by the Ammonites, the Canaanites, the Phoenicians, and the Car- thaginians, and under that of Chjun by the Israelites in the desert. Saturn was wor- shipped among the Egyptians under the name of Raiphon, or, as it is called in the Septuagint, Remphan. St. Stephen, quoting the passage of Amos, says, "ye took up the tabernacle of Moloch and the star of your god Remphan." (Acts vii. 43.)

Hale, in his Analysis of Chronology, says, in alluding to this passage: "There is no direct evidence that the Israelites worshipped the dog-star in the wilderness, except this passage; but the indirect is very strong, drawn from the general prohibition of the worship of the sun, moon, and stars, to which they must have been prone. And this was peculiarly an Egyptian idolatry, where the dog-star was worshiped, as notifying by his heliacal rising, or emersion from the sun's rays, the regular commencement of the periodical inundation of the Nile. And the Israelite sculptures at the othomytery of Kibroth-Hattaavrah, or graves of lust, in the neighborhood of Sinai, remark- ably abound in hieroglyphics of the dog-star, represented as a human figure with a dog's head. That they afterwards sacrificed to the dog-star, there is express evidence in Josiah's description of idolatry, where the Syriac Mazaloth (improperly termed planets) de- notes the dog-star; in Arabic, Mazaroth." Fellows, in his Exposition of the Mysteries (p. 7), says that this dog-star, the Anubis of the Egyptians, is the Blazing Star of Masonry, and supposing that the latter is a symbol of Prudence, which indeed it was in some of the ancient lectures, he goes on to remark: "What connection can possibly exist between a star and prudence, except allegorically in reference to the caution which was inculcated by the Egyptians by the first appearance of this star, which warned them of approaching danger." But it will hereafter be seen that he has totally misapprehended the true signification of the Masonic symbol. The work of Fellows, it may be remarked, is an unsystematic compila- tion of undigested learning; but the student who is searching for truth must care- fully eschew all his deductions as to the genius and spirit of Freemasonry.

Notwithstanding a few discrepancies that may have occurred in the Masonic lectures, as arranged at various periods and by different authorities, the concurrent testimony of the ancient religions, and the hieroglyphic language, prove that the star was a symbol of God. It was so used by the prophets of old in their metaphorical style, and it has so been generally adopted by Masonic instructors.
those who desire to refrain from anything that may tend to impair the tolerance of our system, will be disposed to embrace a more universal explanation, which may be received alike by all the disciples of the Order, whatever may be their peculiar religious views. Such persons will rather accept the expression of Dr. Oliver, who, though much disposed to give a Christian character to our Institution, says "the great Architect of the Universe is therefore symbolized in Freemasonry by the Blazing Star, as the herald of our salvation." (Symb. Glory, p. 292.)

Thus, in the symbolic degrees of Ancient Craft Masonry, the three blows are said to be typical of the trials and temptations to which man is subjected in youth and manhood, and to death, whose victim he becomes in old age. Hence the three Assasins are the three stages of human life. In the high degrees, such as the Kadosha, which are founded on the Templar system of Ramsay, the reference is naturally made to the destruction of the Order, which was effected by the combined influences of Tyranny, Superstition, and Ignorance, which are therefore symbolized by the three blows; while the three Assasins are also said sometimes to be represented by Sirque de Flaran, Naftodei, and the Prior of Mep- faucion, the three perjurers who swore away the lives of De Molay and his Knights. In the astronomical theory of Freemasonry, which makes it a modern modification of the ancient sun-worship, a theory advanced by Des Etangs has generalized the Templar theory, and, supposing Hiram to be the symbol of eternal reason, interprets the blows as the attacks of those vices which deprave and finally destroy humanity. However interpreted for a special theory, Hiram the Builder always represents, in the science of Masonic symbolism, the principle of good; and then the three blows are the containing principles of evil.

Blow. The three blows given to the Builder, according to the legend of the Third Degree, have been differently interpreted as symbols in the different systems of Masonry, but always with some reference to adverse or malignant influences exercised on humanity, of whom Hiram is considered as the type. Thus, in the symbolic degrees of Ancient Craft Masonry, the three blows are said to be the three perforations of the triumph of good over evil. However interpreted for a special theory, Hiram the Builder always represents, in the science of Masonic symbolism, the principle of good; and then the three blows are the containing principles of evil.

Blazing Star, Order of the. The Baron Tschoudy was the author of a work entitled The Blazing Star. (See Tschoudy.) On the principles inculcated in this work, he established, says Thory (Acta Latomerum, i., 94), at Paris, in 1766, an order called "The Order of the Blazing Star," which consisted of degrees of chivalry ascending to the Crusades, after the Templar system of Ramsay. It never, however, assumed the prominent position of an active rite.

Blow. A blind man cannot be initiated into Masonry under the operation of the old regulation, which requires physical perfection in a candidate.

Blindness. Physical blindness in Masonry, as in the language of the Scriptures, is symbolic of the deprivation of moral and intellectual light. It is equivalent to the darkness of the Ancient Mysteries in which the neophytes were enshrouded for periods varying from a few hours to many days. The Masonic candidate, therefore, represents one immersed in intellectual darkness, groaning in the search for that Divine light and truth which are the objects of a Mason's labor. (See Darkness.)
synonymous terms; and hence the appropriate color of the greatest of all the systems of initiation may well be designated by a word which also signifies perfection.

This color also held a prominent position in the symbolism of the Gentile nations of antiquity. Among the Druids, blue was the symbol of truth, and the candidate, in the initiation into the sacred rites of Druidism, was invested with a robe composed of the three colors, white, blue, and green.

The Egyptians esteemed blue as a sacred color, and the body of Amun, the principal god of their theogony, was painted light blue, to imitate, as Wilkinson remarks, "his peculiarly exalted and heavenly nature."

The ancient Babylonians clothed their idols in blue, as we learn from the prophet Jeremiah. The Chinese, in their mystical philosophy, represented blue as the symbol of the Deity, because, being, as they say, compounded of black and red, this color is a fit representation of the obscure and brilliant, the male and female, or active and passive principles.

The Hindus assert that their god, Vishnu, was represented of a celestial blue, thus indicating that wisdom emanating from God was to be symbolized by this color.

From the earliest ages, through the ages of antiquity. Among the Druids, blue was the color of the tabernacle of clay to "that house not made with hands, eternal in the heavens." The Chinese, in their mystical philosophy, represented blue as the symbol of the Deity, and the body of Amun, the principal god of their theogony, was painted light blue, to imitate, as Wilkinson remarks, "his peculiarly exalted and heavenly nature."

In the degree of Grand Pontiff, the Nineteenth of the Scottish Rite, it is the pre-eminent and heavenly nature. Its appropriate color, therefore, is a symbol of heaven, the seat of our celestial tabernacle.

In the degree of Grand Master of all Symbolic Lodges, the blue and yellow, which are its appropriate colors, are said to refer to the appearance of Jehovah to Moses on Mount Sinai in clouds of azure and gold, and hence in this degree the color is rather an historical than a moral symbol.

The blue color of the tunic and apron, which constitutes a part of the investiture of a Prince of the Tabernacle, or Twenty-fourth Degree in the Scottish Rite, alludes to the whole symbolic character of the degree, whose teachings refer to our removal from this tabernacle of clay to "that house not made with hands, eternal in the heavens." The blue in this degree is, therefore, a symbol of heaven, the seat of our celestial tabernacle.

**Blue Degrees.** The first three degrees of Freemasonry are so called from the blue color which is peculiar to them. **Blue Lodge.** A Symbolic Lodge, in which the first three degrees of Masonry are conferred, is so called from the color of its decorations.
Blue Masonry. The degrees of Entered Apprentice, Fellow-Craft, and Master Mason are called Blue Masonry.

Blue Master. In some of the high degrees, these words are used to designate a Master Mason.

Board of General Purposes. An organization attached to the Grand Lodge of England, consisting of the Grand Master, Pro Grand Master, Deputy Grand Master, the Grand Wardens of the year, the Grand Treasurer, the Grand Registrar, the Deputy Grand Registrar, a President, Past Presidents, the President of the Board of Benevolence, the Grand Director of Ceremonies, and twenty-four other members. The President and six of the twenty-four members are annually nominated by the Grand Master, and the remaining eighteen are elected by the Grand Lodge from the Masters and Past Masters of the Lodges. This board has authority to hear and determine all matters relating to the Craft.

Board of Relief. See Relief, Board of.

Boaz. The name of the left hand (or north) pillar that stood at the porch of King Solomon's Temple. It is derived from the Hebrew ב, "in," and אז, "strength," and signifies "in strength." (See Pillars of the Porch.)

Bochim. הים, weepings.) A password in the Order of Ismael. An angel spoke to Hagar as she wept at the well when in the wilderness with her son Ismael. The angel is looked upon as a spiritual being, possibly the Great Angel of the Covenant, the Michael who appeared to Moses in the burning bush, or the Joshua, the captain of the hosts of Jehovah.

Bode, Johann Christian. Born in Brunswick, 16th of January, 1730. One of the most distinguished Masons of his time. In his youth he was a professional musician, but in 1757 he established himself at Hamburg as a bookseller, and was initiated into the Masonic Order. He obtained much of the material for his edition of Sterne's Sentimental Journey and Tristram Shandy, of Goldsmith's Vizor of Wakefield; Smollett's Humphrey Clinker; and of Fielding's Tom Jones, from the English; and of Montaigne's works from the French. To Masonic literature he made many valuable contributions; among others, he translated from the French Bonneville's celebrated work entitled Les Jésuites chassés de la Maçonnerie et leurs postes or nobles Masons, which contains a comparison of Scottish Masonry with the Templarism of the fourteenth century. Bode was at one time a zealous promoter of the Rite of Strict Observance, but afterward became one of its most active opponents. In 1790 he joined the Order of the Illuminati, obtaining the highest degree in its second class, and at the Congress of Wilhelmshad he advocated the opinions of Weishaupt. No man of his day was better versed than he in the history of Freemasonry, or possessed a more valuable and extensive library; no one was more diligent in increasing his stock of Masonic knowledge, or more anxious to avail himself of the rarest sources of learning. Hence, he has always held an exalted position among the Masonic scholars of Germany. The theory which he had conceived on the origin of Freemasonry—a theory, however, which the investigations of subsequent historians have proved to be untenable—was, that the Order was invented by the Jesuits, in the seventeenth century, as an instrument for the re-establishment of the Roman Church in England, covering it for their own purposes under the mantle of Templarism. Bode died at Weimar on the 13th of December, 1793.

Boeber, Johann. A Royal Councillor of State and Director of the School of Cadets at St. Petersburg during the reign of Alexander I. In 1802, by the Duke of Sudermania, who was an ardent inquirer into Masonic science, he was appointed Court Secretary. He attempted to introduce his system of high degrees into the kingdom, but having been detected in the effort to intermingle revolutionary schemes with his high degrees, he was first imprisoned and then banished from the country, his society being interdicted. He returned to Germany and France were indebted for his day was better versed than he in the history of Freemasonry, or possessed a more valuable and extensive library; no one was more diligent in increasing his stock of Masonic knowledge, or more anxious to avail himself of the rarest sources of learning. Hence, he has always held an exalted position among the Masonic scholars of Germany. The theory which he had conceived on the origin of Freemasonry—a theory, however, which the investigations of subsequent historians have proved to be untenable—was, that the Order was invented by the Jesuits, in the seventeenth century, as an instrument for the re-establishment of the Roman Church in England, covering it for their own purposes under the mantle of Templarism. Bode died at Weimar on the 13th of December, 1793.

Boehmen, Jacob. The most celebrated of the Mystics of the sixteenth and seventeenth centuries, born near Gorlitz, in 1575, and died in 1624. His system attracted, and continued to attract long after his death, many disciples in Germany. Among these, in time, were several Freemasons, who sought to incorporate the mystical dogmas of their founder with the teachings of Freemasonry, so as to make the Lodges merely schools of theosophy. Indeed, the Theosophic Rites of Freemasonry, which prevailed to a great extent about the middle of the last century in Germany and France, were indebted for most of their ideas to the mysticism of Jacob Boehmen.

Bohemann, Karl Adolf Anderson. Born in 1770, at Jönköping, in the south of Sweden. H was a very zealous member of the Order of Asiatic Brethren, and was an active propagator of the high degree of Strict Masonry, which was established by the Duke of Sudermania, who was an ardent inquirer into Masonic science, he was appointed Court Secretary. He attempted to introduce his system of high degrees into the kingdom, but having been detected in the effort to intermingle revolutionary schemes with his high degrees, he was first imprisoned and then banished from the country, his society being interdicted. He returned to Germany, and was not heard of after 1815, when he published at Pyrmont a justification of himself. Findel (Hist., p. 590) calls him an impostor, but he seems rather to have been a Masonic fanatic, who was ignorant of or had forgotten the wide difference between Freemasonry and political intrigue.

Bohemia. A Lodge named “The Three Stars” is said to have been established at Prague in 1726, and other Lodges were subse-
Bone. This word, which is now corruptly pronounced in one syllable, is the Hebrew word boneh, 611, "builder," from the verb boneh, 6111, "to build." It was peculiarly applied, as an epithet, to Hiram Abif, who superintended the construction of the Temple as its chief builder. Master Masons will recognize it as the terminal portion of a significant word. Its true pronunciation would be, in English letters, bonay; but the corruption into one syllable as bone has become too universal ever to be corrected.

**Bone Box.** In the early lectures of the last century, now obsolete, we find the following catechism:

"Q. Have you any key to the secrets of a Mason?"

"A. Yes.

"Q. Where do you keep it?"

"A. In a bone box, that neither opens nor shuts but with ivory keys."

The bone box is the mouth, the ivory keys the teeth. And the key to the secrets is afterward said to be the tongue. These questions were simply used as tests, and were subsequently varied. In a later lecture it is called the "bone-bone box."

**Bonnellie, Chevalier de.** On the 24th of November, 1754, he founded the Chapter of the high degrees known as the Chapter of Clermont. All the authorities assert this except Rebold (Hist. de trois G. L., p. 46), who says that he was not its founder but only the propagator of its degrees.

**Bonneville, Nicolas de.** A bookseller and man of letters, born at Evreux, in France, March 13, 1760. He was the author of a work, published in 1788, entitled Les d'évites chasses de la Maçonnerie et leur postmard bridé par les Maçons, divided into two parts, of the first of which the subtitle was La Maçonnerie écossaise comparée avec les trois professions et le Secret des Templiers du 11e Siècle; and of the second, Mémoires des quatre vœux de la Compagnie de St. Ignace, et des quatre grades de la Magonnerie de St. Je n. He also translated into French, Thoma, Paine's Essay on the Origin of Freemasonry; a work, by the way, which was hardly worth the trouble of translation. De Bonneville had an exalted idea of the difficulties attendant upon writing a history of Freemasonry, for he says that, to compose such a work, supported by dates and authentic facts, it would require a period equal to ten times the age of man; a statement which, although exaggerated, undoubtedly contains an element of truth. His Masonic theory was that the Jesuits had introduced into the symbolic degrees the history of the life and death of the Templars, and the doctrine of vengeance for the political and religious crime of their destruction; and that they had imposed upon four of the higher degrees the four vows of their congregation. De Bonneville was imprisoned as a Girondist in 1793. He was the author of a History of Modern Europe, in 5 vols., published in 1782. He died in 1828.

**Book of Charges.** There seems, if we may judge from the references in the old records of Masonry, to have formerly existed a book under this title, containing the Charges of the Craft; equivalent, probably, to the Book of Constitutions. Thus, the Matthew Cooke MS. I the first half of the fifteenth century (l. 534) speaks of “othere chargys mo that ben wryten in the Boke of Charygs.”
Book of Constitutions. The Book of Constitutions is that work in which is contained the rules and regulations adopted for the government of the Fraternity of Masons. Undoubtedly, a society so orderly and systematic must always have been governed by a prescribed code of laws; but, in the lapse of ages, the precise regulations which were adopted for the direction of the Craft in ancient times have been lost. The earliest record that we have of any such Constitutions is in a manuscript, first quoted, in 1723, by Anderson (Constitutions, 1723, pp. 32, 33), which he said was written in the reign of Edward IV. Preston (p. 182, ed. 1788) quotes the same record, and adds, that "it is said to have been in the possession of the famous Elias Ashmole, and unfortunately destroyed," a statement which had not been previously made by Anderson. To Anderson, therefore, we must look in our estimation of the authenticity of this document; and that we cannot too much rely upon his accuracy as a transcriber is apparent, not only from the internal evidence of style, but also from the fact that he made important alterations in his copy of it in his edition of 1738. Such as it is, however, it contains the following particulars:

"Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstan (the grandson of King Alfred the Great, a mighty Architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue (A.D. 930), when he had brought the land into Rest and Peace, built many great works, and encouraged many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserv'd since the Roman times, which also prevail'd with the King to improve the Constitution of the English Lodges according to the foreign Model, and to increase the Wages of Working Masons." The said king's youngest son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master Mason, for the love he had to the said Craft and the honourable Principles whereon it is grounded, purchased a free charter of King Athelstan his Father, for the Masons having a Correction among themselves (as it was anciently express'd), or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

"Accordingly, Prince Edwin summoned all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other languages, from the Contents thereof the Assembly did frame the Constitution and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming, and ordain'd good Pay for Working Masons, &c."

Other records have from time to time been discovered, most of them recently, which prove beyond all doubt that the Fraternity of Freemasons was, at least in the fourteenth, fifteenth, sixteenth, and seventeenth centuries, in possession of manuscript Constitutions containing the rules and regulations of the Craft.

In the year 1717, Freemasonry, which had somewhat fallen into decay in the south of England, was revived by the organization of the Grand Lodge at London; and, in the next year, the Grand Master having desired, says Anderson, "any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, several old copies of Constitutions were produced and collated." (Constitutions, 1738, p. 110.)

But these Constitutions having been found to be very erroneous and defective, probably from carelessness or ignorance in their frequent transcription, in September, 1721, the Duke of Montagu, who was then Grand Master, ordered Bro. James Anderson to digest them "in a new and better method." (Ibid., p. 113.)

Anderson having accordingly accomplished the important task that had been assigned him, in December of the same year a committee, consisting of fourteen learned Brethren, was appointed to examine the book; and, in the March communication of the subsequent year, having reported their approbation of it, it was, after some amendments, adopted by the Grand Lodge, and published, in 1723, under the title of The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges.

A second edition was published in 1728, under the superintendence of a committee of Grand Officers. (Ibid., p. 133.) But this edition contained so many alterations, interpolations, and omissions of the Charges and Regulations as they appeared in the first, as to show the most reprehensible inaccuracy in its composition, and to render it utterly worthless except as a literary curiosity. It does not seem to have been very popular, for the printers, to complete their sales, were compelled to commit a fraud, and to present what they pretended to be a new edition in 1738, with a title-page neatly pasted in, the old one being canceled.

In 1754, Bro. Jonathan Scott presented a memorial to the Grand Lodge, "showing the necessity of a new edition of the Book of Constitutions." It was then ordered that the book "should be revised, and necessary alterations and additions made consistent with the laws and rules of Masonry," all of which would seem to show the dissatisfaction of the Fraternity with the errors of the second edition. Accordingly, a third edition was published in...
BOOK

1758, under the editorship of the Rev. John Entick. The fourth edition, prepared by a committee, was published in 1767. In 1769, G. Kearsly, of London, published an unauthorized edition of the 1767 issue, with an appendix to 1789; this was also published by Thomas Wilkinson in Dublin in the same year, with several curious plates; both issues are now very scarce. And an authorized supplement appeared in 1776.

In 1784, John Northouck published by authority the fifth edition. This was well printed in quarto, with numerous notes, and is considered the most valuable edition; it is the last to contain the Historical Introduction.

After the union of the two rival Grand Lodges of England (see Ancient Masons) in 1813, the sixth edition was issued in 1815 edited by Bro. William Williams, Prov. Grand Master for Dorsetshire; the seventh appeared in 1819, being the last in quarto; and the eighth in 1827; these were called the "Second Part," and contained only the Ancient Charges and the General Regulations. The ninth edition of 1841 contained no reference to the First or Historical Part, and may be regarded as the first of the present issue in octavo with the plates of jewels at the end.

Numerous editions have since been issued. In the early days of the Grand Lodge of England in all processions the Book of Constitutions was carried on a cushion by the Master of the Senior Lodge (Constitutions, 1738, pp. 117, 125), but this was altered at the time of the union and it is provided in the Constitutions of 1831 and in the subsequent issues that the Book of Constitutions on a cushion shall be carried by the Grand Secretary. [E. L. H.]

**Book of Constitutions Guarded by the Tiler's Sword.** An emblem painted on the Master's carpet, and intended to admonish the Mason that he should be guarded in all his words and actions, preserving unsullied the Masonic virtues of silence and circumspection. Such is Webb's definition of the emblem. ( Freemason Monitor, ed. 1818, p. 60), which is a very modern one, and I am inclined to think it was introduced by that lecturer. The interpretation of Webb is a very unsatisfactory one. The Book of Constitutions is rather the symbol of the Masonic duties of silence and circumspection, and when guarded by the Tiler's sword it would seem properly to symbolize regard for and obedience to law, a prominent Masonic duty.

**Book of Gold.** In the Ancient and Accepted Scottish Rite, the book in which the transactions, statutes, decrees, balusters, and protocols of the Supreme Council or a Grand Consistory are contained.

**Book of the Law.** The Holy Bible, which is always open in a Lodge as a symbol that its light should be diffused among the Brethren. The passages at which it is opened differ in the different degrees. (See Scriptures, Reading of.

Masonically, the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although, technically, among the Jews the Torah, or Books of the Law, means only the Pentateuch or five books of Moses. Thus, to the Christian Mason the Book of the Law is the Old and New Testaments; to the Jew, the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta.

The Book of the Law is an important symbol in the Royal Arch Degree, concerning which there was a tradition among the Jews that the Book of the Law was lost during the captivity, and that it was among the treasures discovered during the building of the Second Temple. The same opinion was entertained by the early Christian fathers, such, for instance, as Irenæus, Tertullian, and Clements Alexanderinus; "for," says Prideaux, "they (the Christian fathers) hold that all the Scriptures were lost and destroyed in the Babylonian captivity, and that Ezra restored them all again by Divine revelation." The truth of the tradition is very generally denied by Biblical scholars, who attribute its origin to the fact that Ezra collected together the copies of the law, expurgated them of the errors which had crept into them during the captivity, and arranged a new and correct edition. But the truth or falsity of the legend does not affect the Masonic symbolism. The Book of the Law is the will of God, which, lost to us in our darkness, must be recovered as precedent to our learning what is TRUTH. As captives to error truth is lost to us; when freedom is restored, the first reward will be its discovery.

**Book of Mormon.** This sacred book of the Mormons was first published in 1830 by Joseph Smith, who claimed to have translated it from gold plates which he had found under Divine guidance secreted in a stone box. The number of Mormons is estimated at about 150,000 in the United States, and 50,000 in other countries. The seat of their church is at Salt Lake, Utah.

**Book of the Dead.** By some translated the Book of the Master, containing the ancient Egyptian philosophy as to death and the resurrection. A portion of these sacred writings was invariably buried with the dead. The Book in facsimile has been published by Dr. Lepsius, and translated by Dr. Birch. The myth of the "Judgment of Amenti" forms a part of the Book of the Dead, and shadows forth the verities and judgments of the unseen world.

The Amenti was the Place of Judgment of the Dead, situated in the West, where Osiris was presumed to be buried. There were forty-two assessors of the amount of sin committed, who sat in judgment, and before whom the deceased passed in succession.

There seems to be a tie which binds Freemasonry to the noblest of the cults and mysteries of antiquity. The most striking exponent of the doctrines and language of the Egyptian Mysteries of Osiris is this Book of the Dead, or Ritual of the Underworld, or Egyptian Bible of 165 chapters, the Egyptian title of which was The Manifestation to Light;
or the Book Revealing Light to the Soul. Great dependence was had, as to the immediate attainment of celestial happiness, upon the human knowledge of this wonderful Book, especially of the principal chapters. On a sarcophagus of the eleventh dynasty (chronology of Prof. Lepsius, say B.C. 2420) is this inscription: "He who knows this book is one who, in the day of the resurrection of the underworld, arises and enters in; but if he does not know this chapter, he does not enter in so soon as he arises." The conclusion of the first chapter says: "If a man knows this book thoroughly, and has it inscribed upon his sarcophagus, he will be manifested in the day in all the forms that he may desire, and entering into his abode will not be turned back." (Tiele's Hist. Egyptian Rel., p. 25.)

The Egyptian belief was that portions of the Book were written by the finger of Thoth, back in the mist of time, B.C. 3000. The one hundred and twenty-fifth chapter describes the last judgment. The oldest preserved papyrus is of the eighteenth dynasty (B.C. 1591, Lep.). The most perfect copy of this Book is in the Turin Museum, where it covers one side of the walls, in four pieces, 300 feet in length.

The following extract is from the first chapter:

"Says Thot to Osiris, King of Eternity, I am the great God in the divine boat; I fight against his enemies. The word of Osiris against his enemies made truth in Thot, and the order is executed by Thot. I am with Thoth on the day of the celebration of the festival of Osiris, the good Being, whose Word is truth; I make offerings to Ra (the Sun); I am a simple priest in the underworld, anointing in Abydos, elevating to higher degrees of initiation; I am prophet in Abydos on the day of opening or upheaving the earth. I behold the mystery of the door of the underworld; I direct the ceremonies of Mendes; I am the assistant in the exercise of their functions; I am Grand Master of the Craftsmen who set up the sacred arch for a support." (See Truth.)

Book of the Fraternity of Stonemasons.

Some years ago, a manuscript was discovered in the archives of the city of Cologne bearing the title of Bruderschaftsbuch der Steinmetzen, with records going back to the year 1396. Steinbrenner (Orig. and Early Hist. of Masonry, p. 104) says: "It fully confirms the conclusions to be derived from the German Constitutions, and those of the English and Scotch Masons, and conclusively proves the inauthenticity of the celebrated Charter of Cologne."


Border, Tesselated. See Tesselated Border.

Boswell, John (of Auchinleck). A Scottish Laird of the family of the biographer of Dr. Johnson. His appearance in the Lodge of Edinburgh at a meeting held at Holyrood in June, 1600, affords the earliest authentic instance of a person being a member of the Masonic Fraternity who was not an architect or builder by profession. He signed his name and made his mark as did the Operatives.

Bourn. A limit or boundary; a word familiar to the Mason is the Monitorial Instructions of the Fellow-Craft's Degree, where he is directed to remember that we are traveling upon the level of time to that undiscovered country from whose bourn no traveler returns; and to the reader of Shakespeare, from whom the expression is borrowed, in the beautiful soliloquy of Hamlet:

"Who would fardels bear, To grunt and sweat under a weary life; But that the dread of something after death— The undiscovered country, from whose bourn No traveler returns—puzzles the will." (Act III., Scene 1.)

Box of Fraternal Assistance. A box of convenient shape and size under the charge of the Hospitaler or Almoner, in the Modern French and A. A. Scottish Rites, wherein is collected the obligatory contributions of the duly assembled Brethren at every convocation, which collections can only be used for secret charitable purposes, first among the members, but if not there required, among worthy profanes; the Master and the Hospitaler being the only ones cognizant of the name of the beneficiary, together with the brother who suggests an individual in need of the assistance.

Box-Master. In the Lodges of Scotland the Treasurer was formerly sometimes so called. Thus, in the minutes of the Lodge of Journeymen Masons of Edinburgh, it was resolved, on December 27, 1726, that the Warden of the Lodge was to take charge of "to uplift and receive for the use of the hospital a sum of money which are due and indebted to them or their persons and deceased Brethren, according to the situation as may be conformable to the tenets of the society all such sum or sums of money which can only be used for secret charitable purposes, first among the members, but if not there required, among worthy profanes; the Master and the Hospitaler being the only ones cognizant of the name of the beneficiary, together with the brother who suggests an individual in need of the assistance.

Boys' School. The Royal Masonic Institution for Boys is a charity of the Masons of England. It was founded in the year 1798, for clothing and educating the sons of indigent and deceased Brethren, according to the situation in life they are most probably destined to occupy, and inculcating such religious instruction as may be conformable to the tenets of their parents, and ultimately apprenticing them to suitable trades. It is still existing in a flourishing condition. Similar schools have been established by the Masons of France and Germany.

Brahmanism. The religious system practised by the Hindus. It presents a profound and spiritual philosophy, strangely blended with the basest superstitions. The Veda is the Brahmansm Book of the Law, although the older hymns springing out of the primitive Aryan religion have a date far anterior to that
of comparatively modern Brahmanism. The “Laws of Menu” are really the text-book of Brahmanism; yet in the Vedee hymns we find the expression of that religious thought that has been accepted by the Brahmins and the rest of the modern Hindus. The learned Brahmins have an esoteric faith, in which they recognize and adore one God, without form or quality, eternal, unchangeable, and occupying all space; but confining this hidden doctrine to their interior schools, they teach, for the multitude, an open or esoteric worship, in which the incomprehensible attributes of the supreme and purely spiritual God are invested with sensible and even human forms. In the Vedee hymns all the powers of nature are personified, and become the objects of worship, thus leading to an apparent polytheism. But, as Mr. J. F. Clarke (Ten Great Religions, p. 90) remarks, “behind this incident polytheism lurks the original monothelism; for each of these gods, in turn, becomes the Supreme Being.” And Max Muller says (Chips, i., 2) that “it would be easy to find in the numerous hymns of the Vedas passages in which almost every important deity is represented as supreme and absolute.” This most ancient religion—believed in by one-seventh of the world’s population, that fountain from which has flowed so much of the stream of modern religious thought, abounding in mystical ceremonies and ritual prescriptions, worshipping, as the Lord of all, “the source of golden light, having its ineffable name, its solemn methods of initiation, and its symbolic rites—is well worth the serious study of the Masonic scholar, as the basis of his Order.

Brant, Joseph. A Mohawk Indian, who was initiated in London in 1776. During the War of American Independence he was in command of some Indian troops on the British side, by whom Captain McKinsey, of the United States Army, had been captured. The Indians had tied their prisoner to a tree and were preparing to torture him, when he made the astounding remark that “there is danger.” Brant interposed and rescued his American brother from his impending fate, took him to Quebec, and placed him in the hands of some English Masons, who returned him, uninjured, to the American outposts. (Hawkins’ Concise Cyclopædia of F. M.) Clavel has illustrated the occurrence on p. 283 of his Histoire Pittoresque de la F. M. [E. L. H.]

Brazen Laver. See Laver.
Brazen Pillars. See Pillars of the Porch.
Brazen Serpent. See Serpent and Cross.
Brazen Serpent, Knight of the. See Knight of the Brazen Serpent.
Brazil. The first organized Masonic authority at Brazil, the Grande Oriente do Brazil, was established in Rio de Janeiro, in the year 1821, by the division into three of a Lodge at Rio de Janeiro, which is said to have been established under a French warrant in 1815. The Emperor, Dom Pedro I., was soon after initiated in one of these Lodges, and immediately proclaimed Grand Master; but finding that the Lodges of that period were nothing but political clubs, he ordered them to be closed in the following year, 1822. After his abdication in 1831, Masonic meetings again took place, and a new authority, under the title of “Grande Oriente Brasileiro,” was established.

Some of the old members of the “Grande Oriente do Brazil” met in November of the same year and reorganized that body; so that two supreme authorities of the French Rite existed in Brazil. In 1832, the Visconde de Jequitinhonha, having received the necessary powers from the Supreme Council of Belgium, established a Supreme Council of the Ancient and Accepted Rite; making thus a third contending body, to which were soon added a fourth and fifth, by the illegal organizations of the Supreme Councils of their own, by the contending Grand Orientes. In 1835, disturbances broke out in the legitimate Supreme Council, some of its Lodges having proclaimed the Grand Master of the Grand Orient of Brazil their Grand Commander, and thus formed another Supreme Council. In 1842, new seeds of dissension were planted by the combination of this revolutionary faction with the Grande Oriente Brasileiro, which body then abandoned the French Rite, and the two formed a new Council, which proclaimed itself the only legitimate authority of the Scottish Rite in Brazil. But it would be useless as well as painful to continue the record of these dissensions, which, like a black cloud, darkened for years the Masonic sky of Brazil.

Things are now in a better condition, and Freemasonry in Brazil is united under the one head of the Grand Orient.

Bread, Consecrated. Consecrated bread and wine, that is to say, bread and wine used not simply for food, but made sacred by the purpose of symbolizing a bond of brotherhood, and the eating and drinking of which are sometimes called “Communion of the Brethren,” is found in some of the higher degrees, such as the Order of High Priesthood in the American Rite, and the Rose Croix of the French and Scottish Rites.

It was in ancient times a custom religiously observed, that those who sacrificed to the gods should unite in partaking of a part of the food that had been offered. And in the Jewish church it was strictly commanded that the sacrificers should “eat before the Lord,” and unite in a feast of joy on the occasion of their offerings. By this common partaking of that which had been consecrated to a sacred purpose, those who partook of the feast seemed to give an evidence and attestation of the sincerity with which they made the offering; while the feast itself was, as it were, the renewal of the covenant of friendship between the parties.

Breadth of the Lodge. See Form of the Lodge.
Breast. In one of the Old Lectures, quoted by Dr. Oliver, it is said: "A Mason's breast should be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own; as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy."

It is true, that the secrets of a Mason, confided as such, should be as inviolate in the breast of him who has received them as they were in his own before they were confided. But it would be wrong to conclude that in this a Mason is placed in a position different from that which is occupied by every honorable man. It is his own sacred breast that is permitted to reveal a secret which he has received under the pledge of secrecy. But it is as false as it is absurd, to assert that either the man of honor or the Mason is bound by any such obligation to protect the criminal from the vindication of the law. It must be left to every man to determine by his own conscience whether he is at liberty to betray a knowledge of facts with which he could not have become acquainted except under some such pledge. No court of law would attempt to extort a communication of facts made known by a penitent to his confessor or a client to his lawyer; for such a communication would make the person communicating it infamous. In this case, Masonry supplies no other rule than that which is found in the acknowledged codes of Moral Ethics.

Breastplate. Called in Hebrew יִשְׁמֶחַ, chosen, or יִשָּׁמֶחַ יִשָּׁמֶחַ, chosen mishpeh, the breastplate of judgment, because through it the high priest received divine responses, and uttered his decisions on all matters relating to the good of the commonwealth. It was a piece of embroidered cloth of gold, purple, scarlet, and fine white, twined linen. It was a span, or about nine inches square, when doubled, and made thus strong to hold the precious stones that were set in it. It had a gold ring at each corner, to the uppermost of which were attached golden chains, by which it was fastened to the shoulder-pieces of the ephod; while from the two lowermost went two ribbons of blue, by which it was attached to the girdle of the ephod, and thus held secure in its place. In the breastplate were set twelve precious jewels, on each of which was engraved the name of one of the twelve tribes. The stones were arranged in four rows, three stones in each row. As to the order of arrangement and the names of the stones, there has been some difference among the authorities. The authorized version of the Bible gives them in this order: Sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, onyx, jasper.

The differences made by different writers in the order of the names of the stones arise only from their respective translations of the Hebrew words. These original names are detailed in Exodus (xxviii.), and admit of no doubt, whatever doubt there may be as to the gems which they were intended to represent.

<table>
<thead>
<tr>
<th>Name</th>
<th>Hebrew Word</th>
<th>Arabic Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sardius</td>
<td>כֶּסֶף</td>
<td>ġāṣṭaf</td>
</tr>
<tr>
<td>Topaz</td>
<td>תַּפָּז</td>
<td>taḇāz</td>
</tr>
<tr>
<td>Sardius</td>
<td>עַרְבִּי</td>
<td>ġāḇrēḇ</td>
</tr>
<tr>
<td>Carabul</td>
<td>חֲרֵבֶל</td>
<td>xāḥēḇl</td>
</tr>
<tr>
<td>Emerald</td>
<td>אֶמֶרְלִיד</td>
<td>ġēmārēlād</td>
</tr>
<tr>
<td>Amethyst</td>
<td>עַמֵּשֶׁת</td>
<td>ġēmēštēt</td>
</tr>
<tr>
<td>Agate</td>
<td>עַגָּט</td>
<td>ġēgāṭ</td>
</tr>
<tr>
<td>Ligur</td>
<td>לִיגֵרוּ</td>
<td>līḡērō</td>
</tr>
<tr>
<td>Beryl</td>
<td>בֵּרוֹל</td>
<td>bēroḵal</td>
</tr>
<tr>
<td>Onyx</td>
<td>עוֹנֵן</td>
<td>ūnān</td>
</tr>
</tbody>
</table>

A description of each of these stones, with its symbolic signification, will be found under the appropriate head.

On the breastplate were engraved the names of the twelve tribes, one on each stone. The order in which they were placed, according to the Jewish Targums, was as follows, having a reference to the respective ages of the twelve sons of Jacob:

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Hebrew Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Levi</td>
<td>לֵי</td>
</tr>
<tr>
<td>Simeon</td>
<td>סִמְוָן</td>
</tr>
<tr>
<td>Reuben</td>
<td>רְפֵּעֶן</td>
</tr>
<tr>
<td>Zebulun</td>
<td>זְבֻּלוֹן</td>
</tr>
<tr>
<td>Issachar</td>
<td>יִשְׁاصָאר</td>
</tr>
<tr>
<td>Judah</td>
<td>גָּד</td>
</tr>
<tr>
<td>Naphtali</td>
<td>נַפְתָּלִי</td>
</tr>
<tr>
<td>Dan</td>
<td>דָּנָן</td>
</tr>
<tr>
<td>Benjamin</td>
<td>בְּנֵי יָסָף</td>
</tr>
</tbody>
</table>

This order was adopted in the Temple, as is shown in the following diagram:

- Emerald
- Topaz
- Sardius
- Jaspier
- Sapphire
- Carbuncle
- Amethyst
- Agate
- Ligur
- Beryl
- Onyx
- Chrysolite

The breastplate which was used in the first Temple does not appear to have been returned after the Captivity, for it is not mentioned in the list of articles sent back by Cyrus. The stones, on account of their great beauty and value, were most probably removed from their place in the Temple.
original arrangement and reset in various arrangements by their captors. A new one was made for the services of the second Temple, which, according to Josephus, when worn by the High Priest, shot forth brilliant rays of fire that manifested the immediate presence of Jehovah. But he adds that two hundred years before his time this miraculous power had become extinct in consequence of the impiety of the nation. It was subsequently carried to Rome together with the other spoils of the Temple. Of the subsequent fate of these treasures, and among them the breastplate, there are two accounts: one, that they were conveyed to Carthage by Genesic after his sack of Rome, and that the ship containing them was lost on the voyage; the other, and, as King thinks (Ant. Gems, p. 137), the more probable one, that they had been transferred long before that time to Byzantium, and deposited by Justinian in the treasury of St. Sophia.

The breastplate is worn in American Chapters of the Royal Arch by the High Priest as a distinctive badge. It symbolically teaches the initiate that the lessons which he has received from the instructive tongue of the Master are not to be lost, but carefully treasured in his heart, and that the precepts of the Order constitute a covenant which he is faithfully to observe.

Breast, The Faithful. One of the three precious jewels of a Fellow-Craft. It symbolically teaches the initiate that the lessons which he has received from the instructive tongue of the Master are not to be lost, but carefully treasured in his heart, and that the precepts of the Order constitute a covenant which he is faithfully to observe.

Breast to Breast. See Points of Fellowship.

Brethren. This word, being the plural of Brother in the solemn style, is more generally used in Masonic language, instead of the common plural, Brothers. Thus Masons always speak of "The Brethren of the Lodge," and not of "The Brothers of the Lodge."

Brethren of the Bridge. See Bridge Builders of the Middle Ages.

Brethren of the Mystic Tie. The term by which Masons distinguish themselves as the members of a confraternity or brotherhood united by a mystical bond. (See Mystic Tie.)

Brewster, Sir David. See Lawrie, Alexander.

Bridge. A most significant symbol in the Fifteenth and Sixteenth Degrees of the Scottish Rite, at which an important event transpires. The characteristic letters which appear on the Bridge, L. o. P., refer to that liberty of thought which is ever thereafter to be the inheritance of those who have been symbolically captive for seven weeks of years. It is the new era of the freedom of expression, the liberation of the former captive thought. Liberty, but not License. (See Latake Deor Passah; also Liberty of Passage.) It is also a symbol in the Royal Order.

Bridge Builders of the Middle Ages. Before speaking of the Pontifices, or the "Fraternity of Bridge Builders," whose history is closely connected with that of the Freemasons of the Middle Ages, it will be as well to say something of the word which they assumed as the title of their brotherhood.

The Latin word pontifex, with its equivalent English pontiff, literally signifies "the builder of a bridge," from pons, "a bridge," and facere "to make." But this sense, which it must have originally possessed, it seems very speedily to have lost, and we, as well as the Romans, only recognize pontifex or pontiff as significant of a sacerdotal character.

Of all the colleges of priests in ancient Rome, the most illustrious was that of the Pontiffs. The College of Pontiffs was established by Numus, and originally consisted of only five, but was afterward increased to sixteen. The whole religious system of the Romans, the management of all the sacred rites, and the government of the priesthood, was under the
control and direction of the College of Pontiffs, of which the Pontifex Maximus, or High Priest, was the presiding officer and the organ through which its decrees were communicated to the people. Hence, when the Papal Church established its seat at the city of Rome, its Bishop assumed the designation of Pontifex Maximus as one of his titles, and Pontiff and Pope are now considered equivalent terms.

The question naturally arises as to what connection there was between religious rites and the building of bridges, and why a Roman priest bore the name which literally denoted a bridge builder. Etymologists have in vain sought to solve the problem, and, after all their speculation, fail to satisfy us. One of the most tenable theories is that of Schmitz, who thinks the Pontifices were so called because they superintended the sacrifices on a bridge, alluding to the Argean sacrifices on the Subillian bridge. But Varro gives a more probable explanation when he tells us that the Subillian bridge was built by the Pontifices; and that it was deemed, from its historic association, of so sacred a character, that no repairs could be made on it without a previous sacrifice, which was to be conducted by the Chief Pontiff in person. The true etymology is, however, undoubtedly lost; yet it may be interesting, as well as suggestive, to know that in old Rome there was, even in a mere title, supposing that it was nothing more, some sort of connection between the art or practise of bridge building and the mysterious sacerdotal rites established by Numa, a connection which was subsequently again developed in the Masonic association which is the subject of the present article. Whatever may have been this connection in Pagan Rome, we find, after the establishment of Christianity and in the Middle Ages, a secret Fraternity organized as a branch of the Traveling Freemasons of that period, whose members were exclusively devoted to the building of bridges, and who were known in Latin as Pontifices, or “Bridge Builders,” and styled by the French les Frères Pontifes, or Pontificia Brethren, and by the Germans Brückenbrüder, or “Brethren of the Bridge.” It is of this Fraternity that, because of their association in history with the early corporations of Freemasons, it is proposed to give a brief sketch.

In the eleventh and twelfth centuries, the methods of intercommunication between different countries were neither safe nor convenient. Travelers could not avail themselves of the comforts of either macadamized roads or railways. Stage-coaches were unknown. He who was compelled by the calls of business to leave his home, trudged as a pedestrian wearily on foot, or as an equestrian, if his means permitted that mode of journeying; made his solitary ride through badly constructed roads, where he frequently became the victim of robbers, who took his life as well as his purse, or submitted to the scarcely less heavy exactions of some lawless Baron, who claimed it as his high prerogative to levy a tax on every wayfarer who passed through his domains. Inns were infrequent, incommodious, and expensive, and the weary traveler could hardly have appreciated Shenstone’s declaration, that “Who’er has travelled life’s dull round, Where’er his stages may have been, May sigh to think he still has found His warmest welcome at an inn.”

But one of the greatest embarrassments to which the traveler in this olden time was exposed occurred when there was a necessity to cross a stream of water. The noble bridges of the ancient Greeks and Romans had been destroyed by time or war, and the intellectual debasement of the dark ages had prevented their renewal. Hence, when refinement and learning began to awaken from that long sleep which followed the invasion of the Goths and Vandals and the decline and fall of the Roman Empire, the bridgeless rivers could only be crossed by swimming through the rapid current or by fording the shallow places.

The earliest improvement toward a removal of these difficulties consisted in the adoption of rafts or boats, and guilds or corporations of raftsmen and boatmen, under the names of Linauncularii, Lintararii, and Ursularii, were formed to transport travelers and merchandise across rivers. But the times were lawless, and these watermen oftener plundered than assisted their patrons. Benevolent persons, therefore, saw the necessity of erecting hosteries on the banks of the rivers at frequent places, and of constructing bridges for the transportation of travelers and their goods.

All the architectural labors of the period were, as is well known, entrusted to the guilds or corporations of builders who, under the designation of “Traveling Freemasons,” passed from country to country, and, patronized by the Church, erected those magnificent cathedrals, monasteries, and other public edifices which have enriched the world with their renown. But a few of which still remain to attest the wondrous ability of these Operative Brethren. Alone skilled in the science of architecture, from them only could be derived workmen capable of constructing safe and enduring bridges.

Accordingly, a portion of these “Freemasons,” withdrawing from the general body, united, under the patronage of the Church, into a distinct corporation of Frères Pontifes, or Bridge Builders. The name which they received in Germany was that of Brückenbrüder, or Brethren of the Bridge.

A legend of the Church attributes their foundation to Saint Benezet, who, accordingly, became the patron of the Order, as Saint John was of the Freemasons proper. Saint Benezet was a shepherd of Avilar, in France, who was born in the year 1165. “He kept his mother’s sheep in the country,” says Butler, “the historian of the saint. He being devoted to the practices of piety beyond his age; when moved by charity to save the lives of many poor persons, who were frequently drowned in crossing
the Rhone, and, being inspired by God, he undertook to build a bridge over that rapid river at Avignon. He obtained the approbation of the Bishop, proved his mission by miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles from the first laying of the foundations till it was completed, in 1187.

Divesting this account, which Butler has drawn from the Acta Sanctorum of the Bollandists, of the miraculous, the improbable, and the legendary, the naked fact remains, that Benezet was engaged, as the principal conductor of the work, in the construction of the magnificent bridge at Avignon, with its eighteen arches. As this is the most ancient of the bridges of Europe built after the commencement of the restoration of learning, it is most probable that he was, as he is claimed to have been, the founder of that Masonic corporation of builders who, under the name of Brethren of the Bridge, assisted him in the undertaking, and who, on the completion of their task, were engaged in other parts of France, Italy, and of Germany, in similar labors.

After the death of Saint Benezet, he was succeeded by Johannes Benedictus, to whom, as "Prior of the Bridge," and to his brethren, a charter was granted in 1187, by which they obtained a chapel and cemetery, with a chapel-lain.

In 1185, one year after the death of Saint Benezet, the Brethren of the Bridge commenced the construction of the Bridge of Saint Esprit, over the Rhone at Lyons. The completion of this work greatly extended the reputation of the Bridge Builders, and in 1189 they received a charter from Pope Clement III. The city of Avignon continued to be their headquarters, but they gradually entered into Italy, Spain, Germany, Sweden, and Denmark. The Swedish chronicles mention a bridge builder called Benedict, between the years 1178 and 1191, who was a Bishop and bridge builder at Skara, in that kingdom. Could he have been the successor, already mentioned, of Benezet, who had removed from Avignon to Sweden? As late as 1590 we find the Order existing at Lucca, in Italy, where, in 1582, John de Medicis exercised the functions of its chief under the title of Magister, or Master. How the Order became finally extinct is not known; but after its dissolution much of the property with which it was invested passed into the hands of the Knights Hospitalers or Knights of Malta.

The guild or corporation of Bridge Builders, like the corporation of Traveling Freemasons, from which it was an offshoot, was a religious institution, but admitted laymen into the society. In other words, the workmen, or the great body of the guild, were of course secular, but the patrons were dignitaries of the Church.

When by the multiplication of bridges the necessity of their employment became less urgent, and when the numbers of the workmen were greatly increased, the patronage of the Church was withdrawn, and the association was dissolved, or soon after fell into decay; its members, probably, for the most part, uniting with the corporations of Masons from whom they had originally been derived. Nothing has remained in modern Masonry to preserve the memory of the former connection of the Order with the bridge builders of the Middle Ages, except the ceremony of opening a bridge, which is to be found in the rituals of the last century; but even this has now become almost obsolete.

Lenning, who has appropriated a brief article in his Enzyklopddie der Freimaurerei to the Bruckenbruder, or Brethren of the Bridge, incorrectly calls them an Order of Knights. They took, he says, vows of celibacy and poverty, and also to protect travelers, to attend upon the sick, and to build bridges, roads, and hospitals. Several of the inventors of high degrees have, he thinks, sought to revive the Order in some of the degrees which they have established, and especially in the Knights of the Sword, which appears in the Ancient and Accepted Rite as the Fifteenth Degree, or Knights of the East; but I can find no resemblance except that in the Knights of the Sword there is in the ritual a reference to a river and a bridge. I am more inclined to believe that the Nineteenth Degree of the same Rite, or Grand Pontiff, was once connected with the Order we have been considering; and that, while the primitive ritual has been lost or changed so as to leave no vestige of a relationship between the two, the name which is still retained may have been derived from the Freres Pontifes of the twelfth century.

This, however, is mere conjecture, without any means of proof. All that we do positively know is, that the Bridge builders of the Middle Ages were a Masonic association, and as such are entitled to a place in all Masonic histories.

Brief. The diploma or certificate in some of the high degrees is so called.

Bright. A Mason is said to be "bright," when he is well acquainted with the ritual, the forms of opening and closing, and the ceremonies of initiation. This expression does not, however, in its technical sense, appear to include the superior knowledge of the history and science of the Institution, and many bright Masons are, therefore, not necessarily learned Masons; and, on the contrary, some learned Masons are not well versed in the exact phraseology of the ritual. The one knowledge depends on a retentive memory, the other is derived from deep research. It is scarcely necessary to say which of the two kinds of knowledge is the more valuable. The Mason whose acquaintance with the Institution is confined to what he learns from its external ritual will have but a limited idea of its science and philosophy. And yet a knowledge of the ritual as the foundation of higher knowledge is essential.
Brithering. The Scotch term for Masonic initiation.

British Columbia. The first Lodge established in this Province was Victoria, No. 783, by the Grand Lodge of England, March 19, 1859, and the first chartered by the Grand Lodge of Scotland was Vancouver Lodge in 1862.

In 1871 the Grand Lodge of England had three Lodges in the Province, and the Grand Lodge of Scotland six Lodges. A convention was held on the 21st day of October, 1871, and the Grand Lodge of British Columbia duly organized. Eight out of the nine Lodges in the Province were represented. The Provincial Grand Master of Scotland and the District Grand Master of England both took an active interest in the formation of the new Grand Body, and M. W. Bro. Israel Wood Powell, M.D., was unanimously elected Grand Master. [Will H. Whyte.]

The new English Dictionary explains "Broned" as a term used "of stone; chiseled with a broach," or narrow-pointed chisel used by masons; but this still leaves it uncertain what a "Thurnel" is. - E. L. H.

Broached Thurnel. In the lectures of the part of the eighteenth century the Immovable Jewels of the Lodge are said to be "the Tarsel Board, Rough Ashlar, and Broached Thurnel"; and in describing their uses it is taught that "the Rough Ashlar is for the Fellow Crafts to try their jewels on, and the Broached Thurnel for the Entered Apprentices to learn to work upon." Much difficulty has been met with in discovering what the Broached Thurnel really was. Dr. Oliver, most probably deceived by the use to which it was assigned, says (Dict. Symb. Mason.) that it was subsequently called the Rough Ashlar. This is evidently incorrect, because a distinction is made in the original lecture between it and the Rough Ashlar, the former being for the Apprentices and the latter for the Fellow Crafts. Krause (Kunsturkunden, i., 73) has translated it by Drehbank, which means a turning-lathe, an implement not used by Operative Masons. Now what is the real meaning of the term? If we insert an old tracing board of the Apprentice's Degree or the date when the Broached Thurnel was in use, we shall find depicted on it three symbols, two of which at once be recognized as the Tarsel, or Trestle Board, and the Rough Ashlar, but the third symbol at the present day; while the third symbol will be that depicted in the margin, namely, a cubical stone with a pyramidal apex. This is the Broached Thurnel. It is the symbol which is still to be found, with precisely the same form, in all French tracing boards, under the name of the pierre cubique, or cubical stone, and which has been replaced in English and American tracing boards and rituals by the Perfect Ashlar. For the derivation of the words, we must go to old and now almost obsolete terms of architecture. On inspection, it will at once be seen that the Broached Thurnel has the form of a little square turret with a spire springing from it. Now, Dr. Oliver, or broache, or broach, (Gloss. of Terms in Architect., p. 97), is "an old English term for a spire, still in use in some parts of the country, as in Leicestershire, where it is said to denote a spire springing from the tower without any intervening parapet. Thurnel is from the old French tournelle, a turret or little tower. The Broached Thurnel, then, was the Spired Turret. It was a model on which apprentices might learn the principles of their art, because it presented to them new varieties of outlines, the forms of the square and the triangle, the cube and the pyramid."

[But in Ars Quatuor Coronatorum (xii., 205), Bro. G. W. Speth quotes from the Imperial Dictionary:]

"Broach, in Scotland, a term among masons, signifying to rough hew. Broached Work, in Scotland, a term among masons, signifying work or stones that are rough-hewn, and thus distinguished from Ashlar or polished work. Broaching-Thurmal, Thurmner, Turner, names given to the chisels by which broached work is executed."

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Broken Column. Among the Hebrews columns, or pillars, were used metaphorically to signify princes or nobles, as if they were the pillars of a state. Thus, in Psalm xiii. 6, the passage, reading in our translation, "If the foundations be destroyed, what can the righteous do?" is, in the original, "when the columns are overthrown," i.e., when the firm supporters of what is right and good have perished. So the passage in Isaiah ix. 10 should read: "her (Egypt's) columns are broken down," that is, the nobles of her state.

In Freemasonry, the broken column is, as Master Masons well know, the emblem of the fall of one of the chief supporters of the Craft. The use of the column or pillar as a monument erected over a tomb was a very ancient custom, and was a very significant symbol of the character and spirit of the person interred. It is accredited to Jeremy L. Cross that he first introduced the Broken Column into the Ritual, but this may not be true. (See Monument.)

Brother. The term which Freemasons apply to each other. Freemasons are Brethren, not only by common participation of the human nature, but as professing the same faith; as being jointly engaged in the same faith; as being jointly engaged in the same labors, and as being united by a mutual covenant or tie, whence they are also emphatically called "Brethren of the Mystic Tie." (See Companion.)

Brotherhood. When our Savior designated his disciples as his brethren, he implied that there was a close bond of union existing between them, which idea was subsequently carried out by the early Christians designated themselves as a brotherhood. Hence the early Christians designated themselves as a brotherhood, a relationship unknown to the Gentiles; and the ecclesiastical and other con-
fraternities of the Middle Ages assumed the same title to designate any association of men engaged in a means of giving Masons a knowledge of the ritual. It is considered to be a very complete representation of the Prestonian lectures, and as such was incorporated by Krause in his *drei altesten Kunstvönder*. The work is printed in a very complicated cipher, the key to which, and without which the book is wholly unintelligible, was, by way of caution, delivered only personally and to none but those who had reached the Third Degree. The explanation of this “mystical key,” as Browne calls it, is as follows: “The word *Browne* supplies the vowels, thus, *aeiouy* and these six vowels in turn represent six letters, thus *kcolnu*. Initial capitals are of no value, and supernumerary letters are often inserted. The words are kept separate, but the letters of one word are often divided between two or three. Much therefore is left to the shrewdness of the decipherer. The initial sentence of the work may be adduced as a specimen. *Ubi Rphbrth wbs osvm ronwnpr Pongth Mrlwdgr, which is thus deciphered: Please to assist me in opening the Lodge.* The work is now exceedingly rare.

**BRU**. See *Vielle Bru, Rite of.*

**Bruce, Robert.** The introduction of Freemasonry into Scotland has been attributed by some writers to Robert, King of Scotland, commonly called Robert Bruce, who is said to have established in 1314 the Order of Heredom, for the reception of those Knights Templars who had taken refuge in his dominions from the persecutions of the Pope and the King of France. Thory (Act. Lat., i., 6) copies the following from a manuscript in the library of the Mother Lodge of the Philosophical Rite:

“Robert Bruce, King of Scotland, under the name of Robert the First, created on the 24th June, 1314, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which has been since united that of Heredom (H-D-M) for the sake of the Scotch Masons, who composed a part of the thirty thousand men with whom he had conquered an army of a hundred thousand Englishmen. He reserved, in perpetuity, to himself and his successors, the title of Grand Master. He founded the Royal Grand Lodge of the Order of H-D-M at Kilwarming, and died, full of glory and honours, the 9th of July, 1329.”

Dr. Oliver (Landm., ii., 13), referring to the abolition of the Templar Order in England, when the Knights were compelled to enter the Preceptories of the Knights of St. John, as dependents, says:

“In Scotland, Edward, who had overrun the country at the time, endeavoured to pursue the same course; but, on summoning the Knights to appear, only two, Walter de Clifton, the Grand Preceptor, and another, came forward. On their examination, they confessed that all the rest had fled; and *Bruce*...
was advancing with his army to meet Edward, nothing further was done. The Templars, being debarred from taking refuge either in England or Ireland, had no alternative but to join Bruce, and give their active support to his cause. Thus, after the battle of Bannockburn, in 1314, Bruce granted a charter of lands to Walter de Clifton, as Grand Master of the Templars, for the assistance which they rendered on that occasion. Hence the Royal Order of R-R-D-M was frequently practised under the name of Templary.

Lavrie, or the author of Lavrie's History of Freemasonry, who is excellent authority for Scottish Masonry, does not appear, however, to give any credit to the narrative. Whatever Bruce may have done for the higher degrees, there is no doubt that Ancient Craft Masonry was introduced into Scotland at an earlier period. But it cannot be denied that Bruce was one of the patrons and encouragers of Scottish Freemasonry.

Bruce, Abra. Van. A wealthy Mason of Hamburg, who died at an advanced age in 1748. For many years he had been the soul of the "Société des anciens Rose-Croix" in Germany, which soon after his death was dissolved. (Thory, Act. Lat., ii., 295.)

Brunswick, Congress of. It was convoked, in 1775, by Ferdinand, Duke of Brunswick. Its object was to effect a fusion of the various Rites; but it terminated its labors, after a session of six weeks, without success.

Buchanan MS. This parchment roll—one of the "Old Charges"—is so named because it was presented to the Grand Lodge of England in 1890 by Mr. George Buchanan, of Whithy, by whom it was found amongst the papers of a partner of his father's. It is considered to be of the latter part of the seventeenth century—say from 1660 to 1680.

It was first published at length in Gould's History of Freemasonry (vol. i., p. 93), being adopted as an example of the ordinary class of text, and since has been reproduced in facsimile by the Quatuor Coronati Lodge of London in vol. iv., of their Masonic reprints.

[B. E. L. H.]

Buddhism. The religion of the disciples of Buddha. It prevails over a great extent of Asia, and is estimated to be equally popular with any other form of faith among mankind. Its founder, Buddha—a word which seems to be an appellative, as it signifies the enlightened—lived about five hundred years before the Christian era, and established his religion as a reformation of Brahmanism.

The moral code of Buddhism is very perfect, surpassing that of any other heathen religion. But its theology is not so free from objection. Max Müller admits that there is not a single passage in the Buddhist canon of scripture which presupposes the belief in a personal God or a Creator, and hence he concludes that the teaching of Buddha was not atheism. Yet Upham (Hist. and Decd. of Bud., p. 2) thinks that, even if this be capable of proof, it also recognizes "the operation of Faith (called Damata), whereby much of the necessary process of conservation or government is infused into the system."

The doctrine of Nirvana, according to Burnouf, taught that absolute nothing or annihilation was the highest aim of virtue, and hence the belief in immortality was repudiated. Such, too, has been the general opinion of Oriental scholars; but Muller (Science of Religion, p. 141) adduces evidence, from the teachings of Buddha, to show that Nirvana may mean the extinction of many things—of selfishness, desire, and sin—without going so far as the extinction of subjective consciousness.

The sacred scripture of Buddhism is the Tripitaka, literally, the Three Baskets. The first, or the Vinaya, comprises all that relates to morality; the second, or the Sutras, contains the discourses of Buddha; and the third, or Abhidharma, includes all works on metaphysics and dogmatic philosophy. The first and second Baskets also receive the general name of Dharma, or the Law. The principal seat of Buddhism is the island of Ceylon, but it has extended into China, Japan, and many other countries of Asia. (See Aranyaka, Athakatha, Mahabharata, Pitaka, Puranans, Ramayana, Shaster, Srut, Upashnash, Upanishad, Upadews, Vedas, and Vedanga.)

Buenos Ayres. A Lodge was chartered in this city, and named the Southern Star, by the Grand Lodge of Pennsylvania in 1825. Others followed, but in 1846 in consequence of the unsettled state of affairs their labors were suspended. A revival occurred in 1852, when a Lodge named "L'Ami des Naufragés" was established in Buenos Ayres by the Grand Orient of France; and in 1853 the Grand Lodge of England erected a Lodge named "Excelsior" (followed in 1859 by the "Teutonia," which worked in German and was erased in 1872), and in 1864 by the "Star of the South." In 1856 there was an irregular body working in the Ancient and Accepted Rite, which claimed the prerogatives of a Grand Lodge, but it was never recognized, and soon ceased to exist. On September 13, 1858, a Supreme Council and Grand Orient was established by the Supreme Council of Uruguay. In 1859 a Lodge was chartered by the Grand Lodge of England and the Grand Orient of the Argentine Republic, which empowered the former to establish Lodges in La Plata and to constitute a District Grand Lodge therein, which has 13 Lodges under its rule, while 108 acknowledge the authority of the "Supreme Council and Grand Orient of the Argentine Republic in Buenos Ayres," which was formed in 1895 by combination of the Grand Orient and Supreme Council.

[E. L. H.]

Buh. A monstrous corruption, in the American Royal Arch, of the word Bel. Up to a recent period, it was combined with another term, the "corporative name of Buh-Lun, under which disguise the words Bel and On were presented to the neophyte.

Buhle, Johann Gottlieb. Professor of Philosophy in the University of Göttingen,
who, not being himself a Mason, published, in 1804, a work entitled Über den Ursprung und die vornehmsten Schickasale des Ordens der Rosenkreuzer und Freimaurer, that is, "On the Origin and the Principal Events of the Orders of Rosicrucianism and Freemasonry." This work, illogical in its arguments, false in many of its statements, and confused in its arrangement, was attacked by Frederick Nicolai in a critical review of it in 1806, and is spoken of very sightly even by De Quincey, himself no very warm admirer of the Masonic Institution, who published, in 1824, in the London Magazine (vol. ix.), a loose translation of it, "abstracted, re-arranged, and improved," under the title of Historico-critical Inquiry into the Origin of the Rosicrucians and the Freemasons. Bühl's theory was that Freemasonry was invented in the year 1629, by John Valentine Andrea. Bühl was born at Brunswick in 1753, became professor of Philosophy at Göttingen in 1787, and, having afterward taught in his native city, died there in 1821.

BUILDER. The chief architect of the Temple of Solomon is often called "the Builder." But the word is also applied generally to the Craft; for every active Mason is as much a builder as was his operative predecessor. An American writer (F. S. Wood) thus alludes to this symbolic idea: "Masons are called moral builders. In their rituals, they declare that a more noble and glorious purpose than squaring stones and hewing timbers is theirs,—fitting immortal nature for eternal in the heavens." And he adds, "The builder builds for a century; Masons for eternity." In this sense, "the Builder" is the noblest title that can be bestowed upon a Mason.

BUILDER, Smitten. See Smitten Builder.

BUILDERS, Corporations of. See Stone-Masons of the Middle Ages.

BUL. Oliver says that this is one of the names of God among the ancients. (Landmarks, ii. 551.) It is also said to be an Assyrian word signifying Lord or "Powerful."

Bull. The primitive designation of the mon. Marchesvan. (See Zif.)

BULL, Papal. An edict or proclamation issued from the Apostolic Chancery, with the seal and signature of the Pope, written in Gothic letters and upon coarse parchment. It derives its name from the leaden seal which is attached to it by a cord of hemp or silk, and which in medieval Latin is called bulla. Several of these bulls have from time to time been formulated against Freemasonry and other secret societies, by which they are subjected to the heaviest ecclesiastical punishments, even to the greater excommunication. According to these bulls, a Freemason is ipso facto excommunicated by continuing his membership in the society, and is thus deprived of all spiritual privileges while living, and the rites of burial when dead.

The several important Bulls which have been issued by the Popes of Rome intended to affect the Fraternity of Freemasons are as fol-

BUNYAN, John. The well-known author of the Pilgrim's Progress. He lived in the seventeenth century, and was the most celebrated allegorical writer of England. His work entitled Solomon's Temple Spiritualized will supply the student of Masonic symbolism with many valuable suggestions.
Prohibited any Mason from attending a funeral procession and a burial service were first admitted when funeral processions and a burial service were first admitted as regulations of the Order. (Constitutions, 1756, p. 303.)

The only restrictions prescribed by Preston are, it will be perceived, that the deceased must have been a Master Mason, that he had him on a special request communicated to the Master of the Lodge of which he died a member, for special request communicated to the Master of the Lodge of which he was a member.

The regulation of 1754, which requires a dispensation from the Grand Master for a funeral procession, is not considered of force in the United States of America, where, accordingly, Masons have generally been permitted to bury their dead without the necessity of such dispensation.

The right to be buried with the ceremonies of the Order is one that, under certain restrictions, belongs to every Master Mason. None of the ancient Constitutions contain any law upon this subject, nor can the exact time be now determined when funeral processions and a burial service were first admitted as regulations of the Order. The first official notice, however, that we have of funeral processions is in November, 1754. A regulation was then adopted which prohibited any Mason from attending a funeral or other procession clothed in any of the jewels or clothing of the Craft, except by dispensation of the Grand Master or his deputy. (Constitutions, 1756, p. 303.)

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No further regulations on this subject in any of the editions of the Book of Constitutions previous to the modern code which is now in force in the Grand Lodge of England. But Preston gives us the rules on this subject, which have now been adopted by general consent as the law of the Order, in the following words:

"No Mason can be interred with the formalities of the Order unless it be by his own special request communicated to the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow Crafts or Apprentices are not entitled to the funeral obsequies." (Illustrations, 1792, p. 118.)

The celebrated Scottish poet, of whose poetry William Pitt has said, "that he could think of none since Shakespeare's that had so much the appearance of sweetness coming from nature," was born at Kirk Alloway, near the town of Ayr, on the 25th of January, 1759, and died on the 22d of July, 1796. He was initiated into Freemasonry in St. David's Lodge, Tarbolton, on July 4, 1781, and was at one time the Master of a Lodge at Mauchline, where he presided with great credit to himself, as appears from the following remarks of the philosophic Dugald Stewart. In the course of the same season, I was led by curiosity to attend for an hour or two a Masonic Lodge in Mauchline, where Burns presided. He had occasion to make some short, unprompted compliments to different individuals from whom he had no reason to expect a visit, and everything he said was happily conceived and forcibly as well as fluently expressed." The slanderous charge that he acquired the habits of dissipation, to which...
he was unfortunately addicted, at the festive
meetings of the Masonic Lodges, has been tri-
umphantly refuted by a writer in the London
Freemasons' Magazine (vol. v., p. 286), and by
the positive declarations of his brother Gil-
bert, who asserts that these habits were the
result of his introduction, several years after
his attendance on the Lodges, to the hospital-
able literary society of the Scottish metropolis.
Burns consecrated some portion of his won-
derful poetic talent to the service of the Ma-
sionic Order, to which he appears always to
have been greatly attached. Among his Ma-
sionic poetic effusions every Mason is familiar
with that noble farewell to his Brethren of
Tarbolton Lodge, commencing,

"Adieu! a heart-warm, fond adieu!
Dear brothers of the mystic tie!"

On the 25th of January, 1820, a monument
was erected to his memory, by public sub-
scription, at his birthplace; the corner-stone
of which was laid with appropriate Masonic
honors by the Deputy Grand Master of the
Ancient Mother Lodge Kilwinning, assisted
by all the Masonic Lodges in Ayrshire.

BUSINESS. Everything that is done in a
Masonic Lodge, relating to the initiation of
candidates into the several degrees, is called
its work or labor; all other transactions such as
are common to other associations come under
the head of business, and they are governed
with some peculiar differences by rules of
order, as in other societies. (See Order, Rules
of.)

Byblos. An ancient city of Phoenicia, cele-
brated for the mystical worship of Adonis,
who was slain by a wild boar. It was situ-
ated on a river of the same name, whose waters,
becoming red at a certain season of the year by
the admixture of the clay which is at its source,
were said by the celebrants of the mysteries of
Adonis to be tinged with the blood of that
god. This city, so distinguished for the cele-
bration of these mysteries, was the Gebal of
the Hebrews, the birthplace of the Giblites,
or stone-squrers, who wrought at the build-
ing of King Solomon's Temple; and thus those
who have advanced the theory that Free-
masonry is the successor of the Ancient Mys-
teries, think that they find in this identity of
Byblos and Gebal another point of connection
between these Institutions.

By-laws. Every subordinate Lodge is
permitted to make its own by-laws, provided
they do not conflict with the regulations of
the Grand Lodge, nor with the ancient usages
of the Fraternity. But of this, the Grand
Lodge is the only judge, and therefore the
original by-laws of every Lodge, as well as all
subsequent alterations of them, must be sub-
mitted to the Grand Lodge for approval and
confirmation before they can become valid,
having under the English Constitution pre-
viously been approved by the Provincial or
District Grand Master.

C.
The third letter of the English alpha-
bet, which was not known in the Hebrew,
Phoenician, or early Aryan languages.

Caaba or Kaaba. (Arabic, Ka'abah, cubic
building.) The square building or temple in
Mecca. More especially the small cubical
oratory within, held in adoration by the Mo-
hammedans, as containing the black stone
said to have been given by an angel to Abra-
ham. (See Allah.)

The inner as well as the outer structure re-
ceives its name from Ka'ah, cube.

Cabala. Now more correctly and gen-
erally written Kabbala, which see.

Cabic Mysteries. The Cabiri were gods
whose worship was first established in the
island of Samothrace, where the Cabirc Mys-
teries were practised. The gods called the Ca-
biri were originally two, and afterward four,
in number, and are supposed by Bryant (Anal.
Ant. Myth., iii., 942) to have referred to Noah
and his three sons, the Cabiric Mysteries
being a modification of the arkite worship.
In these mysteries there was a ceremony called
the "Cabiric Death," in which was repre-
sented amid the groans and tears and subse-
quent rejoicings of the initiates, the death and
restoration to life of Cadmillus, the youngest
of the Cabiri. The legend recorded that he
was slain by his three brethren, who after-
ward fled with his virile parts in a mystic
basket. His body was crowned with flowers,
and was buried at the foot of Mount Olympus.
Clement of Alexandria speaks of the legend as
the sacred mystery of a brother slain by his
brethren, "frater trunciatus à fratribus."

There is much perplexity connected with
the subject of these mysteries, but it is generally
supposed that they were instituted in honor of
Atys, the son of Cybele or Demeter, of
whom Cadmlllus was but another name. Ac-
cording to Macrobius, Atys was one of the
appellations of the sun, and we know that the
mysteries were celebrated at the vernal equi-
nox. They lasted three days, during which
they represented in the person of Atys, or
Cadmillus, the enigmatical death of the sun
in winter, and his regeneration in the spring.
In all probability, in the initiation, the can-
didate passed through a drama, the subject of
which was the violent death of Atys. The
"Cabiric Death" was, in fact, a type of the
Hiramic, and the legend, so far as it can be
understood from the faint allusions of ancient

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authors, was very analogous in spirit and design to that of the Third Degree of Freemasonry.

Many persons annually resorted to Samothrace to be initiated into the celebrated mysteries, among whom are mentioned Cadmus, Orpheus, Hercules, and Ulysses. Jamblichus says, in his Life of Pythagoras, that from those of Lemnos that sage derived much of his wisdom. The mysteries of the Cabiri were much respected among the common people, and great care was taken in their concealment. The priests made use of a language peculiar to the Rites.

The mysteries were in existence at Samothrace as late as the eighteenth year of the Christian era, at which time the Emperor Germanicus embarked for that island to be initiated, but was prevented from accomplishing his purpose by adverse winds.

**Cable Tow.** The word “tow” signifies, properly, a line wherewith to draw. Richardson (Dict.) defines it as “that which tuggeth, or with which we tug or draw.” A cable tow is a rope or line for drawing or leading. The word is purely Masonic, and in some of the writings of the early part of the last century we find the expression “cable rope.” Prichard so uses it in 1730. The German word for a cable or rope is *kabeltou*, and thence our *cable tow* is probably derived.

In its first inception, the cable tow seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the Entered Apprentice's Degree. But in the Second and Third degrees a more modern symbolism has been introduced, and the cable tow is in these grades supposed to symbolize the covenant by which all Masons are tied, thus reminding us of the passage in Hosea (xi. 4), “I drew them with cords of a man, with bands of love.”

**Cable Tow’s Length.** Gadicke says that, “according to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cable tow.” The old writers define the length of a cable tow sometimes called “a cable’s length,” to be three miles for an Entered Apprentice. But the expression is really symbolic, and, as it was defined by the Baltimore Convention in 1842, means the scope of a man’s reasonable ability.

**Cabul.** A district containing twenty cities which Solomon gave to Hiram, King of Tyre, for his assistance in the construction of the Temple. Clark (Comm.) thinks it likely that they were not given to Hiram so that they should be annexed to his Tyrian dominions, but rather to be held as security for the money which he had advanced. This, however, is merely conjectural. The district containing them is placed by Josephus in the northwest part of Galilee, adjacent to Tyre. Hiram does not appear to have been satisfied with the gift; why, is uncertain. Kitto thinks because they were not situated on the coast. A Masonic legend says because they were ruined and dilapidated villages, and in token of his dissatisfaction, Hiram called the district Cabul. The meaning of this word is not known. Josephus, probably by conjecture from the context, says it means “unpleasing.” Hiller (Dermax) and, after him, Bates (Dict.), suppose that ἡ σαμαριται is derived from the particle ἦ, as, and ἑλικιον, nothing. The Talmudic derivation from CB[ ]L, tied with fetters, is Talmudically childish. The dissatisfaction of Hiram and its results constitute the subject of the legend of the degree of Intimate Secretary in the Scottish Rite.

**Cadet-Gassicourt, Charles Louis.** The author of the celebrated work entitled Le Tombeau de Jacques Molay, which was published at Paris, in 1796, and in which he attempted, like Barruel and Robison, to show that Freemasonry was the source and instigator of all the political revolutions which at that time were convulsing Europe. Cadet-Gassicourt was himself the victim of political persecution, and, erroneously attributing his sufferings to the influences of the Masonic Lodges in France, became incensed against the Order, and this gave birth to his libelous book. But subsequent reflection led him to change his views, and he became an ardent admirer of the Institution which he had formerly maligned. He sought initiation into Freemasonry, and in 1805 was elected as Master of the Lodge L’Abcille in Paris. He was born at Paris, January 23, 1769, and died in the same city November 21, 1821.

**Cadmus.** The youngest of the Cabiri, and as he is slain in the Cabiric Mysteries, he becomes the analogue of the Builder in the legend of Freemasonry.

**Caduceus.** The Caduceus was the magic wand of the god Hermes. It was an olive staff twined with fillets, which were gradually converted to wings and serpents. Hermes, or Mercury, was the messenger of Jove. Among his numerous attributes, one of the most important was that of conducting disembodied spirits to the other world, and, on necessary occasions, of bringing them back. He was the guide of souls, and the restorer of the dead to life. Thus, Horace, in addressing him, says:

> "Unspotted spirits you consign/To blissful seats and joys divine,
And powerful with your golden wand/The light unburied crowd command."

Virgil also alludes to this attribute of the magic wand when he is describing the flight of Mercury on his way to bear Jove's warning message to Aeneas:

> "His wand he takes; with this pale ghost he calls/From Pluto's realms, or sends to Tartarus' shore."

And Statius, imitating this passage, makes the same allusion in his Thebaid (i., 314), thus translated by Lewis:

> "He grasps the wand which draws from hollow graves/Or causes the trembling shades to Styrian waves:/With magic power seals the watchful eye/In slumbers soft or causes sleep to fly."
The history of this Caduceus, or magic wand, will lead us to its symbolism. Mercury, who had invented the lyre, making it out of the shell of the tortoise, exchanged it with Apollo for the latter’s magical wand. This wand was simply an olive branch around which were placed two fillets of ribbon. Afterward, when Mercury was in Arcadia, he encountered two serpents engaged in deadly combat. He separated with his wand; hence the olive wand became the symbol of peace, and the two fillets were replaced by the two serpents, thus giving to the Caduceus its well-known form of a staff, around which two serpents are entwined.

Such is the legend; but we may readily see that in the olive, as the symbol of immortality, borne as the attribute of Mercury, the giver of life to the dead, we have a more ancient and profound symbolism. The serpents, symbols also of immortality, are appropriately united with the olive wand. The legend also accounts for a later and secondary symbolism— that of peace.

The Caduceus then—the original meaning of which word is a herald’s staff—as the attribute of a life-restoring God, is in its primary meaning the symbol of immortality; so in Freemasonry the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue of the Hermetic Caduceus. This officer, as leading the aspirant through the forms of initiation into his new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the Third Degree the lesson of eternal initiation into his new birth or Masonic regeneration, and teaching him the secrets of the life, may well use the magic wand as a representation of it, which was the attribute of that ancient deity who brought the dead into life. The Caduceus then—the original meaning of which word is a herald’s staff—as the attribute of a life-restoring God, is in its primary meaning the symbol of immortality; so in Freemasonry the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue of the Hermetic Caduceus. This officer, as leading the aspirant through the forms of initiation into his new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the Third Degree the lesson of eternal initiation into his new birth or Masonic regeneration, and teaching him the secrets of the life, may well use the magic wand as a representation of it, which was the attribute of that ancient deity who brought the dead into life.

**Cementarius**. Latin. A builder of walls, from *cementum*, a rough, unhewn stone as it comes from the quarry. In medieval Latin, the word is used to designate an Operative Mason. Du Cange cites *Cementarius* as used to designate him who presided over the building of edifices, that is, the Master of the works. It has been adopted by some modern writers as a translation of the word *Freemason*. Its employment for that purpose is perhaps more correct than that of the term *Cementator*, which owes its use to the authority of Thory.

**Cagliostro**. Of all the Masonic charlatans who flourished in the eighteenth century the Count Cagliostro was most prominent, whether we consider the ingenuity of his schemes of deception, the extensive field of his operations through almost every country of Europe, or the distinguished character and station of many of those whose credulity made them his victims. The history of Masonry in that century would not be complete without a reference to this prince of Masonic impostors. To write the history of Masonry in the eighteenth century and to leave out Cagliostro, would be like enacting the play of Hamlet and leaving out the part of the Prince of Denmark. And yet Carlyle has had occasion to complain of the paucity of materials for such a work. Indeed, of one so notorious as Cagliostro comparatively little is to be found in print. The only works upon which he who would write his life must depend are a *Life* of him published in London, 1787; *Memoirs*, in Paris, 1786; and *Memoirs Authentiques*, Strasbourg, 1788; a *Life*, in Germany, published at Berlin, 1757; another in Italian, published at Rome in 1791; and a few fugitive pieces, consisting chiefly of manifestations of himself and his discipules.

Joseph Balsamo, subsequently known as Count Cagliostro, was the son of Peter Balsamo and Felicia Braconieri, both of mean extraction, and was born on the 8th of June, 1743, in the city of Palermo. Upon the death of his father, he was taken under the protection of his maternal uncles, who caused him to be instructed in the elements of religion and learning, by both of which he profited so little that he eloped several times from the Seminary of St. Roch, near Palermo, where he had been placed for his instruction. At the age of thirteen he was carried to the Convent of the Good Brotherhood at Castiglione. There, having assumed the habit of a novice, he was placed under the tuition of the apothecary, from whom he learned the principles of chemistry and medicine. His brief residence at the convent was marked by violations of many of its rules; and finally, abandoning it altogether, he returned to Palermo. There he continued his vicious courses, and was frequently seized and imprisoned for infractions of the law. At length, having cheated a goldsmith, named Marano, of a large amount of gold, he was compelled to flee from his native country. He then repaired to Messina, where he became acquainted with one Alotas, who pretended to be a great chemist. Together they proceeded to Alexandria in Egypt, where, by means of certain chemical, or perhaps rather by financial, operations, they succeeded in collecting a considerable amount of money. In 1776 Cagliostro appeared in London. During this visit, Cagliostro became connected with the Order of Freemasonry. In the month of April he received the degrees in Espearanse Lodge, No. 289, which then met at the King’s Head Tavern. Cagliostro did not join the Order with disinterested motives, or at least he determined in a very short period after his initiation to use the Institution as an instrument for the advancement of his personal interests. Here he is said to have invented, in 1777, that grand scheme of imposture under the name of “Egyptian Masonry,” by the propagation of which he subsequently became so famous as the great Masonic charlatan of his age.

London did not fail to furnish him with a fertile field for his impositions, and the English Masons seemed noway reluctant to become his dupes; but, being ambitious for the extension of his Rite, and anxious for the greater income which it promised, he again proceeded to the Continent, where he justly anticipated abundant success in its propagation. This Egyptian Masonry constituted the great pursuit of the rest of his life, and was the instrument which he used for many years to
make dupes of thousands of credulous persons.

During Cagliostro’s residence in England, on his last visit, he was attacked by the editor Morand, in the Courrier de l’Europe, in a series of abusive articles, to which Cagliostro replied in a letter to the English people. But, although he had a few Egyptian Lodges in London under his government, he appears, perhaps from Morand’s revelations of his character and life, to have lost his popularity, and he left England permanently in May, 1787.

He went to Savoy, Sardinia, and other places in the south of Europe, and at last, in May, 1789, by an act of rash temerity, proceeded to Rome, where he organized an Egyptian Lodge under the very shadow of the Vatican. But this was more than the Church, which had been excommunicating Freemasons for fifty years, was willing to endure. On the 27th of December of that year, on the festival of St. John the Evangelist, to whom he had dedicated his Lodges, the Holy Inquisition arrested him, and locked him up in the castle of San Angelo. There, after such a trial as the Inquisition is wont to give to the accused—in which his wife is said to have been the principal witness against him—he was convicted of having formed “societies and conventicles of Freemasonry.” His manuscript entitled Maçonnerie Egyptienne was ordered to be burned by the public executioner, and he himself was condemned to death; a sentence which the Pope subsequently commuted for that of perpetual imprisonment. Cagliostro appealed to the French Constituent Assembly, but of course had no effect. He was disappointed in the ability of the Templars to retain it, then offered the defense of the place to Don Raymond of Navarre, Abbot of St. Mary of Hitero, a Christian convert, who accepted it. Don Raymond being successful, the king gave the place to him and his companions, and instituted the Order of Calatrava. A Grand Master was appointed and approved of by the Pope, Alexander III., 1194, which was confirmed by Innocent III. in 1198. The knights had been granted the power of electing their own Grand Master; but on the death of Don Garcia Lopez de Pardella, 1489, Ferdinand and Isabella annexed the Grand Mastership to the Crown of Castile, which was sanctioned by Pope Innocent VIII.

Cahier. French. A number of sheets of parchment or paper fastened together at one end. The word is used by French Masons to designate a small book printed, or in manuscript, containing the ritual of a degree. The word has been borrowed from French history, where it denotes the reports and proceedings of certain assemblies, such as the clergy, the States-General, etc.

Cairns. Celtic. Cairns. Heaps of stones of a conical form erected by the Druids. Some suppose them to have been sepulchral monuments, others altars. They were undoubtedly of a religious character, since sacrificial fires were lighted upon them, and processions were made around them. These processions were analogous to the circumambulations in Masonry, and were conducted, like them, with reference to the apparent course of the sun. Thus, Toland, in his Letters on the Celtic Religion (Let. II., xvii.), says of these mystical processions, that the people of the Scottish islands “never come to the ancient sacrificing and fire-hallowing Cairns but they walk three times round them from east to west, according to the course of the sun. This sanctified tour, or round by the south, is called Desseal, and is derived from ‘Deas, the right (understanding hand), and soil, one of the ancient names of the sun, the right hand in this round being ever next the heap.” In all this the Mason will be reminded of the Masonic ceremony of circumambulation around the altar and the rules which govern it.

Calatrava, Military Order of. Instituted 1158, during the reign of Sancho III., King of Castile, who conquered and gave the Castle of Calatrava, an important fortress of the Moors of Andalusia, to the Knights Templars, who subsequently relinquished their possession of it to the king. The king, being disappointed in the ability of the Templars to retain it, then offered the defense of the place to Don Raymond of Navarre, Abbot of St. Mary of Hitero, a Christian convert, who accepted it. Don Raymond being successful, the king gave the place to him and his companions, and instituted the Order of Calatrava. A Grand Master was appointed and approved of by the Pope, Alexander III., 1194, which was confirmed by Innocent III. in 1198. The knights had been granted the power of electing their own Grand Master; but on the death of Don Garcia Lopez de Pardella, 1489, Ferdinand and Isabella annexed the Grand Mastership to the Crown of Castile, which was sanctioned by Pope Innocent VIII.

Calcott, Wellins. A distinguished Masonic writer of the eighteenth century, and the author of a work published in 1769, under the title of A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature, and Design of that Institution, in which he has traced Masonry to its origin, explained its symbols and hieroglyphics, its social virtues and advantages, suggested the propriety of building halls for the peculiar and exclusive practice of Masonry, and reprehended its sanders with great but judicious severity. This was the first extended effort to illustrate philosophically the science of Masonry, and was followed, a few years after, by Hutchinson’s admirable work; so that Oliver justly says that “Calcott opened the mine of Masonry, and Hutchinson worked it.”

Calendar. Freemasons, in affixing dates to their official documents, never make use of the Roman, Oriental, or Vulgar Era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous.

Masons of the York, American, and French Rites, that is to say, the Masons of England,
Scotland, Ireland, France, Germany, and America date from the creation of the world, calling it "Anno Lucis," which they abbreviate A.: L.:, signifying in the Year of Light. Thus with them the year 1872 is A.: L.: 5872. This they do, not because they believe Freemasonry to be coeval with the creation, but with a symbolic reference to the light of Masonry.

In the Scottish Rite, the epoch also begins from the date of the creation, but Masons of that Rite, using the Jewish chronology, would call the year 1872 A.: M.: or Anno Mundi (in the Year of the World) 5632. They sometimes use the initials A.: H.:, signifying Anno Hebraico, or, in the Hebrew year. They have also adopted the Hebrew months, and the year, therefore, begins with them in the middle of September. (See Months, Hebrew.)

Masons of the York and American Rites begin the year on the 1st of January, but in the French Rite it commences on the 1st of March, and instead of the months receiving their usual names, they are designated numerically, as first, second, third, etc. Thus, the 1st of January, 1872, would be styled, in a French Masonic document, the "1st day of the 11th Masonic month, Anne Lucis, 5872." The French sometimes, instead of the initials A.: L.:, use L'an de la V.: L.:, or Vraie Lumiere, that is, Year of True Light.

Royal Arch Masons commence their epoch with the year in which Zerubbabel began to build the second Temple, which was 536 years before Christ. Their style for the year 1872 is, therefore, A.: inv., that is, Anno Inventionis, or, in the Year of the Discovery, 2402.

Royal and Select Masters very often make use of the common Masonic date, Anno Lucis, but properly they should date from the year in which Solomon's Temple was completed; and their style would then be, Anno Depositionis, or, in the Year of the Deposition, and they would date the year 1872 as 2872.

Knights Templars use the epoch of the organization of their Order in 1118. Their style for the year 1872 is A.: O.:, Anno Ordinis, or, in the Year of the Order, 754.

We subjoin, for the convenience of reference, the rules for discovering these different dates.

1. To find the Ancient Craft date. Add 4000 to the Vulgar Era. Thus 1872 and 4000 are 5872.

2. To find the date of the Scottish Rite. Add 3760 to the Vulgar Era. Thus 1872 and 3760 are 5632. After September add one year more.

3. To find the date of the Royal Arch Masonry. Add 530 to the Vulgar Era. Thus 530 and 1872 are 2402.

4. To find the Royal and Select Masters' date. Add 4000 to the Vulgar Era. Thus 1000 and 1872 are 2872.

5. To find the Knights Templars' date. Subtract 1118 from the Vulgar Era. Thus 1118 from 1872 is 754.

The following will show, in one view, the date of the year 1872 in all the branches of the Order:

- Year of the Lord, A.D. 1872—Vulgar Era.
- Year of the Deposit, A.: Dep.: 2872—Royal and Select Masters.

**California.** The Grand Lodge of California was organized on the 19th of April, 1850, in the city of Sacramento, by the delegates of three legally constituted Lodges working at the time, under charters from the Grand Lodges of the District of Columbia, Connecticut, and Missouri. Its present seat is at San Francisco, and there are 308 Lodges under itsjurisdiction. The Grand Chapter and Grand Commandery were organized in 1854.

**Calling Off.** A technical term in Masonry, which signifies the temporary suspension of labor in a Lodge without passing through the formal ceremony of closing. The full form of the expression is called from labor to refreshment, and it took its rise from the former custom of dividing the time spent in the Lodge between the work of Masonry and the moderate enjoyment of the banquet. The banquet formed in the last century an indispensable part of the arrangements of a Lodge meeting.

"At a certain hour of the evening," says Brother Oliver, "with certain ceremonies, the Lodge was called from labor to refreshment, when the brethren enjoyed themselves with decent merriment." That custom no longer exists; and although in England almost always, and in this country occasionally, the labors of the Lodge are concluded with a banquet; yet the Lodge is formally closed before the brethren proceed to the table of refreshment. Calling off in American Lodges is now only used, in a certain ceremony of the Third Degree, when it is desired to have another meeting at a short interval, and the Master desires to avoid the tediousness of closing and opening the Lodge. Thus, if the business of the Lodge at its regular meeting has so accumulated that it cannot be transacted in one evening, it has become the custom to call off until a subsequent evening, when the Lodge, instead of being opened with the usual ceremony, is simply called on, and the latter meeting is considered as only a continuation of the former. This custom is very generally adopted in Grand Lodges at their Annual Communications, which are opened at the beginning of the session, called off from day to day, and finally closed at its end. I do not know that any objection has ever been advanced against this usual in Grand Lodges, because it seems necessary as a substitute for the adjournment, which is resorted to in other legislative bodies, but which is not admitted in Masonry. But much discussion has taken place in reference to the practice of calling off
in Lodges, some authorities sustaining and others condemning it. Thus, twenty years ago, the Committee of Correspondence of the Grand Lodge of Mississippi proposed this question: "In case of excess of business, cannot this be delayed until the next day or another day, and must the Lodge be closed in form, and opened the next day or the day designated for the transaction of that business?" To this question some authorities, among others Brother C. W. Moore (Mag., vol. xii., No. 10), reply in the negative, while other equally good jurists differ from them in opinion.

The difficulty seems to be in this, that if the regular meeting of the Lodge is closed in form, the subsequent meeting becomes a special one, and many things which could be done at a regular communication cease to be admissible. The recommendation, therefore, of Brother Moore, that the Lodge should be closed, and, if the business be unfinished, that the Master shall call a special meeting to complete it, does not meet the difficulty, because it is a well-settled principle of Masonic law that a special meeting cannot interfere with the business of a preceding regular one.

As, then, the mode of briefly closing by adjournment is contrary to Masonic law and usage, and cannot, therefore, be resorted to, there is no other way except by calling off to continue the character of a regular meeting, and as, during the period that the Lodge is called off, it is under the government of the Junior Warden, and Masonic discipline is thus continued, I am clearly of opinion that calling off from day to day for the purpose of continuing work or business is, as a matter of convenience, admissible. The practice may indeed be abused. But there is a well-known legal maxim which says, Ex abusu non arqutitur in usum. "No argument can be drawn from the abuse of a thing against its use." Thus, a Lodge cannot be called off except for continuance of work and business, nor to an indefinite day, for there must be a good reason for the exercise of the practice, and the Brethren present must be notified before dispersing of the whole. If a Lodge at one regular meeting be called off until the next, for no regular meeting of a Lodge is permitted to run into another, but each must be closed before its successor can be opened.

**Calling On.** When a Lodge that is called off at a subsequent time resumes work or business, it is said to be "called on." The full expression is "called on from refreshment to labor." The practice is called "calling on."

**Calumny.** See Back.

**Calvary.** Mount Calvary is a small hill or eminence, situated due west from Mount Moriah, on which the Temple of Solomon was built. It was originally a hillock of notable eminence, but has, in more modern times, been greatly reduced by the excavations made in it for the construction of the Church of the Holy Sepulcher. There are several coincidences which identify Mount Calvary with the small hill where the "newly-made grave," referred to in the Third Degree, was discovered by the weary brother. Thus, Mount Calvary was a small hill; it was situated in a westward direction from the Temple, and near Mount Moriah; and it was on the direct road from Jerusalem to Joppa, and is the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside the gate of the Temple; it has at least one clef in the rock, or cave, which was the place which subsequently became the sepulcher of our Lord. Hence Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting in their import.

One of these traditions is, that it was the burial-place of Adam, in order, says the old legend, that where he lay, he who effected the ruin of man, there also might the savior of the world suffer, die, and be buried. Sir R. Torkington, who published a pilgrimage to Jerusalem in 1517, says that "under the Mount of Calvary is another chapel of our Blessed Lady and St. John the Evangelist, that was called Golgotha; and there, right under the mortise of the cross, was found the head of our forefather, Adam." Golgotha, it will be remembered, means, in Hebrew, "the place of a skull"; and there may be some connection between this tradition and the name of Golgotha, by which, the Evangelists inform us, in the time of Christ Mount Calvary was known. Calvary, or Calvaria, has the same significance in Latin.

Another tradition states that it was in the bowels of Mount Calvary that Enoch erected his nine-arched vault, and deposited on the foundation-stone of Masonry that Ineffable Name, whose investigation, as a symbol of Divine truth, is the great object of Speculative Masonry.

A third tradition details the subsequent discovery of Enoch's deposit, by King Solomon, whilst making excavations in Mount Calvary during the building of the Temple. On this hallowed spot was Christ the Redeemer slain and buried. It was on this day, by the act of descending from his sepulcher, he gave, by that act, the demonstrative evidence of the resurrection of the body and the immortality of the soul. And it is this spot that has been selected, in the legendary history of Freemasonry, to teach the same sublime truth, the development of which by a symbol evidently forms the design of the Third or Master's Degree.

**Camp, Joachim Heinrich.** A Doctor of Theology, and Director of Schools in Dessau and Hamburg, who was born in 1749.
Candidates, Advancement of. See Advancement, Hurried.

Candlestick, Golden. The golden candlestick of seven branches, which is a part of the furniture of a Royal Arch Chapter, is derived from 'the holy candlestick' which Moses was instructed to construct of beaten gold for the use of the tabernacle. Smith (Dict. of the Bible) thus abbreviates Lightfoot's explanation of the description given in Exodus:

"The foot of it was gold, from which went up the tongue of good report." No Athiest, eunuch, or woman can be admitted. The requisites as to age, sex, and soundness of body have reference to the operative character of the institution. 'Under the influence of good report.' No Athiest, eunuch, or woman can be admitted. The requisites as to age, sex, and soundness of body have reference to the operative character of the institution. We can only expect able workmen in able-bodied men. The mental and religious qualifications refer to the duties and obligations which a Freemason contracts. An idiot could not understand them, and an Atheist would not respect them. Even those who possess all these necessary qualifications can be admitted only under certain regulations which differ under different Masonic Constitutions.

Candidates, Advancement of. See Advancement, Hurried.

Candycactus. The word candycactus is supposed to have been present. The word "candycactus" is derived from the Latin word "candis," which means "white." In Masonry it signifies that the candidate is pure in thought and action.

Candycrown. A term used in Masonry to denote the candidate's purity of conduct and character. The candycrown is worn by the candidate as a symbol of his dedication to the principles of Freemasonry.

Candysticks. The candysticks are the symbols of the seven branches of the golden candlestick, as mentioned in the Bible. Each candystick represents one of the seven planets or one of the seven days of the week, depending on the interpretation of the symbol.

Canopy. Upon the advent of Confederation, July 1, 1867, local control in each Province for the government of the Masonic Fraternity of the Dominion took a strong hold as a predominant idea, and prevailed. Each Province has now a Grand Lodge, and in order of their organization are as follows: Canada, having jurisdiction only in Ontario, 1855; Nova Scotia, 1866; New Brunswick, 1867; Quebec, 1869; British Columbia, 1871; Manitoba, 1875; Prince Edward Island, 1876; Alberta, 1900; Saskatchewan, 1906. The first marks of the Ancient Craftsmen have been found in Nova Scotia. A mineralogical survey in 1827 found on the shore of Goat Island in the Annapolis Basin, partly covered with sand, a slab of rock 23 X 2 feet, bearing a slab of rock 23 X 2 feet, bearing the stone came there, must be left to conjecture. Will H. Whyte, P. G. M. : : K. T. of Canada.

Cancellarius. An office of high rank and responsibility among the Knights Templar of the Middle Ages, performing the duties of, or similar to, the Chancellor.

Candidate. An applicant for admission into Masonry is called a candidate. The Latin candidatus means clothed in white, candidus vestibus induitus. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe or toga candida, he was called candidatus, whence the word candidate. The derivation will serve to remind the Mason of the purity of conduct and character which should distinguish all those who are candidates for admission into the Order. The qualifications of a candidate in Masonry are somewhat peculiar. He must be free-born (under the English Constitution it is enough that he is a freeman), under no bondage, of at least twenty-one years of age, in the possession of sound senses, free from any physical defect or dismemberment, and of irreproachable manners, or, as it is technically termed, "under the influence of good report." No Athiest, eunuch, or woman can be admitted. The requisites as to age, sex, and soundness of body have reference to the operative character of the Institution. We can only expect able workmen in able-bodied men. The mental and religious qualifications refer to the duties and obligations which a Freemason contracts. An idiot could not understand them, and an Atheist would not respect them. Even those who possess all these necessary qualifications can be admitted only under certain regulations which differ under different Masonic Constitutions.

Candies. The word candies is supposed to have been present. The word "candies" is derived from the Latin word "candis," which means "white." In Masonry it seems to be allusive to Christ as the "light of the world."
purple, and crimson silk, with gold fringes and tassels, borne upon staves, painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the Masters of private Lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar, and the silken covering ought to hang down two feet on each side. This is, properly speaking, a Baldachin. (See Baldachin.)

Canopy, Celestial. Ritualists seem divided in the use of the terms "Clouded Canopy" and "Celestial Canopy" in the First Degree. (For the former, see Canopy, Clouded, and Covering of the Lodge.) It would seem that the unclouded grandeur of the heavens should not be without advocates.

Sir John Lubbock gives the following description of the heavens filled with stars in connection with the latest discoveries: "Like the sand of the sea, the stars of heaven are used as a symbol of numbers. We now know that our earth is but a fraction of one part of, at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt there are countless others invisible to us from their great distance, smaller size, or feebler light; indeed, we know that there are many dark bodies which now emit no light, or comparatively little. Thus the floor of heaven is not only thick inbed with patines of bright gold, but studded also with extinct stars, once probably as brilliant as our own sun."

Canopy, Clouded. The clouded canopy, or starry-decked heaven, is a symbol of the First Degree, and is of such important significance that Lenning calls it a "fundamental symbol of Freemasonry." In the lectures of the York Rite, the clouded canopy is described as the covering of the Lodge, teaching us, as Krause says, "that the primitive Lodge is said to be the building, but it is so universal, and reaches to heaven, and especially teaching that in every clime as our own sun."

Canopy, Celestial. Ritualists seem divided in the use of the terms "Clouded Canopy" and "Celestial Canopy" in the First Degree. (For the former, see Canopy, Clouded, and Covering of the Lodge.) It would seem that the unclouded grandeur of the heavens should not be without advocates.

Sir John Lubbock gives the following description of the heavens filled with stars in connection with the latest discoveries: "Like the sand of the sea, the stars of heaven are used as a symbol of numbers. We now know that our earth is but a fraction of one part of, at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt there are countless others invisible to us from their great distance, smaller size, or feebler light; indeed, we know that there are many dark bodies which now emit no light, or comparatively little. Thus the floor of heaven is not only thick inbed with patines of bright gold, but studded also with extinct stars, once probably as brilliant as our own sun."

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And Gädicke says, "Every Freemason knows that by the clouded canopy we mean the heavens, and that it teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the globe without its clouded canopy." Hence, then, the German interpretation of the symbol is that it denotes the universality of Freemasonry, an interpretation that does not precisely accord with the English and American systems, in which the doctrine of universality is symbolized by the form and extent of the Lodge. The clouded canopy as the covering of the Lodge seems rather to teach the doctrine of aspiration for a higher sphere; it is thus defined in this work under the head of Covering of the Lodge, which see.

Canzler, Carl Christian. A librarian of Dresden, born September 30, 1733, died October 16, 1786. He was an earnest, learned Freemason, who published in a literary journal, conducted by himself and A. G. Moesener at Leipsic, in 1783-85, under the title of Für alle Litteratur und neuere Lecture, many interesting articles on the subject of Freemasonry.

Capo- Stone, or, as it would more correctly be called, the cape-stone (but the former word has been consecrated to us by universal Masonic usage), is the topmost stone of a building. To bring it forth, therefore, and to place it in its destined position, is significant that the building is completed, which event is celebrated, even by the Operative Masons of the present day, with great signs of rejoicing. Flags are hoisted on the top of every edifice by the builders engaged in its construction, and as soon as they have reached the topmost post, and thus finished their labors. This is the "celebration of the cape-stone"—the celebration of the completion of the building—when tools are laid aside, and rest and refreshment succeed, for a time, to labor. This is the event in the history of the Temple which is commemorated in the degree of Most Excellent Master, the sixth in the American Rite. The day set apart for the celebration of the cape-stone of the Temple is the day devoted to rejoicing and thanksgiving for the completion of that glorious structure. Hence there seems to be an impropriety in the ordinary use of the Mark Master's keystone in the ritual of the Most Excellent Master. That keystone was deposited in silence and secrecy; while the cape-stone, as the legend and ceremonies tell us, was placed in its position in the presence of all the Craft.

Capitular Degrees. The degrees conferred under the charter of an American Royal Arch Chapter, which are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The capitular degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of these degrees has attached to it some tradition or legend which it is the design of the degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. Most of these legends are of symbolic significance. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Masons appears to have been the primary design in the establishment of the higher degrees; and as the information intended to be communicated in these degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction; the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant. These remarks refer exclusively to the Mark and Most Excellent Master's Degree of the American Rite, but are not so applicable to the Royal Arch, which is
CAPTIVITY

eminently symbolic. The legends of the sec-

ond Temple, and the lost word, the peculiar

legends of that degree, are among the most

prominent symbols of the Masonic system.

**Capitular Masonry.** The Masonry con-

ferred in a Royal Arch Chapter of the York

and American Rites. There are Chapters in

the Ancient and Accepted,Scottish, and in the

French and other Rites; but the Masonry

theory of which is not called capitular.

**Capitular Statistics.** See Statistics of

Capitular Masonry.

**Caprpede Ratier et Luelfuge.** A bur-

lesque dining degree, mentioned in the col-

lection of Fustier. (Thory, Acta Latomorum, i., 298.)

**Captain-General.** The third officer in a

Commandery of Knights Templar. He pre-
sides over the Commandery in the absence

of his superiors, and is one of its representa-

tives in the Grand Commandery. His duties

are to see that the council chamber and asylum

are duly prepared for the business of the meet-
ings, and to communicate all orders issued by

the Grand Council. His station is on the left

of the Grand Commander, and his jewel is a

level surmounted by a portion of the Sun

(See Cock.)

**Captain of the Guard.** The sixth officer

in a Council of Royal and Select Masters. In

the latter degree he is said to represent Aza-

riah, the son of Nathan, who had command of

the officers of the king's household. (1 Kings

iv. 5.) His duties consist in being present in

some measure with those of a Senior Deacon in the

primary degrees. His post is, therefore, on the

right of the throne, and his jewel is a trowel and battle-

ax within a triangle.

**Captain of the Host.** The fourth officer

in a Royal Arch Chapter. He represents the

general or leader of the Jewish troops who re-

turned from Babylon, and who was called

"Sar el hasilba," and was equivalent to a

modern general. The word Host in the title

means army. He sits on the right of the

Counsel in front, and wears a white robe and cap or helmet, with a red sash, and is armed

with a sword. His jewel is a triangular plate,

on which an armed soldier is engraved.

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Between that portion of the ritual of the

Royal Arch which refers to the destruction of

the first Temple, and that subsequent part

which symbolizes the building of the second,

there is an interregnum (if we may be allowed

the term) in the ceremonial of the degree,

which must be considered as a long interval

in history, the filling up of which, like the

interval between the acts of a play, must be

left to the imagination of the spectator.

This interval represents the time passed in

the captivity of the Jews at Babylon. That
captivity lasted for seventy years—from the
reign of Nebuchadnezzar until that of Cyrus
—although but fifty-two of these years are

commemorated in the Royal Arch Degree.

This event took place in the year 588 B.C. It
was not, however, the beginning of the "sev-
enty years' captivity," which had been fore-
told by the prophet Jeremiah, which com-
menced eighteen years before. The captives
were conducted to Babylon. What was the
exact number removed we have no means of
ascertaining. We are led to believe, from cer-
tain passages of Scripture, that the deporta-
tion was not complete. Calmet says that
Nebuchadnezzar carried away only the prin-
cipal inhabitants, the warriors and artisans of
every kind, and that he left the husbandmen,
the laborers, and, in general, the poorer classes,
that constituted the great body of the people.

Among the prisoners of distinction, Josephus
mentions the high priest, Seraiah, and Zeph-
niah, the priest that was next to him, with
the three rulers that guarded the Temple, the
eunuch who was over the armed men, seven
friends of Zedekiah, his scribe, and sixty other
rulers. Zedekiah, the king, had attempted to
escape previous to the termination of the siege,
but being pursued, was captured and carried
to Riblah, the headquarters of Nebuchad-
nezzar, where, having first been compelled to
behold the slaughter of his children, his eyes
were then put out, and he was conducted in
chains to Babylon.

A Masonic tradition informs us that the

captive Jews were bound by their conquerors
with triangular chains, and that this was done
by the Chaideans as an additional insult, be-
cause the Jewish Masons were known to est-

team the triangle as an emblem of the sacred
name of God, and must have considered its
appropriation to the form of their fetters as a
decoration of the Tetragrammaton .

Notwithstanding the ignominious mode of

their conveyance from Jerusalem and the vin-
dictiveness displayed by their conqueror in
the destruction of their city and Temple, they

do not appear, on their arrival at Babylon, to

have been subjected to any of the extreme
rigors of slavery. They were distributed into
various parts of the empire, some remaining in
the city, while others were sent into the prov-

inces. The latter probably devoted themselves

to agricultural pursuits, while the former were
engaged in commerce or in the labors of archi-
tecture. Smith says that the captives were

treated not as slaves but as colonists. They
were permitted to retain their personal prop-

erty, and even that purchased lands and erect
great houses. Their civil and religious govern-
ment was not utterly destroyed, for they kept up a
regular succession of kings and high priests,
one of each of whom returned with them, as
will be seen hereafter, on their restoration.

Some of the principal captives were advanced

to offices of dignity and power in the royal
palace, and were permitted to share in the

councils of state. Their prophets, Daniel and
Ezekiel, with their associates, preserved
among their countrymen the pure doctrines of their religion. Although they had neither place nor time of national gathering, nor temple, and therefore offered no sacrifices, yet they observed the Mosaic laws with respect to the rite of circumcision. They preserved their tables of genealogy and the true succession to the throne of David. The rightful heir being called the Head of the Captivity, Jehoiachin, who was the first king of Judea carried captive to Babylon, was succeeded by his son Shaltiel, and he by his son Zerubbabel, who was the Head of the Captivity, or nominal prince of Judea at the close of the captivity. The due succession of the highpriesthood was also preserved, for Jehoasseck, who was the high priest carried by Nebuchadnezzar to Babylon, where he died during the captivity, was succeeded by his eldest son, Joshua. The Jewish captivity terminated in the thirty year of the reign of Cyrus, B.C. 536. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God of true religion, and hence had even publicly announced to his subjects his belief in the God

of the nation of the Israelites worshipped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Cyrus therefore issued a decree by which the Jews were permitted to return to their country. According to Milman, 42,360 besides servants availed themselves of this permission, and returned to Jerusalem under Zerubbabel their prince and Joshua their high priest, and thus ended the first or Babylonian captivity, the only one which has any connection with the legends of Freemasonry as commemorated in the Royal Arch Degree.

Capuchin. One of the monks of the Order of St. Francis. They went barefooted, and wore a gown or cloak of dark color made like a woman's garment with a hood. By proof. The Masonic legends conform to the Talmudic statement.

Cardinal. In Hebrew, בָּרָכֵה, baraketh, the third stone in the first row of the high priest's breastplate, according to the authorized version, but the first stone in the second row, according to the Septuagint. Braun, a writer on the sacerdotal vestments of the Hebrews (Amsterdam, 1680), supposes that the baraketh was a smaragdus or emerald, which view is sustained by Kalisch, and is in accordance with the Septuagint translation. The Talmudists derive baraketh from a word signifying "to shine with the brightness of fire," which would seem to indicate some stone of a coruscant color, and would apply to the bright red of the carbuncle as well as to the bright red of the carbuncle.

The stone, whatever it was, was referred to the tribe of Judah. The carbuncle in Christian iconography signifies blood and suffering, and is symbolical of the Lord's passion. Five carbuncles placed on a cross symbolize the five wounds of Christ.

Cardinal Points. The north, west, east, and south are so called from the Latin cardo, a hinge, because they are the principal points of the compass on which all the others hinge or hang. Each of them has a symbolic signification in Masonry, which will be found under their respective heads. Dr. Brinton, in an interesting Treatise on the Symbolism and Mythology of the Red Race of America, has a chapter on the sacred number four; the only one, he says, that has any prominence in the religions of the red race, and which he traces to the four cardinal points. The reason, he declares, is to be "found in the adoration of
CARMELITES. Monks of an order established on Mount Carmel, in Syria, during the twelfth century. They were a brown scapular, and were noted for their austerity. They were proscribed by a bull whether to ascribe the fact to the pious labors of St. Thomas or the sacrilegious subtlety of Satan. The arms of the cross referred to the cardinal points, and represented the four winds, the bringers of rain. The theory is an interesting one, and the author supports it with many ingenious illustrations. In the symbolism of Freemasonry each of the cardinal points has a mystical meaning. The East represents Wisdom; the West, Strength; the South, Beauty, and the North, Darkness.

Cardinal Virtues. The preeminent or principal virtues on which all the others hinge or depend. They are temperance, fortitude, prudence, and justice. They are referred to in the ritual of the First Degree, and will be found in this work under their respective heads. Oliver says (Revelations of a Square, ch. i.) that in the eighteenth century the twelve cardinal virtues of Masonry were divided into two groups, the Christian and the Masonic. Thus, suppose you face the east, the angle symbolizing temperance will point to the south, >. It was called a Guttural. Fortitude was denoted by a saltire, or St. Andrew's Cross, X. This was the Pedastal. The symbol of prudence was an acute angle pointing toward the southeast, >, and was denominated a Manual; and justice had its angle toward the north, <, and was called a Pedestal or Pedal. The possession of cardinal virtues is no special distinction of Freemasons, for other societies have had them. They are in evidence in the Christian church. The fifteen cardinal virtues, in mosaic, in the dome of Ascension of St. Mark's at Venice is a famous example.

Carlile, Richard. A printer and bookseller of London, who in 1819 was fined and imprisoned for the publication of Paine's Age of Reason, and Palmer's Light of Nature. He was born in 1790, and died in 1843, in London. For ten years before his death his religious opinions had been greatly modified. When he wrote so much upon the symbolism of the acacia, which undoubtedly arose from the common habit, among illiterate people, of sinking the sound of the letter A in the pronunciation of any word of which it constitutes the initial syllable, as pothecary for apothecary, and prentice for apprentice. The word prentice, by the way, is almost altogether used in the old records of Masonry, which were, for the most part, productions of uneducated men. Unfortunately, however, the corruption of acacia into cassia has not always been confined to the illiterate; but the long employment of the corrupted form has at length introduced it, in some instances, among a few of our writers. Even Dr. Oliver has sometimes used the objectionable corruption, notwithstanding he has written so much upon the symbolism of the acacia.

There is a plant which was called by the ancients cassia, but it is entirely different from the acacia. The acacia was a sacred plant; the cassia an ignoble plant, having no sacred character. The former is in Masonry a profoundly symbolic; the latter has no symbolism whatever. The cassia is only three times mentioned in Scripture, but always as an aromatic plant forming a portion of some perfume. There is, indeed, strong reason for believing that the cassia was only a coarse kind of cinnemon, and that it did not grow in Palestine, but was imported from the East. Cassia, therefore, has no rightful place in Masonic language, and its use should be avoided as a vulgar corruption.

Castellan. In Germany, the Superintendent or Steward of a Lodge building, in which he resides. He is either a serving brother or an actual member of the Lodge, and has the care of the building and its contents.

Carpets, Order of. An organized body in Holland and Belgium, with a central point of assembly at Antwerp. Their gatherings were at night in some neighboring forest.

Carpets. The chart or tracing board on which the emblems of a degree are depicted for the instruction of a candidate. "Carpets" were originally drawn on the floor with chalk or charcoal, and at the close of the Lodge obliterated. To avoid this trouble, they were subsequently painted on cloth, which was laid on the floor; hence they were called carpets. Carpets, or charts, as they are at the present time commonly designated, are now generally suspended from the wall, or from a framework in the Lodge. (See Steps on Master's Carpet.)

Cartularian. An officer who has charge of the register or other books of record.

Cartulans. A religious order founded by Bruno in 1080, and named from Chartres, in France, the place of their institution. They were noted for their austerity.

Cartulary. An officer who has charge of the register or other books of record.
p. 61.) From this law has arisen the universal usage of giving to the Master of the Lodge a casting vote in addition to his own when there is a tie. The custom is so universal, and has been so long practised, that, although I can find no specific law on the subject, the right may be considered as established by prescription. It may be remarked that the Masonic usage is probably derived from the custom of voting. It may be remarked that the Masonic usage is probably derived from the custom of the London Livery Companies or Guilds, where the casting vote has always been given by the presiding officers in all cases of equality, a rule that has been recognized by Act of Parliament.

Catacomb. A grotto for burial; a sepulchral vault. A subterranean place for the burial of the dead, consisting of galleries or passages with recesses excavated at their sides for tombs. Later applied in the plural to all the subterranean cemeteries lying around Rome which, after having been long covered up and forgotten, were fortuitously discovered in 1578. They are found elsewhere, as, at Naples, at Syracuse, in Egypt, at Paris, etc. (See Oxford Dictionary for full definitions.)

The term is chiefly applied to those lying about Rome, the principal ones lying along the Appian Way. The following engraving shows a small portion of the Northern section of the Catacomb of St. Calixtus.

There seems to have been no plan for these excavations, for they shoot off in the most unexpected directions, forming such a labyrinth of connected passages that persons often have been lost for several days at a time, giving the monk attendants much trouble. They are several miles in extent. Those about Rome are under the care of various monks of the church, and are a source of considerable revenue from tourists.

They are now entered by narrow passages and some (St. Calixtus) descend to considerable depth. Along the passages are small chambers at the sides for tombs, one above another, each of which generally closed by a slab of stone on which was placed the letters D. M. (Deo Maximo) or X. P., the Greek letters for Christ. Tombs of saints bore inscriptions of identification.

The passages are generally three or four feet wide and were at intervals along their course enlarged into chambers, usually square or rectangular, that were used for worship. One in St. Calixtus was an irregular semicircle and about 32 feet in diameter. In these chambers is usually found a stone bench or chair for the bishop or teacher. They were ventilated and partially lighted by shafts that extended to the surface of the ground. Some frescoes were found on the walls.

Many catacombs were destroyed and traces of them lost when the Goths, Lombards, and others besieged Rome at various times. The foregoing would not justify a place in a work of this character, were it not for the influence it sheds on the beginning of Christian architecture, as for three centuries Pagan Rome would not permit Christians to meet above ground.

The Twenty-sixth Degree in the Ancient and Accepted Rite refers to catacombs. [E. E. C.]

Catafalque. A temporary structure of wood, appropriately decorated with funeral symbols and representing a tomb or cenotaph. It forms a part of the decorations of a Sorrow Lodge, and is also used in the ceremonies of the Third Degree in Lodges of the French Rite.

Catch Questions. Questions not included in the Catechism, but adopted from an early period to try the pretensions of a stranger. One used by American Masons: "Where does the Master hang his hat?" and by the French, "Comment etes vous entré dans le Temple de Salomon?" Such as these are of course unsanctioned by authority. But Dr. Oliver, in an essay on this subject preliminary to the fourth volume of his Golden Remains, gives a long list of these "additional tests," which had been reduced to a kind of system, and were practised by the English Masons of the eighteenth century. Among them were such as these: "What is the punishment of a cowan?" "What does this stone smell of?" "If a brother were lost, where would you look for him?" "How blows a Mason's wind?" and many others of the same kind. Of these tests or catch questions, Dr. Oliver says "that they were something like the drum-woods of the present day—difficult of comprehension; admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysterious terms and symbols of the Institution." Catch questions in this country, at least, seem to be getting out of use, and some of the most learned Masons at the present day would find it difficult to answer them.

Catechism. From the earliest times the oral instructions of Masonry have been communicated in a catechetical form. Each degree has its peculiar catechism, the knowledge of which constitutes what is called a "bright Mason." The catechism, indeed, should be known to every Mason, for every aspirant should be thoroughly instructed in that of the degree to which he has attained before he is permitted to make further progress. This rule, however, is not rigidly observed; and many Masons, unfortunately, are very ignorant of...
all but the rudimentary parts of their catechism, which they derive only from hearing portions of it communicated at the opening and closing of the sessions of the Grand Masters.

Catechumen. One who had attained the Second Degree of the Essenian or early Christian Mysteries and assumed the name of Catechumen. The initiation, a new name, which was "cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated"; as these Charges were particularly directed to Apprentices, who then constituted the great body of the Fraternity, it is evident that the "new name" gave rise to the Charge, or, more likely, that the Charge gave rise to the "new name."

Cavern. In the Pagan mysteries of antiquity the initiations were often performed in caverns, of which a few, like the cave of Elephanta in India, still remain to indicate by their form and extent the character of the rites that were then performed. The cavern of Elephanta, which was that of the temple of the Goddess, was a basin to contain the consecrated water of ablation, on the surface of which floated the sacred lotus flower. All these caverns were places of initiation into the Hindu mysteries, and every arrangement was made for the performance of the most impressive ceremonies.

Faber (Mys. Cab., ii. 257) says that "wherever the Cabiric Mysteries were practised, they were always in some manner or other connected with caverns"; and he mentions, among other instances, the cave Zirinthus, within whose dark recesses the most mysterious Rites of the Samothracian Cabiri were performed.

Maurice (Ind. Ant., iii. 536), speaking of the subterranean passages of the Temple of Isis, in the island of Philae in the river Nile, says "it was in these gloomy caverns that the grand and mystic arena of the goddess was unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses."

Many of the ancient oracles, as, for instance, that of Trophonius in Bceotia, were delivered in caves. Hence, the cave—subterranean, dark, and silent—was mingled in the ancient mind with the idea of mystery.

In the ceremonies of Masonry, we find the cavern or vault in what is called the Cryptic Masonry of the American Rite, and also in the high degrees of the French and Scottish Rites, in which it is a symbol of the darkness of ignorance and crime impenetrable to the light of truth.
In reference to the practical purposes of the cavern, as recorded in the legend of these degrees, it may be mentioned that caverns, which are described as places of refuge for banditti; and Mr. Phillott says, in Smith's Dictionary, that it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans.

Cedars of Lebanon. In Scriptural symbolism, the cedar-tree, says Wemyss (Symb. Lang. Scrip.), was the symbol of eternity, because its substance never decays nor rots. Hence, the Ark of the Covenant was made of cedar; and those are said to utter things worthy of cedar who write that which no time ought to obliterate.

The Cedars of Lebanon are frequently referred to in the legends of Masonry, especially in the higher degrees; not, however, on account of any symbolical signification, but rather because of the use made of them by Solomon and Zerubbabel in the construction of their respective Temples. Mr. Phillott (Smith's Bible Dict.) thus describes the grove so celebrated in Scriptural and Masonic history:

"The grove of trees known as the Cedars of Lebanon consists of about four hundred trees, standing quite alone in a depression of the mountain with no trees near, about six thousand four hundred feet above the sea, and three thousand below the summit. About eleven or twelve are very large and old, twenty-five large, fifty of middle size, and more than three hundred younger and smaller ones. The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form, and do not send out wide lateral branches. In 1550, there were twenty-eight old trees, in 1739, Pococke counted fifteen, but the number of trunks makes the operation of counting uncertain. They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Maronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones."

Celebration. The Third Degree of Fessler's Rite (See Fessler, Rite of.)

Celestial Alphabet. See Alphabet, Angels.

Celtic Mysteries. See Druidical Mysteries.

Celts. The early inhabitants of Italy, Gaul, Spain, and Britain. They are supposed to have left Asia during one of the Aryan emigrations, and, having traveled in a westerly direction, to have spread over these countries of Europe. The Celtic Mysteries or the Sacred Rites which they instituted are known as Druidical Mysteries, which see.

Cement. The cement which in Operative Masonry is used to unite the various parts of a building into one strong and durable mass, is borrowed by Speculative Masonry as a symbol to denote that brotherly love which binds the Masons of all countries in one common brotherhood. As this brotherhood is recognized worldwide, and the Masons of all countries recognize the symbol of the Third Degree as the symbol of brotherly love and unity.

Cemeteries, Masonic. The desire to select some suitable spot wherein to deposit the remains of our departed kindred and friends seems almost innate in the human breast. The stranger's field was bought with the accrued bribe of betrayal and treason, and there is an abhorrence to depositing our loved ones in places whose archetype was so desecrated by its purchase-money. The churchyard, to the man of sentiment, is as sacred as the church itself. The cemetery bears a hallowed character, and we adorn its graves with vernal flowers or with evergreens, to show that the dead of a race far from our presence visibly, still live and bloom in our memories. The oldest of all the histories that time has saved to us contains an affecting story of this reverence of the living for the dead, when it tells us how Abraham, when Sarah, his beloved wife, had died in a strange land, reluctant to bury her among strangers, purchased from the sons of Heth the cave of Machpelah for a burial-place for his people.

It is not, then, surprising that Masons, actuated by this spirit, should have been desirous to consecrate certain spots as resting-places for themselves and for the strange Brethren who should die among them. A writer in the London Freemason's Magazine for 1858 complained that there was not in England a Masonic cemetery, nor portion of an established cemetery especially dedicated to the interment of the Brethren of the Craft. This neglect cannot be charged against the Masons of America, for there is scarcely a city or town of considerable size in which the Masons have not purchased and appropriated a suitable spot as a cemetery to be exclusively devoted to the use of the Fraternity. These cemeteries are often, and should always be, dedicated with ceremonies as living records of the works of the Fraternity itself, and it is to be regretted that our rituals have provided no sanctioned form of service for these occasions.

Censer. A small vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest in the Temple. Among the furniture of a Royal Arch Chapter is to be found the censer, which is placed upon the altar of incense within the sanctuary, as a symbol of the light, brightness, and gratitude for which, in so holy a place, should be offered up as a fitting sacrifice to the great I AM. In a similar symbolic sense, the censer, under the name of the "pot of incense," is found among the emblems of the Third Degree. (See Pot of Incense.) The censer also constitutes a part of the Lodge furniture in many of the high degrees.

Censor. Gädicke says he is not an officer, but is now and then introduced into some of the Lodges of Germany. He is commonly
found where the Lodge has its own private house, in which, on certain days, mixed assemblies are held of Freemasons and their families and friends. Of these assemblies the Censor has the superintendence.

Censure. In Masonic law, the mildest form of punishment that can be inflicted, and may be defined to be a formal expression of disapprobation, without other result than the effect produced upon the feelings of him who is censured. It is adopted by a resolution of the Lodge on a motion made at a regular communication; it requires only a bare majority of votes, for its passage does not affect the Masonic standing of the person censured, and may be revoked at any subsequent regular communication.

Ceremonial, Order of. A mystical society of the last century which admitted females. Masonic bodies that have lasted for that period very generally celebrate the occasion by a commemorative festival. On the 4th of November, 1852, almost all of the Lodges of the United States celebrated the centennial anniversary of the initiation of George Washington as a Freemason.

Central Point. See Point within a Circle.

Center, Opening on the. In the English ritual, a Master Mason's Lodge is said to be opened on the center, because the Brother present, being all Master Masons, are equally near and equally distant from that imaginary central point which among Masons constitutes perfection. Neither of the preliminary degrees can assert the same conditions, because the Lodge of an Entered Apprentice may contain all the three classes, and that of a Fellow-Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either. An attempt was made, but without success, in the Trestle Board, published under the sanction of the Baltimore Masonic Convention, to introduce the custom into the American Lodges.

Cephas. A word which in the Syriac signifies a rock or stone, and is the name which was given to Peter by Jesus when he said to him, "Thou art a rock," which the Greeks rendered by πέτρος, and the Latins by Petrus, both words meaning "a rock." It is used in the degree of Royal Master, and there alludes to the Stone of Foundation, which see.

Ceremonies. The outer garments which cover and adorn Freemasonry as clothing does the human body. Although ceremonies give neither life nor truth to doctrines or principles, yet they have an admirable influence, since by

their use certain things are made to acquire a sacred character which they would not otherwise have had; and hence, Lord Coke has most wisely said that "nothing that was done, did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies."

Ceremonies, Master of. See Master of Ceremonies.

Ceres. Among the Romans, the goddess of agriculture; but among the more poetic Greeks she was worshiped under the name of Demeter, as the symbol of the prolific earth. To her is attributed the institution of the Eleusinian Mysteries in Greece, the most popular of all the ancient initiations.

Cerdwen. The Isia of the Druids.

Cerneau, Joseph. A French jeweler, born at Villeblerin, in 1763, who in the beginning of the nineteenth century removed to the City of New York, where in 1807 he established a spurious body under the title of "Sovereign Grand Consistory of the United States of America, its Territories and Dependencies." This Masonic charlatan, who claimed the right to organize bodies of the Ancient and Accepted Scottish Rite, was expelled and his pretensions denounced, in 1813, by the legal Supreme Council sitting at Charleston, South Carolina. Cerneau and his adherents gave much trouble in the Scottish Rite for many years, and the bodies which he had formed were not entirely dissolved until long after the establishment of a legal Supreme Council for the Northern Jurisdiction.

Certificate. A diploma issued by a Grand Lodge or by a subordinate Lodge under its authority, testifying that the holder thereof is a true and trusty Brother, and recommending him to the hospitality of the fraternity abroad. The character of this instrument has sometimes been much misunderstood. It is by no means intended to act as a voucher for the bearer, nor can it be allowed to supersede the necessity of a strict examination. A stranger, however, having been tried and proved by a more unerring standard, his certificate then properly comes in as an auxiliary testimonial, and will be permitted to afford good evidence of his correct standing in his Lodge at home; for no body of Masons, true to the principles of their Order, would grant such an instrument to an unworthy Brother, or to one who, they feared, might make an improper use of it. But though the presence of a Grand Lodge certificate be in general required as collateral evidence of worthiness to visit, receive aids, or incidental absence, which may arise in various ways, as from fire, captivity, or shipwreck, should not debar a strange Brother from the rights guaranteed to him by our Institution, provided he can offer other evidence of his good character. The Grand Lodge of New York has, upon this subject, taken the proper stand in the following regulation: "That no Mason be admitted to any subordinate Lodge under the jurisdiction of this Grand Lodge, or receive the charities of any Lodge, unless he
shall, on such application, exhibit a Grand Lodge certificate, duly attested by the proper authorities, except he is known to the Lodge to be a worthy brother.”

The certificate system has been warmly discussed by the Grand Lodges of the United States, and considerable opposition to it has been made by some of them on the ground that it is an innovation. If it is an innovation, it certainly is not one of the present day, as we may learn from the Regulations made in General Assembly of the Masons of England, on St. John the Evangelist’s day, 1663, during the Grand Mastership of the Earl of St. Albans, one of which reads as follows:

“That no person hereafter who shall be accepted a Freemason shall be admitted into any Lodge or Assembly, until he has brought a certificate of the time and place of his acceptance from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept.” (Constitutions, 1738, p. 107.)

**Chailou de Joinville.** He played an important part in the Freemasonry of France about the middle of the last century, especially during the schisms which at that time existed in the Grand Lodge. In 1761, he was an active member of the Council of Emperors of the East and West, or Rite of Perfection, which had been established in 1758. Under the title of “Substitute General of the Order, Ven. Master of the First Lodge in France, called St. Anthony’s, Chief of the Eminent Degrees, Commander, and Sublime Prince of the Royal Secret, etc., etc., etc.” he signed the Patent of Stephen Morin, authorizing him to extend the Royal Order in America, which was the first step that subsequently led to the establishment of the Ancient and Accepted Rite in the United States. In 1762, the Prince of Clermont, Grand Master of the Grand Lodge of France, removed the dancing-master Lacorne, whom he had previously appointed his Substitute General, and who had been the most influential in the regular societies of the Grand Lodge, and put Chailou de Joinville in his place. This action created a schism in the Grand Lodge, during which De Joinville appears to have acted with considerable energy, but eventually he became almost as notorious as his predecessor, by issuing irregular charters and deputations. On the death of the Prince of Clermont, in 1771, the Lacomists regained much of their influence, and De Joinville appears quietly to have passed away from the field of French Masonry and Masonic intrigues.

**Chain, Mystic.** To form the mystic chain is for the Brethren to make a circle, holding each other by the hands, as in surrounding a grave, etc. Each Brother crosses his arms in front of his body, so as to give his right hand to his left-hand neighbor, and his left hand to his right-hand neighbor. The French call it *chaîne d’union.* It is a symbol of the close connection of all Masons in one common brotherhood.

**Chain of Flowers.** In French Masonry, when a Lodge celebrates the day of its foundation, or the semicentennial membership of one of its Brethren, or at the initiation of a *louvetou* (q. v.) the room is decorated with wreaths of flowers called “chaine de fleurs.”

**Chains of Union.** See **Chain, Mystic.**

**Chain, Triangular.** One of the legends of Freemasonry tells us that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar they were bound by triangular chains, which was intended as an additional insult, because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol.

**Chair.** A technical term signifying the office of Master of a Lodge. Thus “he is eligible to the chair” is equivalent to “he is eligible to the office of Master.” The word is applied in the same sense to the presiding officer in other Masonic bodies.

**Chairman.** The presiding officer of a meeting or committee. In all cases of a Lodge, the Worshipful Master, if he chooses to attend, is *ex officio* chairman; as is the Grand Master of any meeting of the Craft when he is present.

**Chair, Master in the.** The German Masons call the Worshipful Master “der Meister im Stuhl,” or the Master in the Chair.

**Chair, Oriental.** The seat or office of the Master of a Lodge is thus called—sometimes, more fully, the “Oriental Chair of King Solomon.”

**Chair, Passing the.** The ceremony of inducting the Master-elect of a Lodge into his office is called “passing the chair.” He who has once presided over a Lodge as its Master is said to have “passed the chair,” hence the title “Past Master.”

**Chaldea.** A large tract of country, lying in a nearly northwest and southeast direction for a distance of four hundred miles along the course of the rivers Euphrates and Tigris, with an average width of one hundred miles. The kingdom of Chaldea, of which Babylon was the chief city, is celebrated in Masonic history as the place where the Jewish captives were conducted after the destruction of Jerusalem. At that time Nebuchadnezzar was the king. His successors, during the captivity, were Evilmerodach, Neriglissar, Labosordacus, and Belshazzar. In the seventeenth year of his reign, the city of Babylon was taken and the Chaldean kingdom subverted by Cyrus, King of Persia, who terminated the captivity of the Jews, and restored them to their native country.

**Chaldean Cylinder.** The cylinder so recently discovered by Mr. Rassam in the course of his excavations in Babylonia, which has greatly attracted the attention of the London Society of Biblical Archeology, is one of the most remarkable yet made known, by reason of the light it throws upon the ancient chronology of the Chaldean Empire. It dates from the time of Nabonides, and records, among
various things, that this sovereign, digging under the foundations of the Temple of the Sun-god at Sippa, forty-five years after the death of King Khaldun, came upon a cylinder of Naramsin, the son of Nargon, which no one had seen for "3200 years." This gives as the date of the ancient sovereign named 3750 B.C. This, and the fact pointed out by Prof. Oppert, that there was in those early days already "lively intercourse between Chaldea and Egypt," will have to be taken into account by future Bible critics. This destroys the conception of Abraham, the founder of the Jews, as a wanderer or nomad, and establishes the existence of a highly civilized, as well as cultured, empire in Egypt and Chaldea more than 5,500 years ago; that the highroad between them lay direct through Southern Palestine, and that Abraham was a native of the one great empire and an honored visitor in the other. "That Akkad has been opened up a new field for investigation in the matter of Akkadian civilization.

Chaldeans or Chaldees. The ancient—Diodorus Siculus says the "most ancient!—inhabitants of Babylonia. There was among them, as among the Egyptians, a true priestly caste, which was both exclusive and hereditary; for although not every Chaldean was a priest, yet no man could be a priest among them unless he were a Chaldean. "At Babylon," says Dr. Smith (Anc. Hist. of the East, p. 398), "they were in all respects the ruling order in the body politic, uniting in themselves the characters of the English sacerdotal and military classes. They filled all the highest offices of state under the king, who himself belonged to the order." The Chaldean priests were famous for their astronomical science, the study of which was particularly favored by the clear atmosphere and the cloudless skies of their country, and to which they were probably urged by the sun and the heavenly hosts. Diodorus Siculus says that they passed their whole lives in meditating questions of philosophy, and acquired a great reputation for their astrology. They were versed in the arts of prophecying and explaining dreams and prodigies. All this learning among the Chaldeans was a family tradition; the son inheriting the profession and the knowledge of the priesthood from his father, and transmitting it to his descendants. The Chaldeans were settled throughout the whole country, but there were some special cities, such as Borsippa, Ur, Sippera, and Babylon, where they had regular colleges. The reputation of the Chaldeans for prophetic and magical knowledge was so great, that astrologers, and conjurers in general, were styled Babylonians and Chaldeans, just as the wandering fortune-tellers of modern times are called Egyptians or gipsies, and Ars Chaldaorum was the name given to all occult sciences.

Chaldee. A cup used in religious rites. It forms a part of the furniture of a Commandery of Knights Templar, and of some of the higher degrees of the French and Scottish Rites. It should be made either of silver or of gilt metal. The stem of the chalice should be about four inches high and the diameter from three to six.

Chalk, Charcoal, and Clay. By these three substances are beautifully symbolized the three qualifications for the servitude of an Entered Apprentice—freedom, fervency, and zeal. Chalk is the freest of all substances, because the slightest touch leaves a trace behind. Charcoal, the most fervent, because to it, when ignited, the most obdurate metals yield; and clay, the most zealous, because it is constantly employed in man's service, and is as constantly reminding us that from it we all came, and to it we must all return. In the earlier lectures of the last century, the symbols, with the same interpretation, were given as "Chalk, Charcoal, and Earthen Pan."

Chamber, Middle. See Middle Chamber.

Chamber of Reflection. In the French and Scottish Rites, a small room adjoining the Lodge, to which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its somber appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the high degrees for a similar purpose. Its employment is very appropriate, for, as Gâdicke well observes, "It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back."

Chancellor. An officer in a Council of Companions of the Red Cross, corresponding in some respects to the Senior Warden of a Symbolic Lodge.

Chancellor, Grand. An officer in the Supreme Councils and Grand Consistories of the Ancient and Accepted Scottish Rite, whose duties are somewhat similar to those of a Corresponding Secretary.

Chaos. A confused and shapeless mass, such as is supposed to have existed before God created creation into order. It is a Masonic symbol of the ignorance and intellectual darkness from which man is rescued by the light and truth of Masonry. Hence, ordo ab chao, or, "order out of chaos," is one of the mottos of the Institution.

Chaos Disentangled. One of the names formerly given to the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun. It is likewise found in the collection of M. Pyron. Discreet and Wise Chao are the Forty-ninth and Fiftieth degrees of the Rite of Migrain.

Chapeau. The cocked hat worn in this country by Knights Templar. The regulations of the Grand Encampment of the United States, in 1862, prescribe that it shall be "the military chapeau, trimmed with black binding,
one white and two black plumes, and appropriate cross on the left side."

Chapel. The closets and anterooms so necessary and convenient to a Lodge for various purposes are dignified by German Masons with the title of "Capellen," or chapels.

Chapel, Mary's (or the Lodge of Edinburgh). The oldest Lodge in Edinburgh, Scotland, whose minutes extend as far back as the year 1599. This long stood as the oldest minute, but in 1912 one was found of Aitchison's-Haven Lodge dated 1598. (See Aitchison's-Haven.) They show that John Boswell, Esq., of Auchenzie, was present in the Lodge in the year 1600, and that the Hon. Robert Moray, Quartermaster-General of the Army of Scotland, was created a Master Mason in 1641 at Newcastle by some members of the Lodge of Edinburgh who were present there with the Scotch Army. These facts show that at that early period persons who were not Operative Masons by profession were admitted into the Order. The Lodge of Edinburgh (Mary's Chapel) is No. 1 on the roll of the Grand Lodge of Scotland; the date of its formation is unknown, and at one time it stood first on the roll, but in 1807 the Mother Kilwinning Lodge was placed before it as No. 0. It met at one time in a chapel dedicated to the Virgin Mary; hence comes the second part of its name. Its history was published in 1873 by D. M. Lyon. [E. L. H.]

Chapter. The uppermost part of a column, pillar, or pilaster, serving as the head or crowning, and placed immediately over the shaft and under the entablature. The pillars which stood in front of the porch of King Solomon's Temple were adorned with chapters of a peculiar construction, which are largely referred to, and their symbolism explained, in the Fellow-Craft's Degree. (See Pillars of the Porch.)

Chaplain. The office of Chaplain of a Lodge is one which is not recognized in the ritual of the United States of America, although often conferred by courtesy. The Master of a Lodge in general performs the duties of a Chaplain.

Chaplain, Grand. An office of very modern date in a Grand Lodge. It was first instituted on the 1st of May, 1775, on the occasion of the laying of the foundation of the Freemasons' Hall in London. It is stated in the English Constitutions of 1784 (p. 314) that the office "which had been discontinued for several years, was this day revived," but there is no record of any appointment to it before the date given. This office is now universally recognized by the Grand Lodges of America. His duties are confined to offering up prayer at the communications of the Grand Lodge, and conducting its devotional exercises on public occasions.

Chapter. In early times the meetings of Masons were called not only Lodges, but Chapters and Congregations. Thus, the statute enacted in the third year of the reign of Henry VI., of England, A.D. 1425, declares that "Masons shall not confederate in Chapters and Congregations." The word is now exclusively appropriated to designate the bodies in which degrees higher than the symbolic are conferred. Thus there are Chapters of Royal Arch Masons in the York and American Rites and Chapters of Rose Croix Masons in the Ancient and Accepted.

Chapter, General Grand. See General Grand Chapter.

Chapter, Grand. See Grand Chapter.

Chapter Mason. A colloquialism denoting a Royal Arch Mason.

Chapter Masonry. A colloquialism intended to denote the degrees conferred in a Royal Arch Chapter.

Chapter of R. Arch Masons, An Old. There is in Boston, Mass., a Chapter of Royal Arch Masons which was held in St. Andrew's Lodge and formed about the year 1769. (See Royal Arch Masons, Massachusetts: also, Pennsylvania.)

Chapter, Rose Croix. See Rose Croix, Prince of.

Chapter, Royal Arch. A convocation of Royal Arch Masons is called a Chapter. In Great Britain, Royal Arch Masonry is connected with and practically under the same government as the Grand Lodge; but in America the jurisdictions are separate. In America a Chapter of Royal Arch Masons is empowered to give the preparatory degrees of Mark, Past, and Most Excellent Master; although, of course, the Chapter, when meeting in either of these degrees, is called a Lodge. In some Chapters the degrees of Royal and Select Master are also given as preparatory degrees; but in most of the States, the control of these is conferred upon separate bodies, called "Councils of Royal and Select Masters."

The presiding officers of a Chapter are the High Priest, King, and Scribe, who are, respectively, representatives of Joshua, Zerubbabel, Haggai, and son of Josedech. In the English Chapters, these officers are generally styled either by the founders' names, as above, or as First, Second, and Third Principals. In the Chapters of Ireland the order of the officers is King, Supreme Priest, and Chief Scribe. Chapters of Royal Arch Masons in America are primarily under the jurisdiction of State Grand Chapters, as Lodges are under Grand Lodges; and secondly, under the General Grand Chapter of the United States, whose meetings are held triennially, and which exercises a general supervision over this branch of the Order throughout the Union. (See Royal Arch Degree.)

Chapter, Irish. See Irish Chapters.

Characteristic Name. See Order Name.

Characteristics. The prefix to signatures of brethren of the A. A. Scottish Rite is as follows: To that of the Sovereign Grand Commander, the triple cross crosset, as in (1), in red ink. To that of an Inspector-General other than a Commander (2), in red ink. To that of a Brother of the Royal Secret, Thirty-second Degree (3), in red ink. In the Northern Jurisdiction of the U. S., a Rose Croix Knight will suffix a triangle sur-
Charcoal. See Chalk, Charcoal, and Clay.

Charge. So called from the "Old Charges," because, like them, it contains an epitome of duty. It is the admonition which is given by the presiding officer, at the close of the ceremony of initiation, to the candidate, and which the latter receives standing, as a token of respect. There is a charge for each degree, which is to be found in all the monitors and manuals from Preston onward.

Charges, Old. The Masons' Constitutions are old records, a collection of Charges, to which are annexed the Old Charges of the Free and Accepted Masons, constituting, by universal consent, a part of the fundamental law of our Order. These charges contain succinct directions for the proper discharge of a Mason's duties, in whatever position he may be placed, and are as modern researches have shown, a collation of the charges contained in the Old Records and from them have been abridged, or by them suggested, all those well-known directions found in our monitors, which Masters are accustomed to read to candidates on their reception. (See Records, Old.)

Charity. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Corinthians xiii. 1, 2.) Such was the language of an eminent apostle of the Christian church, and such is the sentiment that constitutes the cementing bond of Freemasonry. The apostle, in comparing it with faith and hope, calls it the greatest of the three, and hence in Masonry it is made the topmost round of its mystic ladder. We must not fall into the too common error that charity is only that sentiment of commiseration which leads us to assist the poor with pecuniary donations. Its Masonic, as well as its Christian application is more noble and more extensive. The word used by the apostle is, in the original, ἀγάπη, or love, a word denoting that kindly state of mind which renders a person full of good-will and affectionate regard toward others. John Wesley expressed his regret that the Greek had not been correctly translated as love instead of charity, so that the apostolic triad of virtues would have been, not "faith, hope, and charity," but "faith, hope, and love." Then would we have understood the comparison made by St. Paul, when he said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Guided by this sentiment, the true Mason will "suffer long and be kind." He will be slow to anger and easy to forgive. He will stay his falling brother by gentle admonition, and warn him with kindness of approaching danger. He will not open his ear to his slanderers, and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his brother's sins. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will still love and cherish all who sit beneath the broad canopy of our universal Lodge. For it is the boast of our Institution, that a Mason, destitute and worthy, may find in every clime a brother, and in every land a home.

Charity, Committee on. See Committee of Charity.

Charity Fund. Many Lodges and Grand Lodges have a fund especially appropriated to charitable purposes, which is not used for the...
disbursement of the current expenses, but which is appropriated to the relief of indigent brethren, their widows, and orphans. The charity fund of the Grand Lodge of Pennsylvania, which was bequeathed to it by Stephen Girard, and which is one of the largest in America, considerably exceeds fifty thousand dollars.

Charlatan. A charlatan is a bumbling mountebank, who imposes on the populace by large pretensions and high-sounding words. A charlatan in Masonry is one who seeks by a display of pompous ceremonial, and often by claims to supernatural powers, to pervert the Institution of Masonry to the acquisition of gain, or the gratification of a paltry ambition. Every man, says a distinguished writer, is a charlatan who extorts money by charging for sixpenny trash the amount that should only be paid for works of science, and that, too, under the plea of conveying knowledge that cannot otherwise be obtained. (Lond. Freem. Mag., 1844, p. 505.) The eighteenth century presidedly exceeds examples of these Masonic charlatans, of whom by far the greatest was Cagliostro; nor has the nineteenth century been entirely without them.

Charlemagne. The great Charles, King of France, who ascended the throne in the year 768, is claimed by some Masonic writers as a patron of Masonry. This is perhaps because architecture flourished in France during his reign, and because he encouraged the arts by inviting the architects and traveling Freemasons, who were then principally confined to Italy, to visit France and engage in the construction of important edifices. The claim has been made that at his castle at Aix-la-Chapelle he set apart a room or chambers in which the seven liberal arts and sciences were taught. This comprised a liberal education for that period. [E. E. C.]

Charles Martel. He was the founder of the Carolingian dynasty, and governed France with supreme power from 720 to 741, under the title of Duke of the Franks. He was in fact the first of the nominal kings being only his puppets. He is claimed by the authors of the Old Records as one of the patrons of Masonry. Thus, the Lansdowne MS. says: "There was one of the Royall Line of France called Charles Marshall, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that By the Grace of God he was elect to be the King of France, and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter by-laws, elect members, or have their officers installed. They are the constituent

Charles I. and II. For their supposed connection with the origin of Freemasonry, see Stuart Masonry.

Charles XIII. The Duke of Suedermanland was distinguished for his attachment to Masonry. In 1809 he ascended the throne of Sweden under the title of Charles XIII. Having established the Masonic Order of Knighthood of that name, he abdicated in favor of Charles John Bernadotte, but always remained an active and zealous member of the Order. There is no king on record so distinguished for his attachment to Freemasonry as Charles XIII., of Sweden, and to him the Swedish Masons are in a great measure indebted for the high position that the Order has maintained during the present century in that country.

Charles XIII., Order of. An order of knighthood instituted in 1811 by Charles XIII., King of Sweden, which was to be conferred only on the principal dignitaries of the Masonic Institution in his dominions. In the manifesto establishing the Order, the king says: "To give to this society (the Masonic) a proof of our gracious sentiments towards it, we will and ordain that its first dignitaries to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The number of Knights is twenty-seven, all Masons, and the King of Sweden is the perpetual Grand Master. The color of the ribbon is red, and the jewel a maltese cross pendant from an imperial crown.

Charleston. A city in the United States of America, and the metropolis of the State of South Carolina. It was there that the first Supreme Council of the Ancient and Accepted Scottish Rite was established in 1801, whence all other Supreme Councils have emanated, directly or indirectly. Hence, it has assumed the title of "Mother Council of the world." Its seat was removed in 1870 to the city of Washington. (See Scottish Rite.)

Charms, Magical. See Talisman.

Chart. 1. A map on which is delineated the emblems of a degree, to be used for the instruction of candidates, formerly called a carpet, which see. 2. The title given by Jeremy L. Cross to his Hieroglyphic Monitor, which acquired on its first appearance in the Lodges of America a popularity that it has not yet entirely lost. Hence the word chart is still sometimes used colloquially and improperly to designate any other Masonic manual of monitorial instruction.

Charter. Often used for Warrant of Constitution, which see.

Chartered Lodge. A Lodge working under the authority of a Charter or Warrant of Constitution issued by a Grand Lodge as distinguished from a Lodge working under a dispensation issued by a Grand Master. Chartered Lodges only are entitled to representation in the Grand Lodge. They alone can make by-laws, elect members, or have their officers installed.
bodies of a jurisdiction, and by their representatives compose the Grand Lodge.

**Charter Member.** A Mason whose name is attached to the petition upon which a Charter or Warrant of Constitution has been granted to a Lodge, Chapter, or other subordinate body.

**Charter of Cologne.** See Cologne, Charter of.

**Charter of Transmission.** See Transmission, Charter of.

**Chasidim.** In Hebrew, קיסידים, meaning saints. The name of a sect which existed in the time of the Maccabees, and which was organized for the purpose of opposing innovations upon the Jewish faith. Their essential principles were to observe all the ritual laws established for the purpose of opposing innovations upon the Jewish faith. Their essential principles were to observe all the ritual laws of purification, to meet frequently for devotion, to submit to acts of self-denial and mortification, to have all things in common, and sometimes to withdraw from society and to devote themselves to contemplation. Lawrie, who seeks to connect them with the Masonic Institution as a continuation of the Masons of the Solomonic era, describes them under the name of "Kasideans" as "a religious Fraternity, or an order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signalized themselves by their ardent zeal for the purity and preservation of the Temple." (History of Freemasonry, p. 38.)

**Chastanier, Benedict.** A French surgeon, who in the year 1767 introduced into England a modification of the Rite of Pernetti, in nine degrees, and established a Lodge in London under the name of the "Illuminated Theosophists"; which, however, according to Lenning, soon abandoned the Masonic forms, and was converted into a mere theosophic sect, intended to propagate the religious system of Swedenborg. Mr. White, in his Life of Emanuel Swedenborg (Lond., 1868, p. 683), gives an account of "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem by translating, printing, and publishing the theological writings of Emanuel Swedenborg." This society was formed in 1784, and met on Sundays and Thursdays at chambers in New Court, Middle Temple, for discussion of Swedenborg's writings. Among the twenty-five persons mentioned by White as having either joined the society or sympathized with its object, we find the name of "Benedict Chastanier, French Surgeon, 62 Tottenham Court." The nine degrees of Chastanier's Rite of Illuminated Theosophists are as follows: 1, 2, and 3, Symbolic degrees; 4, 5, 6, Theosophic Apprentice, Fellow-Craft, and Master; 7, Sublime Scottish Mason, or Celestial Jerusalem; 8, Blue Brother; and 9, Red Brother.

**Chastity.** In the Regius or Halliwell MS. of the Constitution of Masonry, written not later than the latter part of the fourteenth century, the seventh point is in these words:

"Thou shalt not by thy maistres wyf ly.
Ny by thy felows yu no manner wyze,
Lest the Craft wolde the despye;
Ny by thy felows conenbbe.
No more thou woldest he dede by thynke."

Again, in the Constitutions known as the Matthew Cooke MS., the date of which is about the latter part of the fifteenth century, the same regulation is enforced in these words: "The 7th Point. That he covet not the wyfe ne the daughter of his masters, nother of his fellows but if [unless] hit be in maryage." So all through the Old Constitutions and Charges, we find this admonition to respect the chastity of our brethren's wives and daughters; an admonition which, it is scarcely necessary to say, is continued to this day.

**Chasuble.** The outer dress which is worn by the priest at the altar service, and is an imitation of the old Roman toga. It is a circular cloth, which falls down over the body so as completely to cover it, with an aperture in the center for the head to pass through. It is used in the ceremonies of the Rose Croix Degree.

**Checkered Floor.** See Mosaic Pavement.

**Chef-d'œuvre.** It was a custom among many of the guilds, and especially among the Compagnons du Devoir, who sprang up in the sixteenth century in France, on the decay of Freemasonry in that kingdom, and as one of its results, to require every Apprentice, before he could be admitted to the freedom of the guild, to present a piece of finished work as a proof of his skill in the art in which he had been instructed. The piece of work was called his chef-d'œuvre, or masterpiece.

**Chereau, Antoine Guillaume.** A painter in Paris, who published, in 1806, two hermetic-philosophical brochures entitled Explication de la Pierre Cubique, and Explication de la Croix Philosophique; or Explanations of the Cubical Stone and of the Philosophical Cross. These works are brief, but give much interesting information on the ritualism and symbolism of the high degrees. They have been republished by Tessier in his Manuel General, without, however, any acknowledgment to the original author.

**Cherubim.** The second order of the angelic hierarchy, the first being the seraphim. The two cherubim that overtopped the mercy-seat covering of the ark, in the holy of holies, were placed there by Moses, in obedience to the orders of God: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubims, shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubims be." (Exod. xxv. 18, 20.) It was between these cherubim that the Shekinah or Divine presence rested, and from...
which issued the Bathkol or voice of God. Of the form of these cherubim, we are ignorant. Josephus says, that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and St. John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom. But all agree in this, that they had wings, and that these wings were extended. The cherubim were purely symbolic. But although there is great diversity of opinion as to their exact signification, yet there is a very general agreement that they allude to and symbolize the protecting and overshadowing power of the Deity. Reference is made to the extended wings of the cherubim in the degree of Royal Master.

Much light has been thrown upon the plastic form of these symbols during the past few years, not only as to the Cherubim of the Ark of the Covenant spoken of in Exodus, Samuel, Kings, and Chronicles, but those of Chaldeo-Assyrian art which beautified the gates of the palace of Sennacherib at Nineveh, and other structures. The Kirubi of the Assyrian type, in the shape of bulls with extended wings, in nowise meet the description given above. The figures which can be found in various places upon Egyptian monuments, placed face to face on either side of the Naos of the gods, and stretching out their arms, furnished with great wings, as though to envelop them (Wilkinson, Manners and Customs of Ancient Egyptians, 1878, vol. iii.), more fully meet the idea—in fact, it is convincing, when we remember the period, and note that all else about the sacred furnishings of the Tabernacle, or Ohel-mo'ed, are exclusively Egyptian in form, as well as the sacrototal costumes. (See L'Egypte et Moïse, by Abbé Ancey, Paris, 1878.) Furthermore, this was most natural, since the period was immediately after the exodus. The Kerubim of the Ark were remodelled by Solomon after designs furnished by his father, David. (1 Chron. xxviii. 18.)

The following information, furnished by Prof. Lenormant, on the subject of Cherubim, is important: "Deductions were formerly made from the Aryan theory to support primitive tradition as to origin and form, but these have been overthrown, and the Semitic interpretation made manifest through finding the name of the Kerubim in the cuneiform inscriptions; that in place of referring the Hebrew word kerub to the Aryan root grubb,
'to seize,' the word is more properly of Semitic origin, from the root kdrab, signifying 'bull,' or a creature strong and powerful (K3H22).

Referring to the prophet Ezekiel i. 10 and x. 14, the two parallel passages use the word kdrub interchangeably with shor, 'bull,' the 'face of a bull' and 'face of a cherub,' which are synonymous expressions. Since we have come to know those colossal images of winged bulls with human faces, crowned with the lofty cedars, decorated with several pairs of horns, which flanked the gateways of the Assyrian palaces, a number of scholars, intimately acquainted with antique sculpture, have been zealous in associating them with the Kerubim of the Bible. . . . The winged bull with a human head figures in a bas-relief in the palace of Khorsabad as a favoring and protecting genius, which watches over the safe navigation of the transports that carry the wood of Lebanon by sea. The bulls whose images are placed at the gateways of the palaces and temples, as described in the above ideographic group, are the guardian genii, who are looked upon as living beings. As the result of a veritable magical operation, the supernatural creature is supposed to reside within these bodies of stone.

In a bilingual document, Akkadian and an Assyrian version, we read invocations to the two bulls who flanked the gate of the infernal abode, which were no longer simulacra of stone, but living beings, like the bulls at the gates of the celestial palaces of the gods. The following is one of the unique expressions made in the ears of the bull which stands to the right of the bronze enclosure:

"Great Bull, most great Bull, stamping before the holy gates, he opens the interior; director of Abundance, who supports the god Nirba, he who gives their glory to the cultivated fields, my pure hands sacrifice toward thee."

Similar expressions were then made in the bull's left ear.

These genii, in the form of winged bulls with human countenances, were stationed as guardians at the portals of the edifices of Babylonia and Assyria, and were given the name kdrub damgu hippaqid, "May the propitious Kirub guard." Numerous authorities may be given to show that the Chaldeo-Assyrians' Kirub, from the tenth to the fifth century before our era, whose name is identical with the Hebrew Kerub, was the winged bull with a human head. The Israelites, during the times of the Kings and the Prophets, pictured to themselves the Kerubim under this form.

Chesed. A word which is most generally corrupted into Hesed. It is the Hebrew "esor," and signifies mercy. Hence, it very appropriately refers to that act of kindness and compassion which is commemorated in the degree of Select Master of the American system. It is the fourth of the Kabbalistic Sephiroth, and is combined in a triad with Beauty and Justice.

Chevalier. Employed by the French Masons as the equivalent of Knight in the name of any degree in which the latter word is used by English Masons, as Chevalier du Soleil for Knight of the Sun, or Chevalier de l'Orient for Knight of the East. The German word is Ritter.

Chelbolum. A significant word used in the rituals of the last century, which define it to mean "a worthy Mason." It is a corruption of Giblim.

Chicago. Congress of. A convention of distinguished Masons of the United States, held at the city of Chicago in September, 1859, during the session of the Grand Encampment and General Grand Chapter, for the purpose of establishing a General Grand Lodge, or a Permanent Masonic Congress. Its results were not of a successful character; and the death of its moving spirit, Cyril Pearl, which occurred soon after, put an end to all future attempts to carry into effect any of its preliminary proceedings.

Chief of the Tabernacle. The Twenty-third Degree in the Ancient and Accepted Scottish Rite. It commemorates the institution of the order of the priesthood in Aaron and his sons Eleazar and Ithamar. Its principal officers are three, a Sovereign Sacrificer and two High Priests, now called by the Supreme Councils of America the Most Excellent High Priest and Excellent Priests, and the members of the "Hierarchy" or "Court," as the Lodge is now styled, are called Levites. The apron is white, lined with deep scarlet and bordered with red, blue, and purple ribbon. A golden chandelier of seven branches is painted or embroidered on the center of the apron. The jewel, which is a thurible, is worn from a broad yellow, purple, blue, and scarlet sash from the left shoulder to the right hip.

Chief of the Twelve Tribes. (Chef des douze Tribus.) The Eleventh Degree of the Chapter of Emperors of the East and West. It is also called Illustrious Elect.

Chiefs of Masonry. A title formerly given in the Ancient and Accepted Scottish Rite to Princes of Jerusalem. It seems now to be more appropriate to Inspectors-General of the Thirty-third Degree.

Chili. Freemasonry was introduced into Chili, in 1841, by the Grand Orient of Princes. Lodges were subsequently organized in 1850 and 1851 by the Grand Lodges of Massachusetts and California. On the 24th of May, 1862, a Grand Lodge was formed.

China. Masonry was introduced into China by the Grand Lodge of England in the Eighteenth century. There are two District Grand Lodges under the Grand Lodge of England: 1. That of Hong Kong and South China with 7 Lodges. 2. That of Northern China with 13 Lodges. There are also Chapters and an Encampment of Knights Templars, under the English authority.

A secret society, akin to Masonry and in-
Chinese Classics and Symbolism. Mr. Giles, well versed in matters pertaining to Chinese literature, customs, and archeology, is the authority for stating that in the written language of the Chinese many curious expressions were in use seven hundred years before the Christian era, or only about two hundred years after the death of King Solomon, bearing close proximity to those used prominently in Masonry. The following quotation from the works of Mencius, the great disciple of Confucius, is given in illustration: "A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square." These two words, "compasses" and "square," in the Chinese language represent "order, regularity, and propriety." Mr. Giles points out that in the oldest of the Chinese classics, "which embraces a period from the twelfth to the seventh century before Christ, there are distinct allusions to this particular symbolism."

Chinese Secret Societies. In China, as in all other countries, secret societies have existed, such as the Tien-lee-club, or Association of Heaven and Earth, and the Tien-lee, or Society of Celestial Reason. But the attempt to trace any analogy between them and Freemasonry is a mistaken one. These societies have in general been of a political character, with revolutionary tendencies, and such, have been prohibited by the government. Their similarity to Masonry consists only in these points: that they have forms of initiation, a secret instruction, and secret modes of recognition. Beyond these all further resemblance fails.

Chisel. In the American Rite the chisel is one of the working tools of a Mark Master, and symbolizes the effects of education on the human mind. For as the artist, by the aid of this instrument, gives form and regularity to the shapeless mass of stone, so education, by cultivating the ideas and by polishing the rude thoughts, transforms the ignorant savage into the civilized being.

In the English ritual, the chisel is one of the working tools of the Entered Apprentice. With the same reference to the advantages of education, Preston (B. II., Sect. vi.) thus elaborates its symbolism as one of the implements of Masonry: "The chisel demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is unpollished; but as the effects of the chisel on the external coat soon present to view the latent beauties of the diamond, so education discovers the latent virtues of the mind and draws them forth to range the large field of matter and space, in order to display the summit of human knowledge, our duty to God and to man." (Illustrations, ed. 1812, p. 86, foot.-note.) But the idea is not original with Preston. It is found in Hutchinson, who, however, does not claim it as his own. It formed, most probably, a portion of the lectures of the period. In the French system, the chisel is placed on the tracing board of the Fellow-Craft as an implement with which to work upon and polish the Rough Ashlar. It has, therefore, there the same symbolic significance.

Chivalry. The origin of chivalry is involved in very great obscurity. Almost every author who has written on this subject has adopted an hypothesis of his own. Some derive the institution from the equestrian order of ancient Rome, while others trace it to the tribes who, under the name of Northmen, about the ninth century, invaded the southern parts of Europe. Warburton ascribes the origin of character, to the Persians, which were the remains of the mysteries of Mithras. In Christendom, it gave rise to the orders of knighthood, some of which have been incorporated into the Masonic system. (See Knighthood.)

Christ, Order of. After the overthrow of the Order of Knights Templars throughout Europe, Dennis I., King of Portugal, in 1317 solicited of Pope John XXII. permission to reestablish the Order of the Temple in his dominions under the name of the Order of Christ, and to restore to it the possessions which had been wrested from the Templars. The Pope consented, approved the statutes which had been submitted to him, and, in 1319, confirmed the institution, reserving to himself and to his successors the right of creating knights, which has given rise to the pontifical branch of the Order which exists at Rome. The knights follow the rule of St. Benedict, and conform in all points to the statutes of the Order of the Temple. The Grand Mastership is vested in the King of Portugal, and the Order having been secularized in 1789, the members were divided into the three classes of six Grand Crosses, four hundred and fifty Commanders, and an unlimited number of knights. It was designated the Most Noble Order, and none but those nobly descended, of unallied character, could be admitted. That the grandfather had been a mechanic was an impediment to the exaltation even of knights of the third class. The Grand Crosses and Commanders had generally valuable grants and great privileges; the latter were also enjoyed by the knights, with pensions with reversion to their wives.

Christianization of Freemasonry. The interpretation of the symbols of Freemasonry from a Christian point of view is a theory
adopted by some of the most distinguished Masonic writers of England and this country, but one which I think does not belong to the ancient system. Hutchinson, and after him Oliver—profoundly philosophical as are the Masonic speculations of both—have, I am constrained to believe, fallen into a great error in calling the Master Mason's Degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe. Yet it cannot be denied that since the advent of Christianity a Christian element has pervaded with its influence all that surrounds it or is about it, whether religious, political, or social. This arises from a need of the human heart. To the man deeply imbued with the spirit of his religion, there is an almost unconquerable excess, and, by the extent of their control being exercised over the east. The old custom of associating colors with the four quarters of the globe has probably led to the habit of describing the winds from these respective points as possessed of the same colors. The fifth, the earth, the central remaining point, still is conjectural. Thus, we also find in China a set of deities known as the five rulers; their colors, elements, and points may be thus represented:

5. Yellow. Earth. Middle. Foot.

These again are in turn associated with the planets, and the study of Chinese and Babylonian planet-colors is full of curious points of similarity.

The feeling is an instinctive one belonging to the noblest aspirations of our human nature; and hence we find Christian Masonic writers indulging in it to an almost unwarrantable excess, and, by the extent of their sects in interpretations, materially affecting the cosmopolitan character of the Institution.

This tendency to Christianization has, in some instances, been so universal, and has prevailed for so long a period, that certain symbols and myths have been, in this way, so deeply and thoroughly imbued with the Christian element as to leave those who have not penetrated into the cause of this peculiarity, in doubt whether they should attribute to the symbol an ancient or a modern and Christian origin.

**Chromatic Calendar. "The Five Points."** In the great Temple, usually known as the Ocean Banner Monastery, at Honam, a suburb of Canton, China, we find four colossal idols occupying a large porch, each image being painted a different color. Chi'i-kwoh, who rules the north and grants propitious winds, is dark; Kwang-muli is red, and to him it is given to rule the south and control the fire, air, and water; To-man rules the west, and grants or withholds rain, his color being white; while Chang-tsang, whose color is green, rules the winds and keeps them within their proper bounds, his supreme control being exercised over the east. The old custom of associating colors with the four quarters of the globe has probably led to the habit of describing the winds from these respective points as possessed of the same colors. The fifth, the earth, the central remaining point, still is conjectural. Thus, we also find in China a set of deities known as the five rulers; their colors, elements, and points may be thus represented:

5. Yellow. Earth. Middle. Foot.

These again are in turn associated with the planets, and the study of Chinese and Babylonian planet-colors is full of curious points of similarity.

Black, typifying the north, has two direct opponents in symbolic colors, and these are red and white. The first as implying ignorance arising from evil passions, the second indicating ignorance of mind. Red-black is called in Hebrew קָנָא, Kana, from which comes Heume, an enclosing wall. Black from white, in Hebrew הָעֵד, Heued, from which comes Heume, thesouth point, still is conjectural. Thus, we also find in China a set of deities known as the five rulers; their colors, elements, and points may be thus represented:

5. Yellow. Earth. Middle. Foot.

These again are in turn associated with the planets, and the study of Chinese and Babylonian planet-colors is full of curious points of similarity.

Red. In Hebrew, the fire of love, which burns in the south, is יָם, Yam, to burn. On Egyptian monuments, and in their temples, the flesh of men is painted red, and that of women, yellow. The same difference exists between the gods and goddesses, except where specially otherwise defined. Man's name in Hebrew signifies red, and as the image of fire
God by his word of mouth, and Light was to world was called into being in the wisdom of the beginning, the creation, the birth, as the firmament, also the winds. Green designates breast to breast. is love, it is the universal tie of beings from

Chinese metaphorically represented Metal by represented.

signifying dwelling of Horus, and was thus beauty, the Egyptian Venus, was called Athor, This light of the fire, the female of Divine distress and the return of obligatory succor.

or light-colored earth, over which the swift- and the female principle, identified with the idea of light or flame, represented by yellow, red, blue, green, and yellow: fire, air, water, and earth. The god Lunus, the Moon, in Hebrew 71`, irhe, is formed of one of the roots of green, signifying to found or set in order. Green is the symbol of Victory as well as Hope, in the symbolic colors. (See Green.)

WHITE. 7777, Heur, to be white; 77aw, Hearim, to be noble and pure. The Egyptian spirit of the dead were clothed in white, like the priests. Phtha, the creator and regenerator, was frequently robed in a white vestment, symbol of the egg from which he was born, enveloped in the white or albumen. The head of Osiris was draped in a white tunic. While the Chinese metaphorically represented Metal by this color, the Egyptians and Hebrews made it the symbol of Earth. Its reference to the West would imply the first point whereat the pro-fane bent the knee in supplication to the Deity.

YELLOW. 77, Tseb, gold color, designates a radiation of light, signifying to shine, to be resplendent. Man, or the male principle, symbolized by ardent fire, was represented by red, and the female principle, identified with the idea of light or flame, represented by yellow or light-colored earth, over which the swift-footed messenger bears the tidings of a Mason’s distress and the return of obligatory succor. This light of the fire, the female of Divine beauty, the Egyptian Venus, was called Athor, signifying dwelling of Horus, and was thus represented.

**Church, Freemasons of the.** An Architectural College was organized in London, in the year 1842, under the name of “Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture.” The founders announced their objects to be “the rediscovery of the ancient principles of architecture; the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually, by developing the powers of the College upon a just and beneficial footing, to reform the whole practice of architecture, to raise it from its present vituperated condition, and to bring around it the same unquestioned honor which is at present enjoyed by almost every other profession.” (The Builder, vol. i., p. 23.)

One of their own members has said that “the title was not intended to express any conformity with the general body of Freemasons, but rather as indicative of the professed views of the College, namely, the recovery, maintenance, and furtherance of the free principles and practice of architecture.” And that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of antiquity threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building guilds of the Middle Ages, that any investigations into the condition of medieval architecture must throw light on Masonic history.

**Cipher Writing.** Cryptography, or the art of writing in cipher, so as to conceal the meaning of what is written from all except those who possess the key, may be traced to remote antiquity. De la Guilleterie (Lacedemon) attributes its origin to the Spartans, and Polybius says that more than two thousand years ago Eneas Tacitus had collected more than twenty different kinds of cipher which were then in use. Kings and generals communicated their messages to officers in distant provinces, by means of a preconcerted cipher and use word; the system has always been employed wherever there was a desire or a necessity to conceal from all but those who were entitled to the knowledge the meaning of a written document.

The Ciphers, who were not permitted by the rules of their Order to commit any part of their ritual to ordinary writing, preserved the memory of it by the use of the letters of the Greek alphabet. The Kabbalists concealed many words by writing them backward: a method which is still pursued by the French Masons. The old alchemists also made use of cipher writing, in order to conceal those processes the knowledge of which was intended only for the adepts. Thus Roger Bacon, who discovered the composition of gunpowder, is said to have concealed the names of the ingredients under a cipher made by a transposition of the letters.

Cornelius Agrippa tells us, in his Occult Philosophy, that the ancients accounted it unlawful to write the mysteries of God with those characters with which profane and vulgar things were written; and he cites Porphyrus, who tells us he knew that the ancient magi had a signification to conceal God, and divine virtues, by sensible figures which were visible, yet signified invi-
Cipher

A little has been written of the importance of Cipher. In Cipher, it is assumed that the secret is the thing, and that the only thing required to make it intelligible is knowledge of the key. But the key of a Cipher is not so easy to obtain as the key of a door, and theCipher is not so easy to break as the door. The Cipher is, therefore, a very powerful instrument of control, except in the hands of those who have it.

A Cipher is a system of writing in which the letters of the alphabet are replaced by other letters or signs. The letters of the alphabet are thus concealed, and can only be read by those who know the Cipher.

A Cipher is usually composed of two parts: the Cipher alphabet and the Cipher key. The Cipher alphabet is a set of letters that replace the letters of the alphabet. The Cipher key is a set of numbers or letters that are used to decode the Cipher alphabet.

The Cipher alphabet is often composed of a combination of letters, numbers, and symbols. The Cipher key is often composed of a combination of letters, numbers, and symbols as well. The Cipher key is usually a set of numbers or letters that are used to decode the Cipher alphabet.

The Cipher alphabet is used to encode messages. The Cipher key is used to decode messages. The Cipher alphabet and the Cipher key are usually kept secret from all but those who need to use them.

Circles

A Circle is a closed plane curve. It is a simple closed curve in the plane. The length of a Circle is called the Circumference, and the radius of a Circle is called the Radius.

A Circle is usually described by a center point and a radius. The center point is the point at the center of the Circle. The radius is the distance from the center point to any point on the Circle.

A Circle is a very important shape in geometry. It is used in many different ways, such as in the study of circles, circles, and circles. A Circle is also used in many different ways in the study of 3D objects, such as in the study of 3D objects, 3D objects, and 3D objects.

A Circle is also used in many different ways in the study of 3D objects, such as in the study of 3D objects, 3D objects, and 3D objects. A Circle is also used in many different ways in the study of 3D objects, such as in the study of 3D objects, 3D objects, and 3D objects. A Circle is also used in many different ways in the study of 3D objects, such as in the study of 3D objects, 3D objects, and 3D objects.
themselves to Masonic work, organize lectures, etc., and acquire a Masonic library. (Ars Quatuor Coronatorum, ix, 66.) [E. L. H.] 

**Circuit.** Among the early histories and antiquities of Freemasonry, says: “Northern kings, immediately upon acceding to the throne, made a ‘gait’ or procession about their realms. According to the Scandinavian laws, when real property was sold, granted, or conveyed, the transfer of possession was incomplete until a circuit was made around the estate by the buyer and vendor, in which tour all the inhabitants of the nearest hamlet united. . . .”

“During the installation ceremonies of the Master of a Masonic Lodge, a procession of all the Craftsmen march around the room before the Master, to whom an appropriate salute is tendered. This Circuit is designed to signify that the new incumbent reduces the Lodge to his possession in this symbolic manner.” (P. 320)

**Circular Temples.** These were used in the initiations of the religion of Zoroaster. Like the square temples of Masonry, and the other mysteries, they were symbolic of the world, and the symbol was completed by making the circumference of the circle a representation of the zodiac. In the mysteries of Druidism also, the temples were sometimes circular.

**Circumambulation, Rite of.** Circumambulation is the name given by sacred archologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar, or other holy and consecrated object. The same Rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession, every care was taken to move in imitation of the course of the sun. For this purpose, they commenced at the east, and passing on by the way of the south to the west and thence by the north, they arrived at the temple. By this means, as it will be observed, the right hand was always placed toward the altar.†

This ceremony the Greeks called moving, de bēlēs eis bēlēn, from the right to the right, which was the direction of the motion, and the Romans applied to it the term dextra-vorum, or dextrorum, which signifies the same thing. Thus, Plautus (Curcul., I, i, 70) makes Palmirus, a character in his comedy of Curculio, say: “If you would do reverence to the gods, you must turn to the right hand.”

Si deos salutas dextroversum censeo. Gronovius, in commenting on this passage of Plautus, says: “In worshiping and praying to the gods, they were accustomed to turn to the right hand.”

A hymn of Callimachus has been preserved, which is said to have been chanted by the priests of Apollo at Delos, while performing this ceremony of circumambulation, the substance of which is “we imitate the example of the sun, and follow his benevolent course.”

Among the Romans, the ceremony of circumambulation was always used in the rites of sacrifice, of expiation or purification. Thus, Virgil (Aen., vi, 229) describes Corynæus as purifying his companions at the funeral of Misenus, by passing three times around them while aspersing them with the lustral waters; and to do so conveniently, it was necessary that he should have moved with his right hand toward them.

Idem ter secus pura circumambulat unda, Spargens rore lest et ramo felicis oliva.

That is:

“Thrice with pure water compass’d he the crew, Sprinkling, with olive branch, the gentle dew.”

In fact, so common was it to unite the ceremony of circumambulation with that of expiation or purification, or, in other words, to make a circuitous procession in performing the latter rite, that the term circumire, whose primitive meaning is “to purify,” came at last to be synonymous with circumire, to walk round anything, and hence a purification and a circumambulation were often expressed by the same word.

Among the Hindus, the same Rite of Circumambulation has always been practised. As an instance, we may cite the ceremonies which are to be performed by a Brahman, upon first rising from bed in the morning, an account of which has been given by Mr. Colebrooke in the sixth volume of the Asiatic Researches. The priest having first adored the sun, while directing his face to the east, then walks toward the west by the way of the south, saying, at the same time, “I follow the course of the sun,” which he thus explains: “As the sun in his course moves round the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by the way of the south.”

Lastly, we may refer to the preservation of this Rite among the Druids, whose “mystical dance” around the cairn, or sacred stones, was nothing more nor less than the Rite of Circumambulation. On these occasions, the priest always made three circuits from east to west, by the right hand, around the altar or cairn, accompanied by all the worshipers. And so sacred was the rite once considered, that we learn from Toland (Celt. Rel. and Learn., II, xvii.) that in the Scottish Isles, once a principal seat of the Druidical religion, the people “never come to the ancient sacrificing and fire-hallowing cairns, but they walk three times around them, from east to west, accord-
ing to the course of the sun." This sanctified tour, or round by the south, he observes, is called Deaseal, as the contrary, or unhallowed one by the north, is called Tuapholl. And, he further remarks, that this word Deaseal was derived "from Deas, the right (understanding hand) and soil, one of the ancient names of the sun; the right hand in this round being ever next the heap."

This Rite of Circumambulation undoubtedly refers to the doctrine of sun-worship, because the circumambulation was always made around the sacred place, just as the sun was supposed to move around the earth; and although the dogma of sun-worship does not of course exist in Freemasonry, we find an allusion to it in the Rite of Circumambulation, which it preserves, as well as in the position of the officers of a Lodge and in the symbol of a point within a circle.

Circumspection. A necessary watchfulness is recommended to every man, but in a Mason it becomes a positive duty, and the neglect of it constitutes a heinous crime. On this subject, the Old Charges of 1722 (vi., 4) are explicit. "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be imitated; and sometimes you shall divert a discourse and manage it prudently for the Honour of the Worshipful Fraternity." (Constitutions, 1723, p. 55.)

City of David. A section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood, which David reduced, and where he built a new palace and city, to which he gave his own name.

City of the Great King. Jerusalem, so called in Psalm xlvii. 2, and by the Savior in Matt. v. 35.

Civilization and Freemasonry. Those who investigate in the proper spirit the history of Freemasonry will be strongly impressed with the peculiar relations that exist between the history of Masonry and that of civilization. They will find these facts to be patent: that Freemasonry has ever been the exponent of the progress of civilization; that in the most ancient times the spirit of Masonry and the spirit of civilization have always gone together; that the progress of both has been with equal strides; that where there has been no appearance of civilization there has been no trace of Masonry; and, finally, that wherever Masonry has existed in any of its forms, there it has been surrounded and sustained by civilization, which social condition it in turn elevated and purified.

Speculative Masonry, therefore, seems to have been a necessary result of civilization. It is, even in its primitive and most simple forms, to be found among no barbarous or savage people. Such a state of society has never been capable of introducing or maintaining its abstract principles of Divine truth. But while Speculative Masonry is the result of civilization, existing only in its bosom and never found among barbarous or savage races, it has, by a reactionary law of sociology, proved the means of extending and elevating the civilization to which it originally owed its birth. Civilization has always been progressive. That of Pelasgic Greece was far behind that which distinguished the Hellenic period of the same country. The civilization of the ancient world was inferior to that of the modern, and every century shows an advancement in the moral, intellectual, and social condition of mankind. But in this progress from imperfection to perfection the influence of those speculative systems that are identical with Freemasonry has always been seen and felt. Let us, for an example, look at the ancient heathen world and its impure religions. While the people of Paganism bowed, in their ignorance, to a many-headed god, or, rather, worshiped at the shrines of many gods, whose mythological history and character must have exercised a pernicious effect on the moral purity of their worshippers, Speculative Philosophy, in the form of the "Ancient Mysteries," was exercising its influence upon a large class of neophytes and disciples, by giving this true symbolic interpretation of the old religious myths. In the adyta of their temples in Greece and Rome and Egypt, in the sacred caves of India, and in the consecrated groves of Scandinavia and Gaul and Britain, these ancient sages were secretly divesting the Pagan faith of its polytheism and of its anthropomorphic deities, and were establishing a pure monotheism in its place, and illustrating, by a peculiar symbolism, the great dogmas—since taught in Freemasonry—of the unity of God and the immortality of the soul. And in modern times, when the religious thought of mankind, under a better dispensation, has not required this purification, Masonry still, in other ways, exerts its influence in elevating the tone of civilization; for through its working the social feelings have been strengthened, the amenities and charities of life been refined and extended, and, as we have had recent reason to know and see, the very bitterness of strife and the blood-guiltiness of war have been softened and oftentimes obliterated.

We then arrive at the conclusion, naturally, that Speculative Masonry is a result of civilization, for it exists in no savage or barbarous state of society, but has always appeared with the advent in any country of a condition of civilization, "grown with its growth and strengthened with its strength," and, in return, has proved, by a reactionary influence, a potent instrument in extending, elevating, and refining the civilization which gave it birth, by advancing its moral, intellectual, and religious character.

Clandestine. The ordinary meaning of this word is secret, hidden. The French word clandestin, from which it is derived, is defined by Boise to be something "fait en cachette et centre les lois" done in a hiding-place and against the laws, which better suit the Masonic signification, which is illegal, not authorised. Irregular is often used for small departures from custom.
Clandestine Lodge. A body of Masons uniting in a Lodge without the consent of a Grand Lodge, or, although originally legally constituted, continuing to work after its charter has been revoked, is styled a "Clandestine Lodge." Neither Anderson nor Entick employ the word. It was first used in the Book of Constitutions in a note by Northouck, on page 239 of his edition. (Constitutions, 1784.) Irregular Lodge would be the better term.

Clandestine Mason. One made in or affiliated with a clandestine Lodge. With clandestine Lodges or Masons, regular Masons are forbidden to associate or converse on Masonic subjects.

CLARENCE, H. R. H. the Duke of, afterward King William IV., was initiated in Lodge 86, Plymouth, on March 9, 1796.

Classification of Masons. Oliver says, in his Dictionary of Symbolical Masonry (s. v. Classes), that ancient Masonic tradition informs us that the Speculative and Operative Masons who were assembled at the building of the Temple were arranged in nine classes, under their respective Grand Masters; viz., 30,000 Entered Apprentices, under their Grand Master; 60,000 Fellow Craftsmen, under Hiram Abif; 2,000 Mark Men, under Stolken; 1,000 Master Masons, under Mohabin; 600 Mark Masters, under Ghiblim; 24 Architects, under Josbert; 12 Grand Architects, under Adoniram; 45 Excellent Masons, under Hiram Abif; 9 Super-Excellent Masons, under Titus Zadok; besides the Israel Babbal or laborers. The tradition is, however, rather apocryphal.

Clavel, É. T. E. Begue. An abbé, a French Masonic writer, who published, in 1842, a Histoire Piloteques de la Franc-Maçonnerie et des Sociétés Secrètes Anciennes et Modernes. This work contains a great amount of interesting and valuable information, notwithstanding many historical inaccuracies, especially in reference to the Ancient Accepted Scottish Rite, of which the author was an adversary. For the publication of the work without authority he was suspended by the Grand Orient for two months, and condemned to pay a fine. Clavel appealed to the intelligence of the Fraternity against this sentence. In 1844, he commenced the publication of a Masonic Journal called the Grand Orient, the title of which he subsequently changed to the Orient. As he had not obtained the consent of the Grand Orient, he was again brought before that body, and the sentence of perpetual exclusion from the Grand Orient pronounced against him. Reboli says that it was the act of a faction, and obtained by unfair means. It was not sustained by the judgment of the Court in France, with whom Clavel gained reputation and popularity. Notwithstanding the Masonic literary labors of Clavel, an account of the time of his birth, or of his death, appears to be obscure. His desire seemed to be to establish as history, by publication, those views which he personally entertained and formed; gathered from sources of doubtful character, he desired they should not be questioned in the future, semel pro semper.

Clay. See Chalk, Charcoal, and Clay.

Clay Ground. In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the Temple, as well as the pillars of the porch. This spot was about thirty-five miles in a northeast direction from Jerusalem; and it is supposed that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making molds. The Masonic tradition on this subject is sustained by the authority of Scripture. (See 1 Kings vii. 46, and 2 Chron. iv. 17.) Morris, in his Freemasonry in the Holy Land, gives the following interesting facts in reference to this locality. "A singular fact came to light under the investigations of my assistant at Jerusalem. He discovered that the jewellers of that city, at the present day, use a particular species of brown, arenaceous clay in making moulds for casting small pieces of brass, etc. Inquiring whence this clay comes, they reply, 'From Seikout, about two days' journey north-east of Jerusalem.' Here, then, is a satisfactory reply to the question, Where was the 'clay ground' of Hiram Abif? It is the clay existing within reach of Hiram Abif, and it is found only in the 'clay ground between Succoth and Zeredatha'; and considerable as was the locality, so important did that master-workman deem it, to secure a sharp and perfect mould for his castings, that, as the Biblical record informs us, he established his furnaces there."

Clean Hands. Clean hands are a symbol of purity. The psalmist says "that he only shall ascend into the hill of the Lord, or shall stand in his holy place, who hath clean hands and a pure heart." Hence, the washing of the hands is an outward sign of an internal purification; and the psalmist says in another place, "I will wash my hands in innocence. And I will encompass thine altar, Jehovah." In the Ancient Mysteries the washing of the hands was always an introductory ceremony.
CLEAVE

to the initiation; and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence, on a temple in the Island of Crete, this inscription was placed: "Cleanse your feet, wash your hands, and then enter." Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer makes Hector say:

"Χρυσὸν & δίνασιν Ἀδηλίτη τε ἄποθεν ἄρνων Ἀθρών." (Iliad, vi, 206.)

"I dread with unwashed hands to bring My incensed wine to Jove an offering.

In a similar spirit of religion, Eneas, when leaving burning Troy, refuses to enter the Temple of Ceres until his hands, polluted by recent strife, had been washed in the living stream.

"Me bello o tanto digressum et coneo recenti, Attrectare nefas, donee me flumine vivo Abluero." (Aen., ii., 718.)

"In me, now fresh from war and recent strife, 'T is impious the sacred things to touch, Till in the living stream myself I bathe."

The same practise prevailed among the Jews, and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man, see ye to it."

The white gloves worn by Masons as part of their clothing, alluded to this symbolizing of clean hands; and what in some of the high degrees has been called "Masonic Baptism" is nothing else but the symbolizing, by a ceremony, this doctrine of clean hands as the sign of a pure heart.

Cleave. The word to cleave is twice used in Masonry, and each time in an opposite sense. First, in the sense of adhering, where the sentence in which it is employed is in the Past Master's Degree, and is taken from the 137th Psalm: "Let my tongue cleave to the roof of my mouth;" second, in the Master's Degree, where, in the expression "The flesh cleaves from the bone," it has the intransitive meaning of to separate, and is equivalent to "the flesh parts, or separates, itself from the bone." In this latter use the word is obsolete, and used only technically as a Masonic term.

Cleche. A cross charged with another of the same figure, but whose color is that of the field.

Clefts of the Rocks. The whole of Palestine is very mountainous, and these mountains abound in deep clefts or caves, which were anciently places of refuge to the inhabitants in time of war, and were often used as lurking places for robbers. It is, therefore, strictly in accordance with geographical truth that the statement, in relation to the concealment of certain persons in the clefts of the rocks, is made in the Third Degree. (See the latter part of the article Caunvs.)

Clement XII. A Pope who assumed the pontificate on the 12th of August, 1730, and died on the 8th of February, 1740. On the 24th of April, 1738, he published his celebrated bull of excommunication, entitled in Eminenti Apostolatus Specula, in which he fixed these words: "For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palaces, or elsewhere, under pain of excommunication ipsa facto, for all acting in contradiction to this, and from which the pope only can absolve the dying." Clement was a bitter persecutor of the Masonic Order, and hence he caused his Secretary of State, the Cardinal Fisato, to issue on the 14th of January, 1739, a still more stringent edict for the Papal States, in which death and confiscation of property, without hope of mercy, was the penalty, or as the original has it, "sotto Pena della morte, e confiscazione de beni da incorressi, irremissiblemente senza una speranza di grazia."

Clerks of Strict Obscuration. Known also as the Spiritual Branch of the Templars, or Clerici Ordinis Templariorum. This was a schism from the Order or Rite of Strict Obscuration, and was founded by Starck in 1767. The members of this Rite established it as a rival of the latter system. They claimed a preeminence not only over the Rite of Strict Obscuration, but also over all the Lodges of ordinary Masonry, and asserted that they alone possessed the true secrets of the Order, and knew the place where the treasures of the Templars were deposited. (For a further history of this Rite, see Starck.) The Rite consisted of seven degrees, viz.: 1, 2, and 3. Symbol: Masonry. 4. Junior Scottish Mason, or St. John's Masonry. 5. Provincial Master of the Red Cross. 6. Provincial Capitular of the Red Cross. 7. Magus, or Knight of Purity and Light. Clavel (Histoire Pittoresque, p. 186) gives different names to some of the degrees. This last was subdivided into five sections, as follows: I. Knight Novice of the third year. II. Knight Novice of the fifth year. III. Knight Novice of the seventh year. IV. Levite, and V. Priest. Ragon errs in calling this the Rite of Lax Obscuration.

Clermont, Chapter of. On the 24th of November, 1754, the Chevalier de Bonneville established in Paris a Chapter of the high degrees under this name, which was derived from the Jovitacl Chapter of Clermont. This society was composed of many distinguished persons of the court and city, who, disgusted with the dissensions of the Parisian Lodges, determined to separate from them. They adopted the Templar system, which had been created at Lyons, in 1743, and their Rite consisted at first of but six degrees, viz.: 1, 2, 3. St. John's Masonry. 4. Knight of the
United States. In 1813, he became unwit-tantly to be attributed to political excitement, of the accusations and insinuations are prop-
support on the part of the Executive. But all
resign his office, and to assign, as a reason for
false and malicious. Spenser, the special
ward for their detection he was charged by
inals. But, although he offered a liberal re-
 countered the numerous abuses which had crept
into French Masonry. He did not, however,
position of Grand Master of the Grand
Master of his Lodge. In 1806, he was elevated
to the position of Grand Master of the Grand
Lodge of New York, and in 1814, to that of
Grand Master of the Grand Encampment.
In 1816, he was elected General Grand High
Priest of the General Grand Chapter of the
Order in 1793, and the next year was elected
Master of his Lodge. In 1806, he was elevated
to the position of Grand Master of the Grand
Lodge of New York, and in 1814, to that of
Grand Master of the Grand Encampment.

Clermont, College of. A college of
Jesuits in Paris, where James II., after his
flight from England, in 1688, resided until his
removal to St. Germains. During his resi-
dence there, he is said to have sought the es-
ablishment of a system of Freemasonry, the
object of which should be the restoration of
the House of Stuart to the throne of England.
Relics of this attempted system are still to be
found in many of the high degrees, and the
Chapter of Clermont, subsequently organized
in Paris, appears to have had some reference
to it.

Clermont, Count of. Louis of Bourbon,
prince of the blood and Count of Clermont,
was elected by sixteen of the Paris Lodges per-
petual Grand Master, for the purpose of cor-
recting the numerous abuses which had crept
into French Masonry. He did not, however,
fulfil the expectations of the French Masons;
for the next year he abandoned the super-
vision of the Lodges, and new disorders arose.
He still, however, retained the Grand Masters-
ship, and died in 1771, being succeeded by his
nephew, the Duke of Chartres.

Clinton, De Witt. A distinguished states-
man, who was born at Little Britain, New
York, March 2, 1769, and died on the 11th of
February, 1828. He entered the Masonic
Order in 1793, and the next year was elected
Master of his Lodge. In 1806, he was elevated
to the position of Grand Master of the Grand
Lodge of New York, and in 1814, to that of
Grand Master of the Grand Encampment.
In 1816, he was elected General Grand High
Priest of the General Grand Chapter of the

Clothing the Lodge. In the "Gener-

Clothed. A Mason is said to be properly
clothed when he wears white leather gloves,
a white apron, and the jewel of his Masonic
rank. The aprons are now used only in the de-
grees of chivalry. In the catechisms of the early
eighteenth century the Master of a Lodge was de-
scribed as clothed in a yellow jacket and a blue
pair of breeches, in allusion to the brass top
and steel legs of a pair of compasses. After
the middle of the century, he was said to be
clothed in the old colors, viz., purple, crim-
son, and blue; and the reason assigned for it
was "because they are royal, and such as the
ancient kings and princes used to wear." The
actual dress of a Master Mason was, however,
a full suit of black, with white neck-cloth,
apron, gloves, and stockings; the buckles being
blue, and the apron being made of white satin
from a white ribbon by way of collar. (For the
clothing and decorations of the different de-
grees, see Regalia.)

Clothing the Lodge. In the "General
Regular" of 1721, approved by the Grand Lodge of
England in 1721, it is provided in article
seven that "Every new Brother at his making
shall be clothed by the Officers of the Lodge with
the apron, sword and hat. In the York and
American Rites, the apron, gloves, and stocking
are used only in the degrees of chivalry. In the
catechisms of the early eighteenth century the
Master of a Lodge was described as clothed in a
yellow jacket and a blue pair of breeches, in allu-
sion to the brass top and steel legs of a pair of
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was, however, a full suit of black, with white
eck-cloth, apron, gloves, and stockings; the
buckles being blue, and the apron being made
of white satin from a white ribbon by way of
collar. (For the clothing and decorations of the
different degrees, see Regalia.)

Clouded Canopy. See Canopy, Clouded.
Cloudy. A word sometimes improperly used by the Worshippers of a Lodge when reporting an unfavorable result of the ballot. The proper word is foul.

Clubs. The eighteenth century was distinguished in England by the existence of numerous local and ephemeral associations under the name of clubs, where men of different classes of society met for amusement and recreation. Each profession and trade had its club, and "whatever might be a man's character or disposition," says Oliver, "he would find in London a club that would square with his ideas." Addison, in his paper on the origin of clubs (Spectator, No. 9), remarks: "Man is said to be a social animal, and as an instance of it we may observe that we take all occasions and pretences of forming ourselves into those little but magnificent compounds which are commonly known by the name of clubs. When a set of men find themselves agree in any particular, though never so trivial, they establish themselves into a kind of fraternity and meet once or twice a week, upon the avowal of such a fantastic resemblance," Hard drinking was characteristic of those times, and excesses too often marked the meetings of these societies. It was at this time that the Institution of Freemasonry underwent its revival, commonly known as the revival of 1717, and it is not strange that its social character was somewhat affected by the customs of the day. The Lodges therefore assumed at that time too much of a convivial character, derived from the customs of the existing clubs and coteries; but the moral and religious principles upon which the Institution was founded prevented any undue indulgence; and although the members were permitted the enjoyment of decent refreshment, there was a standing law which provided against all excess.

Coat of the Tiler. In olden times it was deemed proper that the Tiler of a Lodge, like the beadle of a parish—whose functions were in some respects similar—should be distinguished by a tawdry dress. In a schedule of the regalia, records, etc., of the Grand Lodge of all England, taken at York in 1779, to be found in Hughan's Masonic Sketches and Reprints (p. 33), we find the following item: "a blue cloth coat with a red collar for the Tyler."

Cock. The ancients made the cock a symbol of courage, and consecrated him to Mars, Pallas, and Bellona, deities of war. Some Poets have referred to the cock as a symbol of equality and freedom—a symbolism which, as Lenning says, is difficult to understand, and the decoration is inappropriate as a part of the clothing of a Mason. Yet it is probable that it was a conception of this kind that induced Cagliostro to prescribe the cockade as a part of the investiture of a female candidate in the initiation of his Lodges. Clavel says the Venerable or Master of a French Lodge wears a black cockade.

Cockle-Shell. The cockle-shell was worn by pilgrims in their hats as a token of their profession; now used in the ceremonies of Templarism.

Coffin. In the Ancient Mysteries the aspirant could not claim a participation in the highest secrets until he had been placed in the Pastos, bed or coffin. The placing him in the coffin was called the symbolical death of the mysteries, and his deliverance was termed a raising from the dead. "The mind," says an ancient writer, quoted by Stoehr, "is affected in death just as it is in the initiation into the mysteries. And word answers to word, as well as thing to thing; for τελευταίον is to die, and τελευτήσει, to be initiated." The coffin in Masonry is found among the very early part of the last century, and has always constituted a part of the symbolism of the Third Degree, where the reference is precisely the same as that of the Pastos in the Ancient Mysteries.

Cohen. "A Hebrew word signifying a priest. The French Masonic writers, indulging in a Gallic custom of misspelling all names derived from other languages, universally spell it coen."

Cohens, Elected. See Paschalis, Martines.

Cole, Benjamin. He published at London, in 1728, and again in 1731, the Old Constitutions, engraved on thirty copper plates, under the title of A Book of the Ancient Constitutions of the Free and Accepted Masons. In 1751, Cole printed a third edition with the title of The Ancient Constitutions and Charges of Freemasons, with a true representation of their noble Art in several Lectures or Speeches.
Subsequent editions were published up to 1794. Bro. Richard Spencer, the well-known Masonic bibliographer, says that Cole engraved his plates from a MS. which he calls the Constitutions of 1726, or from a similar MS. by the same scribe. Bro. Hughan published in 1869 in his Constitutions of the Freemasons, in a limited edition of seventy copies, a lithograph facsimile of the 1729 Edition of Cole, and in 1897 a facsimile of the 1731 Edition, which was limited to 200 copies, was published by Mr. Richard Jackson of Leeds, with an introduction by Bro. Hughan.

Cole, Samuel. He was at one time the Grand Secretary of the Grand Lodge of Maryland, and the author of a work entitled The Freemason's Library, or General Ahiman Rezon, the first edition of which appeared in 1817, and the second in 1826. It is remarkable more than a mere monitor or manual of the degrees, and greatly excels in literary pretensions the contemporary works of Webb and Cross.

Cole's Manuscript. The MS. from which Cole is supposed to have made his engraved Constitutions, now known as the Spencer MS., was in the possession of Bro. Richard Spencer, who published it in 1871, under the title of A Book of the Ancient Constitutions of the Free and Accepted Masons. Anno Dom., 1726. The subtitle is The Beginning and First Foundation of the Most Worthy Craft of Masonry, with the charges thereunto belonging. In 1875 it was bought by Mr. E. T. Carson of Cincinnati, U. S. A.

Collar. An ornament worn around the neck by the officers of Lodges, to which is suspended a jewel indicative of the wearer's rank. The color of the collar varies in the different grades of Masonry. That of a symbolic Lodge is blue; of a Past Master, purple; of a Royal Arch Mason, scarlet; of a Secret Master, white bordered with black; of a Perfect Master, green, etc. These colors are not arbitrary, but are each accompanied with a symbolic signification.

In the United States, the collar worn by Grand Officers in the Grand Lodge is, properly, purple edged with gold. In the Grand Lodge of England, the Grand Officers wear chains of gold or metal gilt instead of collars, but on other occasions, collars of ribbon, garter blue, four inches broad, embroidered or plain.

The use of the collar in Masonry, as an official decoration, is of very old date. It is a regulation that its form should be triangular; that is, that it should terminate on the breast in a point. The symbolical reference is evident. It is said that it should terminate on the breast in a point. The symbolical reference is evident. It is said that it should terminate on the breast in a point. The symbolical reference is evident. It is said that it should terminate on the breast in a point. The symbolical reference is evident.
The city of Cologne, on the banks of the Rhine, is memorable in the history of Freemasonry for the connection of its celebrated Cathedral with the labors of the Steinmetzen of Germany, whence it became the seat of one of the most important Lodges of that period. It has been asserted that Albertus Magnus designed the plan, and that he there also altered the Constitution of the Fraternity, and gave it a new code of laws. It is at least clear that in this Cathedral the symbolic principles of Gothic architecture, the distinguishing style of the Traveling Freemasons, were carried out in deeper significance than in any other building of the time. Whether the document known as the Charter of Cologne be authentic or not, and it is fairly well established that it is not, the fact that it is claimed to have emanated from the Lodge of that place, gives to the Cathedral an importance in the views of the Masonic student.

The Cathedral of Cologne is one of the most beautiful religious edifices in the world, and the vastest construction of Gothic architecture. The primitive Cathedral, which was consecrated in 870, was burned in 1248. The present one was commenced in 1249, and the work upon it continued until 1509. But during that long period the labors were often interrupted by the sanguinary contests which raged between the city and its archbishops, so that only the choir and the chapels which surrounded it were finished. In the eighteenth century it suffered much from the ignorance of its own canons, who subjected it to unworthy mutilations, and during the French Revolution it was used as a military depot. In 1820, this edifice, ravaged by men and mutilated by time, began to excite serious anxiety for the solidity of its finished portions. The débris of the venerable pile were even threatened by the constant shaking of the railway trains that now run near, so that they became unsafe and seriously threatened the destruction of this wonderful masterpiece of Gothic architecture. The German Government came to the relief and saved the structure.

There is a story that the Prince received these documents accompanied by a letter, written in a female hand, and signed "C., child of V. J." In this letter the writer states that she had found the documents among the papers of her father, who had received them from Mr. Van Boetzelaer. It is suspected that the authoress of the letter was the daughter of Bro. Van Jeylinger, who was the successor of Bro. Van Jeylinger as Grand Master of the Lodge of Cologne.

There is another version of the history which states that these documents had long been in the possession of the family of Walsenaer Van Opdern, by a member of which they were presented to Mr. Van Boetzelaer, who subsequently gave them to Van Jeylinger, with strict injunctions to preserve them until

That lately the foundations of the Cathedral were being loosened by the constant shaking from the railway trains that now run near, so that they became unsafe and seriously threatened the destruction of this wonderful masterpiece of Gothic architecture. The German Government came to the relief and saved the structure.
the restitution of the Orange regency. The originals are now, or were very lately, deposited in the archives of a Lodge at Namur, on the Meuse; but copies of the charter were given to the Fraternity under the following circumstances:

In the year 1819, Prince Frederick of Nassau, who was then the Grand Master of the National Grand Lodge of Holland, contemplating a reformation in Masonry, addressed a circular on this subject to all the Lodges under his jurisdiction, for the purpose of enlisting them in behalf of his project, and accompanied this circular with copies of the charter, which he had caused to be taken in facsimile, and also of the register of the Amsterdam Lodge, Valley of Peace, to which I have already referred as contained in the brass-mounted chest. A transcript of the charter in the original Latin, with all its errors, was published in 1818, in the Annales Maconniques. The document was also presented to the public in a German version, in 1819, by Dr. Fred. Heldmann; but his translation has been proofed, by Lenning and others, to be exceedingly incorrect. In 1821, Dr. Krause published it in his celebrated work entitled The Three Oldest Masonic Documents. It has been frequently published since in a German translation, in whole or in part, but is accessible to the English reader only in Burnes' Sketch of the History of the Knights Templars (London, 1840); in the English translation of Findel's History of Freemasonry, and in the American Quarterly Review of Freemasonry, where it was published with copious notes by the author of the present work. P. J. Schouten, a Dutch writer on the history of Freemasonry, who had undoubtedly seen the original document, describes it as being written on parchment in Masonic cipher, in the Latin language, the characters uninjured by time, and the subcription of the names not in cipher, but in the ordinary cursive character. The Latin is that of the Middle Ages, and is distinguished by many incorrectly spelled words, and frequent grammatical solecisms. Thus, we find "bagis-tri" for "magistrri," "trigesimo" for "tricesimo," "ad nostrum ordinem," etc.

Of the authenticity of this document, it is but fair to say that there are well-founded doubts among many Masonic writers. The learned antiquaries of the University of Leyden have testified that the paper on which the register of the Lodge at The Hague is written, is of the same kind that was used in Holland at the commencement of the seventeenth century, which purports to be its date, and that the characters in which it is composed are of the same period. This register, it will be remembered, refers to the Charter of Cologne as existing at that time; so that if the learned men of Leyden have not been deceived, the fraud—supposing that there is one in the charter—must be more than two centuries old.

Dr. Burnes professes to have no faith in the document, and the editors of the Hermes at once declare it to be surreptitious. But the condemnation of Burnes is too sweeping in its character, as it includes with the charter all other German documents on Freemasonry; and the opinion of the editors of the Hermes must be taken with some grains of allowance, as they were at the time engaged in a controversy with the Grand Master of Holland, and in the defense of the high degrees, whose claims to antiquity this charter would materially impair. Dr. Oliver, on the other hand, quotes it unquestioned, in his Landmarks, as an historical document worthy of credit; and Reghellini treats it as authentic. In Germany, the Masonic authorities of the highest reputation, such as Helder mann, Morsdorf, Kloss, and many others, have repudiated it as a spurious production, most probably of the beginning of the present century. Kloss objects to the document, that customs are referred to in it that were not known in the rituals of initiation until 1731; that the higher degrees were nowhere known until 1725; that none of the eighteen copied documents have been found; that the declaimer against Templar Masonry was unnecessary in 1535, as no Templar degrees existed until 1741; that some of the Latin expressions are not such as were likely to have been used; and a few other objections of a similar character. Bobrik, who published, in 1840, the Text, Translation, and Examination of the Cologne Document, also advances some strong critical arguments against its authenticity. On the whole, the arguments to disprove the genuineness of the charter appear to be very convincing, and are strong enough to throw at least great doubt upon it as being anything else but a modern forgery. [See Gould's History of Freemasonry (i., 496), where the question of the authenticity of this document is examined, and it is classed among Apocryphal Manuscripts. — E. L. H.]

Cologne, Congress of. A Congress which is said to have been convened in 1525, by the most distinguished Masons of the time, in the city of Cologne, as the representatives of nineteen Grand Lodges, who are said to have issued the celebrated manifesto, in defense of the character and aims of the Institution, known as the Charter of Cologne. Whether this Congress was ever held is a moot point among Masonic writers, most of them contending that it never was, and that it is simply an invention of the early part of the present century. [See Cologne, Charter of.]

General Lodges. Lodges in the colonies of Great Britain are under the immediate supervision and jurisdiction of District Grand Lodges, to which title the reader is referred.

Colorado. Freemasonry was introduced into the territory of Colorado in 1860, in which year the Grand Lodge of Kansas chartered Golden City Lodge at Golden City. In 1861 two other Lodges, Rocky Mountain at Gold Hill and Summit Lodge at Parkville, were chartered by the Grand Lodge of Nebraska. On August 2, 1861, representatives from these three Lodges met in convention at Golden City, and organized the Grand Lodge of Col-
orado, the Grand East of which was placed at Denver. J. M. Chivington was elected first Grand Master. Chapters of Royal Arch Masons and a Commandery of Knights Templar were subsequently introduced.

Colored Fraternal Bodies. The secret societies of negroes claiming to be Masonic are quite extensive, embracing Grand Lodges in practically every State. (See Negro Masonry.)

Colors, Symbolism of. Wemys, in his Clavis Symbolica, says: "Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature." This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the system. It may be selected and applied according to the order of its letters, to denote the initiate some instructive moral lesson, or refers to some important historical fact in the system.

Frederic Portal, a French archeologist, has written a valuable treatise on the symbolism of colors, under the title of Des Couleurs Symboliques dans l'antiquite, le moyen age et les temps modernes, which is well worth the attention of Masonic students. The Masonic colors are seven in number, namely: 1, blue; 2, purple; 3, red; 4, white; 5, black; 6, green; 7, yellow; 8, violet. (See those respective titles.)

Columbia, District of. The Grand Lodge of the District of Columbia was organized December 11, 1810, by Lodges having warrants from Maryland and Virginia, and Valentine Reintzel was elected Grand Master. It has 27 Lodges under it. The Grand Chapter formed, originally, a component part of the Grand Chapter of Maryland and the District of Columbia; but the connection was severed in 1867, and an independent Grand Chapter formed, which has now five Chapters under its jurisdiction. There is neither a Grand Commandery nor Grand Council of the State of Columbia. The Grand Commanderies subordinate to the Grand Encampment of the United States and a Council of Royal and Select Masters chartered by the Grand Council of Massachusetts. The Scottish Rite has also been successfully cultivated, and there is in operation a Lodge of Perfection and a Chapter of Rose Croix.

Column. A round pillar made to support as well as to adorn a building, whose construction varies in the different orders of architecture. In Masonry, columns have a symbolic signification as the supports of a Lodge, and are known as the Columns of Wisdom, Strength, and Beauty. The broken column is also a symbol in Masonry. (See the titles Supports of the Lodge and Broken Column.)

Comacine Masters. It has long been a theory of some writers, secular and Masonic, that there was a direct succession of the operative gilds from the Roman Colleges to those who merged into Speculative Masonry in 1717, and as investigation proceeded, the proofs became stronger and stronger until now it can no longer reasonably be doubted. At first it was not attempted to trace the succession, it was only inferred, but recently more careful investigators have come to view, whose results go far in establishing the direct succession from Roman Colleges to Speculative Masonry.

The principal purpose of this article is to put a link in the chain of operative gilds and establish a continuous connection from the oldest gild formation (Roman Colleges, which see) through the Lombard period and Renaissance to the formation of Speculative Masonry by the English gilds.

Before beginning the description of the Comacine Masters, which, from the controversial character of the subject, must of necessity be kindred to a discussion resting heavily on citations and quoted authorities, who have worked in this special field, it will be necessary to draw a fair picture of the Roman possessions and civilization at this period.

When Rome had passed the zenith of her power and had begun to decline from internal and external causes, it is but natural to suppose that her neighboring enemies noticed this, and as they had long looked upon Italy with avaricious eyes, felt the time had arrived for them to attain what they had most desired. The year 476 A.D., when the last of the nominal Caesars ceased to rule in the West, is usually taken by historians as marking the fall of the Roman Empire. However true that may be, the falling began when Constantine established the seat of his empire at Constantinople, in 327, and drew much strength from Rome, thereby making it easier for the Vandals and Goths to renew their attacks. For five centuries horde after horde of barbarians flung themselves against the Roman frontiers, each striking deeper than the last, and being repelled with greater and greater difficulty, the Empire sinking beneath internal decay more than from her external enemies.

When the Western Empire ceased in the fifth century and Europe was plunged into what has been called "The Dark Ages" and all progress in letters and the arts of peace is supposed to have ceased, it is refreshing to quote what John Fiske said in Old and New Ways of Treating History, when speaking of that period: "In truth the dull ages which no Homer has sung or Tacitus described, have sometimes been critical ages for human progress. . . . This restriction of the view to literary ages has had much to do with the popular misconception of the 1,000 years that elapsed between the reign of Theodoric the Great and the Discovery of America. For many reasons that period might be called the Middle Ages; but the popular mind is apt to lump these ten centuries together, as if they were all alike, and apply to them the misleading epithet 'Dark Ages.' A portion of the darkness is in the minds of those who use the epithet."
I, also, wish to take exception to their position and conclusions, for in the success of my exceptions lies the potency and possibility of my subject, the Comacine Masters, who lived and built at this period, having descended from branches of the Roman Colleges of Artificers who had come to Como as colonists or had fled to this free republic for safety during barbaric invasions, creating and developing what is called Lombard architecture, and forming a powerful gild which later not only influenced, but had a connection with the gilds of France and Germany at the Renaissance, thereby establishing a direct line of descent of Roman Colleges to the operative gilds that grew into Speculative Masonry.

It can be understood how a tribe or a small section of people may, from various causes, recede in letters, science and civilization, but how the world could do so is difficult to comprehend, yet the historians and literature attempted to confirm this in describing the "gloom when the sun of progress was in a total or partial eclipse from the fifth to the twelfth centuries," or, between the period of ancient Classic Art of Rome and that early rise of Art in the twelfth century, which led to the Renaissance. Leder Scott says that "this hiatus is supposed to be a time when Art was utterly dead and buried, its corpse in Byzantine dress lying embalmed in its tomb at Ravenna. But all death is nothing but the germ of new life. Art was not a corpse; it was only a seed laid in Italian soil to germinate and bore several plants before the great reflowering period of the Renaissance."

Those who produced these several plants which it bore before the great Cathedral Building period that followed the Renaissance, will furnish the subject of this article, and trust it will be as interesting and important to the Masonic student as it is new in the literature of Masonry.

Most things will, I trust, become more and more noticeable as we follow up the traces of the Comacine Gild from the chrysalis state, in which Roman Art hibernated during the dark winter of the usually called Dark Ages, as Scott says "through the grub state of the Incas, the glacier of the dark wave of barbaric invasions swept over the winter of the usually called Dark Ages which was essential to the world's progress at the time, or worthy of contemplation at present. Had their views of the importance of historical matter prevailed, we would now know very little of what transpired from the Fall of the Western part of the Roman Empire to the Renaissance. We know that many cities in Italy were rebuilt after they had been sacked and partly destroyed by the Goths and Huns. Many cathedrals were built during this period, some of which work lasts till to-day, and is worthy workmanship. The historical architecutes have approached this period from another angle and the results of their efforts now make this article possible and open up a new and important field for Masonic students.

Toward the end of the fifth century a new wave of barbaric invasions swept over the West. North and East Gaul—all not previously held by the Visigoths—fell into the hands of the Franks (486). Theodoric and the Ostrogoths wrested Italy from Odoacer and established the Ostrogothic Kingdom in Italy, with its capital at Ravenna. This kingdom was established and governed on exceptionally enlightened lines. Theodoric, often called The Great, was the most broad-minded and advanced of all the German conquerors. He was a man of culture, yet some have said that he could not read. He had been educated from his eighth to his eighteenth year at Constantinople. His rule was, therefore, more like the revival of Roman ideas than a barbarous conquest. Accordingly we need not be surprised to find him decorating his capital city, Ravenna, during the period of his occupation, (493-526) with a series of monuments which, although strongly tinctured with Byzantine influence, yet constitute, perhaps, the finest examples we possess of the early Christian style. Theodoric was an Aryan and opposed to the Bishop of Rome. This fact and his education at Constantinople are sufficient to explain the strong Byzantine elements so noticeable even in those monuments at Ravenna, which antedate the Byzantine conquest. Charles A. Cummings in his History of Architecture in Italy says: "One of the earliest acts of Theodoric after his accession to the throne was the appointment of an architect to have charge of all the public buildings—including the aqueducts and the city walls—of Ravenna and Rome, putting at his disposal for this purpose, yearly, twelve hundred pounds of gold, two hundred and fifty thousand bricks, and the income of the Lucrine Haven. A remarkable letter from Theodoric to this official on his appointment is preserved by Cassiodorus, who was the minister of the Empire. 'These excellent buildings,' he says, 'are my delight. They are the noble image of the power of the Empire, and bear witness to its grandeur and glory. The palace of the sovereign is shown to ambassadors as a monument worthy of your admiration, and seems to declare to them his greatness. It is then a great pleasure for an enlightened prince to inhabit a palace where all the perfections of art are united, and to find there relaxation from the burden of public affairs. . . . I give you notice that our income at Constantinople is sufficient to enable you to prosecute your work with energy. . . . I wish to preserve in its original splendor all which is ancient, and that whatever you add to it may be conformable to it in style. It is not a work of small importance which I place in your hands, since it will be your duty to fulfill by your art the lively desire which I feel to illustrate my reign by public affairs. . . . I give you notice that our income at Constantinople is sufficient to enable you to prosecute your work with energy. . . . I wish to preserve in its original splendor all which is ancient, and that whatever you add to it may be conformable to it in style. It is not a work of small importance which I place in your hands, since it will be your duty to fulfill by your art the lively desire which I feel to illustrate my reign by
a Pretorium, it will be for you to translate my projects into accomplished realities. And this is a service highly honorable and worthy of any man’s ambition—to leave to future ages the monuments which shall be the admiration of new generations of men. It will be your duty to direct the mason, the sculptor, the painter, the worker in stone, in bronze, in plaster, in mosaic. What they know not, you will teach them. The difficulties which they find in their work, you will solve for them. But behold what a change these men possess, thus to instruct artificers so many sorts. But if you can direct their work to a good and satisfactory end, their success will be your eulogy, and will form the most abundant and flattering reward you could desire.”

From this it may be seen that an architect of those days was a complete Master of the art of building. He was required to be able to construct a building from foundation to roof and also to be able to decorate it with sculptural, masonry, and sculpture. This was a high education prevailed in all the schools or Lodges up to 1335, when the painters seceded, which was followed by other branches separating themselves into distinct gilds.

It is a well-known fact that when the barbarians were sacking and carrying away the riches of many Italian cities and particularly of Rome, people fled to more secure places for the better protection of their lives and property. Of the various places to which they fled only one interests us in this article. Como was a free republic and many fled there for the protection it afforded. Rome had previously colonized many thousands in Como before the Christian Era. (See Como.)

The first we hear of the Comacines was that they were living on an island called Isola Comacina in Lake Como, that most beautiful of lakes. They were so well fortified that it was years before the island was captured and then only by treachery. Their fortifications and buildings were very similar to those built by the Colleges of Artificers at Rome, which gave rise to the belief that they were the direct descendants from these Roman builders, who had built for the Roman Empire for several centuries.

In offering the form of building as best evidence of the descent of the Comacines from the Roman Colleges, it is appreciated how recorded literature, which is usually the word and opinions of one person, can be biased, changed and often wrong. But all who have studied a people in their social, political or religious aspects, know how permanent these things are and how subject to slow changes. Their forms of dress, songs, folklore and language undergo changes but slowly. Climate, unsuccessful wars and amalgamation proving the most disastrous. But probably none of these change so slowly as forms of building, unless the latter be subjected to a marked change of climate from migration. Architecture is one of the noblest and most useful of arts and one of the first to attract the attention of barbarous people when evolving into a higher civilization, and is at all times an accurate measure of a people’s standing in civilization.

A law we learn from biology in the morphology of animals is that nature never makes a new organ when she can modify an old one so as to perform the required functions. New styles of architecture do not spring from human intellect as “creations.” Cattaneo says: “Monuments left by a people are truer than documents, which often prove fallacious and misleading and prove profit for those who blindly follow them. The story of a people or a nation, if not known by writings, might be guessed through its monuments and works of art.”

The Lombards, who had come from northern Germany and settled in northern Italy in 568, at once began to develop along many lines which made Lombardy known all over Europe—the result of which influence Europe feels to-day. They developed along lines which in our every-day parlance may be called business. They were not primarily architects or builders and they employed the Comacines for this kind of work and it was the Comacines who developed what is known to-day as Lombard architecture, covering a period that we may roughly put as from the seventh century to the Renaissance.

The first to draw attention to the name Magistri Comacini was the erudite Muratori, that searcher out of ancient manuscripts, who unearthed from the archives an edict, dated November 22, 643, signed by Rotharis, in which are included two clauses treating of the Magistri Comacini and their colleagues. The two clauses, Nos. 143 and 144, out of the 388 inscribed in cipped Latin, says Leder Scott, are, when anglicised, to the following intent:

“Art. 143. Of the Magister Comacini. If the Comacine Master with his colleagues shall have contracted to restore or build a house of any person whatsoever, the contract for payment being made and it chances that someone shall die by the fall of the said house, or any material or stone from it, the owner of said house shall not be cited by the Master Comacini or his brethren to compensate them for homicide or injury; because having for their own gain contracted for the payment of the building, they just sustain the risk and injuries thereof.

“Art. 144. Of the engaging and hiring of Magistri. If any person has engaged or hired one or more of the Magistri Masters to design a work, or to daily assist his workmen in building a palace or a house, and it shall happen by reason of the house some Comacine shall be killed, the owner of the house is not considered responsible; but if a pole or stone shall injure some extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.”

Charles A. Cummings says: “The code of Luitprand, eighty years later, contains further provisions regulating the practice of Comacini, which had now become much more
numerous and important. Fixed rates of payment were established for their services, varying according to the kind of building on which they were engaged; definite prices being allowed for walls of various thicknesses, for arches and vaults, for chimneys, plastering and joiners' work. The difficulty which these early builders found in the construction of vaults is indicated by the allowance of a charge per superficial foot, from fifteen to eighteen times as great as in the case of a wall. The price of provisions and wine furnished to the workmen is also determined and is counted as part of their pay."

Scott maintains that "these laws prove that in the seventh century the Magistri Comacini were a compact and powerful gild, capable of asserting their rights, and that the gild was properly organized, having degrees of different ranks; that the higher orders were entitled Magistri, and could 'design' or 'undertake' a work; i.e., act as architects; and that the colligantes or colleagues worked under, or with, them. In fact, a powerful organization altogether—so powerful and so solid that it spoke of a very ancient foundation. Was it a surviving branch of a Roman Collegium? Or was it, a powerful group of Byzantine artists stranded in Italy?"

Professor Merzario says: "In this darkness which extended all over Italy, only one small lamp remained alight, making a bright spark in the vast Italian metropolis. It was from the Magistri Comacini. Their respective names are unknown, their individual work unspecialized, but the breath of their spirit might be felt all through those centuries and their names collectively is legion. We may safely say that of all the works of art between A.D. 800 and 1000, the greater and better part are due to that brotherhood—always faithful and often secret—of the Magistri Comacini. The authority and judgment of learned men justly ascription."

Quaternal de Quincy, in his Dictionary of Architecture, under the heading Comacines, remarks that "to these men who were both designers and executors, architects, sculptors and mosaicists, may be attributed the Renaissance of art and its propagation in the southern countries, where it marched with Christianity. Certain it is that we owe to them that the heritage of antique ages was not entirely lost, and it is only by their tradition and imitation that the art of building was kept alive, producing works which we still admire and which become surprising when we think of the utter ignorance of all science in those Dark Ages."

Hope, in his well-balanced essay, draws quite a picture of the gilds at this period which, upon the whole, is fairly accurate. He says: "When Rome, the Eternal City, was first abandoned for Milan, Ravenna and other cities in the more fertile North, which became seats of new courts and the capitals of new kingdoms, we find in northern Italy a rude and barbarous nation—The Lombards—in the space of two short centuries, producing in trade, in legislation, in finance, in industry of every description, new developments so great, that from them, and from the regions to which they attach their names, has issued the whole of that ingenious and complex system of bills of exchange, banks, insurance, double-entry bookkeeping, commercial and marine laws and public loans, since adopted all over Europe—all over Europe retaining, in their peculiar appeal the trace and landmarks of their origin—and all over Europe affording to capital and commerce an ease of captivity and a security unknown before."

"To keep pace with this progress, kings, lesser lords and the municipalities that by degrees arose, were induced, at one time from motives of public policy, at others, of private advantage, to encourage artisans of different professions. Thus of their own accord, they granted licenses to form associations possessed of the exclusive privilege of exercising their peculiar trades, and making them an object of profit; of requiring that youths anxious to be associated with their body, and ultimately to be endowed with the mastery of the profession, should submit to a fixed and often severe course of study, under the name of apprenticeship, for their master's profit, and in addition should frequently be compelled to pay a considerable premium; and of preventing any individual not thus admitted into their body, from establishing a competition against them. These associations were called Corporations or Gilds."

"These bodies in order to enjoy exclusive exercise of their profession, and that its profits should be secure to them, not only by law, but by the inability of others to violate it, by degrees made their business, or craft, as they called it, a profound mystery from the world at large, and only suffered their own apprentices to be initiated in its higher branches and improvements, most gradually; and in every place where a variety of paths of industry and art were struck out, these crafts, these corporations, these masterships and these mysteries became so universally prevalent, that not only the arts of a wholly mechanical nature, but even those of the most devoted and intellectual nature—those which in ancient times had been considered the exclusive privilege of freemen and citizens, and those dignified with the name liberal—were submitted to all those narrow rules of corporations and connected with all the servile offices of apprenticeship." While Hope and writers of his time recognized that some well-organized body of workers had dominated the building trades at the Lombard period of history, they never attempted to trace their genealogy. Later historical critics of architecture have given some attention to origin and succession of these building crafts. One of the latest Italian students, Rivoiri, has devoted a separate chapter to the Comacine Masters. As his extensive work on Lombard Architecture, Its Origin, Development and Derivatives may be accessible to but few, I shall give a generous quotation from him for the importance of his sound conclusions: "The
origin of the Comacine Masters in the diocese of Como is explained quite naturally, according to De Dartein, Merzario, and others, by the custom, which has always existed among the craftsmen and workmen of that region, of leaving their native places in order to betake themselves in gangs wherever building works are about to be or have been begun, urged thereto by their barren mountain soil, pecuniary gain, their innate ability and enterprising character. Another explanation is to be found in the presence on the shores of the lakes of Como, Lugano and the Maggiore, of numerous stones, marble and timber yards which furnished building material for the cities of the plains. These yards gave scope for the practice of the crafts of carver, carpenter, builder, etc.; and these, in their turn, by constant practice and continuous progress, ultimately developed architects and sculptors.

"And here we may naturally feel surprise at the appearance, amid the darkness of the early centuries of the Middle Ages, of a corporation of craftsmen, who, though of Roman origin, none the less enjoyed Lombard citizenship and the rights belonging to it; while the Roman or Italian subjects of Lombard rule were, if not slaves, nothing better than 'aldì,' that is to say, midway between freedom and servitude, manumitted on the condition of performing the manual tasks assigned them by the manumitter. A corporation, too, which had a legal monopoly of public and private building work within the territories occupied by the Lombards, as the code of Rotharis proves, and can claim the honor of filling up the gap which for so long was believed, especially by non-Italian writers, to exist between the incorpored artisans of the Roman epoch, supposed to have vanished with the fall of the Empire, and the gilds of craftsmen which sprang up so luxuriantly in the XIIIth and XIVth centuries. Such surprise, however, may easily be allayed if we consider that in reality the fraternity of craftsmen, in Italy at least, by no means came to an end with the Barbarian invasions, and particularly that of the Lombards, who actually preserved those Roman institutions of Comacini in the reign of Rotharis and Luitprand is one of the earliest in the Barbarian world, and earlier than that of any gild of architects or builders belonging to the Middle Ages. ... Whatever may have been the organization of the Comacine or Lombard gilds, and however these may have been affected by outward events, they did not cease to exist in consequence of the fall of the Lombard kingdom. With the first breath of municipal freedom, and with the rise of the new brotherhoods of artisans, they, too, perhaps, may have reformed themselves like the latter, who were nothing but the continuation of the 'collegium' of Roman times preserving its existence through the barbarian ages, and transformed little by little into the medieval corporation. The members may have found themselves constrained to enter into a more perfect unity of thought and sentiment, to bind themselves into a more compact body, and thus put themselves in a condition to maintain their ancient supremacy in carrying out the most important building works in Italy. But we cannot say anything more. And even putting aside all tradition, the monuments themselves are there to confirm what we have said.

"Finally, toward the end of the X1th century, the Comacine brotherhoods began to relax their bonds of union, to make room gradually for personality, and for artistic and scientific individuality, till at length they vanish at the close of the XVth century, with the disappearance of the Lombardic style which they had created, and the rise of the architecture of the Renaissance." Leder Scott has reasonably inferred: 1. That the architects of the super-ideal worked at Rome and in Ravenna in the early centuries after Christ. 2. That though the architects were Roman, the decorations up to the fourth century were chiefly Byzantine, or had imbibed that style, as their paintings show. 3. That in the time when Rome lay in a heap of ruins under the barbarians, the Collegium, or a Collegium, I know not which, fled to independent Como, and there, in after centuries they were employed by the Lombards, and ended in again becoming a powerful gild."

There was the greatest similarity in form
of the cathedrals of this period and when changes were introduced they became general, thereby creating a unity of purpose and an interchange of ideas, which spoke the existence of some kind of gild or fraternity with a perfected organization. That the Comacines received ideas which somewhat influenced their building art is probably true, particularly their decorations. On the latter question Müller in his Archæology der Kunst says: "From Constantinople as a center of mechanical skill, a knowledge of art radiated to distant countries, and corporations of builders of Grecian birth were permitted to exercise a judicial government among themselves, according to the laws of the country to which they owed allegiance."

This was the age when more symbolism was made use of than at any other period, the reason being that the Christian religion having so lately supplanted Paganism, and as most converts could not read, the Bible was received in the form of sculptured saints, animals and symbolic figures. Hope says: "Pictures can always be read by all people and when symbolic uses are made and once explained will be ever after understood."

The Eastern branch of the Church at Constantinople prohibited imagery and other forms of adornment of their churches, and like disputants, when one denies, the other affirms, the Western branch of Rome espoused the carving of images and beautiful sculpture. This caused the Eastern sculptors to come to Italy, where they were welcomed by the Roman branch of the Church. That policy of the Roman branch was carried throughout the cathedral building period that followed in Europe for several centuries and to this day is a dominant element with them, for they still believe that to properly spread their religion, noble architecture, fine sculpturing and painting, and inspiring music are prime requisites. We Speculative Masons should give full credit to the Roman Catholic Church for employing and fostering their Operative Brethren through many centuries and making possible Speculative Freemasonry of to-day, even though the Church is now our avowed enemy.

Combining some arguments that have been reasonably put forward for the maintenance of this theory, and adding others, it may be pointed out that the identical form of Laws in different cities is a strong argument that the same ruling body governed them all. An argument equally strong is the ubiquity of the members. We find the same men employed in one Lodge after another, as work required. Not only were these changes or migrations from one cathedral to another accomplished in Italy, but we have many examples of Masters and speculators migrating into France, Germany and other countries. Unfortunately, no documents exist of the early Lombard times, but the archives of the Opera, which in most cities have been faithfully kept since the thirteenth century, would, if thoroughly examined, prove to be valuable stores from which to draw a history of the Masonic Gild. They have only begun to examine carefully these records, and when completed we may reasonably expect to learn much concerning this period. Leder Scott has examined several and gives continuous lists of Masters of the School or Lodge in different cities. In Sieneese School, a list of sixty-seven Masters in continuous succession from 1239 to 1423; at Florence Lodge, seventy-eight Masters from 1258 to 1418; at Milan Lodge, seventy-nine Masters from 1387 to 1647. She (for Leder Scott was a woman, whose real name was Mrs. Lucy Baxter) gives headings of laws for these Lodges, and it may be interesting to glance over the headings of statutes of these Masonic Gilds, which will throw light on all the organizations. The Sieneese Gild is a typical one and will serve our purpose. There are forty-one chapters, but the headings of only twelve will be selected:

C.1. One who curses God or the Saints. A fine of 25 lira.
C.3. How to treat underlings (sottoposti or apprentices).
C.11. That no one take work from another Master.
C.12. How the feast of the Four Holy Martyrs is to be kept. Feast of the Dead, November. Two half-pound candles and offering; grand fête of the Gild in June.
C.16. The camerlingo shall hand all receipts to Grand Master.
C.19. One who is sworn to another Gild cannot be either Grand Master or camerlingo.
C.22. How members are to be buried.
C.23. How to insure against risks.
C.24. No argument or business discussion to be held in public streets.
C.30. That no Master shall undertake a second work till the first has been paid.
C.34. On those who lie against others.

These statutes are very fair and well composed and must certainly have been made from long experience in the Gild.

The genealogy of the styles of architecture has baffled many. Leder Scott believes this to be the line of descent: First, the Comacines continued Roman traditions, as the Romans continued Etruscan ones; next, they orientalized their style by their connection with the East through Aquileia, and the influx of the Greek exiles into the Gild. Later came a different influence through the Saracens into the South, and the Italian-Gothic was born. In the old times (sixth to the tenth centuries) before the painters and sculptors, and after them the metal workers, split off and formed companies of their own, every kind of decoration was practised by the Masters, as the letter of Theodoric plainly shows. A church was not
complete unless it was adorned in its whole height and breadth with sculpture on the outside, mosaics or paintings on the inside, and in its completeness formed the peoples' Bible and dogmas of religious belief, and this from the very early times of Constantine and his Byzantine mosaicists, and of Queen Theolinda and her fresco-painters, up to the revival of mosaics by the Cosmati and the fresco-painting in the Tuscan schools, but never were these arts entirely lost.

For the first, we have the identity of form and ornamentation in their works and the similarity of nomenclature and organization between the Roman Collegio and the Lombard Gild of Magistri. Besides this, the well-known fact that the free republic of Como was used as a refuge by Romans who fled from barbaric invasions makes a strong argument. For the second, we may plead again the same identity of form and organization and a like similarity of ornamentation and nomenclature. Just as King Luitprand's architects were called Magistri, and the Grand Master the Cadalado, so have we the great architectural Gilds in Venice, in the thirteenth, fourteenth and fifteenth centuries, using the same names and having the same laws.

Again the hereditary descent is marked by the patron saints of the Lombard and Tuscan Lodges, being the Four Martyr Brethren from a Roman Collegio. (See Four Crowned Martyrs.)

All these and other indications are surely as strong as documentary proof, and are practically the summary of the conclusions of Leder Scott and are not overdrawn, being amply borne out by facts already known. Older writers recognized the presence of a compact gild in the work, but did not connect them with the builders of the Renaissance. More recent writers, such as Rivoira, Porter, and others declare the connection. This connection is probably without the field of historical architects, whose work is the study of the product of the workmen, and not the workmen themselves, while our interest is centered on the workmen and their relations to those who follow them in connected sequence, and not on the product of their work, further than to show and prove relationships of the building crafts.

There are many most interesting and important things pertaining to the Comacines that must be omitted in a cyclopedic article. Their rich, varied and curious symbolism, which even Ruskin failed to understand, would furnish matter for a fair-sized volume.

While it is recognized that history should always be written from as nearly original sources as is possible, it has not been realized in this instance, as I have had to rely solely on those who have made their investigations at first-hand, and while some liberties have been taken, no violence has been done to their conclusions.

The reader will find a rich field in the following bibliography:

**The Cathedral Builders, The Story of a Great Masonic Guild, by Leder Scott.**

**The Comacines, Their Predecessors and their Successors, by W. Raven croft.**

**Lombard Architecture, Its Origin, Development and Derivatives, by G. T. Rivoira.**

**A History of Architecture in Italy, from the Time of Constantine to the Dawn of the Renaissance, by Charles A. Cummings.**

**Medieval Architecture, by A. K. Porter.**

**Architecture in Italy from the Sixth to the Eleventh Century, Historical and Critical Researches, by Raffaele Cattaneo.**

**Historical Essay on Architecture, by Thomas Hope.**

These are English works or have been translated into English. From them an extensive bibliography embracing other languages will be found.

**Combination of Masons.** The combination of the Freemasons in the fourteenth and fifteenth centuries to demand a higher rate of wages, which eventually gave rise to the enactment of the Statutes of Laborers, is thus described by a writer in the Gentleman's Magazine (January, 1740, p. 17): "King Edward III. took so great an affection for Windsor, the place of his birth, that he instituted the Order of the Garter there, and rebuilt and enlarged the castle, with the church and chapel of St. George. This was a great work and required a great many hands; and for the carrying of it on writs were directed to the sheriffs of several counties to send thereto, under the penalty of £100 each, such a number of masons by a day appointed. London sent forty, so did Devon, Somerset, and several other counties; but several dying of the plague, and others deserting the service, new writs were issued to send up supplies. Yorkshire sent sixty, and other counties proportionably, and orders were given that no one should entertain any of these runaway masons, under pain of forfeiture of all their goods. Hereupon, the Masons entered into a combination not to work, unless at higher wages. They agreed upon tokens, etc., to know one another by, and to assist one another against being impressed, and not to work unless free and on their own terms. Hence they called themselves Freemasons; and this combination continued during the carrying on of these buildings for several years. The wars between the two Houses coming on in the next reign, the discontented herded together in the same manner, and the gentry also underhand supporting the malcontents, occasioned several Acts of Parliament against the combination of Masons and other persons under that denomination, the titles of which Acts are still to be seen in the printed statutes of those reigns." Ashmole, in his History of the Order of the Garter (p. 80), confirms the fact of the impressment of workmen by King Edward; and the combination that followed seems but a natural consequence of this oppressive act; but the assertion that the origin of Freemasonry as an organized institution of builders is to be traced to such a combination, is not supported by the facts of history, and
manderie of Knights Templars that are holden in their respective jurisdictions. The Grand Encampment of the United States. Mandery under the regulations prescribed by they may unite and form a Grand Commandery in a State, or in a Priory or Grand Priory. A Grand Commandery meets at least anually, and its officers consist of a Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain-General, Grand Prelate, Grand Senior and Junior Warders, Grand Treasurer, Grand Recorder, Grand Sword-Bearer, and Grand Sword-Bearer.

Committee. To facilitate the transaction of business, a Lodge or Grand Lodge often refers a subject to a particular committee for investigation and report. By the usages of Masonry, committees of this character are always appointed by the presiding officer; and the Master of a Lodge, when present at the meeting of a committee, may act, if he thinks proper, as its chairman; for the Master presides over any assemblage of the Craft in his jurisdiction.

Committee, General. By the Constitution of the Supreme Grand Lodge of England, all matters of business to be brought under the consideration of the Grand Lodge must previously be presented to a General Committee, consisting of the President of the Board of Benevolence, the Present and Past Grand Officers, and the Master of every regular Lodge, who meet on the fourteenth day immediately preceding each quarterly communication. No such regulation exists in any of the Grand Lodges of America.

Committee of Charity. In most Lodges there is a standing Committee of Charity, appointed at the beginning of the year, to which, in general, applications for relief are referred by the Lodge. In cases where the Lodge does not itself take immediate action, the committee is also invested with the power to grant relief to a limited amount during the recess of the Lodge.

Committee of Finance. In many Lodges the Master, Wardens, Treasurer, and Secretary constitute a Committee of Finance, to which is referred the general supervision of the finances of the Lodge.

Committee on Foreign Correspondence. In none of the Grand Lodges of this country, forty years ago, was such a committee as that on foreign correspondence ever appointed. A few of them had corresponding secretaries, to whom were entrusted the duty of attending to the correspondence of the body: a duty which was very generally neglected. A report on the proceedings of other bodies was altogether unknown. Grand Lodges met and transacted the local business of their own jurisdictions without any reference to what was passing abroad.

But within the last twenty or thirty years, improvements in this respect began to show themselves. Intelligent Masons saw that it would no longer do to isolate themselves from the Fraternity in other countries, and that, if any moral or intellectual advancement was to be expected, it must be derived from the interchange and collision of ideas; and the first step toward this advancement was the appointment in every Grand Lodge of a committee, whose duty it should be to collate the proceedings of other jurisdictions, and to elim-
inane from them the most important items. These committees were, however, very slow in assuming the functions which devolved upon them, and in coming up to the full measure of their duties. At first their reports were little more than "reports of progress." No light was derived from their collation, and the bodies which had appointed them were no wiser after their reports had been read than they were before.

As a specimen of the first condition and subsequent improvement of these committees on foreign correspondence, let us take at random the transactions of any Grand Lodge old enough to have a history and intelligent enough to have made any progress; and, for this purpose, the proceedings of the Grand Lodge of Ohio, two volumes of which lie conveniently at hand, will do as well as any other.

The Grand Lodge of Ohio was organized in January, 1808. From that time to 1829, its proceedings contain no reference to a committee on correspondence; and except, I think, a single allusion to the Washington Convention, made in the report of a special committee, the Masons of Ohio seem to have had no cognizance, or at least to have shown no recognition, of any Masonry which might be outside of their own jurisdiction.

But in the year 1830, for the first time, a committee was appointed to report on the foreign correspondence of the Grand Lodge. This committee bore the title of the "Committee on Communications from Foreign Grand Lodges," etc., and made during the session a report of eight lines in length, which contained just the amount of information that could be condensed in that brief space, and no more. In 1831, the report was fifteen lines long; in 1832, ten lines; in 1833, twelve lines; and so on for several years, the reports being sometimes a little longer and sometimes a little shorter; but the length being always measured by lines, and not by pages, until, in 1837, there was a marked falling off, the report consisting only of one line and a half. Of this report, which certainly cannot be accused of verbosity, the following is an exact copy: "Nothing has been presented for consideration from foreign Lodges is the same as that in Ohio. Beginning with a few lines, which announced the absence of all matters worthy of consideration, they have grown up to be full stature of elaborate essays, extending to one hundred and some times to one hundred and fifty pages, in which the most important and interesting subjects of Masonic history, philosophy, and jurisprudence are discussed, generally with much ability.

At this day the reports of the committees on foreign correspondence in all the Grand Lodges of this country constitute an important portion of the literature of the Institution. The chairmen of these committees—for the other members fill, for the most part, only the post of "sleeping partners"—are generally men of education and talent, who, by the very occupation in which they are employed, of reading the published proceedings of all the Grand Lodges in correspondence with their own, have become thoroughly conversant with the contemporary history of the Order, while a great many of them have extended their studies in its previous history.

The "reportorial corps," as these hard-laboring brethren are beginning to call themselves, exercise, of course, a not trifling influence in the Order. These committees annually submit to their respective Grand Lodges a mass of interesting information, which is read with great avidity by their brethren. Gradually—for at first it was not their custom—they have added to the bare narration of facts their comments on Masonic law and their criticisms on the decisions made in other jurisdictions. These comments and criticisms have very naturally their weight, sometimes beyond their actual worth; and it will not therefore be improper to take a glance at what ought to be the character of a report on foreign correspondence.

In the first place, then, a reporter of foreign correspondence should be, in the most literal sense of Shakespeare's words, "a brief chronicler of the times." His report should contain a succinct account of everything of importance that is passing in the Masonic world, so far as his materials supply him with the information. But, remembering that he is writing for the instruction of hundreds, perhaps thousands, many of whom must spare much time, and many others who have no inclination to spare it, he should eschew the sin of tediousness, never forgetting that "briefness is the soul of wit." He should omit all details that have no special interest; should husband his space for important items, and be exceedingly parsimonious in the use of unnecessary expletives, whose only use is to add to the length of a line. In a word, he should remember that he is not an orator but an historian. A rigid adherence to these principles would save the expense of many printed pages to his Grand Lodge, and the waste of much time to his readers. These reports will form the germ of future Masonic history. The collected mass will be an immense one, and it should not be unnecessarily enlarged by the admission of trivial items.

In the next place, although I admit that these "brethren of the reportorial corps" have peculiar advantages in reading the opinions of their contemporaries on subjects of
Masonic jurisprudence, they would be mistaken in supposing that these advantages must necessarily make them Masonic lawyers. *Ex quovis ligno non fit Mercurius.* It is not every man that will make a lawyer. A peculiar turn of mind and a habit of close reasoning, as well as a thorough acquaintance with the law itself, are required to fit one for the investigation of questions of jurisprudence.

Reporters, therefore, should assume the task of adjudicating points of law with much diffidence. They should not pretend to make a decision *ex cathedra,* but only to express an opinion; and that opinion they should attempt to sustain by arguments that may convince their readers. Dogmatism is entirely out of place in a Masonic report on foreign correspondence.

But, eloquence and dogmatism are disqualified; how much more offensive must be rudeness and personality. Courtesy is a Masonic as well as a knightly virtue, and the reporter who takes advantage of his official position to speak rudely of his brethren, or makes his report the vehicle of scurrility and abuse, most strangely forgets the duty and respect which he owes to the Grand Lodge which he represents and the Fraternity to which he addresses himself.

And, lastly, a few words as to style. These reports, I have already said, constitute an important feature of Masonic literature. It should be, then, the object and aim of every one to give to them a tone and character which shall reflect honor on the society whence they emanate, and enhance the reputation of those feelings and sentiments which constitute a true brotherhood.

The communications of Lodges are regular or stated and special or emergent. Regular communications are held under the provision of the by-laws, but special communications are called by order of the Master. It is a regulation that no special communication can alter, amend, or rescind the proceedings of a Lodge, nor to interrupt the Master or Wardens, or any brother speaking to the Master. (Constitutions, 1723, p. 53.)


**Common Gavel.** See Gavel.

**Communication.** The meeting of a Lodge is so called. There is a peculiar significance in this term. "To communicate," which, in the Old English form, was "to common," originally meant to share in common with others. The great sacrament of the Christian church, which denotes a participation in the mysteries of the religion and a fellowship in the church, is called a "communication," which is fundamentally the same as a "communication," for he who partakes of the communion is said "to communicate." Hence, the meetings of Masonic Lodges are called communications, to signify that it is not simply the ordinary meeting of a society for the transaction of business, but that such meeting is the fellowship of men engaged in a common pursuit, and governed by a common principle, and that there is therein a communication or participation of those feelings and sentiments that constitute a true brotherhood.

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**Communication, Grand.** The meeting of a Grand Lodge.

**Communications of Degrees.** When the peculiar mysteries of a degree are bestowed upon a candidate by mere verbal description of the bestower, without his being made to pass through the constituted ceremonies, the degree is technically said to be communicated. This mode is, however, entirely confined in America to the Ancient and Accepted Scottish Rite. The degrees may in that Rite be thus conferred in any place where secrecy is secured, but the prerogative of communicating is restricted to the presiding officers of bodies of the Rite, who may communicate certain of the degrees upon candidates who have been previously duly elected, and to Inspectors and Deputy Inspectors-General of the Thirty-third Degree, who may communicate all the degrees of the Rite, except the last, to any persons whom they may deem qualified to receive them.
But it is said that the Grand Master Inigo Jones instituted quarterly communications at the beginning of the seventeenth century (Constitutions, 1738, p. 90), which were continued by his successors, the Earl of Pembroke and Sir Christopher Wren, until the infirmities of the latter compelled him to neglect them. On the revival in 1717, provision was made for their resumption; and in the twelfth of the thirty-nine Regulations of 1721 it was declared that the Grand Lodge must have a quarterly communication about Michelmas, Christmas, and Lady-Day. (Constitutions, 1723, p. 61.) These quarterly communications are still retained by the Grand Lodge of England, and in America by the Grand Lodge of Massachusetts, but all other American Grand Lodges have adopted the old system of annual communications.

Communion of the Brethren. See Bread, Consecrated.

Como. Capital of the Province of Como in northern Italy, situated at S. end of W. branch of Lake of Como, about thirty miles from Milan, and to-day is an industrial city.

Its interest to Masons is on account of it being the center from which radiated the Comacine Masters, who descended from the Roman Colleges of Artificers and who built for the Lombards and others during their reign and carried their Art and influence into the Cathedral building of the Renaissance.

(See Comacine Masters.)

The archeologists have determined the form of the older city of Roman times to have been rectangular, enclosed by walls. Towers were constructed on walls in the twelfth century. Portions of the walls are now to be seen in the garden of Liceo Volta. Bathrooms in all Roman cities have been discovered. Fortifications erected previous to 1127 were largely constructed with Roman inscribed sepulchral urns and other remains, in which most all Roman cities were unusually rich.

It is usual to record that Como was the birthplace of the elder and younger Pliny. The younger Pliny had a villa here called Comedia and was much interested in building the city, having founded baths, a library, and sided in charity for the support of orphan children.

Of the many letters of the younger Pliny that remain, one is to his builder, Mustio, a Comacine architect, commissioning him to restore the temple of the Eleusinian Ceres, in which, after explaining the form of design he wished it to take, he concludes: "...at least, unless you think of something better, you, whose Art can always overcome difficulties of position."

There was an early church of SS. Peter and Paul in the fifth century that stood outside of the town, and the site is now occupied by the Romanesque church of St. Abbondio, founded 1013, and consecrated 1095. There are found many interesting intrecci remains of early carvings of the Comacine or Solomon's Knob. (See cut.)

On a site of an earlier church stands the present Cathedral of Como, which is built entirely of marble. It was begun in 1296, but was altered in 1486 in the Renaissance. Authors disagree as to whether the church was restored or rebuilt. The façade, 1457-86, follows in its lines the old Lombard form but the dividing pilasters are lavishly enriched, being perpendicular niches with a statue in each.

Scott says that "During the years from 1468 to 1492, the books of the Lodge, preserved in the archives, abound in names of Magistri from the neighborhood of Como, both architects and sculptors, and among them was Tommaso Rodari, who entered the Lodge in 1490, with a letter of recommendation from the Duke, advising that he be specially trained in the Art of Sculpture. He and four others were sent to Rome to remain ten years, and perfect themselves in sculpture, to study the antique, and to return to the laborerium as fully qualified masters." Rodari returned and sculptured a most beautiful North door of the Cathedral in rich ornate Renaissance style, although the lions are still under the columns, thus preserving a Comacine symbol so universally common in earlier times of pure Lombard style.

The history of Como as a city with her various fortunes and defeats during the invasions of barbarians and her long conflicts with her old enemy, Milan, may be found elsewhere. What interests us is the early colonization by Rome and her subsequent relations to Architecture at the Renaissance.

Soon after 89 B.C. Rome sent 3,000 colonists to Como, and Artificers were certainly among them, and in 59 B.C. Caesar sent 5,000 more, and the place received the name Novum Comum and received Latin rights. (See Comacine Masters.)

Compagnon. In French Masonry, a Fellow-Craft is so called, and the grade du Compagnon is the degree of Fellow-Craft.

Compagnonage. This is the name which is given in France to certain mystical associations formed between workmen of the same or an analogous handiwork, whose object is to afford mutual assistance to the mem-
bers. It was at one time considered among handicraftsmen as the Second Degree of the novitiate, before arriving at the maîtrise, or mastership, the first being, of course, that of apprentice; and workmen were admitted into it only after five years of apprenticeship, and on the production of a skilfully constructed piece of work, which was called their chef-d'œuvre.

Tradition gives to Compagnonage a Hebraic origin, which to some extent assimilates it to the traditional history of Freemasonry as springing out of the Solomonic Temple. It is, however, certain that it arose, in the twelfth century, out of a part of the corporation of workmen. These, who prosecuted the labors of their Craft from province to province, could not shut their eyes to the narrow policy of the gilds or corporations, which the masters were constantly seeking to make more exclusive. Thence they perceived the necessity of forming for themselves associations or confra-ternities; whose protection should accompany them in all their laborious wanderings, and secure to them employment and fraternal intercourse when arriving in strange towns.

The Compagnons de la Tour, which is the title assumed by those who are the members of the brotherhoods of Compagnonage, have legends, which have been traditionally transmitted from age to age, by which, like the Freemasons, they trace the origin of their association to the Temple of King Solomon. These legends are three in number, for the different societies of Compagnonage recognize three different founders, and hence made three different associations, which are:

1. The Children of Solomon.
2. The Children of Maitre Jacques.
3. The Children of Pere Soubise.

These three societies or classes of the Compagnons are irreconcilable enemies and re-proach each other with the imaginary contests of their supposed founders.

The Children of Solomon pretend that King Solomon gave them their devoir, or gild, as a reward for their labors at the Temple, and that he had there united them into a brotherhood.

The Children of Maitre Jacques say that their founder, who was the son of a celebrated architect named Jacobin, or Jacques, was one of the chief Masters of Solomon, and a colleague of Hiram. He was born in a small city of Gaul named Carte, and now St. Romille, but which we should in vain look for on the map.

From the age of fifteen he was employed in stone-cutting. He traveled in Greece, where he learned sculpture and architecture; afterward went to Egypt, and thence to Jerusalem, where he constructed two pillars with so much skill that he was immediately received as a Master of the Craft. Maitre Jacques and his colleague Pere Soubise, after the labors of the Temple were completed, resolved to go together to Gaul, swearing that they would never separate; but the union did not last very long in consequence of the jealousy excited in Pere Soubise by the ascendancy of Maitre Jacques over their disciples. They parted, and the former landed at Bordeaux, and the latter at Marseilles.

One day, Maitre Jacques, being far away from his disciples, was attacked by ten of those of Pere Soubise. To save himself, he fled into a marsh, where he sustained himself from sinking by holding on to the reeds, and was eventually rescued by his disciples. He then retired to St. Baune, but being soon after betrayed by a disciple, named, according to some, Jeron, and according to others, Jamais, he was assassinated by five blows of a dagger, in the forty-seventh year of his age, four years and nine days after his departure from Jerusalem.

His robe was subsequently found a reed which he wore in memory of his having been saved in the marsh, and thenceforth his disciples adopted the reed as the emblem of their Order.

Pere Soubise is not generally accused of having taken any part in the assassination. The tears which he shed over the tomb of his colleague removed in part the suspicions which had at first rested on him. The traitor who committed the crime, subsequently, in a moment of deep contrition, cast himself into a well, which the disciples of Maitre Jacques filled up with stones. The relics of the martyr were long preserved in a sacred chest, and, when his disciples afterward separated into different crafts, his hat was given to the hatters, his tunic to the stone-cutters, his sandals to the locksmiths, his mantle to the joiners, and his girdle to the carpenters, and his staff to the cartwrights.

According to another tradition, Maitre Jacques was no other than Jacques de Molay, the last Grand Master of the Templars, who had collected under his banner some of the Children of Solomon that had separated from the parent society, and who, about 1268, conferred upon them a new devoir or gild. Pere Soubise had been a Benedictine monk, who gave to the carpenters some special statutes. This second legend is generally recognized as more truthful than the first. From this it follows that the division of the society of Compagnonage into three classes dates from the thirteenth century, and that the Children of Maitre Jacques and of Pere Soubise are more modern than the Children of Solomon, from whom they were a dismemberment.

The organization of these associations of Compagnonage reminds one very strongly of the somewhat similar organization of the Stonemasons of Germany and of other countries in the Middle Ages. To one of these classes every handicraftsman in France was expected to attach himself. There was an initiation, and a system of degrees which were four in number: the Accepted Companion, the Finished Companion, the Initiated Companion, and, lastly, the Affiliated Companion. There were also signs and words as modes of recognition, and decorations, which varied in the different devoirs; but to all, the square and compasses was a common symbol.
As soon as a Craftsman had passed through his apprenticeship, he joined one of these guilds, and commenced his journey over France, which was called the tour de France, in the course of which he visited the principal cities, towns, and villages, stopping for a time wherever he could secure employment. In almost every town there was a house of call, presided over always by a woman, who was affectionately called "la Mère," or the Mother, and the same name was given to the house itself. There the Compagnons held their meetings and annually elected their officers, and traveling workmen repaired there to obtain food and lodging, and the necessary information which might lead to employment. When two companions met on the road, one of them addressed the other with the topage, or challenge, being a formula of words, the conventional reply to which would indicate that the other was a member of the same devoir. If such was the case, friendly greetings ensued. But if the reply was not satisfactory, and it appeared that they belonged to different associations, a war of words, and even of blows, was the result. Such was formerly the custom, but through the evangelic labors of Agricole Perdiquier, a journeyman joiner of Avignon, who traveled through France inculcating lessons of brotherly love, a better spirit now exists.

In each locality the association has a chief, who is annually elected by ballot at the General Assembly of the Craft. He is called the First Compagnon of Dignity. He presides over the meetings, which ordinarily take place on the first Sunday of every month, and represents the society in its intercourse with other bodies, with the Masters, or with the municipal authorities.

Compagnonage has been exposed at various periods, to the persecutions of the Church and the State, as well as to the opposition of the Corporations of Masters, to which, of course, its designs were antagonistic, because it opposed their monopoly. Unlike them, and particularly the Corporation of Freemasons, it was not under the protection of the Church. The treacherous Craftsmen, or, more properly, was derived from a connection, the result of choice or the common enjoyment of happiness. Companion represents a closer tie than brother. The one is a natural relation shared by all men; the other a connection, the result of choice and confined to a few. All men are our brethren, not all our companions.

Companions, The Twelve. George F. Fort says that the "twelve Companions of Master Hiram correspond unquestionably to the twelve zodiacal signs, or the twelve months of the year. The groundwork of this tradition is a fragment of ancient natural religion, common to both Oriental and European nations; or, more properly, was derived from identical sources. The treacherous Craftsmen of Hiram the Good are the three winter months, which slew him. He is the sun surviving during the eleven consecutive months, but subjected to the irresistible power of three ruffians, the winter months; in the twelfth, his last month, that luminary, Hiram, the good, the beauteous, the bright, the sun god, is extinguished." (The Early History and Antiquities of Freemasonry, p. 408.)

Compasses. As in Operative Masonry, the compasses are used for the adjustment of the architect's plans, and to enable him to give those just proportions which will ensure beauty as well as stability to his work; so, in Speculative Masonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence are the compasses the most prominent emblem of virtue, the true and only measure of a Mason's life and
conduct. As the Bible gives us light on our duties to God, and the square illustrates our duties to our neighborhood and brother, so the compasses give that additional light which is a preceptory and great imperative duty of circumscribing our passions, and keeping our desires within due bounds. “It is ordained,” says the philosophic Burke, “in the eternal constitution of things, that men of intemperate passions cannot be free; their passions forging their fetters.” Those brethren who delight to trace our emblems to an astronomical origin, find in the compasses a symbol of the sun, the circular pivot representing the body of the luminary, and the diverging legs his rays. In the earliest rituals of the last century, the compasses are described as a part of the furniture of the Lodge, and are said to belong to the Master. Some change will be found in this respect in the ritual of the present day. (See Square and Compasses.)

Composite. One of the five orders of architecture introduced by the Romans, and compounded of the other four, whence it derives its name. Although it combines strength with beauty, yet, as it is a comparatively modern invention, it is held in little esteem among Freemasons.

Concealment of the Body. See Aphantism.

Conclave. Commanderies of Knights Templars in England and Canada were called Conclaves, and the Grand Encampment, the Grand Conclave, but the terms now in use are “Preceptory” and “Great Priory” respectively. The word is also applied to the meetings in some other of the high degrees. The word is derived from the Latin con, “with,” and clavis, “a key,” to denote the idea of being locked up in seclusion, and in this sense was first applied to the apartment in which the cardinals are literally locked up while they met to elect a Pope.

Concordists. A secret order established in Prussia, by M. Lang, on the wreck of the Tugendverein, which latter body was instituted in 1790 as a successor of the Illuminati, and suppressed in 1812 by the Prussian Government, on account of its supposed political tendencies.

Confederacies. A title given to the yearly meetings of the Masons in the time of Henry VI., of England, and used in the celebrated statute passed in the third year of his reign, which begins thus: “Whereas, by the yearly congregations and confederacies made by the Masons in their General Chapters assembled, etc.” (See Laborers, Statutes of.)

Conference Lodges. Assemblies of the members of a Lodge sometimes held in Germany. Their object is the discussion of the financial and other private matters of the Lodge. Lodges of this kind held in France are said to be “en famille.” There is no such arrangement in English or American Masonry.

Confering Degrees. When a candidate is initiated into any degree of Masonry in due form, the degree is said to have been conferred, in contradistinction to the looser mode of imparting its secrets by communication.

Confusion of Tongues. The Tower of Babel is referred to in the ritual of the Third Degree as the place where language was confounded and Masonry lost. Hence, in Masonic symbolism, as Masonry professes to possess a universal language, the confusion of tongues at Babel is a symbol of that intellectual darkness from which the aspirant is making to emerge on his passage to that intellectual light which is imparted by the Order. (See Threshing-Floor.)

Congregations. In the Old Records and Constitutions of Masonry the yearly meetings of the Craft are so called. Thus, in the Halliwell or Regius MS. it is said, “Every Master that is a Mason must be at the General Congregation.” (Line 107.) What are now called “Communications of a Grand Lodge” were then called “Congregations of the Craft.” (See Assembly.)

Congregations, Masonic. At various times in the history of Freemasonry conferences have been held, in which, as in the General Councils of the Church, the interests of the Institution when it became No. or subject of consideration. These conferences have received the name of Masonic Conferences. Whenever a respectable number of Masons invested with deliberative powers, assemble as the representatives of different countries and jurisdictions, to take into consideration matters relating to the Order, such a meeting will be properly called a Congress. Of these Congresses some have been productive of little or no effect, while others have undoubtedly left their mark; nor can it be doubted, that if a General or Ecumenical Congress, consisting of representatives of all the Masonic powers of the world, were to meet, with an eye single to the great object of Masonic reform, and were to be guided by a liberal and conciliatory spirit of compromise, such a Congress might at the present day be of incalculable advantage.

The most important Congresses that have met since the year 926 are those of York, Strasburg, Ratisbon, Spire, Cologne, Basle, Jena, Amsterdam, Wolfenbuttel, Wilhelmsbad, Paris, Washington, Baltimore, Lexington, and Chicago. (See them under their respective titles.)

Connecticut. The first Lodge organized in Connecticut was Edam Lodge, at New Haven, which was warranted by the Grand Lodge of the "Moderns" on November 12, 1750; it remained on the English register until 1812. In 1789, and organized the Grand Lodge of Connecticut, Pierpont Edwards being elected Grand Master.

In 1796, there were three Royal Arch Chapters in Connecticut. In 1797, these Chapters
had entered into an association, probably with the idea of establishing a Grand Chapter. On January 24, 1798, a convention of delegates from Massachusetts, Rhode Island, Connecticut, and New York was held at Hartford, when a conference was had on the subject of the two conventions, the delegates from Connecticut uniting with those from the other States in forming the "Grand Royal Arch Chapter of the Northern States of America." By the Constitution then adopted, the "Deputy Grand Chapter" of Connecticut was established. The title was changed in the subsequent year for that of "Grand Chapter." Webb gives the precise date of the organization of the Grand Chapter as May 17, 1798. (See Royal Arch Grand Bodies in America.)

The Grand Commandery of Royal and Select Masters was organized in 1819. The Grand Encampment of Knights Templar was organized September 13, 1827, but is now known as the Grand Commandery.

Consecration. The act of consecrating a new Lodge is performed by the Grand Master, when the Lodge is said to be consecrated in ample form; or by the Deputy Grand Master, when it is said to be consecrated in due form; or by the Grand Master, when the Lodge is said to be consecrated. The rite of consecration is performed by the Master, accompanied with the appropriate ceremonies, consisting of the elements of corn, wine, and oil, after which the Lodge is dedicated and constituted, and the officers installed.

Consecration, Elements of. Those things, the use of which in the ceremony as constituent and elementary parts of it, are necessary to the perfecting and legalizing of the act of consecration. In Freemasonry, these elements are corn, wine, and oil, which see.

Conservators of Masonry. About the year 1860, a Mason professed to have discovered, by his researches, what he called "the true Preston-Webb Work," and attempted to introduce it into various jurisdictions, sometimes in opposition to the wishes of the Grand Lodge and leading Masons of the State. To aid in the propagation of this ritual, he communicated it to several persons, who were bound to use all efforts—to some, indeed, of questionable propriety—to secure its adoption by their respective Grand Lodges. These Masons were called by him "Conservators," and the order or society which they constituted was called the "Conservators' Association." This association, and the efforts of its chief to extend his ritual, met with the very general disapproval of the Masons of the United States, and in some jurisdictions led to considerable disturbance and bad feeling.

Conservators, Grand. See Grand Conservators.

Consistory. The meetings of members of the Thirty-second Degree, or Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite, are called Consistories. The elective officers are, according to the ritual of the Southern Jurisdiction of the United States, a Commander-in-Chief, Seneschal, Preceptor, Chancellor, Minister of State, Almoner, Registrar, and Treasurer. In the Northern Jurisdiction it is slightly different, the second and third officers being called Lieutenant-Commanders. A Consistory confers the Thirty-first and Thirty-second degrees of the Rite.

Consistory, Grand. See Grand Consistory.

Constable, Grand. The fourth officer in a Grand Consistory. It is the title which was formerly given to the leader of the land forces of the Knights Templars.

Constantine. See Red Cross of Rome and Constantine.

Constituted, Legally. The phrase, a legally constituted Lodge, is often used Masonically to designate any Lodge working under proper authority, which necessarily includes Lodges working under dispensation; although, strictly, a Lodge cannot be legally constituted until it has received its warrant or charter from the Grand Lodge. But so far as respects the regularity of their work, Lodges under dispensation and warranted Lodges have the same standing.

Constitution of a Lodge. Any number of Master Masons, not less than seven, being desirous of forming a new Lodge, having previously obtained a dispensation from the Grand Master, must apply by petition to the Grand Lodge of the State in which they reside, praying for a Charter, or Warrant of Constitution, to enable them to assemble as a regular Lodge. Their petition being favorably received, a warrant is immediately granted, and the Grand Master appoints a day for its consecration and for the installation of its officers. The Lodge having been consecrated, the Grand Master, or person acting as such, declares the brethren "to be constituted and formed into a regular Lodge of Free and Accepted Masons," after which the officers of the Lodge are installed. In this declaration of the Master, accompanied with the appropriate ceremonies, consists the constitution of the Lodge. Until a Lodge is thus legally constituted, it forms no component of the constituency of the Grand Lodge, can neither elect officers nor members, and exists only as a Lodge under dispensation at the will of the Grand Master.

Constitutions of 1762. This is the name of one of that series of Constitutions, or Reg-
The Constitutions of 1762 were published at Paris, in 1802, in the *Recueil des Actes du Supreme Conseil de France*. They were also published, in 1859, in America; but the best printed exemplar of them is that published in French and English in the *Book of Grand Constitutions*, edited by Bro. Albert Pike, which is illustrated with copious and valuable annotations by the editor, who was the Sovereign Grand Commander of the Southern Supreme Council.

**Constitutions of 1762.** These are regarded by the members of the Ancient and Accepted Scottish Rite as the fundamental law of their Rite. They are said to have been established by Frederick II., of Prussia, in the last year of his life; but, it may be answered, that in the Archives of the Mother Supreme Council at Charleston there are two manuscript copies of these *Constitutions*—one written by Jean Baptiste Marie Delahogue in 1798, which is authenticated by Count de Grasse, under the seal of the Grand Council of the Princes of the Royal Secret, and the other, written by Jean Baptiste Aveilh6 in 1797. This copy is authenticated by Long, by Findel, by Delahogue, De Grasse, and others. Both documents are written in French, and are almost substantially the same. The translated title of Delahogue's copy is as follows:

*Constitutions and Regulations drawn up by nine Commissioners appointed by the Grand Council of the Sovereign Princes of the Royal Secret at the Grand Orient of Paris and Berlin, by virtue of the deliberation of the fifth day of the third week of the seventh month of the Hebrew Era, 5662, and of the Christian Era, 1762. To be ratified and observed by the Grand Councils of the Sublime Knights and Princes of Masonry as well as by the particular Councils and Grand Inspectors generally constituted in the two Hemispheres.*

The title of Aveilh6's manuscript differs in this, that it says the *Constitutions* were enacted "at the Grand Orient of Bordeaux," and that they were "transmitted to the Grand Lodge of the Three Emperors of the East and West and of the bodies under it."...
The definite and well-authorized conclusions to which Bro. Pike has arrived on the subject of these Constitutions have been expressed by that eminent Mason in the following language:

"We think we may safely say, that the charge that the Grand Constitutions were forged at Charleston is completely disproved, and that it will be contemptible hereafter to repeat it. No set of speculating Jews constituted the Supreme Council established there; and those who care for the reputations of Colonel Mitchell, and Doctors Dalcho, Auld, and Moultrie, may well afford to despise the surculose libels of the Ragon's, Clavels, and Folgers.

"And, secondly, that it is not by any means proven or certain that the Constitutions were not really made at Berlin, as they purport to have been, and approved by Frederick. We think that the preponderance of the evidence, internal and external, is on the side of their authenticity, apart from the positive evidence of the certificate of 1832."

"And, thirdly, that the Supreme Council at Charleston had a perfect right to adopt them as the law of the new Order; no matter where, when, or by whom they were made, as Anderson's Constitutions were adopted in Symbolic Masonry; that they are and always have been the law of the Rite, because they were so adopted; and because no man has ever lawfully received the degrees of the Rite without swearing to maintain them as its supreme law; for as to the articles themselves, there is no substantial difference between the French and Latin copies.

"And, fourthly, that there is not one particle of proof of any sort, circumstantial or historical, or by argument from improbability, that they are not genuine and authentic. In law, documents of great age, found in the possession of those interested under them, to whom they rightfully belong, and with whom they may lawfully be expected to be found, are admitted in evidence without proof, to establish title or facts. They prove themselves, and to be avoided must be disproved by evidence. There is no evidence against the genuineness of the Grand Constitutions."

Constitutions, Old. See Records, Old.

Consummatae est. Latin. It is finished. A phrase used in some of the higher degrees of the Ancient and Accepted Scottish Rite. It is borrowed from the expression used by our Lord when he said, on the cross, "It is finished," meaning that the work which had been given him to do had been executed. It is, therefore, appropriately used in the closing ceremonies to indicate that the sublime work of the degrees is finished, so that all may retire in peace.

Contemplative. To contemplate is, literally, to watch and inspect the Temple. The augur among the Romans, having taken his stand on the Capitoline Hill, marked out with his wand the space in the heavens he intended to consult. This space he called the templum. Having divided his templum into two parts from top to bottom, he watched to see what would occur. The watching of the templum was called contemplating; and hence those who devoted themselves to meditation upon sacred subjects assumed this title. Thus, among the Jews, the Essenes and the Therapeutists, and, among the Greeks, the school of Pythagoras, were contemplative sects. Among the Freemasons, the word speculative is used as equivalent to contemplative. (See Speculative Masonry.)

Continental Lodges. This expression is used throughout this work, as it constantly is by English writers, to designate the Lodges on the Continent of Europe which retain many usages which have either been abandoned by, or never were observed in, the Lodges of England, Ireland, Scotland, as well as the United States of America. The words Continental Masonry are employed in the same sense.

Contumacy. In civil law, it is the refusal or neglect of a party accused to appear and answer to a charge preferred against him in a court of justice. In Masonic jurisprudence, it is disobedience of or rebellion against superior authority, as when a Mason refuses to obey the edict of his Lodge, or a Lodge refuses to obey that of the Grand Master or the Grand Lodge. The punishment, in the former case, is generally suspension or expulsion; in the latter, arrest of charter or forfeiture of warrant.

Convention. In a State or Territory where there is no Grand Lodge, but three or more Lodges holding their Warrants of Constitution from Grand Lodges outside of the Territory, these Lodges may meet together by their representatives—who should properly be the first three officers of each Lodge—and take the necessary steps for the organization of a Grand Lodge in that State or Territory. This preparatory meeting is called a Convention. A President and Secretary are chosen, and a Grand Lodge is formed by the election of a Grand Master and other officers, when the old warrants are returned to the Grand Lodges, and new ones taken out from the newly formed Grand Lodge. Not less than three Lodges are required to constitute a Convention. The first Convention of this kind ever held was that of the four old Lodges of London, which met at the Apple-Tree Tavern, in 1716, and in the following year formed the Grand Lodge of England.

Convention Night. A title sometimes given in the minutes of English Lodges to a Lodge of emergency. Thus, in the minutes of Constitution Lodge, No. 390 (London), we read: "This being a Convention Night to consider the state of the Lodge," etc. (Selder's History and Records of the Lodge of Emulation, p. 84.)

Conventions or Congresses of Masons in chronological order:

1727. Strasbourg, under Edwin Von Steinbach.
1459. Ratisbon, under Jost Dolinger.
1464. Ratisbon, under Grand Lodge of Strasburg.
1469. Strasburg, under Grand Lodge of Strasbourg.
1535. Cologne, by Hermann, Bishop of Cologne.
1717. London, by the Four Old Lodges.
1730. Dublin, by the Dublin Lodges.
1756. The Hague, by the Royal Union Lodge.
1763. Jena, by the Lodge of Strict Observance.
1764. Jena, by Johnson or Becker, denounced by Baron Hund.
1765. Altenberg, a continuation wherein Hund was elected G. M. of Rite of Strict Observance.
1772. Kohl, by Ferdinand of Brunswick and Baron Hund, without success.
1778. Lyons, by Lodge of Chevaliers Bienfaisants.
1782. Wilhelmsbad, an impotent session for purification.
1786. Berlin, alleged to have been convened by Frederick II of Prussia.
1856. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1861. London, by the Four Old Lodges.
1864. Florence, an unsuccessful attempt.
1872. Kohl, by Ferdinand of Brunswick and Baron Hund, without success.
1878. Lyons, by Lodge of Chevaliers Bienfaisants.
1956. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1982. Wilhelmsbad, an impotent session for purification.
1986. Berlin, alleged to have been convened by Frederick II of Prussia.
1800. Lyons, by Lodge of Chevaliers Bienfaisants.
1807. London, by the Four Old Lodges.
1808. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1824. London, by the Four Old Lodges.
1827. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1837. London, by the Four Old Lodges.
1840. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1856. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1861. London, by the Four Old Lodges.
1864. Florence, an unsuccessful attempt.
1872. Kohl, by Ferdinand of Brunswick and Baron Hund, without success.
1878. Lyons, by Lodge of Chevaliers Bienfaisants.
1888. London, by the Four Old Lodges.
1899. London, by the Four Old Lodges.
1903. London, by the Four Old Lodges.
1906. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1912. London, by the Four Old Lodges.
1918. London, by the Four Old Lodges.
1924. London, by the Four Old Lodges.
1927. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1933. London, by the Four Old Lodges.
1936. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1942. London, by the Four Old Lodges.
1957. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1966. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1981. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
1996. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2011. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2026. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2032. London, by the Four Old Lodges.
2038. London, by the Four Old Lodges.
2041. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2047. London, by the Four Old Lodges.
2053. London, by the Four Old Lodges.
2056. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2062. London, by the Four Old Lodges.
2068. London, by the Four Old Lodges.
2071. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2077. London, by the Four Old Lodges.
2083. London, by the Four Old Lodges.
2086. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2092. London, by the Four Old Lodges.
2098. London, by the Four Old Lodges.
2101. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2107. London, by the Four Old Lodges.
2113. London, by the Four Old Lodges.
2116. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2122. London, by the Four Old Lodges.
2128. London, by the Four Old Lodges.
2131. Altenberg, a continuation wherein the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.
2137. London, by the Four Old Lodges.
2143. London, by the Four Old Lodges.
Among the ancients the corner-stone of important edifices was laid with impressive ceremonies. These are well described by Tacitus in the history of the rebuilding of the Capitol. After detailing the preliminary ceremonies, which consisted of a procession of vestals, who with chaplets of flowers encompassed the ground and consecrated it by libations of living water, he adds that, after solemn prayer, Helvidius Priscus, to whom the care of rebuilding the Capitol had been committed, "laid his hand upon the fillets that adorned the foundation stone, and also the cords by which it was to be drawn to its place. In that instant the magistrates, the priests, the senators, the Roman knights, and a number of citizens, all acting with one effort and general demonstrations of joy, laid hold of the ropes and dragged the ponderous load to its destined spot. They then threw in ingots of gold and silver, and other metals which had never been melted in the furnace, but still retained, untouched by human art, their first formation in the bowels of the earth." (Histories, iv., 53.)

The symbolism of the corner-stone when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence, and to its consecration.

As to its form, it must be perfectly square on its surfaces, and in its solid contents a cube. Now the square is a symbol of morality, and the cube, of truth. In its situation it lies between the north, the place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light, and from ignorance to knowledge. The permanence and durability of the corner-stone, which lasts long after the building in whose foundation it was placed has fallen into decay, is intended to remind the Mason that, when this earthly house of his architect and builder shall have passed away, he has within him a sure foundation of eternal life—a corner-stone of immortality—an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Masonry—the square, the level, and the plumb, that makes all symbolic in meaning—and is then declared to be "well formed, true, and trustworthy." Thus the Mason is taught that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of the spiritual building of eternal life—a corner-stone of immortality—an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

And lastly, in the ceremony of depositing the corner-stone, the elements of Masonic consecration are produced, and the stone is solemnly set apart by pouring corn, wine, and oil upon its surface, emblematic of the Nourishment, Refreshment, and Joy which are to be the rewards of a faithful performance of duty.

The corner-stone does not appear to have been adopted by any of the heathen nations, but to have been as the dawn (mf), peculiar to the Jews, from whom it descended to the Christians. In the Old Testament, it seems always to have denoted a prince or high personage, and hence the Evangelists constantly use it in reference to Christ, who is called the "chief corner-stone." In Masonic symbolism, it signifies a true Mason, and therefore it is the first character which the Apprentice is made to represent after his initiation has been completed.

**Corn of Nourishment.** One of the three elements of Masonic consecration. (See Corn, Wine, and Oil.)

**Corn, Wine, and Oil.** Corn, wine, and oil are the Masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. Corn, wine, and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them among the greatest blessings that we enjoy, and speaks of them as "wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." (Ps. civ. 15.) In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony, a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite. Hence, Freemasons' Lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built by strewing corn, wine, and oil upon the "Lodge," the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with joy unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris (Disc., iv., 81), "wherefore do you carry corn, wine, and oil in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickens hath made in the bodies, or affliction rent in the hearts, of your fellow-travellers?"

In processions, the corn alone is carried in a golden pitcher, the wine and oil are placed in silver vessels, and this is to remind us that the first, as a necessity and the "staff of life," is of more importance and more worthy of honor than the others, which are but comforts.

**Cornucopia.** The horn of plenty. The old Pagan myth tells us that Zeus was nour-
ished during his infancy in Crete by the daughters of Melissus, with the milk of the goat Amalthea. Zeus, when he came to the empire of the world, in gratitude placed Amalthea in the heavens as a constellation, and gave one of her horns to his nurses, with the assurance that it should furnish them with a never-failing supply of whatever they might desire. Hence it is a symbol of abundance, and as such has been adopted as the jewel of the Stewards of a Lodge, to remind them that it is their duty to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for. Among the deities whose images are to be found in the ancient Temples at Elora, in Hindustan, is the goddess Ana Purna, whose name is compounded of Ana, signifying corn, and Purna, meaning plenty. She holds a corn measure in her hand, and the whole therefore very clearly has the same allusion as the Masonic Horn of plenty.

Coronet, Ducal. (Italian, Coronetta.) An inferior crown worn by noblemen; that of a British duke is adorned with strawberry leaves; that of a marquis has leaves with pearls interposed; that of an earl has the pearls above the leaves; that of a viscount is surrounded with pearls only; that of a baron has only four pearls. The ducal coronet is a prominent symbol in the Thirty-third Degree of the A. A. Scottish Rite.

Correspondence. See Committee on Foreign Correspondence.

Corresponding Grand Secretary. An officer of a Grand Lodge to whom was formerly entrusted, in some Grand Lodges, the Foreign Correspondence of the body. The office is now disused, being retained only in the Grand Lodge of Massachusetts.

Corybantes, Mysteries of. Rites instituted in Phrygia in honor of Atys, the lover of Cybele. The goddess was supposed first to bewail the death of her lover, and afterward to rejoice for his restoration to life. The ceremonies were a scenical representation of this alternate lamentation and rejoicing, and of the sufferings of Atys, who was placed in an ark or coffin during the mournful part of the orgies. If the description of these rites, given by Sainte-Croix from various ancient authorities, be correct, they were but a modification of the Eleusinian mysteries.

Cosmist. A religious faith of late recognition, having for its motto, "Deeds, not Creeds," and for its principle the service of humanity is the supreme duty. The design of Cosmism is to join all men and women into one family, in which the principle of equality, together with that of brotherly love (that is, love of the human race), is the predominant one, and the moral and material welfare of all the sole aim and purpose.

The Cosmists are enjoined to act as follows: To give one another encouragement and aid, both material and moral; to cultivate all their faculties; to contemplate all mankind as brethren; to be courteous and forbearing to each and all; to practise charity without publicity or ostentation.

Freemasonry is an intensely theistical institution; but its principles could scarcely be better expressed than those above enumerated as the foundation of the Cosmistic faith; more especially in the motto, "Deeds, not Creeds."

There is an observable difference between Cosmists and Secularists, Collectivists and Positivists.

Cosmopolite. The Third Degree of the Second Temple of the Rite of African Architects (q. v.).

Council. In several of the high degrees of Masonry the meetings are styled Councils; as, a Council of Royal and Select Masters, or Princes of Jerusalem, or Companions of the Red Cross.

Council Chamber. A part of the room in which the ceremonies of the Companions of the Red Cross are performed.

Council, Grand. See Grand Council.

Council of Allied Masonic Degrees. An organization formed in England in 1880 to embosom, protect, and promulgate all side degrees of a Masonic or other secret character, and those otherwise unclaimed that may appear as waifs. The central organization is termed the "Grand Council of Allied Masonic Degrees."

Council of Companions of the Red Cross. A body in which the First Degree of the Templar system in this country is conferred. It is held under the Charter of a Commandery of Knights Templar, which, when meeting as a council, is composed of the following officers: A Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Despatches, Master of Cavalry, Master of Infantry, Standard-Bearer, Sword-Bearer, Warder, and Sentinel.

Council of Royal and Select Masters. The united body in which the Royal and Select degrees are conferred. In some jurisdictions this Council confers also the degree of Super-Excellent Master.

Council of Royal Masters. The body in which the degree of Royal Master, the eighth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters, and has the following officers: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council, and Steward.

Council of Select Masters. The body in which the degree of Select Masters, the ninth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters. Its officers are: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward.
In 1743, by the Inquisition at Lisbon, on John Coustos stealing of a diamond, of which they had the arrest being that he was privy to the ward, in a coffee-house—the public pretense. He was accordingly seized, a few nights after—

Coustos, after returning to England, published, in 1746, a book, detailing his sufferings, from which the reader is presented with more than betray his trusts and reveal the secrets which he endured the severest tortures, rather than confess. In consequence of this interview, it was resolved, by the Inquisition, that Coustos should be arrested and subjected to the torment of the "Holy Office." He was accordingly seized, a few nights afterward, in a coffee-house—the public pretense of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, the friend and Warden of Coustos, whom also they had a short time previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything, to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron grate. "It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bareheaded, before the President and four Inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life; but, as he refused to make any such confession, declaring that, from his infancy, he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the Inquisitors, and the examination was renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, but, as he refused to make any such confession, declaring that, from his infancy, he had been taught to confess not to man but to God, he was again remanded to his dungeon.

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him a renunciation of Masonry, he was subjected to the torture of which he gives the following account:

"I was instantly conveyed to the torture-room, built in form of a square tower, where no light appeared but what two candles gave; and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

"The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked, (all to linen drawers,) when, laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they piece a kind of torture, more or less, that they next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for this purpose.

"The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and a surgeon, who often felt my temples, to judge of the danger I might be in—by which means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little.

"Whilst I was thus suffering, they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pain I endured, that I fainted quite away; insomuch that I was carried back to my dungeon, without perceiving it.

"These barbarians, finding that the tortures above described could not extort any further discovery from me; but that, the more they made me suffer, the more fervently I addressed my supplications, for patience, to heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another behind, in such a manner that the back of each hand touched, and stood exactly parallel one to another; whereby both my shoulders were diacalated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain.

"Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof.

"The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that caught the ends of the chains at my wrists. The tormentors then stretched those ropes, by means of a roller, pressed or bruised my stomach, in proportion as the means were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

"The surgeons, however, set them presently after; but the barbarians not yet having satisfied their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeons, who dressed my wounds by bruises; and here I continued until their auto-da-fe, or gaol delivery."

"On that occasion, he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impared his health, that he was unable to undergo the toils to which he had been condemned, he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject to the King of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled The Sufferings of John Coustos for Freemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon, etc., etc., London, 1746; 8vo, 400 pages. (Reprinted at Birmingham, 1790.) Such a narrative is well worth of being read. John Coustos has, by his literary researches, added anything to the learning or science of our Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to extort from him a knowledge and was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets "are locked up in the depository of faithful breasts."

**Couvreur.** The title of an officer in a French Lodge, equivalent to the English Tiler.

**Couvreur le Temple.** A French expression for the English one to close the Lodge. But it has also another signification, "To cover the Temple to a brother," means, in French Masonic language, to exclude him from the Lodge.
Covenant of Masonry. As a covenant is defined to be a contract or agreement between two or more parties on certain terms, there can be no doubt that when a man is made a Mason he enters into a covenant with the Institution. On his part he promises to fulfill certain promises, and to discharge certain duties, for which, on the other part, the fraternity bind themselves by an equivalent covenant of friendship, protection, and support. This covenant must of course be repeated and modified with every extension of the terms of agreement on both sides. The covenant of an Entered Apprentice is different from that of a Fellow-Craft, and the covenant of the latter from that of a Master Mason. As we advance in Masonry our obligations increase, but the covenant of each degree is not the less permanent or binding because that of a succeeding one has been superadded. The second covenant does not impair the sanctity of the first.

This covenant of Masonry is symbolized and sanctioned by the most important and essential of all the ceremonies of the Institution. It is the very foundation-stone which supports the whole edifice, and, unless it be properly laid, no superstructure can with any safety be erected. It is indeed the covenant that makes the Mason.

A matter so important as this, in establishing the relationship of a Mason with the Craft—this baptism, so to speak, by which a member is inaugurated into the Institution—must of course be attended with the most solemn and binding ceremonies. Such has been the case in all countries. Covenants have always been solemnized with certain solemn forms and religious observances which gave them a sacred sanction in the minds of the contracting parties. The Hebrews, especially, invested their covenants with the most imposing ceremonies.

The first mention of a covenant in form that is met with in Scripture is that recorded in the fifteenth chapter of Genesis, where, to confirm the sanctity of the first. The carcass was then left as a prey to the wild beasts of the field and the vultures of the air, and thus the covenant was ratified.

Cowan. This is a purely Masonic term, and signifies in its technical meaning an intruder, whence it is always coupled with the word eavesdropper. It is not found in any of the old manuscripts of the English Masons anterior to the eighteenth century, unless we suppose that lowen, met with in many of them, is a clerical error of the copists. It occurs in the Schaw manuscript, a Scotch record which bears the date of 1598, in the following passage: "That no Master or Fellow of Craft receive any cowans to work in his society or company, nor send none of his servants to work with cowans." The second edition of Anderson's Constitutions, published in 1738, we find the word in use among the English Masons, thus: "But Free and Accepted Masons shall not allow cowans to work with them; nor shall they be employed by cowans without an urgent necessity; and even in that case they must not teach cowans, but must have a separate communication." (P. 145.) There can be but little doubt that the word, as a Masonic term, comes to us from Scotland, and it is therefore in the Scotch language that we must look for its signification.
Now, Jamieson, in his Scottish Dictionary, gives us the following meanings of the word: "Cowan, s. 1. A term of contempt; applied to one who does the work of a Mason, but has not been regularly bred. 2. Also used to denote one who builds dry-walls, otherwise denominated a dry-diker. 3. One unacquainted with the secrets of Freemasonry."

And he gives the following examples as his authorities:

"A boat-carpenter, joiner, cowan (or builder of stone without mortar), get is. at the minimum and good maintenance." — P. Morven, Argyles. Statistic, Acad., X., 267. N.

"Cowan. Masons who build dry-stone dikes or walls." — P. Halkirk, Carthn. Statistic, Acad., XIX., 24. N.

In the Rob Roy of Scott, the word is used by Allan Inverach, who says: "She does not value a Cawmil mair as a cowan."

The word has therefore, I think, come to the English Fraternity directly from the Operative Masons of Scotland, among whom it was used to denote a pretender, in the exact sense of the first meaning of Jamieson.

There is no word that has given Masonic scholars more trouble than this in tracing its derivation. By some it has been considered to come from the Greek κουζόν, κουζόν, a dog; and referred to the fact that in the early ages of the Church, when the mysteries of the new religion were communicated only to initiates under the veil of secrecy, infidels were called "dogs," a term probably suggested by such passages as Matthew viii. 6, "Give not that which is holy unto the dogs"; or, Philip, iii. 2, "Beware of dogs, beware of evil workers, beware of the concision." This derivation has been adopted by Oliver, and many other writers. Jamieson's derivations are from the old Swedish κουζόν, κουζόν, a silly fellow, and the French cowan, coyon, a coward, a base fellow. No matter how we get the word, it seems always to convey an idea of contempt. The attempt to derive it from the chouans of the French Revolution is manifestly absurd, for it has been shown that the word was in use long before the French Revolution was even meditated.

[Dr. Murray in the New English Dictionary says that the derivation of the word is unknown. — E. L. H.]

Craft. It is from the Saxon craft, which indirectly signifies skill or dexterity in any art. In reference to this skill, therefore, the ordinary acceptance is a trade or mechanical art, and collectively, the persons practising it. Hence, "the Craft," in Speculative Masonry, signifies the whole body of Freemasons, wherever dispersed.

Craft Masonry, Ancient. See Ancient Craft Masonry.


Crafted. A word sometimes colloquially used, instead of the Lodge term "passed," to designate the advancement of a candidate to the Second Degree.

Now, in the Knights' Tale, v. 1897, says: "She does not value a Cawmil mair as a cowan."

The word "dub" had also the same meaning. The word created is used in Commanderies of Knights Templar to denote the elevation of a candidate to that degree. (See Dub.)

Creation. Preston (Ilust., B. I. Sect. 3) says: "From the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being." Language like this has been deemed extravagant, and justly, too, if the words are to be taken in their literal sense. The idea that the Order of Masonry is coeval with the creation is so absurd that the pretension cannot be refuted. But the fact is, that Anderson, Preston, and other writers who have indulged in such statements, did not mean by the word Masonry anything like an organized Order or institution bearing any resemblance to the Freemasonry of the present day. They simply meant to indicate that the great moral principles on which Freemasonry is founded, and by which it professes to be guided, have always formed a part of the Divine government, and been presented to man from his first creation for his acceptance. The words quoted from Preston are unwise, because they are liable to misconception. But the symbolic idea which they intended to convey, namely, that Masonry is truth, and that truth is co-existent with man's creation, is correct, and cannot be disputed.

Creed, A Mason's. Although Freemasonry is not a dogmatic theology, and is tolerant in the admission of men of every religious faith, it would be wrong to suppose that it is without a creed. On the contrary, it has a creed, the asent to which it rigidly enforces, and the denial of which is absolutely incompatible with membership in the Order. This creed consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Great Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. To the first of these articles asent is explicitly required as soon as the threshold of the Lodge is crossed. The second is expressively taught by legends and symbols, and must be implicitly asent to by every Mason, especially by those who have received the Third Degree, which is altogether founded on the doctrine of the resurrection to a second life.
At the revival of Masonry in 1717, the Grand Lodge of England set forth the law, as to the religious creed to be required of a Mason, in the following words, to be found in the "Old Charges," of that year: "Every Mason, in the following words, to be considered as Masonic crimes.

Again: the moral law inculcates love of God, love of our neighbor, and duty to ourselves. Each of these embraces other incidental duties which are obligatory on every Mason, and the violation of any one of which constitutes a Masonic crime.

The love of God implies that we should abstain from all profanity and irreverent use of his name. Universal benevolence is the necessary result of love of our neighbor. Cruelty to one's inferiors and dependents, uncharitableness to the poor and needy, and a general misanthropical neglect of our duty as men to our fellow-beings, exhibiting itself in extreme selfishness and indifference to the comfort or happiness of all others, are offenses against the moral law, and therefore Masonic crimes.

Next to violations of the moral law, in the category of Masonic crimes, are to be considered the transgressions of the municipal law, or the law of the land. Obedience to constituted authority is one of the first duties which is impressed upon the mind of the candidate; and hence he who transgresses the laws of the government under which he lives violates the teachings of the Order, and is guilty of a Masonic crime. But the Order will take no cognizance of ecclesiastical or political offenses. And this arises from the very nature of the society, which eschews all controversies about national religion or state policy. Hence apostasy, heresy, and schisms, although considered in some governments as heinous offenses, and subject to severe punishment, are not viewed as Masonic crimes. Lastly, violations of the Landmarks and Regulations of the Order are Masonic crimes. Thus, disclosure of any of the secrets which a Mason has promised to conceal; disobedience and want of respect to Masonic superiors; the bringing of "private piques or quarrels" into the Lodge; want of courtesy and kindness to the brethren; speaking calumniately of a Mason behind his back, or in any other way attempting to injure him, as by striking him except in self-defense, or violating his domestic honor, is each a crime in Masonry. Indeed, whatever is a violation of fidelity to solemn engagements, a neglect of prescribed duties, or a transgression of the cardinal principles of friendship, morality, and brotherly love, is a Masonic crime.

Crimson. (Crimoysin, O. Eng.) A deep red color tinged with blue, emblematical of fervency and zeal; belonging to several degrees of the Scottish Rite as well as to the Holy Royal Arch.

Cromlech. A large stone resting on two or more stones, like a table. Cromlechs are found in Brittany, Denmark, Germany, and some other parts of Europe, and are sup-
posed to have been used in the Celtic Mysteries.

Cromwell. The Abbé Larudan published at Amsterdam, in 1746, a book entitled Les Francs-Maçons Écrasés, of which Kloss says (Bibliog. der Freimaurerei, No. 1874) that it is the armory from which all the abuse of Freemasonry by its enemies has been derived. Larudan was the first to advance in this book the theory that Oliver Cromwell was the founder of Freemasonry. He says that Cromwell established the Order for the furtherance of his political designs; adopting with this view, as its governing principles, the doctrines of liberty and equality, and bestowed upon its members the title of Freemasons, because his object was to engage them in the building of a new edifice, that is to say, to reform the human race by the extermination of kings and all regal powers. He selected for this purpose the design of rebuilding the Temple of Solomon. This Temple, erected by Divine command, had been the object of religion. After the temple of glory and magnificence, it had been destroyed by a formidable army. The people who there worshiped had been conveyed to Babylon, whence, after enduring a rigorous captivity, they had been permitted to return to Jerusalem and rebuild the Temple. This history of the Solomonic Temple Cromwell adopted, says Larudan, as an allegory on which to found his new Order. The Temple in its original magnificence was man in his primeval state of purity; its destruction and the captivity of its worshipers typified pride and ambition, which have abolished equality and introduced dependence among men; and the Chaldean destroyers of the glorious edifice are the kings who have trodden on an oppressed people.

It was, continues the Abbé, in the year 1648 that Cromwell, at an entertainment given by him to some of his friends, proposed to them, in guarded terms, the establishment of a new society, which should secure a true worship of God, and the deliverance of man from oppression and tyranny. The proposition was received with unanimous favor; and a few days after, at a house in King Street, and at midnight in the evening (for the Abbé is particular as to time and place), the Order of Freemasonry was organized, its degrees established, its ceremonies and ritual prescribed, and several of the adherents of the future Protector initiated. The Institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monarchy, and his own subsequent elevation to supreme power. It extended from England to other countries, but was always careful to preserve the same doctrines of equality and liberty among men, and opposition to all monarchical government. Such is the theory of the Abbé Larudan, who, although a bitter enemy of Masonry, writes with seeming fairness and mildness. But it is hardly necessary to say that this theory of the origin of Freemasonry finds no support either in the legends of the Institution, or in the authentic history that is connected with its rise and progress.

Croster. The staff surmounted by a cross carried before a bishop on occasions of solemn ceremony. They are generally gilt, and made light; frequently of tin, and hollow. The pastoral staff has a circular head.

Cross. We can find no symbolism of the cross in the primitive degrees of Ancient Craft Masonry. It does not appear among the symbols of the Apprentice, the Fellowcraft, the Master, or the Royal Arch. This is undoubtedly to be attributed to the fact that the cross was considered, by those who invented those degrees, only in reference to its character as a Christian sign. The subsequent archæological investigations that have given to the cross a more universal place in iconography were unknown to the rituals. It is true, that it is referred to, under the name of the rode or rood, in the manuscript of the fourteenth century, published by Halliwell; this was, however, one of the Constitutions of the Operative Freemasons, who were fond of the symbol, and were indebted for it to their ecclesiastical origin, and to their connection with the Gnostics, among whom the cross was a much used symbol. But on the revival in 1717, when the ritual was remodeled, and differed very greatly from that which one in practice among the medieval Masons, all allusion to the cross was left out, because the revivalists laid down the principle that the religion of Speculative Masonry was not sectarian but universal. And although this principle was in some points, as in the "lines parallel," neglected, the reticence as to the Christian sign of salvation has continued to the present day; so that the cross cannot be considered as a symbol in the primary and original degrees of Masonry.

But in the high degrees, the cross has been introduced as an important symbol. In some of them—those which are to be traced to the Temple system of Ramsay—it is to be viewed with reference to its Christian origin and meaning. Thus, in the original Rose Croix and Kadosh—no matter what may be the modern interpretation given to it—it was simply a representation of the cross of Christ. In others of a philosophical character, such as the Ineffable degrees, the symbolism of the cross was in all probability borrowed from the usages of antiquity, for from the earliest
times and in almost all countries the cross has been a sacred symbol. It is depicted on the oldest monuments of Egypt, Assyria, Persia, and Hindustan. It was, says Faber (Cabir., ii., 390), a symbol throughout the Pagan world long previous to its becoming an object of veneration to Christians. In ancient symbolism it was a symbol of eternal life. M. de Mortillet, who, in 1866, published a work entitled Le Signe de la Croix avant le Christianisme, found in the very earliest epochs three principal symbols of universal occurrence: viz., the circle, the pyramid, and the cross. Leslie (Man's Origin and Destiny, p. 312), quoting from him in reference to the ancient worship of the cross, says: "It seems to have been a worship of such a peculiar nature as to exclude the worship of idols." This sacredness of this crescental symbol may be one reason why its form was often adopted, especially by the Celts, in the construction of their temples.

Of the Druidical veneration of the cross, Higgins quotes from the treatise of Schedius (De Moribus Germanorum, xxiv.) the following remarkable paragraph:

"The Druids seek studiously for an oak-tree, large and handsome, growing up with two principal arms in the form of a cross, before the main, upright stem. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word HESUS; upon the left branch, BELENUS; over this, above the going off of the arms, they cut the name of God, THAU. Under all the same repeated, THAU. This tree, so inscribed, they make their kebla in the grove, cathedral, or summer church, towards which they direct their faces in the offices of religion."

Mr. Brinton, in his interesting work entitled Symbolism: The Myths of the New World, has the following remarks:

"The symbol that beyond all others has fascinated the human mind, the CROSS, finds here its source and meaning. Scholars have pointed out its sacredness in many natural religions, and have reverently accepted it as a mystery, or offered scores of conflicting, and often debasing, interpretations. It is but another symbol of the four cardinal points, the four winds of heaven. This will luminously appear by a study of its use and meaning in America." (P. 95.) And Mr. Brinton gives many other reasons for its adoption. The cross by several of the aboriginal tribes of this continent, where the allusion, it must be confessed, seems evidently to be to the four cardinal points, or the four winds, or four spirits of the earth. If this be so, and if it is probable that a similar reference was adopted by the Celtic and other ancient peoples, then we would have in the cruciform temple as much a symbolism of the world, of which the four cardinal points constitute the boundaries, as we have in the square, the cubical, and the circular.
ARGENT (silver,) bearing a double-headed eagle charged with another cross double potent or, in heraldry as "a cross potent, sable," (black,) worn by the Teutonic Knights. It is described as that depicted in the Charter of Transmission, and is a cross pattee. In this it differed from the true Maltese Cross, worn by the Knights of Malta, which was a cross pattée. In this it differed, namely, a cross pattée. In it it differed from the true Maltese Cross, worn by the Knights of Malta, which was a cross pattée, the limbs deeply notched so as to make a cross of eight points. Sir Walter Scott, with his not unusual heraldic inaccuracy, and Higgins, who is not often inaccurate, but only fanciful at times, both describe the Templar cross as having eight points, thus confounding it with the cross of Malta. In the statutes of the Order of the Temple, the cross prescribed is that depicted in the Charter of Transmission, and is a cross pattée.

Cross, Teutonic. The cross formerly worn by the Teutonic Knights. It is described in heraldry as "a cross potent, sable," (black,) charged with another cross double potent or, (gold,) and surcharged with an escutcheon argent (silver,) bearing a double-headed eagle.

Cross, St. Andrew's. A salter or cross whose decussation is in the form of the letter X. Said to be the form of cross on which St. Andrew suffered martyrdom. As he is the patron saint of Scotland, the St. Andrew's cross forms a part of the jewel of the Grand Master of the Grand Lodge of Scotland, which is "a star set with brilliants having in the centre a field azure, charged with St. Andrew on the cross, gold; this is pendant from the upper band of the collar, while from the lower band is pendant the jewel proper, the Compasses extended, with the Square and Segment of a Circle of 90°, the points of the Compasses resting on the Segment, and in the centre, the Sun between the Square and Compasses." The St. Andrew's cross is also the jewel of the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite, or Grand Scottish Knight of St. Andrew.

Cross, Tau. The cross on which St. Anthony is said to have suffered martyrdom. It is in the form of the letter T.

Cross, Templar. André Favin, a French heraldic writer, says that the original badge of the Knights Templar was a Patriarchal Cross, and Clarke, in his History of Knighthood, states the same fact; this but is an error.

At first, the Templars wore a white mantle without any cross. But in 1146 Pope Eugenius III, prescribed for them a red cross on the breast, as a symbol of the martyrdom to which they were constantly exposed. The cross of the Hospitallers was white on a black mantle, and that of the Templars was different in color but of the same form, namely, a cross pattée. In this it differed from the true Maltese Cross, worn by the Knights of Malta, which was a cross pattée, the limbs deeply notched so as to make a cross of eight points. Sir Walter Scott, with his not unusual heraldic inaccuracy, and Higgins, who is not often inaccurate, but only fanciful at times, both describe the Templar cross as having eight points, thus confounding it with the cross of Malta. In the statutes of the Order of the Temple, the cross prescribed is that depicted in the Charter of Transmission, and is a cross pattée.

Cross, Thrice Illustrious Order of. A degree formerly conferred in this country on Knights Templar, but now extinct. Its meetings were called Councils, and under the authority of a body which styled itself the Ancient Council of the Trinity. The degree is no longer conferred.

Cross, Triple. See Cross of Salem.

Cross-Bearing Men. (Viri Crucigeri.) A name sometimes assumed by the Rosicrucians. Thus, in the Miracula Naturae (Anno 1619), there is a letter addressed to the Fraternity of the Rosy Cross, which begins: "Philosophi Fratres, Viri Crucigeri." Both of these are known, and for some time very popular. Cross published the True Masonic Chart or Hieroglyphic Monitor, in which he borrowed liberally from the previous work of Webb. In fact, the Chart of Cross is, in nearly all its parts, a mere transcript of the Monitor of Webb, the first edition of which was published in 1797. Webb, it is true, took the same liberty with Preston, from whose Illustrations of Masonry he borrowed largely. The engraving of the emblems constituted, however, an entirely new and original feature in the Hieroglyphic Chart, and, as furnishing aids to the memory, rendered the book of Cross at once very popular; so much so, indeed, that for a long time it almost altogether superseded that of Webb. In Cross's Cross-Bearing Men, which, during his lifetime, was extensively known, and for some time very popular. He was born June 27, 1783, at Harvard, New Hampshire, and died at the same place in 1861. Cross was admitted into the Masonic Order in 1808, and soon afterward became a pupil of Thomas Smith Webb, whose modifications of the Preston lectures and of the higher degrees were generally accepted by the Masons of the United States. Cross, having acquired a competent knowledge of Webb's system, began to travel and disseminate it throughout the country. In 1819 he published The True Masonic Chart or Hieroglyphic Monitor, in which he borrowed liberally from the previous work of Webb. In fact, the Chart of Cross is, in nearly all its parts, a mere transcript of the Monitor of Webb, the first edition of which was published in 1797. Webb, it is true, took the same liberty with Preston, from whose Illustrations of Masonry he borrowed largely. The engraving of the emblems constituted, however, an entirely new and original feature in the Hieroglyphic Chart, and, as furnishing aids to the memory, rendered the book of Cross at once very popular; so much so, indeed, that for a long time it almost altogether superseded that of Webb. In 1820 Cross published The Templars' Chart, which, as a monitor of the degrees of chivalry, met with equal success. Both of these works have passed through numerous editions.

Cross received the appointment of Grand Lecturer from many Grand Lodges, and traveled for many years very extensively through the United States, teaching his system of lectures to Lodges, Chapters, Councils, and Encampments.

He possessed little or no scholarly attainments, and his contributions to the literature of Masonry are confined to the two compilations already cited. In his latter years he became involved in an effort to establish a Supreme Council of the Ancient and Accepted...
FREE MASONRY CROWN'D
DEDICATED TO THE LEARNED BROTHERS.
Crosses. In referring to the philosophic triads and national crosses, there will be found in a work entitled The Celtic Druids, by Godfrey Higgins, the following: "Few causes have been more powerful in producing mistakes in ancient history than the idea, hastily formed by all ages, that every monument of antiquity marked with a cross, or with any of those symbols which they conceived to be monograms of Christ, or properties of the cross, was of Christian origin. The cross is as common in India as in Egypt or Europe." The Rev. Mr. Maurice remarks (Indian Antiquities): "Let not the piety of the Catholic Christian be offended at the assertion that the cross was one of the most usual symbols of Egypt and India. The emblem of universal nature is equally honored in the Gentile and Christian world. In the Cave of Elephanta, in India, over the head of the principal figure may be seen the cross, with other symbols." Upon the breast of one of the Egyptian mummies in the museum of the London University is a cross upon a Calvary or mount. People in those countries marked their sacred water-jars, dedicated to Canopus, with a Tau cross, and sometimes even that now known as the Teutonic cross. The fertility of the country about the river Nile, in Egypt, was designated, in distance on its banks from the river proper, by the Nilometer, in the form of a cross. The erudite Dr. G. L. Ditlev says: "The Rabbins say that when Aaron was made High Priest he was marked in the forehead by Moses with a cross in the shape of that now known as St. Andrew's."

Cross-Legged Knights. In the Middle Ages it was the custom to bury the body of a Christian with one leg crossed over the other; and on many monuments in the churches of Europe, the effigies of these knights are to be found, often in England, of a diminutive size, with the legs placed in this position. The cross-legged posture was not confined to the Templars, but was appropriated to all persons who had assumed the cross and taken a vow to fight in defense of the Christian religion. The posture, of course, alluded to the position of the Lord while on the cross.

Cross-Legged Masons. A name given to the Knights Templar, who, in the sixteenth century, united themselves with the Masonic Lodge at Sterling, in Scotland. The allusion is evidently to the funeral posture of the Templars, so that a "cross-legged Mason" must have been at the time synonymous with a Masonic Knight Templar.

Crotona. One of the most prominent cities of the Greek colonists in Southern Italy, where, in the sixth century, Pythagoras established his celebrated school. As the early Masonic writers were fond of citing Pythagoras as a brother of their Craft, Crotona became connected with the history of Masonry, and was often spoken of as one of the most renowned seats of the Institution. Thus, in the Leland MS., whose authenticity is now, however, doubted, it is said that Pythagoras "frame a grate Lodge at Groton, and marked many Maconnes," in which sentence Groton, it must be remarked, is an evident corruption of Crotona.

Crown. An iron implement used to raise heavy stones. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to raise his thoughts above the corrupting influence of worldly-mindedness.

Crown, Knight of the. See Knight of the Crown.

Crown, Princesses of the. (Princesses de la Couronne.) A species of androgynous Masonry established in Saxony in 1770. (Thory, Acta Latomorum, i., 303.) It existed for only a brief period.

Crowned Martyrs. See Four Crowned Martyrs.

Crowning of Masonry. Le couronnement de la Maçonnerie. The Sixty-first Degree, 7th series, of the collection of the Metropolitan Chapter of France. (Thory, Acta Latomorum, i., 303.)

Crowns. As the result of considerable classification, Bro. Robert Macoy presents nine principal crowns recognized in heraldry and symbolism: 1st. The Triumphal crown, of which there were three kinds—a laurel wreath, worn by a General while in the act of triumph; a golden crown, in imitation of laurel leaves; and the presentation golden crown to a conquering General. 2d. The Blockade crown of wild flowers and grass, presented by the army to the Commander breaking and relieving a siege. 3d. The Civic crown of oak leaves, presented to a soldier who saved the life of his comrade. 4th. The Olive crown, conferred upon the soldier or commander who consummated a triumph. 5th. The Mural crown, which rewarded the soldier who first scaled the wall of a besieged city. 6th. The Naval crown, presented to the Admiral who won a naval victory. 7th. The Vassall crown, or cirelet of gold, bestowed on that soldier who first surmounted the CROSSES 189
stockade and forced an entrance into the enemy's camp. 8th. The Ovation crown, or chaplet of myrtle, awarded to a General who had destroyed a despaired enemy and thus obtained the honor of an ovation. 9th. The Eastern or Radiated crown, a golden circle set with projecting rays.

The crown of Darius, used in Red Cross knighthood and in the Sixteenth Degree, Scottish Rite, was one of seven points, the central front projection being more prominent than the other six in size and height.

Crucefix, Robert T. An English Mason, distinguished for his services to the Craft. Robert Thomas Crucefix, M.D., LL.D., was born in Holborn, Eng., in the year 1797, and received his education at Merchant Tailors' School. After leaving school, he became the pupil of Mr. Chamberlayne, a general and celebrated practitioner of his day, at Clerkenwell; he afterward became a student at St. Bartholomew's Hospital and was a pupil of the celebrated Abernethy. On receiving his diploma as a member of the Royal College of Surgeons, in 1810, he went out to India, where he remained but a short time; upon his return he settled in London, and he continued to reside there till the year 1845, when he removed to Milton-on-Thames, where he spent the rest of his life till within a few weeks before his decease, when he removed, for the benefit of his declining health, to Bath, where he expired February 25, 1850. Dr. Crucefix was initiated into Masonry in 1829, and during the greater part of his life discharged the duties of important offices in the Grand Lodge of England, of which he was a Grand Deacon, and in several subordinate Lodges, Chapters, and Encampments. He was an earnest promoter of all the Masonic charities of England, of one of which, the "Asylum for Aged and Deceprit Freemasons," he was the founder. In 1834, he established the Freemasons' Quarterly Review, and continued to edit it for six years, during which period he contributed many valuable articles to its pages.

In 1840, through the machinations of his enemies (for he was too great a man not to have had some), he incurred the displeasure of the ruling powers; and on charges which, undoubtedly, were not sustained by sufficient evidence, he was suspended by the Grand Lodge for six months, and retired from active Masonic life. But he never lost the respect of the Craft, nor the affection of the leading Masons who were his contemporaries. On his restoration, he again began to labor in behalf of the Institution, and spent his last days in advancing its interests. To his character, his long-tried friend, the venerable Oliver, pays this tribute: "Dr. Crucefix did not pretend to infallibility, and, like all other public men, he might be sometimes wrong; but his errors were not from the heart, and always leaned to the side of virtue and beneficence. He toiled incessantly for the benefit of his brethren, and was anxious that all inestimable blessings should be conveyed by Masonry or mankind. In sickness or in health he was ever found at his post, and his sympathy was the most active in behalf of the destitute brother, the widow, and the orphan. His perseverance never flagged for a moment; and he acted as though he had made up his mind to live and die in obedience to the calls of duty."
all countries where they settled we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

Crux Ansata. This signifies, in Latin, the cross with a handle. It is formed by a Tau cross surrounded by a circle or, more properly, an oval. It was one of the most significant of the symbols of the ancient Egyptians, and is depicted repeatedly on their monuments borne in the hands of their deities, and especially Ptah. Among them it was the symbol of life, and with that meaning it has been introduced into some of the higher degrees of Masonry. The Crux Ansata, surrounded by a serpent in a circle, is the symbol of immortality, because the cross was the symbol of life, and the serpent of eternity.

Crypt. From the Greek, κρυπτον (to hide). A concealed place, or subterranean vault. The caves, or cells underground, in which the primitive Christians celebrated their secret worship, were called crypts; and the vaults beneath our modern churches receive the name of crypts. The existence of crypts or vaults under the Temple of Solomon is testified to by the earliest as well as by the most recent topographers of Jerusalem. Their connection with the legendary history of Masonry is more fully noticed under the head of Vault Secret.

Cryptic Degrees. The degrees of Royal and Select Master. Some modern ritualists have added to the list the degree of Super-excellent Master; but this, although now often conferred in a Cryptic Council, is not really a Cryptic degree, since its legend has no connection with the crypt or secret vault.

Cryptic Masonry. That division of the Masonic system which is directed to the investigation and cultivation of the Cryptic degrees. It is, literally, the Masonry of the secret vault.

Cubical Stone. This symbol is called by the French Masons, pierre cubique, and by the German, cubik stein. It is the Perfect Ashlar of the English and American systems. (See Ashlar.)

Cubit. A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; but only eighteen according to other authorities. There were two kinds of cubits, the sacred and profane—the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimensions of the various parts of the Temple are to be computed.

Culdee. When St. Augustine came over in the beginning of the sixth century, to Britain, for the purpose of converting the natives to Christianity, he found the country already occupied by a body of priests and their disciples, who were distinguished for the pure and simple apostolic religion which they professed. These were the Culdees, a name said by some to be derived from Cullores Dei, or worshippers of God; but by others, with perhaps more plausibility, from the Gaelic, Cúileach, which means a secluded corner, and evidently alludes to their secluded mode of life. The Culdees are said to have come over into Britain with the Roman legions; and thus it has been conjectured that these primitive Christians were in some way connected with the Roman Colleges of Architects, branches of which body, it is well known, everywhere accompanied the legionary armies of the empire. The chief seat of the Culdees was in the island of Iona, where St. Columba, coming out of Ireland with twelve brethren, in the year 563, established their principal monastery. At Avernethy, the capital of the kingdom of the Picts, they founded another in the year 600, and subsequently other principal seats at Dunkeld, St. Andrew's, Brechin, Dunblane, Dumferline, Kirkaldy, Melrose, and many other places in Scotland. A writer in the London Freemasons' Quarterly Review (1842, p. 36) says they were little solicitous to raise architectural structures, but sought chiefly to civilize and socialize mankind by imparting to them the knowledge of those pure principles which they taught in their Lodges. Lenning and Gadicke, however, both state that the Culdees had organized within themselves, and as a part of their social system, Corporations of Builders; and that they exercised the architectural art in the construction of many sacred edifices in Scotland, Ireland, and Wales, and even in other countries of Northern Europe. Gadicke also claims that the York Constitutions of the tenth century were derived from them. But neither of these German lexicographers has furnished us with authorities upon which these statements are founded. It is, however, undeniable, that Masonic writers have always claimed that there was a connection—it might be only a mythical one—between these apostolic Christians and the early Masonry of Ireland and Scotland. The Culdees were opposed and persecuted by the adherents of St. Augustine, and were eventually extinguished in Scotland. But their complete suppression did not take place until about the fourteenth century.

Cumulation of Rites. The practise by a Lodge of two or more Rites, as the American or York and the Ancient Accepted Scottish, or other principal seats at Dunkeld, St. Andrew's, Brechin, Dunblane, Dumferline, Kirkaldy, Melrose, and many other places in Scotland. A writer in the London Freemasons' Quarterly Review (1842, p. 36) says they were little solicitous to raise architectural structures, but sought chiefly to civilize and socialize mankind by imparting to them the knowledge of those pure principles which they taught in their Lodges. Lenning and Gadicke, however, both state that the Culdees had organized within themselves, and as a part of their social system, Corporations of Builders; and that they exercised the architectural art in the construction of many sacred edifices in Scotland, Ireland, and Wales, and even in other countries of Northern Europe. Gadicke also claims that the York Constitutions of the tenth century were derived from them. But neither of these German lexicographers has furnished us with authorities upon which these statements are founded. It is, however, undeniable, that Masonic writers have always claimed that there was a connection—it might be only a mythical one—between these apostolic Christians and the early Masonry of Ireland and Scotland. The Culdees were opposed and persecuted by the adherents of St. Augustine, and were eventually extinguished in Scotland. But their complete suppression did not take place until about the fourteenth century.

Cunning. Used by old English writers in the sense of skilful. Thus, 1 Kings vii. 14, it is said of the architect who was sent by the King of Tyre to assist King Solomon in
the construction of his Temple, that he was "cunning to work all works in brass."

**Cup of Bitterness.** (Calice d'Amertume.) A ceremony in the First Degree of the French Rite. It is a symbol of the misfortunes and sorrows that assail us in the voyage of life, and which we are taught to support with calmness and resignation.

**Curetes.** Priests of ancient Crete, whose mysteries were celebrated in honor of the Mother of the Gods, and bore, therefore, some resemblance to the Eleusinian Rites. The neophyte was initiated in a cave, where he remained closely confined for thrice nine days. Porphyry tells us that Pythagoras repaired to Crete to receive initiation into their rites.

**Curiosity.** It is a very general opinion among Masons that a candidate should not be actuated by curiosity in seeking admission into the Order. But, in fact, there is no regulation nor landmark on the subject. An idle curiosity is, it is true, the characteristic of a weak mind. But to be influenced by a laudable curiosity to penetrate the mysteries of an Institution venerable for its antiquity and its universality, is to be controlled by a motive which is not reprehensible. There are, indeed, in legends of the high degrees, some instances where curiosity is condemned; but the curiosity, in these instances, led to an intrusion into forbidden places, and is very different from the curiosity or desire for knowledge which leads a profane to seek fairly and openly an acquaintance with mysteries which he has already learned to respect.

**Curious.** Latin, *curious*, from *cura*, care. An archaic expression for careful. Thus in Masonic language, which abounds in archaisms, an evidence, indeed, of its antiquity. Hiram Abif is described as a "cunning and cunning workman," that is to say, "careful and skilful."

**Customs, Ancient.** See Usages.

**Cynocephalus.** The figure of a man with the head of a dog. A very general and important hieroglyphic among the ancient Egyptians. It was with them a symbol of the sun and moon; and in their mysteries they taught that it had indicated to Isis the place where the body of Osiris lay concealed. The possessor of the high degrees of Masonry will be familiar with the symbol of a dog, which is used in those degrees because that animal is said to have pointed out on a certain occasion an important secret. Hence the figure of a dog is sometimes found engraved among the symbols on old Masonic diplomas.

**Cyrus.** Cyrus, King of Persia, was a great conqueror, and after having reduced nearly all Asia, he crossed the Euphrates, and laid siege to Babylon, which he took by diverting the course of the river which ran through it. The Jews, who had been carried away by Nebuchadnezzar on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released A.M. 3466, or B.C. 538, and sent back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai. Hence, from this connection of Cyrus with the history of Masonry, he plays an important part in the rituals of many of the high degrees.

But from late discoveries of inscriptions pertaining to Cyrus, as mentioned in the excellent little London work called *Fresh Light from the Ancient Monuments* (pp. 106-186), A. H. Sayce, M.A., it would appear that this king was a polytheist, and that he was not a king of Persia, although he acquired that country after his conquest of Assyria, B.C. 559, between the sixth and ninth years of Nabonidos. Cyrus was king of Elam. The empire he founded was not a Persian one; Darius, the son of Hystaspes, in a subsequent period, was the real founder of that kingdom. Prof. Sayce continues: "It was only as the predecessor of Darius, and for the sake of intelligibility to the readers of a later day, that Cyrus could be called a king of Persia." (Ezra i. 2.) The original words of his proclamation, "King of Elam," have been changed into the more familiar and intelligible "King of Persia." Elsewhere in the Bible (Isa. xxi. 1-10), when the invasion of Babylon is described, there is no mention of Persia, only of Elam and Media, the ancestral dominions of Cyrus. This is in strict accordance with the revelations of the Monuments, and testifies to the accuracy of the Old Testament records. Cyrus never besieged Babylon, a city fifteen miles square. It opened its gates to his general without battle, B.C. 538. The description by Herodotus belongs to the reign of Darius. Mr. Bosanquet asserts that the Darius of the Book of Daniel is Darius the son of Hystaspes.

Cyrus had learned that a disaffected conquered people imported into a kingdom was a constant menace and danger, and he returned the Jewish exiles to Jerusalem to rebuild their city and be a fortress and check sorrows that assail us in the voyage of life, and which we are taught to support with calmness and resignation.

Cyrus was a worshiper of Merodach, originally the Sun-god, who is mentioned and intended by the name Bel, and Nebo, his prophet. (Isa. xlvii. 1.) His first act after acquiring Babylonia was to restore the Babylonian gods to their shrines, from which they had been removed by Nabonidos, and further asks for their intercession. The theory that Cyrus believed in but one supreme god—Ormuzd or Ormuz of the Zoroastrians—must be abandoned. God consecrated Cyrus to be His instrument in restoring His chosen people to their land, not because the King of Elam was a Monotheist, but because the period of prophecy, "ten weeks of years," was drawing to a close.

These statements are made upon the authority of the three inscriptions among the clay documents lately discovered in Babylonia by Mr. Rassam, and translated by Sir Henry Rawlinson and Mr. Pritchard. The first of these is a cylinder, inscribed by order of Cyrus; the second a tablet, which describes the conquest of Babylonia by Cyrus; while
Cyrus the third is an account given by Nabonidos of his restoration of the temple of the Moon-god at Haran, and of the temples of the Sun-god and of Anunit at Sepharvaim.

Cyrus ascended the throne B.C. 559, and was slain in battle against the Massagetae, B.C. 529. He was followed by Cambyses (son) until B.C. 521, when he was succeeded by Smerdis, a Magian usurper, who reigned seven months. Darius I., son of Hystaspes, a nobleman, conspired with six others and murdered Smerdis, when, by device, Darius obtained the throne over his companions, B.C. 521. The celebrated siege of Babylon lasted two years: the city finally succumbed to the strategy of General Zopyrus, 516. Darius reigned 36 years, died B.C. 485. (C. T. McClatchan, Zendavesta.)

D. The fourth letter of the Phoenician, the Hebrew, the Greek, the Roman, and of nearly all alphabets. In Hebrew it is י, Daleth, signifying the door of life, a representation of which was probably its original hieroglyph, thus:

1 2

1 shows the approximation to the Hebrew Daleth; 2, the Greek Delta, resembling the opening of a tent. The numerical value of י is four, as a Roman numeral it stands for 500. The Divine name in Hebrew connected with this letter is יִיָּהוּ, Yahu, Insignis.

Da Costa, Hippolyto Joseph. A native of Colonia-do-Sacramento, on the river La Plata. He was made a Freemason in Philadelphia in the United States and afterward settled in Lisbon. He was subsequently persecuted by the Inquisition, and was rescued only in time to save his life by the aid of English brethren who got him under the protection of the English flag. He then passed over into England, where he lived for several years, becoming a zealous Mason and devoting himself to Masonic literature. In 1811, he published in London a Narratives of his persecution in Lisbon, by the Inquisition, for the pretended crime of Freemasonry, in 2 vols., 8vo. He wrote also a History of the Dionysian Artificers, in which he attempts to connect Freemasonry with the Dionysian and other mysteries of the ancients. He begins with the Eleusinian mysteries, assuming that Dionysus, Bacchus, Adonis, Thammuz, and Apollo were all various names for the sun, whose apparent movements are represented by the death and resurrection referred to in the ceremonies. But as the sun is typified as being dead or hidden for three months under the horizon, he thinks that these mysteries must have originated in a cold climate as far north as latitude 66°, or among a people living near the polar circle. He therefore attributes the invention of these mysteries to the ancient Scythians or Massagetae, of whom he confesses that we know nothing. He afterward gives the history of the Dionysiac or Orphic mysteries of Eleusis, and draws a successful parallel between the initiation into these and the Masonic initiation. His disquisitions are marked by much learning, although his reasoning may not always carry conviction.

Daetyf. Priests of Cybele, in Phrygia, of whom there were five, which number could not be exceeded, and alluded to the salutation and blessing by the five fingers of the hand.

Däduchos. A torch-bearer. The title given to an officer in the Eleusinian mysteries, who bore a torch in commemoration of the torch lit by Ceres at the fire of Mt. Etna, and carried by her through the world in her search for her daughter.

Daedalus. A famous artist and mechanic, whose genealogy is traced in the Greek myths as having sprung from the old Athenian race of kings, the Erechtheids. He is said to have executed the Cretan labyrinth, the reservoir near Megaris in Sicily, the Temple of Apollo at Capua, and the celebrated altar sculptured with lions on the Libyan coast. He is said to be the inventor of a number of the "Working Tools" used in the various degrees of Masonry, the plumb-line and the ax, most of the tools used in carpentry, and of glue. Of him is told the fable of his flying safely over the Aegean by means of wings made by himself. His nephew, Perdix, is the reputed inventor of the third Great Light in Masonry, the Compasses, which are dedicated to the Craft. Through envy Daedalus is said to have hurled his nephew, Perdix, from the Temple Athene.

Dagger. In the high degrees a symbol of Masonic vengeance, or the punishment of crime. (See Vengeance.)

Dagran, Louis. A writer in the Amsterdam Journal of November 3, 1735, of an article on the subject of Freemasonry, which caused an edict from the States General forbidding Masonic gatherings throughout the country. (Thory, Acta Lat., ii., 306.)

Dagran, Louis. President of a General Assembly of thirty Lodges, held on St. John's Day, 1756, at The Hague, for the formation of...
the Grand Lodge of Holland. It was at this December meeting that Baron Van Aerssen Beyeren Van Hogerheide was appointed Grand Master. (Thory, Acta Lot., i., 72.)

Dals. From the French dais, a canopy. The raised floor at the head of a banqueting room, designed for guests of distinction; so called because it used to be decorated with a canopy. In Masonic language, the dais is the elevated portion of the eastern part of the Lodge room, which is occupied by Past Masters and the dignitaries of the Order. This should be elevated three steps above the floor. The station of the Junior Warden is raised one, and that of the Senior two.

Dakota. The first Lodge organized in Dakota was St. John's Lodge, at Yankton, which received from the Grand Lodge of Iowa, December 3, 1862, a dispensation, and afterward a Charter, dated June 3, 1863; Incense Lodge, at Vermillion, received a dispensation, January 14, 1869, and a Charter, June 2, 1869; Elk Point Lodge, at Elk Point, received a dispensation, March 23, 1870, and a Charter, June 8, 1871; Minnehaha Lodge, at Sioux Falls, received a dispensation, July 13, 1873, and a Charter, June 3, 1874; Silver Star Lodge, at Canton, received a dispensation, February 6, 1875, and a Charter, June 2, 1875; and Mount Zion Lodge, at Springfield, received a dispensation, February 16, 1875, and a Charter, June 2, 1875. All of the above warrants were granted by authority of the Grand Lodge of Iowa. A dispensation was issued by the Grand Master of Minnesota, November 22, 1872, for Shiloh Lodge, at Fargo, and a Charter was issued January 14, 1874. He also issued a dispensation to Bismarck Lodge in 1874, and again in 1875, and on January 12, 1876, the Lodge received a Charter.

June 21, 1875, a convention was held of the representatives of St. John's, Incense, Elk Point, Minnehaha, and Silver Star Lodges. Those of Mt. Zion Lodge, U. D., were present but did not participate in the proceedings, the Lodge not having a Charter; a Constitution was adopted and they elected their Grand Officers.

July 21, 1875, the convention met again and the Grand Officers were installed in public, by Illustrious Brother Theodore S. Parvin, P. G. Master and Grand Secretary of the Grand Lodge of Iowa.

This Grand Lodge continued until the session of June 11-13, 1889, when by Act of Congress, approved February 22, 1889, the division of the Territory of Dakota into North and South Dakota was likely to be accomplished within a few months. The report of a committee on division of the Grand Lodge was adopted, and certain Lodges located in North Dakota were permitted to organize a Grand Lodge of North Dakota.

A Grand Chapter of Dakota was constituted in 1885, which was divided in 1890 into the Grand Chapters of North and South Dakota. On May 14, 1884, a Grand Commandery of Knights Templar was organized, with five Commanderies.
by the union of the two Grand Lodges of South Carolina in 1817, a consummation to which he himself greatly contributed.

In 1801 Dr. Dalcho received the Thirty-third and ultimate degree, or Sovereign Grand Inspector of the Ancient and Accepted Scottish Rite; and May 31, 1801, he became instrumental in the establishment at Charleston of the Supreme Council for the Southern Jurisdiction of the United States, of which body he was appointed Grand Secretary, and afterward Grand Commander; which latter position he occupied until 1823, when he resigned.

September 23, 1801, he delivered an oration before the Sublime Grand Lodge in Charleston. This and another delivered March 21, 1803, before the same body, accompanied by a learned historical appendix, were published in the latter year under the general name of *Dermott*. The work was soon after republished in Dublin by the Grand Council of Heredom, or Prince Masons of that city; and McCosh says that there were other editions issued in Europe, which, however, I have never seen. The oration of 1803, and the appendix furnished the best information that up to that day, and for many years afterward, was accessible to the Craft in relation to the history of the Ancient and Accepted Scottish Rite in this country.

In 1807, at the request of the Grand Lodge of York Masons of South Carolina, he published an *Ahiman Rezon*, which was adopted as the code for the government of the Lodges under the jurisdiction of that body. This work, as was to be expected from the character of the Grand Lodge which it represented, was based on the previous book of Laurence Dermott.

In 1808 he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masons, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817 the Grand Lodge of Free and Accepted Masons of South Carolina became united under the name of "the Grand Lodge of Ancient Freemasons of South Carolina." Dr. Dalcho took a very active part in this reunion, and at the first annual communication he was elected Grand Chaplain. The duties of this office he faithfully performed, and for many years delivered a public address or sermon on the Festival of St. John the Evangelist.

In 1822 he prepared a second edition of the *Ahiman Rezon*, which was published the following year, enriched with many notes. Some of these notes he would have hardly written, with the enlarged experience of the present day; but on the whole the second edition was an improvement on the first. Although retaining the peculiar title which had been introduced by Dermott, it ceased in a great measure to follow the principles of the "Ancient Masons."

In 1823 Dalcho became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissensions which at that time existed in the Scottish Rite; and his feelings were so wounded by the unmasonic spirit which seemed to actuate his antagonists and former friends, that he resigned the office of Grand Chaplain, and retired for the remainder of his life from all participation in the active duties of Masonry.

**Dalcoholic.** A robe worn by deacons in some Christian churches. Originally made of linen, as shown by early Christian paintings on the walls of the catacombs at Rome, but now generally made of heavy woolen or silk material, as the planeta worn by the priest. This article of dress has become quite common in many of the degrees of various Rites.

**Damascus.** An ancient and important city of Syria, situated on the road between Babylon and Jerusalem, and said to be the place where the ancient tradition of its being one of the eight resting-places of the Masons who, under the proclamation of Cyrus, returned from the former to the latter city to rebuild the Temple. An attempt was made in 1868 to introduce Free masonry into Damascus, and a petition, signed by fifteen applicants, for a charter for a Lodge was sent to the Grand Lodge of England; but the petition was rejected on the ground that all the petitioners were members of Grand Lodges under other Grand Lodge jurisdictions.

**Dambool.** The vast rock temple of the Buddhists in Ceylon, containing a profusion of carvings, figures of Buddha of extraordinary magnitude. Monuments of this deity are, in the common Sinhalese term, called Dagoba, but the more general name is Stupa or Tope. (See Topes.)

**Dame.** In the *York Roll No. 4* and some of the other old manuscripts, we find the direction to the Apprentice that he shall not so act as to bring harm or shame, during his apprenticeship, "either to his Master or Dame." It is absurd to suppose that this gives any color to the theory that in the ancient Masonic guilds women were admitted. The word was used in the same sense as it still is in the public schools of England, where the old lady who keeps the house at which the pupils board and lodge, is called "the dame." The Compagnons de la Tour in France called her "la mère," or the mother. It must, however, be acknowledged, that women, under the title of sisters, were admitted as members, and given the freedom of the company, in the old Livery Companies of London—a custom which Herbert (Hist. Lit. Comp., 21) thinks was borrowed, on the reconstitution of the companies by Edward III., from the religious guilds. (See this subject discussed under the little *Sisters of the Guild*.)

**Dames of Mt. Tabor.** An androgynous Masonic society, established about the year 1818, under the auspices of the Grand Orient of France. Its design was to give charitable relief to destitute females.

**Dames of the Order of St. John.** Religious ladies who, from its first institution, had
been admitted into the Fraternity of Knights Hospitallers of St. John of Jerusalem. The rules for their reception were similar to those for the Knights, and the proofs of noble descent which were required of them were sometimes more rigid. They had many conventional establishments in France, Italy, and Spain.

**Damoisel.** A name given in the times of chivalry to a page or candidate for knighthood. 

**Dan.** One of the twelve tribes of Israel, whose blue banner, charged with an eagle, is borne by the Grand Master of the First Veil in a Royal Arch Chapter.

**Danger.** In all the old Constitutions and Charges, Masons are taught to exercise brotherly love, and to deal honestly and truly with each other, whence results the duty incumbent upon every Mason to warn his Brother of approaching danger. That this duty may never be neglected, it is impressed upon every Master Mason by a significant ceremony.

**Daniel.** The countersign with "Darius!" for Monday in the Thirty-second Degree, Scottish Rite. A Hebrew prophet, contemporary of Ezekiel, about 600 B.C. Carried captive to Babylon in the fourth year of Jehoiakim, but selected for instruction in all the learning of the Chaldeans by order of the Court. His skill in the interpretation of dreams was famed. He became Governor of Babylon under Nebuchadnezzar, and the first ruler of the whole Medo-Persian Empire, inferior only to Darius, the king. Under Cyrus he had been Grand Master of the Palace and Interpreter of Visions, as narrated in the Fifteenth Degree, Scottish Rite. He did not return with his countrymen to Judea when granted their liberty. It is a dispute as to when he died, or where, but the majority favor Sushan, in Persia, when he was 90 years of age. At the present day a tomb is shown in the place where he was said to have died, or where he was buried, and a church is built there. The brothers were very fond of Daniel, and venerated him with due honor, and as well for his worldly possessions.

**Dannebrog.** The banner of Denmark containing a red cross. It is founded upon the tradition, which reminds us of that of Constantine, that Waldemar II., of Denmark, in 1219 saw in the heavens a fiery cross, which betokened his victory over the Esthonians.

**Dantzic.** In the year 1708, on the 3d of October, the burgomaster and magistrates of the city of Dantzic commenced a persecution against Freemasonry, which Institution they charged with seeking to undermine the foundations of Christianity, and to establish in its place the religion of nature. Hence, they issued a decree forbidding every citizen, inhabitant, and even stranger sojourning in the city, from any attempt to reestablish the society of Freemasons, which was thereunto to be regarded "as forever abolished," under penalties of fine and imprisonment.

**Dao.** The Zend name for light, from Daer, to shine.

**Darakiel.** A responsive word in the Twenty-third Degree of the Scottish Rite.

**Darius.** The successor of Cyrus on the throne of Persia, Babylon, and Media. He pursued the friendly policy of his predecessor in reference to the Jews, and confirmed the decrees of that monarch by a new edict. In the second year of his reign, Haggai and Zechariah, encouraged by this edict, induced their countrymen to resume the work of restoring the Temple, which was finished four years afterward. Darius is referred to in the degrees of Princes of Jerusalem, the Sixteenth of the Ancient and Accepted Scottish Rite, and the Companion of the Red Cross in the American Rite.

**Darkness.** Darkness has, in all the systems of initiation, been deemed a symbol of ignorance, and so opposed to light, which is the symbol of knowledge. Hence the rule, that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of the Order. In the Ancient Mysteries, the aspirant was always shrouded in darkness, as a preparatory step to the reception of the full light of knowledge. The time of this confinement in darkness and solitude varied in the different mysteries. Among the Druids of Britain the period was nine days and nights; in the Grecian Mysteries it was three times nine days; while among the Persians, according to Porphyry, it was extended to the almost incredible period of fifty days of darkness, solitude, and fasting.

Because, according to all the cosmogonies, darkness existed before light was created, darkness was originally worshiped as the first-born, as the progenitor of day and the state of ignorance before the reception of knowledge. Hence, in the Ancient Mysteries, the release of the aspirant from solitude and darkness was called the act of regeneration, and he was said to be born again, or to be raised from the dead. And in Masonry, the darkness which envelops the mind of the uninitiated being removed by the bright effulgence of Masonic light, Masons are appropriately called "the sons of light."

In Dr. Oliver's *Signs and Symbols* there is a lecture "On the Mysterious Darkness of the Third Degree." This refers to the ceremony of enveloping the room in darkness when that degree is conferred—a ceremony which is always observed, but now, in this country at least, frequently but improperly omitted. The darkness here is a symbol of death, the lesson...

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taught in the degree, while the subsequent renewal of light refers to that other and subsequent lesson of eternal life.

**Darmstadt, Grand Lodge of.** The Grand Lodge of Darmstadt, in Germany, under the distinctive appellation of the Grand Lodge zur Eintracht (of Concord), was established on the 22d of March, 1846, by three Lodges, in consequence of a dissension between them and the Eclectic Union. The latter body had declared that the religion of Freemasonry was universal, and that Jews could be admitted into the Order. Against this liberal declaration a Lodge at Frankfort had protested, and had been erased from the roll for contumacy. Two other Lodges, at Mainz and at Darmstadt, espoused its cause, and united with it in forming a new Grand Lodge for southern Germany, founded on the dogma "that Christian principles formed the basis on which they worked." It was, in fact, a dispute between tolerance and intolerance. Nevertheless, the body was taken under the patronage of the Grand Duke of Hesse, and was recognized by most of the Grand Lodges of Germany. It has eight Lodges under its jurisdiction.

**Dassigny, Fifield, M.D.** A Mason of Dublin, Ireland, who published, in 1744, at Dublin, *A Serious and Impartial Enquiry into the Cause of the present Decay of Freemasonry in the Kingdom of Ireland.* It contained an abstract of the history of Freemasonry, and an allusion to the Royal Arch Degree, on account of which it has been cited by Dermott in his *Ahiman Rezon.* The work is important on account of its reference to Royal Arch Masonry, but is very scarce, only three copies of it being known to exist, of which one belongs to the Grand Lodge of Iowa, and one to the West Yorkshire Masonic Library, of which a facsimile was published in 1895, while a third copy was discovered in 1896. The writer's name is spelled D'Assigny or Dassigny, and is often misprinted. (From *Comentariorum Hibernicorum Fasc. II.* [E. L. H.]

**Dates, Masonic.** See Calendar.

**Dathan.** A Reubenite who, with Korah and Abiram, revolted against Moses and unlawfully sought the priesthood. In the first chapter of the Book of Numbers, where the whole account is given, it is said that as a punishment the earth opened and swallowed them up. The incident is referred to in the Order of High Priesthood, an honorary degree of the American Rite, which is conferred upon the installed High Priests of Royal Arch Chapters.

**Daughter, Mason's.** See Mason's Wife and Daughter.

**Daughter of a Mason.** The daughter of a Mason is entitled to certain peculiar privileges and claims upon the Fraternity arising from her relationship to a member of the Craft. There has been some difference of opinion as to the time and manner in which the privileges cease. Masonic jurists, however, very generally incline to the opinion that they are terminated by marriage. If a Mason's daughter marries a profane, she absolves her connection with the Fraternity. If she marries a Mason, she exchanges her relation of a Mason's daughter for that of a Mason's wife.

**David.** David has no place in Masonic history, except that which arises from the fact that he was the father of King Solomon, and his predecessor on the throne of Israel. To him, however, were the Jews indebted for the design of a Temple in Jerusalem, the building of which was a favorite object with him. For this purpose he purchased Mt. Moriah, which had been the threshing-floor of Ornan the Jebusite; but David had been engaged in so many wars, that it did not seem good to the Lord that he should be permitted to construct so sacred an edifice. This duty, therefore, he left to his son, whom, before dying, he furnished with plans and with means to accomplish the task. Though David is a favorite subject among the Kabbalists and the Mussulmans, who relate many curious traditions concerning him, he is not alluded to in the legends or symbolism of Masonry, except incidentally as the father of Solomon.

**David, Shield of.** See Shield of David.

**Dazard, Michel Françoys.** Born at Chateaudun, in France, May 2, 1781. He was a devoted student of Masonry, and much occupied in the investigation of the high degrees of all the Rites. He was an opponent of the Supreme Council, against which body he wrote, in 1812, a brochure of forty-eight pages entitled *Extrait des colonnes gravees du Père de Famille, vallée d'Angers.* Kloss calls it an important and exhaustive polemic document. It attempts to expose, supported by documents, what the author and his party called the illegal pretensions of the Supreme Council, and the arrogance of its claim to exclusive jurisdiction in France. Dazard was the author of several other interesting discourses on Masonic subjects.

**Deacon.** In every Symbolic Lodge, there are two officers who are called the Senior and Junior Deacons. In America the former is appointed by the Master and the latter by the Senior Warden. In England both are appointed by the Master. It is to the Deacons that the introduction of visitors should be properly entrusted. Their duties comprehend, also, a general surveillance over the security of the Lodge, and they are the proxies of the officers by whom they are appointed. Hence their jewel, in allusion to the necessity of circumpection and justice is a square and compasses. In the center, the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the English system, the jewel of the Deacons is a dove, in allusion to the dove sent forth by Noah. In the Rite of Mizraim the Deacons are called acolytes.

The office of Deacons in Masonry appears to have been derived from the pages of the primitive church. In the Greek church, the
Deacons were always the ἄξωποι, pylori or doorkeepers, and in the Apostolical Constitutions he is ordered to stand at the men’s door, and the Subdeacon at the women’s, to see that none came in or went out during the oblation.

In the earliest rituals of the last century, there is no mention of Deacons, and the duties of those officers were discharged partly by the Junior Warden and partly by the Senior and Junior Entered Apprentices, and they were not generally adopted in England until the Union of 1813.

Deacon’s Rod. See Rod, Deacon’s.

Deaf and Dumb. Deaf mutes, as imperfect men, come under the provisions of the Old Constitutions, and are disqualified for initiation. Some years ago, however, a Lodge in Paris, desiring its exemplification, by adopting the medium of the language of the deaf mutes, initiated a deaf mute, who was an intelligent professor in the Deaf and Dumb Asylum. All the instructions were given through the medium of the language of the deaf mutes. It scarcely need be said that this cannot be recognized as a precedent.

Death. The Scandinavians, in their Edda, describing the residence of Death in Hell, where she was cast by her father, Loki, say that she there possesses large apartments, strongly built, and fenced with gates of iron. Her hall is Grief; her table, Famine; Hunger, her knife; Delay, her servant; Faintness, her porch; Sickness and Pain, her bed; and her hall is Grief; her table, Famine; Hunger, her knife; Delay, her servant; Faintness, her porch; Sickness and Pain, her bed; and she there possesses large apartments, strongly built, and fenced with gates of iron.

Death. The popular belief was sleep of the heathen was a sleep from which deliver me up to his brother” ; but the death sleep and death were fabled as twins. Old Constitutions, and are disqualified for initiation. Some years ago, however, a Lodge in Paris, desiring its exemplification, by adopting the medium of the language of the deaf mutes, initiated a deaf mute, who was an intelligent professor in the Deaf and Dumb Asylum. All the instructions were given through the medium of the language of the deaf mutes. It scarcely need be said that this cannot be recognized as a precedent.

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This representation of death, which finds its analogue in the Third Degree of Masonry, has been technically called the Death of the Mysteries. It is sometimes more precisely defined, in reference to any special one of the Mysteries, as “the Cabiri death” or “the Bacchic death,” as indicating the death represented in the Mysteries of the Cabiri or of Dionysus.

Debate. Debates in a Masonic Lodge must be conducted according to the fraternal principles of the Institution. In the language of Dr. Oliver, “the strictest courtesy should be observed during a debate, in a Mason’s Lodge, on questions which elicit a difference of opinion; and any gross violation of decorum and good order is sure to be met by an admonition from the chair.” It must be always remembered that the object of a Masonic discussion is to elicit truth, and not simply to secure victory.

When, in a debate, a brother desires to speak, he rises and addresses the chair. The presiding officer calls him by his name, and thus recognizes his right to the floor. While he is speaking, he is not to be interrupted by any other member. He must be heard, if called to order by any member, the speaker is immediately to take his seat until the point is stated, when the Master will make his decision without debate. The speaker will then rise and resume his discourse, if not ruled out by the Master. During the time that he is speaking, no motion is permissible. Every member is permitted to speak once on the subject under discussion; nor can he speak a second time, except by permission of the Master, unless there is a more liberal provision in the by-laws of the Lodge. There are to this rule two exceptions, namely, when a member rises to explain, and when the mover of the resolution closes the debate by a second speech to which he is entitled by parliamentary law.

Decalogue. The ten commandments of the Masonic law, as delivered from Mt. Sinai and recorded in the twentieth chapter of Exodus, are so called. They are not obligatory upon a Mason, as such, but because the Institution is tolerant and cosmopolite, and cannot require its members to give their ad-
bession to any religious dogmas or precepts, excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an Institution whose great characteristic is its universality. (See Moral Law.)

Decanus. An officer in the Knights Templar system of Baron Hund, who, in the absence of the Grand Master and his Prior, possessed the right to preside in the Chapter.

Decus. The nom de plume of C. L. Reinhold, a distinguished Masonic writer. (See Reinhold.)

Declaration of Candidates. Every candidate for initiation is required to make, "upon honor," the following declaration before an appropriate officer or committee. That, unbiased by the improper solicitation of friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the Mysteries of Masonry, that he is prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution and a desire of knowledge; and that he will cheerfully conform to all the ancient usages and established customs of the Fraternity. This form is very old. It is first found in precisely the same words in the earliest edition of Preston. It is required by the English Constitution, that the candidate should subscribe his name to this declaration. But in America the declaration is made orally, and usually before the Senior Deacon.

Declaration of the Master. Every Master of a Lodge, after his election and before his installation, is required to give, in the presence of the brethren, his assent to the following fifteen charges and regulations:

1. Do you promise to be a good man and true, and strictly to obey the moral law?
2. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?

3. Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?
4. Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry?
5. Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?
6. Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?
7. Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry?
8. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?
9. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?
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Decoration. A Lodge room ought, besides its necessary furniture, to be ornamented with decorations which, while they adorn and beautify it, will not be unsuitable to its sacred character. On this subject, Dr. Oliver, in his Book of the Lodge (ch. v., p. 70), makes the following judicious remarks: "The expert Mason will be convinced that the walls of a Lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolic ornaments in the right places, and sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene."

Dedication of a Lodge. Among the ancients every temple, altar, statue, or sacred place was dedicated to some divinity. The Romans, during the Republic, professed their duty to their consuls, pretors, censors, or other chief magistrates, and afterward to the
emperors. According to the Paphian law, the dedication must have been authorized by a decree of the senate and the people, and the consent of the college of augurs. The ceremony consisted in surrounding the temple or altar of turf. The dedication of a temple was always a festival for the people, whilst the vestal virgins poured on the exterior of the temple the lustral water. The dedication was completed by a formula of words uttered by the Pontiff, and the immolation of a victim, whose entrails were placed upon an altar of turf. The dedication of a temple was always a festival for the people, and was annually commemorated. While the Pagans dedicated their temples to different deities—sometimes to the joint worship of several—the monotheistic Jews dedicated their religious edifices to the one supreme Jehovah. Thus, David dedicated with solemn ceremonies the altar which he erected on the threshing-floor of Ornan the Jebusite, after the cessation of the plague which had afflicted his people; and Calmet conjectures that he composed the thirtieth Psalm on this occasion. The Jews extended this ceremony of dedication even to their private houses, and Clarke tells us, in reference to a passage on this subject in the Book of Deuteronomy, that "it was a custom in Israel to dedicate a new house to God with prayer, praise, and thanksgiving; and this was done in order to secure the divine presence and blessing, for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God."

According to the learned Selden, there was a distinction among the Jews between consecration and dedication, for sacred things were both consecrated and dedicated, while profane things, such as private dwelling-houses, were only dedicated. Dedication was, therefore, a less sacred ceremony than consecration. This distinction has also been preserved among Christians, many of whom, and, in the early ages, all, consecrated their churches to the worship of God, but dedicated them to, or placed them under, the especial patronage of some particular saint. A similar practise prevails in the Masonic Institution; and therefore, while we consecrate our Lodges to the honor of God's glory, we dedicate them to the patron of our Order.

 Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the sixteenth century St. John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist; and modern Lodges, in this country at least, are universally erected or consecrated to God, and dedicated to the Holy Saints John. In the Hemming lectures, adopted in 1813, at the time of the union of the two Grand Lodges of England, the dedication was changed from the Saints John to King Solomon, and this usage now prevails very generally in England where Lodges are dedicated to "God and His
the one or the other, or both, of these worthy and worshipful men.

There is another old lecture, adopted into the Prestonian system, which still further developed these reasons for the Johannite dedication, but with slight variations in some of the details.

"From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years (being upwards of ninety), yet having been initiated into Masonry in the early part of his life, he would take upon himself that office. He thereby completed by his learning what the other St. John effected by his zeal, and thus drew what Freemasons term a 'line parallel'; ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated both to St. John the Baptist and St. John the Evangelist."

So runs the tradition, but, as it lacks every claim to authenticity, a more philosophical reason may be assigned for this dedication to the two Saints John.

One of the earliest deviations from the pure religion of the Noachites was distinguished by the introduction of sun worship. The sun, in the Egyptian mysteries, was symbolized by Osiris, the principal object of their rites, whose name, according to Plutarch and Macrobius, signified the prince and leader, the soul of the universe and the governor of the stars. Mærobius (Saturn., I. i., c. 18) says that the Egyptians worshipped the sun as the only divinity; and they represented him under different forms, according to the different phases of his infancy at the winter solstice in December, his adolescence at the vernal equinox in March, his manhood at the summer solstice in June, and his old age at the autumnal equinox in September.

Among the Phenicians, the sun was adored under the name of Adonis, and in Persia, under that of Mithras. In the Grecian mysteries, the orb of day was represented by one of the officers who superintended the ceremony of initiation; and in the Druidical rites his worship was introduced as the visible representa-
says Chambers (Inf. for the People, No. 89), "variously called midsummer eve, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Bonfires were everywhere lighted, round which the people danced with joyful demonstrations, occasionally leaping through the flame." Higgins (Cell. Druids, p. 165) thus alludes to the celebration of the festival of midwinter in the ancient world:

"The festival of the 25th of December was celebrated, by the Druids in Britain and Ireland, with great fires lighted on the tops of the hills. . . . On the 25th of December, at the first moment of the day, throughout all the ancient world, the birthday of the god Sol was celebrated. This was the moment when, after the supposed winter solstice and the lowest point of his degradation below our hemisphere, he began to increase and gradually to ascend. At this moment, in all the ancient religions, his rising form of creative energy, and India to the Ultima Thule, these ceremonies partook of the same character: everywhere the god was feigned to be born, and his festival was celebrated with great rejoicings."

Our ancestors finding that the Church, according to its usage of purifying Pagan festivals by Christian application, had appropriated two days near those solstitial periods to the memory of two eminent saints, incorporated these festivals by the lapse of a few days into the Masonic calendar, and adopted these words as the patrones of our Order. To this change, the earlier Christian Masons were the more persuaded by the peculiar character of these saints. St. John the Baptist, by an- ter a more persuaded by the peculiar character of these saints. St. John the Baptist, by an-

In conclusion it may be observed that the ceremony of dedication is merely the enunciation of moral laws and this having been done, the Lodge is thus, by the consecration and dedication, set apart as something sacred to the cultivation of the principles of Masonry, under that peculiar system which acknowledges the two Saints John as its patrons.

Royal Arch Chapters are dedicated to Zerubbabel, Prince or Governor of Judah, and Commanderies of Knights Templar to St. John the Almoner. Mark Lodges should be dedicated to Hiram the Builder; Past Masters ' to the Saints John, and Most Excellent Masters ' to King Solomon.

The dedication of the Temple when it was purified after Judas Maccabaeus had driven out the Syrians, b.c. 164.

The dedication of Herod's Temple, b.c. 22. The fourth of these is still celebrated by the Jews in their "Feast of the Dedication."

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DEGREES

any blemishes or deformities. The regulation in Masonry constitutes one of the landmarks, and is illustrative of the growth of the institution. The earliest of the old Constitutions, that of the Halliwell or Regius MS., has this language on the subject:

"To the Craft it were great shame To make a halt man and a lame, For an imperfect man of such blood Should do the Craft but little good."

(Lines 153-6.)

This question has been fully discussed in Dr. Mackey's Text Book of Masonic Jurisprudence, pp. 96-113.

Degrees. The word degree, in its primitive meaning, signifies a step. The degrees of Freemasonry are, then, the steps by which the candidate is introduced into the initiate of knowledge. It is now the opinion of the best scholars, that the division of the Masonic system into degrees was the work of the revivists of the beginning of the eighteenth century; that before that period there was but one degree, or rather one common form of initiation; and that the division into Masters, Fellows, and Apprentices was simply a division of ranks, there being but one initiation for all. In 1717 the whole body of the Fraternity consisted only of Entered Apprentices, who were recognized by the thirty-nine Regulations, compiled in 1720, as among the law-givers of the Craft, no change in those Regulations being allowed unless first submitted "even to the youngest Apprentice." In the old Charges, collected by Anderson and approved in 1721, the degree of Fellow-Craft is introduced as being a necessary qualification for Grand Master, although the word degree is not used. "No brother can be a . . . Grand Master unless he has been a Fellow Craft before his election." And in the Manner of constituting a New Lodge of the same date, the Master and Wardens are taken from "among the Fellow Crafts," which Dermott explains by saying that "they were called Fellow Crafts because the Masons of old times never gave any man the title of Master Mason until he had first passed the chair." In the thirteenth of the Regulations of 1720, approved in 1721, the orders or degrees of Master and Fellow-Craft are recognized in the following words: "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge." Between that period and 1738, the system of degrees had been perfected; for Anderson, with an eye from a lower to a second edition of the Book of Constitutions, changed the phraseology of the old Charges to suit the altered condition of things, and said, "a Prentice, when of age and expert, may become an Enter'd Prentice or a Free-Mason of the lowest degree, and upon his due improvements a Fellow-Craft and a Master-Mason." (Old Charge IV., Constitutions, 1738, p. 145.)

No such words are found in the Charges as defined as in 1738, Anderson would not have failed to insert the same language in his first edition. That he did not, leads to the fair presumption that the ranks of Fellow-Craft and Master were not then absolutely recognized as distinctive degrees. The earliest ritual extant, which is contained in the Grand Mystery, published in 1725, makes no reference to any degree, but gives only what we may suppose was the common initiation in use about that time. The division of the Masonic system into three degrees must have grown up between 1717 and 1730, but in so gradual and imperceptible a manner that we are unable to fix the precise date of the introduction of each degree. In 1717 there was evidently but one degree, or rather one form of initiation, and one catechism. Perhaps about 1721 the three degrees were introduced, but the second and third were not absolutely recognized in the constitution. Even as late as 1735 the Entered Apprentice’s Degree contained the most prominent form of initiation, and he who was an Apprentice was, for all practical purposes, a Freemason. It was not until repeated improvements, by the adoption of new ceremonies and new regulations, that the degree of Master Mason took the place which it now occupies; having been confined at first to those who had passed the chair.

Degrees. Ancient Craft. See Ancient Craft Masonry.

Degrees, Androgynous. Degrees that are conferred on females as well as males. (See Androgynous Degrees.)

Degrees, Apocalyptic. See Apocalyptic Degrees.

Degrees, High. See High Degrees.

Degrees, Honorary. See Honorary Degrees.

Degrees, Ineffable. See Ineffable Degrees.

Degrees of Chivalry. The religious and military orders of knighthood which existed in the Middle Ages, such as the Knights Templar and Knights of Malta, which were incorporated into the Masonic system and conferred as Masonic degrees, have been called Degrees of Chivalry. They are Christian in character, and seek to perpetuate in a symbolic form the idea on which the original Orders were founded. The Companion of the Red Cross, although conferred, in this country, in a Commandery of Knights Templar, and as preliminary to that degree, is not properly a degree of chivalry.

Degrees of Knowledge. Fessler was desirous of abolish the high degrees, being unable to obtain the consent of the Royal York Grand Lodge, he composed out of them a new system of five degrees which he called Degrees of Knowledge, Erkenntnis-Stufen, to each of which was annexed a form of initiation. "The Degrees of Knowledge," says Findel (Hist., 496), "consisted of a regular detailed course of instruction in each system of the Lodges, whether extinct or in full activity, and were to end with a complete critical remodelling of the history of Freemasonry, and of the Fraternity of Freemasons
from the most ancient period down to our own day. (See Feaster, Rite of.)

Degrees, Philosophical. See Philosophic Degrees.

Degrees, Symbolic. See Symbolic Degrees.

Delsell. The counterpart of Tuathal. MacKenzie, in the Royal Masonic Cyclopaedia, says "Delsell is used by the Druids as a term for the circumambulation of the sacred cairns. Derived from deas, south, and tul, a course; that is, in a southward direction following the course of the sun. The opposite is Tuathal, in a northward direction, as is observed at the present day in approaching the grave with a corpse."

Delsm. In an abstract sense, Delsm, or Thelion, is the belief in God, but the word is generally used to designate those who, professing a belief in God, reject a belief in the Scriptures as a revelation. The sect of Deists—which, in the seventeenth and eighteenth centuries, enrolled among its followers many great intellects, such as Toland, Collins, Lord Herbert of Cherbury, Hume, Gibbon, and Voltaire—is said by Findel (Hist., p. 128) to have "necessarily exercised an important influence on the Fraternity of Masons"; and, he adds, that "we cannot doubt that it contributed essentially to its final transformation from an operatative to a universal speculative society."

The refutation of this remarkable assertion is best found in the first of the Charges adopted at the revival in 1717, and which was published, in 1774, as a History of Freemasonry, which was subsequ ently incorporated in the twentieth volume of the Encyclopædia Méthodique.

Deleanay, François H. Stanislaus. A French litterateur and historian, and author of many works on Masonry, the principal of which is the "Histoire des trente trois degrés de l'Ecossisme du Rite Ancien et Accepté." This is a work of great erudition, and of curious research in reference to the etymology of the words of the Rite. These etymologies, however, are not always correct; and, indeed, some of them are quite absurd, betraying a want of the proper appreciation of the construction of Hebrew, from which language all of the words are derived.

Delware. The Grand Lodge of Delaware was organized on the 7th of June, 1806. Its seat is at Wilmington. The Grand Chapter was instituted in 1818, but having suspended labor for many years, a new organization was established by the General Grand High Priest of the United States in 1869.

Delegates. Past Masters, or others, sent by a Lodge to represent it in the Grand Lodge, in place of the Master and Wardens, if these are absent, are in some of the American jurisdictions called delegates. The word is a modern one, and without good authority. Those who represent a Lodge in the Grand Lodge, whether the Master and Wardens or their proxies, are properly representatives.

Delta. A triangle. The name of a piece of furniture in a Commandery of Knights Templar, which, being of a triangular form, derives its name from the Greek letter Δ, deltoid, a triangle, or a triangle with a base extended into a parallelogram. In the Ancient and Scottish Rites, to the luminous triangle which encloses the Ineffable name. (See Triangle.)

Demeter. The Greek name of Ceres, which see.

Demit. A Mason is said to demit from his Lodge when he withdraws his membership; and a demit is a document granted by the Lodge which certifies that that demission has been accepted by the Lodge, and that the demitting brother is clear of the books and in good standing as a Mason. To demit, which
is the act of the member, is, then, to resign; and to grant a demit, which is the act of the Lodge, is to grant a certificate that the resigna-
tion has been accepted. It is derived from the French reflexive verb se démettre, which, according to the dictionary of the Academy, means "to withdraw from an office, to resign an employment." Thus it gives as an ex-
ample, "Il s'est désmis de sa charge en faveur d'un tel," he resigned (demitted) his office in favor of such a one.

The application for a demit is a matter of form, and there is no power in the Lodge to refuse it, if the applicant has paid all his dues and is free of all charges. It is true that a regulation of 1722 says that no number of brethren shall withdraw or separate themselves from the Lodge in which they were made, without a dispensation; yet it is not plain how the law was to be enforced, for Ma-
sasonry being a voluntary association, there is no power in any Lodge to insist on any brother continuing a connection with it which he desires to sever. (See, on this subject, Dr. Mackey's Text Book of Masonic Jurispru-
dence, book iii., chap. i., sect. vi.)

The usual object in applying for a demit is to enable the brother to join some other Lodge, into which he cannot be admitted without some evidence that he was in good standing in his former Lodge. This is in ac-
cordance with an old law found in the Regulations of 1663 in the following words: "No person hereafter who shall be accepted a Free-
mason, shall be admitted into any Lodge or Assembly until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept. (See the corrupt word Dimit.)

Denderah. A ruined town of Upper Egypt, of great interest in consequence of its astronomical allusions on the ceiling of the main portico supported on twenty-four col-
umns, which is covered with figures and hieroglyphics. This is in the principal temple, which is 220 by 50 feet. The numerous mythological figures are arranged in zodiacal fashion. Recent archeological travelers doubt the reference to astronomy, in consequence of the absence of the Crab. The temple dates from the period of Cleopatra and the earlier Roman emperors, and is one of the finest and best preserved structures of the kind in Egypt. The chief deity was Athor, the goddess of night, corresponding with the Greek Apher-
dite. (See Zodiac.)

Denmark. The first Masonic Lodge in Denmark was opened in Copenhagen, by Baron O. G. Münich, on the 11th of November, 1749, under a charter, as he claimed, from the Lodge of the Three Globes in Berlin. In the next year a new Lodge named Zorub-
babel was formed by members who separated from the former Lodge. Both of these bodies, however, appear to have been imperfect in their constitution. This imperfection was subsequently rectified. The first Lodge, hav-
ing changed its name to St. Martin, received in 1749 a warrant from Lord Byron, who was then Grand Master of England. Lord Cran-
stoun had previously, in October, 1745, granted a warrant to the second Lodge. In 1749 Lord Byron, Grand Master of England, granted a patent to Count Danseskiold Laurvig as Provincial Grand Master of Den-
mark and Norway. A Lodge had been established at Copenhagen, by the Grand Lodge of Scotland, under the name of "Le petit Nombre"; and in 1753 its Master was ele-
vated by that body to the rank of a Provincial Grand Master. In 1792 Prince Charles be-
came the sole head of the Danish Lodges, and the Grand Lodge of Denmark may be con-
sidered to have been then established. He died in 1836, and the Crown Prince, after-
ward Christian VIII., became the Protector of the Danish Lodges, and his son and suc-
cessor, Frederick VII., became Grand Master of the Grand Lodge of Denmark on ascending the throne in 1848. He remodelled Danish Masonry on the Swedish system. Now King Frederick VIII. is Protector of the Craft, with the Crown Prince as Grand Master, and there are three St. Andrew's, ten St. John's, and fifteen "Instruction" Lodges under his rule. [E. L. H.]

Deposite. The deposite of the substitute Ark is celebrated in the degree of Select Mas-
ter, and is supposed to have taken place in the last year of the building of Solomon's Temple, or 1000 B.C. This is therefore adopted as the date in Cryptic Masonry.

In the legendary history of Freemasonry as preserved in the Cryptic degrees, two deposites are spoken of; the deposite of the substitute Ark, and the deposite of the Word, both being referred to the same year and being different parts of one transaction. They have, there-
fore, sometimes been confounded. The de-
posite of the Ark was made by the three Grand Masters; that of the Word by Hiram Abif alone.

Deposite, Year of. See Anno Depo-
tisions.

Depth of the Lodge. This is said to be from the surface to the center, and is the ex-
pression of an idea connected with the sym-
bolism of the form of the Lodge as indicating the universality of Masonry. The oldest definition was that the depth extended "to the centre of the earth," which, says Dr. Oliver, is the greatest extent that can be imagined. (See Form of the Lodge.)

Deputation. The authority granted by the Grand Master to a brother to act as Provincial Grand Master was formerly called a deputation. Thus, in Anderson's Consti-
tutions (2d edition, 1738, p. 191), it is said, "Lovel, Grand Master, granted a deputation to Sir Edward Matthews to be Provincial Grand Master of Shropshire." It was also used in the sense in which dispensation is now employed to denote the Grand Master's authority for opening a Lodge. In German Masonry, a deputation is a committee of one Lodge appointed to visit and confer with some other Lodge.
Depute Grand Master. Depute is a Scottishism used in the "Laws and Regulations of the Grand Lodge of Scotland" to designate the officer known in England and America as Deputy Grand Master.

Deputy. In French Masonry, the officers who represent a Lodge in the Grand Orient are called its deputies. The word is also used in another sense. When two Lodges are affiliated, that is, have adopted a compact of union, each appoints a deputy to represent it at the meetings of the other. He is also called garant d'amitié, and is entitled to a seat in the East.

Deputy Grand Chapter. In the Constitution adopted in January, 1798, by the Grand Royal Arch Chapter of the Northern States of America, which afterward became the "General Grand Chapter," it was provided that Grand Bodies of the system should be established in the different States, which should be known as "Deputy Grand Royal Arch Chapters." But, in the succeeding year, on the adoption of a new Constitution, the title was changed to "State Grand Chapters." Massachusetts, Rhode Island, and New York are the only States in which Deputy Grand Chapters were organized.

Deputy Grand Master. The assistant and, in his absence, the representative of the Grand Master. The office originated in the year 1720, when it was agreed that the Grand Master might appoint both his Grand Wardens and a Deputy Grand Master. (Constitutions, 1738, p. 111.) The object evidently was to relieve a nobleman, who was Grand Master, from troublesome details of office. The Constitutions give a Deputy Grand Master no other prerogatives than those which he claims in the Grand Master's right. He presides over the Craft in the absence of the Grand Master, and, on the death of that officer, succeeds to his position until a new election. In England, and in a few States of America, he is appointed by the Grand Master; but the general usage in America is to elect him.

Deputy Lodge. In Germany, a Deputation-Lodge, or Deputy Lodge, was formed by certain members of a Lodge who lived at a remote distance from it, and who met under the name and by the authority of the mother Lodge, through whom alone it was known to the Grand Lodge, or the other Lodges. Such bodies are not known in England or America, and are not now so common in Germany as formerly.

Deputy Master. In England, when a Prince of the Blood Royal is Master of a private Lodge, his functions are performed by an officer appointed by him, and called a Deputy Master, who exercises all the prerogatives and enjoys all the privileges of a regular Master. In Germany, the Master of every Lodge is assisted by a Deputy Master, who is either appointed by the Master, or elected by the members, and who exercises the powers of the Master in the absence of that officer.

Dermott, Laurence. He was at first the Grand Secretary, and afterward the Deputy Grand Master, of that body of Masons who in 1751 formed the Grand Lodge of the "Ancients" (q. v.), stigmatizing the regular Masons as "Moderns." In 1756, Dermott published the Book of Constitutions of his Grand Lodge, under the title of Ahiman Rezon; or a help to all that are or would be Free and Accepted Masons, containing the quintessence of all that has been published on the subject of Freemasonry. This work passed through several editions, the last of which was edited, in 1813, by Thomas Harper, the Deputy Grand Master of the Ancient Masons, under the title of The Constitutions of Freemasonry, or Ahiman Rezon.

Dermott was undoubtedly the moving and sustaining spirit of the great scheme which, from the middle of the eighteenth to the beginning of the nineteenth century, divided the Masons of England; and his character has not been spared by the adherents of the constitutional Grand Lodge. Lawrie (Hist., p. 117) says of him: "The unfairness with which he has stated the proceedings of the moderns, the bitterness with which he treats them, and the quackery and vainglory with which he displays his own pretensions to superior knowledge, deserve to be reproved by every class of Masons who are anxious for the purity of their Order and the preservation of that charity and mildness which ought to characterize all their proceedings. There is perhaps much truth in this estimate of Dermott's character. As a polemic, he was sarcastic, bitter, uncompromising, and not altogether sincere or venomous. But in intellectual attainments he was inferior to none of his adversaries, and in a philosophical appreciation of the character of the Masonic institution he was in advance of the spirit of his age. It has often been asserted that he invented the Royal Arch Degree by dismembering the Third Degree, but that this is entirely unfounded is proved by the fact that he was exalted to the Royal Arch Degree in 1746, while the degree was being conferred in London before 1744. (See Royal Arch Degree.) [He died in 1791.—E. L. H.]

Derwentwater. Charles Radcliffe, titular Earl of Derwentwater, which title he assumed on the death of the unmarried son of his brother, James Radcliffe, Earl of Derwentwater, who was executed for rebellion in 1716, in London, was the first Grand Master of the Grand Lodge of France, to which office he was elected on the organization of the Grand Lodge in 1725. Charles Radcliffe was arrested with his brother, Lord Derwentwater, in 1715, for having taken part in the rebellion of that year to restore the house of Stuart to the throne. Both were convicted of treason, and the Earl suffered death, but his brother Charles made his escape to France, and thence to Rome, where he received a trifling pension from the Pretender. After a residence of some years, he went to Paris, where, with the Chevalier Maskelyne, Mr. Huguetty, and some other Englishmen, he established a
death in 1744. However, his residence in London, where he changed for one in Essex. He maintained, however, his residence in London, where he continued to deliver his lectures until his death in 1744.

His contributions to science consist of a Treatise on the Construction of Chimneys, translated from the French, and published in 1716; Lectures of Experimental Philosophy, of which a second edition was issued in 1719; A Course of Experimental Philosophy, in two volumes, 4to, published in 1744; and in 1720 he edited an edition of Gregory's Elements of Catoptrics and Dioptrics. He also translated from the Latin Gravendes's Mathematical Elements of Natural Philosophy.

In the clerical profession he seems not to have been an ardent worker, and his theological labors were confined to the publication of a single sermon on repentance. He was in fact more distinguished as a scientist than as a clergyman, and Priestly calls him "an indefatigable experimental philosopher."

It is, however, as a Mason that Dr. Desaguliers will most attract our attention. But nothing is known as to his connection with Freemasonry until 1719, when he was elevated to the throne of the Grand Lodge, succeeding George Payne, and being thus the third Grand Master after the revival. He paid much attention to the interests of the Fraternity, and so elevated the character of the Order, that the records of the Grand Lodge show that during his administration several of the older brethren who had hitherto neglected the Craft resumed their visits to the Lodges, and many noblemen were initiated into the Institution.

Dr. Desaguliers was peculiarly zealous in the investigation and collection of the old records of the society, and to him we are principally indebted for the preservation of the "Charges of a Freemason" and the preparation of the "General Regulations," which are found in the first edition of the Constitutions; which, although attributed to Dr. Anderson, were undoubtedly compiled under the supervision of Desaguliers. Anderson, we suppose, did the work, while Desaguliers furnished much of the material and the thought. One of the first controversial works in favor of Freemasonry, namely, A Detection of Dr. Ploes's Account of the Freemasons, was also attributed to his pen; but he is said to have repudiated the credit of its authorship, of which indeed the paper furnishes no internal evidence. In 1721 he delivered before the Grand Lodge what the records call "an eloquent oration about Masons and Masonry." It does not appear that it was ever published; at least no copy of it is extant, although Kloss puts the title at the head of his Catalogue of Masonic Orations. It is, indeed, the first Masonic address of which we have any notice, and would be highly interesting, because it would give us, in all probability, as Moss remarks, the views of the Masons of that day in reference to the design of the Institution.

After his retirement from the office of Grand Master, in 1720, Desaguliers was three times appointed Deputy Grand Master: in 1723, by the Duke of Wharton; in June of the same year, by the Earl of Dalkeith; in 1725, by Lord Paisley; and during this period...
of service he did many things for the benefit of the Craft; among others, initiating that scheme of charity which was subsequently developed into what is now known in the Grand Lodge of England as the Fund of Benevolence.

After this, Dr. Desaguliers passed over to the Continent, and resided for a few years in Holland. In 1731 he was at The Hague, and presided as Worshipful Master of a Lodge organized under a special dispensation for the purpose of initiating and passing the Duke of Lorraine, who was subsequently Grand Duke of Tuscany, and then Emperor of Germany. The Duke was, during the same year, made a Master Mason in England.

On his return to England, Desaguliers was considered, from his position in Masonry, as the most fitting person to confer the degrees of the Prince of Wales, who was accordingly entered, passed, and raised in an occasional Lodge, held on two occasions at Kew, over which Dr. Desaguliers presided as Master.

In Masonic duties, and punctual in his attendance on the communications of the Grand Lodge, his last recorded appearance by name is on the 8th of February, 1742, but a few years before his death.

Of Desaguliers' Masonic and personal character, Dr. Oliver gives, from tradition, the following description:

"There were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tylered Lodge, and in company with brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge most strictly confidential; and being persuaded that his brothers by initiation actually occupied the same position as brothers by blood, he was undauntedly free and familiar in the mutual interchange of unreserved opinions. To the Lodge he was a harlequin, and sometimes as a clown, and that in one of these fits of insanity he died at Paris on the 6th of May, 1847. He was initiated, in 1797, into Masonry in the Lodge of the Heureuse Rencontre. He subsequently removed to Paris, where, in 1822, he became the Master of the Lodge of Trinosophists, which position he held for nine years. Thinking that the ceremonies of the Masonic system in France did not respond to the dignity of the Institution, but were gradually becoming diverted from its original design, he determined to commence a reform in the recognition of dogmas, legends, and symbols, which he proposed to present in new forms more in accord with the manners of the present age. There was, therefore, very little of conservatism in the system of Des Etangs. It was, however, adopted for a time by many of the Parisian Lodges, and Des Etangs was loaded with honors. His Rite embraced five degrees, viz., 1, 2, 3, the Symbolic degrees; 4, the Rose Croix rectified; and 5, the Grand Express of the French Mason, who was born at Allichamps, son of William Pudsey, Esq., by whom he had a daughter—Mary, who went into the army, and became a colonel of artillery and an equerry to George III.

The latter days of Dr. Desaguliers are said to have been clouded with sorrow and poverty. De Feller, in the Biographie Universelle, says that he became insane, dressing sometimes as a harlequin, and sometimes as a clown, and that in one of these fits of insanity he died. And Cawthorn, in a poem entitled The Vanity of Human Enjoyments, intimates, in the following lines, that Desaguliers was in very necessitous circumstances at the time of his death:

"How poor, neglected Desaguliers fell!
How he who taught two precious kings to view
Without a guinea, and without a grave."

But the accounts of the French biographer and the English poet are most probably apocryphal, or, at least, much exaggerated; for Nicholas, who knew him personally, and has given a fine portrait of him in the ninth volume of his Literary Anecdotes, says that he died on the 29th of February, 1744, at the Bedford Coffee House, and was buried in the Savoy. To few Masons of the present day, except to those who have made Freemasonry a subject of especial study, is the name of Desaguliers very familiar. But it is well they should know that to him, perhaps, more than to any other man, are we indebted for the present existence of Freemasonry as a living institution, for 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 four London Lodges at the Apple Tree Tavern has expanded into an association which now overshadows the entire civilized world. And the moving spirit of all this was John Theophilus Desaguliers.

Des Etangs, Nicholas Charles. A Masonic reformer, who was born at Allichamps, in France, on the 7th of September, 1768, and died at Paris on the 8th of May, 1847. He was initiated, in 1797, into Masonry in the Lodge of the Heureuse Rencontre. He subsequently removed to Paris, where, in 1822, he became the Master of the Lodge of Trinosophists, whose remnant he aggregated, and who have since been known as the Orden of Ishmael, or of Esau and Reconciliation. The outer court of a tent in the Order of Ishmael, or of Essau and Reconciliation.
hood, and Ambition; and hence the Third Degree is supposed to typify the battle between liberty and despotism. In the same spirit, the justness of destroying impious kings is considered the true dogma of the Rose Croix. In fact, the tumults of the French Revolution, in which Des Etangs took no inconsiderable share, had infected his spirit with a political temperament, which unfortunately appears too prominently in many portions of his Masonic system. Notwithstanding that he incorporated two of the high degrees into his Rite, Des Etangs considered the three Symbolic degrees as the only legitimate Masonry, and says that all other degrees have been instituted by various associations and among different peoples on occasions when it was desired to revenge a death, to reestablish a prince, or to give success to a sect.

**Design of Freemasonry.** It is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul. 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 that truth.

**Destruction of the Temple.** The Temple of King Solomon was destroyed by Nebuchadnezzar, King of the Chaldees, during the reign of Zedekiah, a.m. 3416, B.C. 588, and just four hundred and sixteen years after its dedication. Although the city was destroyed and the Temple burnt, the Masonic legends state that the deep foundations of the latter were not affected. Nebuchadnezzar caused the city of Jerusalem to be leveled to the ground, the royal palace to be burned, the Temple to be pillaged as well as destroyed, and the inhabitants to be carried captive to Babylon. These events are symbolically detailed in the Royal Arch, and, in allusion to them, the passage of the Book of Chronicles which records them is appropriately read during the ceremonies of this part of the Degree.

**Detached Degrees.** Side or honorary degrees outside of the regular succession of degrees of a Rite, and which, being conferred without the authority of a supreme controlling body, are said to be to the side of or detached from the regular régime. The word detached is peculiar to the Ancient and Accepted Scottish Rite. Thus, in the circular of the Southern Supreme Council, October 10, 1852, is the following: "Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them."

**Deuchar Charters.** Warrants, some of which are still in existence in Scotland, and which are used to authorize the working of the Knights Templar Degree by certain Encampments in that country. They were designated "Deuchar Charters," on account of Alexander Deuchar, an engraver and heraldic writer, having been the chief promotor of the Grand Conclave and its first Grand Master. To his exertions, the Supreme Grand Royal Arch Chapter of Scotland may be said to have owed its origin. He appears to have become acquainted with Knights Templarism early in the present century through brethren who had been dubbed under a warrant emanating from Dublin, which was held by Fratres serving in the Shropshire Militia. This corps was quartered in Edinburgh in 1798; and in all probability it was through the instrumentality of its members that the first Grand Assembly of Knights Templar was first set up in Edinburgh. Subsequently, this gave place to the Grand Assembly of High Knights Templar in Edinburgh, working under a charter, No. 31, of the Early Grand Encampment of Ireland, of which in 1807 Deuchar was Grand Master. The Deuchar Charters authorized Encampments to install "Knights Templar and Knights of St. John of Jerusalem"—one condition on which these warrants were held being "that no communio or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templar under a Master Mason's Charter." In 1837 the most of these warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

**Deus Meumque Jus.** God and my right. The motto of the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and hence adopted as that also of the Supreme Council of the Rite. It is a Latin translation of the motto of the royal arms of England, which is "Dieu et mon droit," and concerning which we have the following tradition. Richard Cœur de Leon, besieging Gisors, in Normandy, in 1198, gave, as a parole, "Dieu et mon droit," because Philip Augustus, King of France, had, without right, taken that city, which then belonged to England. Hence he adopted as that also of the Supreme Grand Royal Arch Chapter of Scotland. They were still practised by the Jews in reading their Sacred Law, and it was not until the whole volume was unrolled and read that he became the master of its contents. Now, in the Latin language, to unfold or to unroll was "that no communio or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templar under a Master Mason's Charter." In 1837 the most of these warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

**Development.** The ancients often wrote their books on parchment, which were made up into a roll, hence called a volume, from volvere, "to roll up." Thus, he who read the book commenced by unrolling it, a custom still practised by the Jews in reading their Sacred Law, and it was not until the whole volume was unrolled and read that he became the master of its contents. Now, in the Latin language, to unfold or to unroll was "that no communio or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templar under a Master Mason's Charter." In 1837 the most of these warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.
DEVICE

DIALECTICS

sume closely folded from unlawful eyes, and he who would understand its true intent and meaning must follow the old proverb, and "commence at the beginning." There is no royal road of arriving at this knowledge. It can be attained only by laborious research. The student must begin as an Apprentice, by studying the rudiments that are unfolded on its first page. Then as a Fellow-Craft still more of the precious writing is unravelled, and he acquires new ideas. As a Master he continues the operation, and possesses himself of additional material for thought. But it is not until the entire volume lies unrolled before him, in the highest degree, and the whole speculative system of its philosophy is lying outspread before him, that he can pretend to claim a thorough comprehension of its plan. It is then only that he has solved the problem, and can exclaim, "the end has crowned the work. The Mason who looks only on the ornamental covering of the roll knows nothing of its contents. Masonry is a scheme of development; and he who has learned nothing of its design, and who is daily adding nothing to his stock of Masonic ideas, is simply one who is not unrolling the parchment. It is a custom of the Jews on their Sabbath, in the synagogue, that a member should pay for the privilege of unrolling the Sacred Law. So, too, the Mason, who would uphold the law of his Institution, must pay for the privilege, not in base coin, but in labor and research, studying its principles, searching out its design, and imbibing all of its symbolism; and the payment thus made will purchase a rich jewel.

Devise. A term in heraldry signifying any emblem used to represent a family, person, nation, or society, and to distinguish such from any other. The device is usually accompanied with a suitable motto applied in a figurative sense, and its essence consists in a resemblance between the thing represented and that represented. Thus, the device of a lion represents the courage of the person bearing it. The oak is the device of strength; the palm of victory; the sword, of honor; and the eagle, of sovereign power. The several sections of the Masonic sodality are distinguished by appropriate devices.

1. Ancient Craft Masonry. Besides the arms of Speculative Masonry, which are described in this work under the appropriate head, the most common device is a square and compass.

2. Royal Arch Masonry. The device is a triple tau within a triangle.

3. Knight Templarism. The ancient device, which was borne on the seals and banners of the primitive Order, was two knights riding on one horse, in allusion to the vow of poverty taken by the founders. The modern device of Masonic Templarism is a cross pattée.

4. Scottish Rite Masonry. The device is a double-headed eagle crowned, holding in his claws a sword.

5. Royal and Select Masters. The device is a trowel suspended within a triangle, in which the allusion is to the tetragrammaton symbolized by the triangle or delta, and the workmen at the first Temple symbolized by the trowel.

6. Rose Croix Masonry. The device is a cross charged with a rose; at its foot an eagle and a pelican.

7. Knight of the Sun. This old degree of philosophical Masonry has for its device rays of light issuing from a triangle inscribed within a circle of darkness, which "teaches us," says Oliver, "that when man was enlightened by the Deity with reason, he became enabled to penetrate the darkness and obscurity which ignorance and superstition have spread abroad to allure men to their destruction."

Each of these devices is accompanied by a motto which properly forms a part of it. These mottoes will be found under the head of "Motto." The Italian heralds have paid peculiar attention to the subject of devices, and have established certain laws for their construction, which are generally recognized in other countries. These laws are, 1. That there be nothing extravagant or monstrous in the figures. 2. That figures be never joined together which have no relation or affinity with one another. 3. That the human body should never be used. 4. That the figures should be few in number, and 5. That the motto should refer to the device, and express with it a common idea. According to F. Bouhours, the figure or emblem was called the body, and the motto the soul of the device.

Devoir. The gilds or separate communities in the system of French compagnonage are called devoirs. (See Compagnonage.)

Devoir of a Knight. The original meaning of devoir is duty; and hence, in the language of chivalry, a knight's devoir comprehended the performance of all those duties to which he was obligated by the laws of knighthood and the vows taken at his creation. These duties were defined as the protection of widows and orphans, the maintenance of justice, and the oppression of the poor and weak against the oppressions of the strong and great. Thus, in one of Beaumont and Fletcher's plays, the knight says to the lady:

"Madame, if any service or devoir
Of a poor errant knight may right your wrongs,
Command it; I am prest to give you succor,
For to that holy end I bear my armor."


The devoir of a Knights Templar was originally to protect pilgrims on their visit to the Holy Land, and to defend the holy places. The devoir of a modern Knights Templar is to defend innocent virgins, destitute widows, helpless orphans, and the Christian religion.

Devotions. The prayers in a Commandery of Knights Templar are technically called the devotions of the knights.

Dialectics. That branch of logic which teaches the rules and modes of reasoning. Dialectic and dialecticus are used as corruptions of the Latin dialectica in some of the old manuscript Constitutions, instead of logic, in the
though in the seventeenth century Sir Thomas
have inserted in their dictionaries demit, but
Johnson and Sheridan, of a still later date,
nor in Blunt, in 1707, nor in Bailey, in 1732.
other of them is to be found in Phillips, in 1706,
onging "to depress," and Bishop Hall used dimit
Browne used the word demit as a verb, mean-
ing "to send away, yet both words are
derivation, the true meaning which is intended
to usage, and then to etymology, to
inference to usage, and then to etymology, to
dismission to go." The withdrawal is somet
and Masonic writers, it is proper that we should inquire which is the correct word, Demit or
Dimit. A modern, American, and wholly
inedefensible corruption of the technical word
Demit. As the use of this corrupt form is be-
ginning to be very prevalent among American
social or a dignitary. The Master, the Wardens,
lar officers in the Grand Orient are called
Dimitaries. The Master, the Wardens, the Orator, and the Secretary in a French
Dimitaries. The Master, the Wardens, the Orator, and the Secretary in a French
Dieu et mon Droit. See Deus Meumque Jus.
Dieu le Veut. God wills it. The war-cry
of the old Crusaders, and hence adopted as a
motto in the degrees of Templarism.
Dignitaries. The Master, the Wardens, the Orator, and the Secretary in a French
Demit. The verb to demit or to dimit may be found, but never the noun a demit or a dimit. As a noun
substantive, this word, however it may be
spelled, is unknown to the general language,
and is strictly a technical expression peculiar
to Freemasonry.

As a Masonic technicality we must then discuss it. And, first, as to its meaning.
Dr. Oliver, who omits dimit in his Dictionary of Symbolical Masonry, defines demit thus:
"A Mason is said to demit from the Order when he withdraws from all connection with it."
It will be seen that he speaks of it here only as a verb, and makes no reference to its
use as a noun.

Macoy, in his Cyclopaedia, omits demit, but defines dimit thus: "From the Latin dimitto,
to permit to go. The act of withdrawing from membership."

To say nothing of the incorrectness of this definition to which reference will hereafter be made, there is in it a viola-
tion of the principles of language which is worthy of note. No rule is better settled than
that which makes the verb and the noun de-
derived from it have the same relative significa-
tion. Thus, "to discharge" means "to dis-
mise"; "a discharge" means "a dismission";
"to approve" means "to express liking";
"an approval" means "an expression of lik-
ing"; "to remit" means "to relax"; "a re-
mission" means "a relaxation" and so with a
thousand other instances. Now, according to
this rule, if "to demit" means "to permit to
go," then "a dimit" should mean "a per-
mission to go." The withdrawal is something
subsequent and consequent, but it may never
be settled. According to Macoy's definition of
the verb, the granting of "a dimit" does not
necessarily lead to the conclusion that the
Mason who received it has left the Lodge. He
has only been permitted to do so. This is con-
trary to the universally accepted definition of
the word. Accordingly, when he comes to
define the word as a noun, he gives it the true
meaning, which, however, does not agree with
his previous definition as a verb.

In instituting the inquiry which of these
two words is the true one, we must first look
to the general usage of Masonic writers; for,
after all, the rule of Horace holds good, that in
the use of words we must be governed by cus-
tom or usage,

"whose arbitrary sway
Words and the forms of language must obey."

If we shall find that the universal usage of
Masonic writers until a very recent date has
been to employ the form demit, then we are
bound to believe that it is the correct form,
notwithstanding a few writers have very re-
cently sought to intrude the form dimit upon
us.

Now, how stands the case? The first time
that we find the word demit used is in the sec-
ond edition of Anderson's Constitutions, Anno
1738, p. 153. There it is said that on the 25th
of November, 1723, "it was agreed that if a
Master of a particular Lodge is deposed, or
emits, the Senior Warden shall forthwith fill
the Master's Chair."

DIAMOND

DIAMOND
The word continued in use as a technical word in the Masonry of England for many years. In the editions of the Constitutiones published in 1756, p. 311, the passage just quoted is again recited, and the word demit is again employed in the fourth edition of the Constitutiones published in 1767, p. 345.

In the second edition of Dermott's Akiman Razor, published in 1764 (I have not the first), p. 52, and in the third edition, published in 1778, p. 38, the word demit is employed. Oliver, it will be seen, uses it in his Dictionary, published in 1853. But the word seems to have become obsolete in England, and to resign is now constantly used by English Masonic writers in the place of to demit.

In America, however, the word has been and continues to be in universal use, and has always been spelled, until very recently, demit.

Thus we find it used by Taunehill, Manual, 1843, p. 30; by Morris, Code of Masonic Law, 1856, p. 243; by Hubbard, in 1851; by Chase, Dupla, 1859, p. 104; by Mitchell, Masonic History, vol. ii., pp. 556, 592, and by all the Grand Lodges whose proceedings I have examined up to the year 1860, and probably beyond that date.

On the contrary, the word dimit is of very recent origin, and has been used only within a few years. Usage, therefore, both English and American, is clearly in favor of demit, and dimit must be considered as an interloper, and ought to be consigned to the tomb of the Cypriotes.

And now we are to inquire whether this usage is sustained by the principles of etymology. First, let us obtain a correct definition of the word.

To demit, in Masonic language, means simply to resign. The Mason who demits from his Lodge resigns from it. The word is used in the exact sense, for instance, in the Constitution of the Grand Lodge of Wisconsin, where it is said: "No brother shall be allowed to demit from any Lodge unless for the purpose of uniting with some other." That is to say: "No brother shall be allowed to resign from any Lodge unless for the purpose of uniting with some other Lodge." --P. 212

Now what are the respective meanings of demit and dimit in ordinary language?

There the words are found to be entirely different in signification.

To demit is derived first from the Latin demittere through the French demettre. In Latin the prefixed particle de has the weight of down; added to the verb mittere, to send, it signifies to let down from an elevated position to a lower. Thus, Caesar used it in this very sense, when in describing the storming of Avaricum, (Bel. Gal., vii., 28), he says that the Roman soldiers did not let themselves down, that is, descend from the top of the wall to the level ground. The French, looking to this reference to a descent from a higher to a lower position, made their verb se demettre, used in a reflective sense, signify to give up a post, office, or occupation, that is to say, to resign it. And hence the English use of the word is reducible, which makes to demit signify to resign. We have another word in our language also derived from demettre, and in which the same idea of resignation is apparent. It is the word demise, which was originally used only to express a royal death. The old maxim was that "the king never dies." So, instead of saying "the death of the king," they said "the demise of the king," thereby meaning his resignation of the crown to his successor. The word is now applied more generally, and we speak of the demise of Mr. Pitt, or any other person.

To dimit is derived from the Latin dimittere. The prefixed particle di or dis has the effect of down; the correlative nouns of the verbs to demit and to dimit are demission and dismiss. "A dimit" is altogether a Masonic technicality, and is, moreover, an Americanism of very recent usage.

It is evident that to dimit is the proper word, and that to use dimit is to speak and write incorrectly. When a Mason "demits from a Lodge," we mean that he "resigns from a Lodge," because to demit means to resign. But what does anyone mean when he says that a Mason "dimits from a Lodge"? To dimit means, as we have seen, to send away, therefore "he dimits from the Lodge" is equivalent to saying "he sends away from the Lodge," which of course is not only bad English, but sheer nonsense. If dimit is to be used at all, as it is an active, transitive verb, it must be used only in that form, and we must either say that "a Lodge dimits a Mason," or that "a Mason is dimitted by his Lodge." I think that I have discovered the way in which this blunder first arose. Robert Morris, in his Code of Masonic Law, p. 289, has the following passage: "A 'demit,' technically considered, is the act of withdrawing, and applies to the Lodge and not to the individual. A Mason cannot demit, in the strict sense, but the Lodge may demit (dismiss) him."

It is astonishing how the author of this passage has crowded into so brief a space so many violations of grammar, law, and common sense. First, to demit means to withdraw, and then this withdrawal is made the act of the Lodge and not of the individual, as if the Lodge withdrew the member instead of the member withdrawing himself. And immediately afterward, seeing the absurdity of this doctrine, and to make the demission the act of the Lodge, he changes the signification
of the word, and makes to demit mean to dis-
mits. Certainly it is impossible to discuss
the law of Masonic dismissal when such contrary
meanings are given to the word in one and the
same paragraph.

But certain wiseacres, belonging probably
to that class who believe that there is always
improvement in change, seizing upon this
latter definition of Morris, that to demit meant
to dismiss, and seeing that this was a mean-
ing which the word never had, and, from its
derivation from demittere, never could have,
changed the word from demit to demit, which
really does have the meaning of sending away
or dismissing. But as the Masonic act of de-
mission does not mean a dismissal from the
Lodge, because that would be an expul-
sion, but simply a resignation, the word demit
cannot properly be applied to the act.

A Mason demits from the Lodge; he re-
signs. He takes out his demit (a strictly tech-
nical expression and altogether confined to
this country); he asks for and receives an ac-
ceptance of his resignation.

Dinonian. The Fifth Degree of Babrdt's
German Union.

Dionysian Architects. The priests of
Bacchus, or, as the Greeks called him, Dio-
ysus, having devoted themselves to archi-
tectural pursuits, established about 1000
years before the Christian era a society or fra-
ternity of builders in Asia Minor, which
was styled by the ancient writers the Fraternity
of Dionysian Architects, and to this society was
exclusively confined the privilege of erecting
temples and other public buildings.

The members of the Fraternity of Dio-
ysian Architects were linked together by the
secret ties of the Dionysian mysteries, into
which they had all been initiated. Thus con-
stituted, the Fraternity was distinguished by
many peculiarities that strikingly assimilate
it to our Order. In the exercise of charity, the
“more opulent were sacredly bound to provide
for the exigencies of the poorer brethren.”

They employed in their ceremonial observ-
dances many of the implements which are
still to be found among Freemasons, and
used, like them, a universal language, by
which one brother could distinguish another
in the dark as well as in the light, and which
served to unite the members scattered over
India, Persia, and Syria, into one common
brotherhood. The existence of this order in
the future history they thus became merged.

Dionysian Mysteries. These mysteries
were celebrated throughout Greece and Asia
Minor, but principally at Athens, where the
years were numbered by them. They were in-
stituted in honor of Bacchus, or, as the Greeks
called him, Dionysus, and were introduced
into Greece from Egypt. In these mysteries,
the murder of Dionysus by the Titans was
conmemorated, in which legend he is evi-
dently identified with the Egyptian Osiris, who
was slain by his brother Typhon. The aspirant,
in the ceremonies through which he passed,
represented the murder of the god and his
restoration to life, which, says the Baron de
Sacy (Notes on Sainte-Croix, ii., 86), were the
subject of allegorical explanations altogether
analogous to those which were given to the
rape of Proserpine and the murder of Osiris.

The commencement of the mysteries was
signalized by the consecration of an egg, in
allusion to the mundane egg from which all
things were supposed to have sprung. The
candidate having been first purified by water,
and crowned with a myrtle branch, was intro-
duced into the vestibule, and there clothed
in the sacred habiliments. He was then de-

Solomon in the construction of the house he
was about to dedicate to Jehovah, and that
they communicated to all the members of their
Fraternity a knowledge of the advantages of
their Fraternity, and invited them to a par-
ticipation in its mysteries and privileges. In
this union, however, the apocryphal legend of
the Dionysians would naturally give way to
the true legend of the Masons, which was unhap-
pily furnished by a melancholy incident
that occurred at the time. The latter part of
this statement is, it is admitted, a mere specu-
lation, but one that has met the approval of
Lawrie, Oliver, and our best writers; and
although this connection between the Dio-
ynian Architects and the builders of King Sol-
onmon may not be supported by documentary
evidence, the traditional theory is at least
plausible, and offers nothing which is either
absurd or impossible. If accepted, it supplies
the necessary link which connects the Pagan
with the Jewish mysteries.

The history of this association subsequent
to the Solomonic era has been detailed by
Masonic writers, who have derived their in-
formation sometimes from conjectural and
sometimes from historical authority. About
300 years a.c., they were incorporated by the
kings of Pergamos at Teos, which was as-
signed to them as a settlement, and where
they continued for centuries as an exclusive
society engaged in the erection of works of
art and the celebration of their mysteries.

Notwithstanding the edict of the Emperor
Theodosius which abolished all mystical asso-
ciations, they are said to have continued their
existence down to the time of the Crusades,
and during the constant communication which
was kept up between the two continents
passed over from Asia to Europe, where they
became known as the “Traveling Fre-
masons” of the Middle Ages, into whose
time future history they thus became merged.
livered to the conductor, who, after the mystic
warning, ἐδούβοι τῷ ἅγιῳ, ἐξείλαξεν τῷ άμῖν, "Depart
hence, all ye unclean, and let no man pass with you.", the candidate
to meet all his fortitude and courage in the
dangers and trials through which he was
about to pass. He was then led through a
series of dark caverns, a part of the ceremonies
which Stobæus calls "a rude and fearful
march through night and darkness." During
this passage he was terrified by the howling
of wild beasts, and other fearful noises; arti-
ficial thunder reverberated through the sub-
terranean apartments, and transient flashes of
lightning revealed monstrous apparitions to
his sight. In this state of darkness and terror
he was kept for three days and nights, after
which he commenced the aphanism or mysti-
cal death of Bacchus. He was now placed on
the pastos or couch, that is, he was confided
in a solitary cell, where he could reflect seri-
ously on the nature of the undertaking in
which he was engaged. During this time, he
was alarmed with the sudden crash of waters,
which was intended to represent the deluge.
Tiphon, searching for Osiris, or Dionysus, for
they are here identical, discovered the ark in
which he had been secreted, and, tearing it
violently asunder, scattered the limbs of his
victim upon the waters. The aspirant now
heard the lamentations which were instituted
for the death of the god. Then commenced the
search of Rhea for the remains of Dionysus.
The apartments were filled with shrieks and
groans; the initiated mingled with their howl-
ings of despair the frantic dances of the Cory-
bantes; everything was a scene of distraction,
until, at a signal from the hierophant, the
whole drama changed—the mourning was
turned to joy; the mangled body was found;
and the aspirant was released from his confine-
ment, the shout of Eπιλαµαναν, Εφυαλαµαναν,
"We have found it; let us rejoice together."
The candidate was now made to descend into
"We have found it; let us rejoice together." During
the infernal regions, where he beheld the tor-
ments of the wicked and the rewards of the
virtuous. It was now that he received the
folding. From the Greek, δισκαλέω. The word
is applied in Masonry to the certificates
granted by Lodges, Chapters, and Command-
deries to their members, which should always
be written on parchment. The more usual
word, however, is Certificate, which see. In
the Scottish Rite they are called Patents.

**Directory of Ceremonies, Grand.** An
officer in the Grand Lodge of England, who
has the arrangement and direction of all pro-
cessions and ceremonies of the Grand Lodge
and the care of the regalia, clothing, insignia,
and jewels belonging to the Grand Lodge.
His jewel is two rods in saltire, tied by a rib-
bon.

**Directory.** In German Lodges, the Mas-
ter and other officers constitute a council of
management, under the name of Directorium
or Directors.

**Directory, Roman Helvetic.** The name
assumed in 1739 by the Supreme Masonic au-
thority at Lausanne, in Switzerland. (See
Switzerland.)

**Discalceation, Rite of.** The ceremony
of taking off the shoes, as a token of respect,
whenever we are on or about to approach holy
ground. It is referred to in Exodus iii. 5,
where the angel of the Lord, at the burning
bush, exhales to Moses: "Draw not nigh hither: put off thy shoes from off thy feet, for
the place whereon thou standest is holy
ground." It is again mentioned in Joshua v.
15, in the following words: "And the captain
of the Lord's host said unto Joshua, Loose thy
shoe from off thy foot; for the place whereon
thou standest is holy ground." And lastly, it is
alluded to in the injunction given in Ecclesi-
astes v. 1: "Keep thy foot when thou goest
to the house of God."

The Rite, in fact, always was, and still is,
used among the Jews and other Oriental na-
tions when entering their temples and other
sacred edifices. It does not seem to have been
derived from the command given to Moses;
but rather to have existed as a religious cus-
tom from time immemorial, and to have been
borrowed, as Mede supposes, by the Gentiles,
through tradition, from the patriarchs.

The direction of Pythagoras to his disciples
was in these words: *Ἀναδίδωτος θεῷ καὶ ἡμῖν—*that is, "Offer sacrifice and wor-
ship with thy shoes off."

Justin Martyr says that those who came to
worship in the sanctuaries and temples of the
Gentiles were commanded by their priests to
put off their shoes.

Drusius, in his Notes on the Book of Joshua,
says that among most of the Eastern nations
it was a pious duty to tread the pavement of
the temple with unshod feet.

Maimonides, the great expounder of the
Jewish legal system (Bith Haβbecthah, c.
vii.) that "it was not lawful for a man to
come into the mountain of God's house with
his shoes on his feet, or with his staff, or in his
working garments, or with dust on his feet."

Rabbi Salome, commenting on the com-
mand in Leviticus xix. 30, "Ye shall reverence
my sanctuary," makes the same remark in
DISCIPLINA

relation to this custom. On this subject, Oliver (Hist. Landm., ii., 471) observes: "Now the act of going with naked feet was always considered a token of humility and reverence, and the priests, in the temple worship, always officiated with feet uncovered, although it was frequently injurious to their health."

Mede quotes Zago Zaba, an Ethiopian bishop, who was ambassador from David, King of Abyssinia, to John III., of Portugal, as saying: "We are not permitted to enter the church except barefooted."

The Mohammedans, when about to perform their devotions, always leave their slippers at the door of the mosque. The Druids practised the same custom whenever they celebrated their sacred rites; and the ancient Peruvians are said always to have left their shoes at the porch when they entered the magnificent temple consecrated to the worship of the sun.

Adam Clarke (Comm. on Exod.) thinks that the custom of worshiping the Deity barefooted, was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.

Finally, Bishop Patrick, speaking of the origin of this Rite, says, in his Commentaries: "Moses did not give the first beginning to this Rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient, general tradition; for we find no command in the law of Moses for the priests performing the service of the temple without shoes, but it is certain they did so from immemorial custom; and so do the Mohammedans and other nations at this day."

Disciplina Arcan. See Discipline of the Secret.

Discipline. This word is used by Masons, in its ecclesiastical sense, to signify the execution of the laws by which a Lodge is governed and the infliction of the penalties enjoined against offenders who are its members, or, not being members, live within its jurisdiction. To discipline a Mason is to subject him to punishment. (See Jurisdiction and Punishments.)

Discipline of the Secret. There existed in the earlier ages of the Christian church a mystic and secret worship, from which a portion of the congregation was peremptorily excluded, and whose privacy was guarded, with the utmost care, from the obtrusive eyes of all who had not been duly initiated into the sacred rites that qualified them to be present.

This custom of communicating only to a portion of the Christian community the more abstruse doctrines and more sacred ceremonies of the church, is known among ecclesiastical writers by the name of "Disciplina Arcan.;" or "The Discipline of the Secret."

Converts were permitted to attain a knowledge of all the doctrines, and participate in the sacraments of the church, only after a long and experimental probation. The young Christian, like the disciple of Pythagoras, was made to pass through a searching ordeal of time and patience, by which his capacity, his fidelity, and his other qualifications were strictly tested. For this purpose, different ranks were instituted in the congregation. The lowest of these were the Catechumens. These were occupied in a study of the elementary principles of the Christian religion. Their connection with the church was not consummated by baptism, to which rite they were not admitted, even as spectators, it being the symbol of a higher degree; but their initiation was accompanied with solemn ceremonies, consisting of prayer, signing with the cross, and the imposition of hands by the priest. The next degree was that of the Competentes, or seekers.

When a Catechumen had exhibited satisfactory evidences of his proficiency in religious knowledge, he petitioned the Bishop for the Sacrament of baptism. His name was then registered in the books of the church. After this registration, the candidate underwent the various ceremonies appropriate to the degree upon which he was about to enter. He was examined by the bishop as to his attainments in Christianity, and, if approved, was exercised for twenty days, during which time he was subjected to rigorous fasts, and, having made confession, the necessary penance was prescribed. He was then, for the first time, instructed in the words of the Apostles' creed, a symbol of which the Catechumens were entirely ignorant.

Another ceremony peculiar to the Competentes was that of going about with their faces veiled. St. Augustine explains the ceremony by saying that the Competentes went veiled in public as an image of the slavery of Adam after his expulsion from Paradise, and that, after baptism, the veils were taken away as an emblem of the liberty of the spiritual life which was obtained by the sacrament of regeneration. Some other significant ceremonies, but of a less important character, were used, and the Competent, having passed through them all, was at length admitted to the highest degree.

The Fidelis, or Faithful, constituted the Third Degree or order. Baptism was the ceremony by which the Competentes, after an examination into their proficiency, were admitted into this. They were thereby, says Bingham, "made complete and perfect Christians, and were, upon that account, dignified with several titles of honor and marks of distinction above the Catechumens." They were called Illuminati, or Illuminated, because they had been enlightened as to those secrets which were concealed from the inferior orders. They were also called Initiati, or Initiated, because they were admitted to a knowledge of the sacred mysteries; and so commonly was this name in use, that, when Chrysostom and the other ancient writers spoke of their concealed doctrines, they did so in ambiguous terms, so as not to be understood by the Catechumens, excusing themselves for their brief allusions, by saying, "the Initiated know what we mean." And so complete was the understanding of the ancient Fathers of a hidden mystery, and an initiation into them, that
St. Ambrose has written a book, the title of which is Concerning those who are Initiated into the Mysteries. They were also called the Perfect, to intimate that they had attained to a perfect knowledge of all the doctrines and sacraments of the church.

There were certain prayers, which none but the Faithful were permitted to hear. Among these was the Lord's prayer, which, for this reason, was commonly called Oration Fidelium, or, "The Prayer of the Faithful." They were also admitted to hear discourses upon the most profound mysteries of the church, to which the Catechumens were strictly forbidden to listen. St. Ambrose, in the book written by him to the Initiated, says that sermons on the subject of morality were daily preached to the Catechumens; but to the Initiated they gave an explanation of the Sacraments, which, to have spoken of to the unbaptized, would have rather been like a betrayal of mysteries than instruction. And St. Augustine, in one of his sermons to the Faithful, says: "Having now dismissed the Catechumens, you alone have we retained to hear us, because, in addition to those things which belong to all Christians in common, we are now about to speak in an especial manner of the Heavenly Mysteries, which none can hear except those who, by the gift of the Lord, are able to comprehend them."

The mysteries of the church were divided, like the Ancient Mysteries, into the lesser and the greater. The former was called "Missa Catechumenorum," or the Mass of the Catechumens, and the latter, "Missa Fidelium," or the Mass of the Faithful. The public service of the church consisted of the reading of the Scripture, and the delivery of a sermon, which was entirely of a moral character. These being concluded, the lesser mysteries, or Mass of the Catechumens, commenced. The deacon proclaimed in a loud voice, "Ne quis audientium, ne quis infidelium," that is, "Let none who are simply hearers, and let no infidels be present." All who had not acknowledged their faith in Christ by placing themselves among the Catechumens, and all Jews and Pagans, were caused to retire, that the Mass of the Catechumens might begin. And now, for better security, a deacon was placed at the men's door, and a subdeacon at the women's, for the security, a deacon was placed at the men's door and a subdeacon at the women's, for the intermediate degree, remained until the prayers for those who were possessed of evil spirits, and the supplications for themselves, were pronounced. After this, they too were dismissed, and none now remaining in the church but the Faithful, the Missa Fidelium, or greater mysteries, commenced.

The formula of dismission used by the deacon on this occasion was: "Holy things for the holy, let the dogs depart," Sancta sanetis, foris canes.

The Faithful then all repeated the creed, which served as an evidence that no intruder or uninitiated person was present; because the creed was not revealed to the Catechumens, but served as a password to prove that its possessor was an initiate. After prayers had been offered up—which, however, differed from the supplications in the former part of the service, by the introduction of open allusions to the most abstruse doctrines of the church, which were never named in the presence of the Catechumens—the oblations were made, and the Eucharistical Sacrifice, or Lord's Supper, was celebrated. Prayers and invocations followed, and at length the service was concluded, and the assembly was dismissed by the benediction, "Depart in peace."

Bingham records the following rites as having been concealed from the Catechumens, and even from the sacred mysteries, only to the Faithful: the manner of receiving baptism; the ceremony of confirmation; the ordination of priests; the mode of celebrating the Eucharist; the liturgy, or Divine service; and the doctrine of the Trinity, the creed, and the Lord's prayer, which last, however, were begun to be explained to the Competentes.

Such was the celebrated Discipline of the Secret in the early Christian church. That its origin, so far as the outward form was concerned, is to be found in the Mysteries of Paganism, there can be no doubt, as has been thus expressed by the learned Mosheim: "Religion having thus, in both its branches, the speculative as well as the practical, assumed a twofold character,—the one public or common, the other private or mysterious,—it was not long before a distinction of a similar kind took place also in the Christian discipline and form of divine worship; for, observing that in Egypt, as well as in other countries, the heathen worshippers, in addition to their public religious ceremonies,—to which every one was admitted without distinction,—had certain secret and most sacred rites, to which they gave the name of 'mysteries,' and at the celebration of which none but persons of the highest approved faith and discretion were permitted to be present, the Alexandrian Christians first, and after them others, were beguil'd into a notion that they could not do better than make the Christian discipline accommodate itself to this model."

**DISCOVERED OF THE BODY.** See **Eurests.**

**DISCOVERY, YEAR OF THE.** "Anno Inventionis, or 'in the Year of the Discovery,' is the style assumed by the Royal Arch Masons, in commemoration of an event which took place soon after the commencement of the rebuilding of the Temple by Zerubbabel.

**DISPENSATION.** A permission to do that which, without such permission, is forbidden by the Constitution and Usages of the Order.

Du Cange (Glossarium) defines a dispensation to be a prudent relaxation of a general law. *Provida juris communis relaxatio.* While
showing how much the ancient ecclesiastical authorities were opposed to the granting of dispensations, since they preferred to pardon the offense after the law had been violated, rather than to give a previous license for its violation, he adds, “but however much the Roman Pontiffs and pious Bishops felt of reverence for the ancient Regulations, they were often compelled to depart in some measure from them, for the utility of the church; and this milder measure of acting the jurists called a dispensation.”

This power to dispense with the provisions of law in particular cases appears to be inherent in the Grand Master; because, although frequently referred to in the old Regulations, it always is as if it were a power already in existence, and never by way of a new grant. There is no record of any Masonic statute or constitutional provision conferring this prerogative in distinct words. The instances, however, in which this prerogative may be exercised are clearly enumerated in various places of the Old Constitutions, so that there can be no difficulty in understanding to what extent the prerogative extends.

The power of granting dispensations is confided to the Grand Master, or his representative, but should not be exercised except on extraordinary occasions, or for excellent reasons. The dispensing power is confined to only four circumstances: 1. A Lodge cannot be opened and held unless a Warrant of Constitution be first granted by the Grand Lodge; but the Grand Master may issue his dispensation, empowering a constitutional number of brethren to open and hold a Lodge until the next communication of the Grand Lodge. At this communication, the dispensation of the Grand Master is either revoked or confirmed. A Lodge under dispensation is not permitted to be represented, nor to vote in the Grand Lodge. 2. Not more than five candidates can be made at the same communication of a Lodge; but the Grand Master, on the showing of sufficient cause, may extend to a Lodge the privilege of making as many more as he may think proper. 3. No Brother can, at the same time, belong to two Lodges within three miles of each other. But the Grand Master may dispense with this regulation also. 4. Every Lodge must elect and install its officers on the constitutional night, which, in most Masonic jurisdictions, precedes the anniversary of St. John the Evangelist. Should it, however, neglect this duty, or should any officer die, or be expelled, or removed permanently, no subsequent election or installation can take place, except under dispensation of the Grand Master.

Dispensation, Lodges under. See Lodge.

Dispensations of Religion. An attempt has been made to symbolize the Pagan, the Jewish, and the Christian dispensations by a certain ceremony of the Master’s Degree which dramatically teaches the resurrection of the body and the immortality of the soul. The reference made in this ceremony to portions of the First, Second, and Third degrees is used to demonstrate the difference of the three dispensations in the reception of these two dogmas. It is said that the unsuccessful effort in the Entered Apprentice’s Degree refers to the heathen dispensation, where neither the resurrection of the body nor the immortality of the soul was recognized; that the second unsuccessful effort in the Fellow-Craft’s Degree refers to the Jewish dispensation, where, though the resurrection of the body was unknown, the immortality of the soul was dimly hinted; and that the final and successful effort in the Master’s Degree symbolizes the Christian dispensation, in which, through the teachings of the Lion of the tribe of Judah, both the resurrection of the body and the immortality of the soul were clearly brought to light.

This symbolism, which was the invention of a peripatetic lecturer in the South about fifty years ago, is so forced and fanciful in its character, that it did not long survive the local and temporary teachings of its inventor, and is only preserved here as an instance of how symbols, like metaphors, may sometimes run mad.

But there is another symbolism of the three degrees, as illustrating three dispensations, which is much older, having originated among the lecture-makers of the eighteenth century, which for a long time formed a portion of the authorized ritual, and is still repeated with approbation by some distinguished writers.

In this the three degrees are said to be symbols in the progressive knowledge which they impart of the Patriarchal, the Mosaic, and the Christian dispensations.

The First, or Entered Apprentice’s Degree, in which but little Masonic light is communicated, and which, indeed, is only preparatory and introductory to the two succeeding degrees, is said to symbolize the first, or Patriarchal dispensation, the earliest revelation, where the knowledge of God was necessarily imperfect, His worship only a few simple rites of devotion, and the religious dogmas merely a general system of morality. The Second, or Fellow-Craft’s Degree, is symbolic of the second or Mosaic dispensation, in which, though there were still many imperfections, there was also a great increase of religious knowledge, and a nearer approximation to Divine truth, with a promise in the future of a better theodicy. But the Third, or Master Mason’s Degree, which, in its original conception, before it was dismembered by the innovations of the Royal Arch, was perfect and complete in its consummation of all Masonic light, symbolizes the last, or Christian dispensation, where the great and consoling doctrine of the resurrection to eternal life is the crowning lesson taught by its Divine founder. This subject is very fully treated by the Rev. James Watson, in an address delivered at Lancaster, Eng., in 1786, and contained in Jones’s Masonic Miscellanies, p. 245; better, I think, by him than by Hutchinson.

Beautiful as this symbolism may be, and appropriately fitting in all its parts to the laws of symbolic science, it is evident that its
plain text
Probably this pamphlet was printed from the Spencer MS.; it is very rare, but the Grand Lodge has in its possession, and so had Mr. Carson of Cincinnati, who reprinted 125 copies of it in 1886; it has also been reproduced in facsimile by the Quatuor Coronati Lodge in Volume IV. of their Masonic Reprints. [E. L. H.]

**Dog.** A symbol in the higher degrees. (See Cynocephalus.)

**Dolmen.** A name given in France to the Celtic stone tables termed in England "cromlechs."

**Domestic.** At one time, especially in Scotland, Operative Masons were styled "Domestic," while the Speculative ones were known as "Geometric": but the origin and derivation of the terms are unknown. [E. L. H.]

**Dominus Deus Meus (Adonai elohai.)** Found in the Third Degree of the Scottish Rite.

**Dominicans, Order of.** Founded at Toulouse, in 1215, by Dominic (Domingo) de Guzman, who was born at Calahorra, in Old Castile, 1170. He became an itinerant to convert the heretical Albigenses, and established the Order for that purpose and the cure of souls. The Order was confirmed by Innocent III. and Honorius III., in 1216. Dress, white garment, with black cloak and pointed cap. Dominic died at Bologna, 1221, and was canonized by Gregory IX. in 1233.

**Dominican Republic.** Masonry, in the Dominican Republic, has for its center the National Grand Orient, which possesses the supreme authority and which practises the Ancient and Accepted Scottish Rite. The Grand Orient is divided into a National Grand Lodge, under which are fifteen Symbolic Lodges; a sovereign Grand Chapter General, under which are all Chapters; and a Supreme Council, which controls the higher degrees of the Rite. San Domingo was the headquarters of Morin (g. v.) in 1765, when he was establishing the Scottish Rite in America.

**Donats.** A class of men who were attached to the Order of St. John of Jerusalem, or Knights of Malta. They did not take the vows of the Order, but were employed in the different offices of the convent and hospital. In token of their connection with the Order, they wore what was called the demi-cross. (See Knights of Malta.)

**Door.** Every well-constructed Lodge room should be provided with two doors—one on the left hand of the Senior Warden, communicating with the preparation room, the other on his right hand, communicating with the Tiler's apartment. The former of these is called the inner door, and is under the charge of the Senior Deacon; the latter is called the outer door, and is under the charge of the Junior Deacon. In a well-furnished Lodge, each of these doors is provided with two knockers, one on the inside and the other on the outside; and the outside door has sometimes a small aperture in the center to facilitate communications between the Junior Deacon and the Tiler. This, however, is a modern innovation, and its propriety and expediency are very doubtful. No communication ought legally to be held between the inside and the outside of the Lodge except through the door, which should be opened only after regular alarm duly reported, and on the order of the Worshipful Master.

**Doric Order.** The oldest and most original of the three Grecian orders. It is remarkable for robust solidity in the column, for massive grandeur in the entablature, and for harmonious simplicity in its construction. The distinguishing characteristic of this order is the want of a base. The flutings are few, large, and very little concave. The capital has no astragal, but only one or more fillets, which separate the fluting from the torus. The column of such a Lodge as that which the Lodge is of the Doric order, and its appropriate situation and symbolic officer are in the West. (See Orders of Architecture.)

**Dormant Lodge.** A Lodge whose Charter has not been revoked, but which has ceased to meet and work for a long time, is said to be dormant. It can be restored to activity only by the authority of the Grand Master or the Grand Lodge on the petition of some of its members, one of whom, at least, ought to be a Past Master.

**Dormer.** In the Lectures, according to the present English system, the ornaments of a Master Mason's Lodge are said to be the porch, dormer, and square pavement. The dormer is the window which is supposed to give light to the Holy of Holies. In the Glossary of Architecture, a dormer is defined to be a window pierced through a sloping roof, and placed in a small gable which rises on the side of the roof. This symbol is not preserved in the American system.

**Dorset.** At one time, especially in Scotland, every well-constructed Lodge room is said to be the porch, dormer, and square pavement. The dormer is the window which is supposed to give light to the Holy of Holies. In the Glossary of Architecture, a dormer is defined to be a window pierced through a sloping roof, and placed in a small gable which rises on the side of the roof. This symbol is not preserved in the American system.

**Douglas.** A symbol in the higher degrees. The regulations of Masonry forbid the initiation of an old man in his dotage; and very properly, because the imbecility of his mind would prevent his comprehension of the truths presented to him.

**Double.** A cubic figure, whose length is equal to twice its breadth and height. Solomon's Temple is said to have been of this figure, and hence it has sometimes been adopted as the symbol of a Masonic Lodge. Dr. Oliver (Dict. Symb. Mas.) thus describes the symbolism of the double cube: "The heathen deities were many of them represented by a cubical stone. Pausanius informs us that a cube was the symbol of Mercury, because, like the cube, it represented Truth. In Arabia, a black stone in the form of a double cube was reputed to be possessed of many occult virtues. Apollo was sometimes worshipped under the symbol of a square stone; and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the cube should be doubled. This was understood by the priests to refer to the altar, which was of a cubical form. They obeyed the injunction,
increasing the altitude of the altar to its prescribed dimensions, like the pedestal in a Masons' Lodge, and the pestilence ceased."

**Double-Headed Eagle.** See Eagle, Double-Headed.

**Dove.** In ancient symbolism, the dove represented purity and innocence; in ecclesiology, it is a symbol of the Holy Spirit. In Masonry, the dove is only viewed in reference to its use by Noah as a messenger. Hence, in the Grand Lodge of England, doves are the jewels of the Deacons, because these officers are the messengers of the Masters and Wardens. They are not so used in America. In an honorary or side degree formerly conferred in America, and called the "Ark and Dove," that bird is a prominent symbol.

**Dove, Knights and Ladies of the.** An extinct secret society, of a Masonic model, but androgynous, instituted at Versailles, in 1784.

**Dowland Manuscript.** First published by James Dowland, in the Gentleman's Magazine, May 18, 1726, Vol. LXXXV., p. 489. "Written in a long roll of parchment, in a very clear hand, apparently early in the seventeenth century, and very probably is copied from a manuscript of earlier date." Bro. William J. Hughan says: "Brother Woodford, Mr. Sims, and other eminent authorities, consider the original of the copy, from which the manuscript for the Gentleman's Magazine was written, to be a roll of at least a century earlier than the date ascribed to Mr. Dowland's MS., that is, about 1550." The original MS., from which Dowland made his copy has not yet been traced. Hughan's Old Charges (ed. 1872) contains a reprint of the Dowland MS.

**Draeseke, Johan Heinrich Dernhardt.** A celebrated pulpit orator of great eloquence, who presided over the Lodge "Oelzweig," in Bremen, for three years, and whose contributions to Masonic literature were collected and published in 1836, by A. W. Müller, under the title of Das h. A. D. In this work Findel says that it "contains a string of costly pearls full of Masonic eloquence."

**Drake, Francis, M.D.** Francis Drake, M. D., F. R. S., an celebrated antiquary and historian, was initiated in the city of York in 1725, and, as Hughan says, "soon made his name felt in Masonry." His promotion was rapid; for in the same year he was chosen Junior Grand Warden of the Grand Lodge of York, and in 1726 delivered an address, which was published with the following title: A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, December the 27th, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden, Oliver memmine. Published in York, without any date, but probably in 1727, and reprinted in London in 1729 and 1734. It has often been reproduced since and can be found in Hughan's Masonic Sketches and Reprints. In this work Drake makes the important statement that the first Grand Lodge in England was held at York; and that while it recognizes the Grand Master of the Grand Lodge in London as Grand Master of England, it claims that its own Grand Master is Grand Master of all England. The speech is also important for containing a very early reference to the three degrees of Entered Apprentice, Fellow-Craft and Master Mason.

**Dramatic Literature of Masonry.** Freemasonry has frequently supplied playwrights with a topic for the exercise of their genius. Kloss (Bibliog., p. 300) gives the titles of no less than forty-one plays of which Freemasonry has been the subject. The earliest Masonic play is noticed by Thory (Fond. G. O., p.380), as having been performed at Paris, in 1739, under the title of Les Frères Maçons. Editions of it were subsequently published at London, Brunswick, and Strasbourg. In 1741, we have Das Geheimniss der p. 360), as having been performed at Paris, in 1739, under the title of Les Frères Maçons. Editions of it were subsequently published at London, Brunswick, and Strasbourg. In 1741, we have Das Geheimniss der sie an Second Degree in the Rite of Fessler, and others in the Rite of Double-Headed Eagle. See Eagle, Double-Headed.

**Dress of a Mason.** See Clothed.

**Drop Cloth.** A part of the furniture used in the ceremony of initiation into the Third Degree. It should be made of very strong material, with a looped rope at each corner and one in the middle of each side, by which it may be securely held. The Drop Cloth is a long piece of cloth, about one and a half yard wide and three or four yards long. This cloth is put on by the candidate, and between the cloth and the candidate's body, there is a number of drops of blood from the White Giant, that in the Persian mysteries restored sight to the captives in the cell of horrors when applied by the conqueror Rustam. In India, a girdle
DRUIDICAL

of three triple threads was deemed holy; so were three drops of water in Brittany, and the same number of drops of blood in Mexico.

**DRUIDICAL Mysteries.** The Druids were a sacred order of priests who existed in Britain and Gaul, but whose mystical rites were practised in most perfection in the former country, where the isle of Anglesea was considered as their principal seat. Higgins thinks that they were also found in Germany, but against this opinion we have the positive statement of Cæsar.

The meanings given to the word have been very numerous, and most of them wholly untenable. The Romans, seeing that they worshipped in groves of oak, because that tree was peculiarly sacred among them, derived their name from the Greek word, ἄρσα, drus; thus absurdly seeking the etymology of a word of an older language in one comparatively modern. Their derivation would have been more reasonable had they known that in Sanskrit druna is an oak, from dru, wood. It has also been traced to the Hebrew with equal incorrectness, for the Druids were not of the Semitic race. Its derivation is rather to be sought in the Celtic language. The Gaelic word Druis signified a holy or wise man; in a bad sense, a magician; and this we may readily trace to the Aryan druah, applied to the spirit of night or darkness, whence we have the Zend dru, a magician. Druidism was a mystical profession, and in the olden time mystery and magic were always confounded. Vallensey (Coll. Reb. Hib., iii., 508) says: "Welsh, Drud, a Druid, i. e. the aboveller or remitter of sins; so the Irish Drad, a Druid, most certainly is from the Persic dura, a good and holy man"; and Ousely (Coll. Orient., iv., 302) adds to this the Arabic darse, which means a wise man. Bosworth (A. S. Dict.) gives dry, pronounced dru, as the Anglo-Saxon for "a magician, sorcerer, druid." Probably with the old Celts the Druids occupied the same place as the Mages did with the old Persians.

Druidism was divided into three orders or degrees, which were, beginning with the lowest, the Bards, the Prophets, and the Druids. Higgins (p. 90) says that the prophets were the lowest order, but he admits that it is not generally allowed. The constitution of the Order was in many respects like that of the Freemasons. In every country there was an Arch-Druid in whom all authority was placed. In Britain it is said that there were under him three arch-flamens or priests, and twenty-five flamens. There was an annual assembly for the administration of justice and the making of laws, and besides, four quarterly meetings, which took place on the days when the sun reached his equinoctial and solstitial points. The latter two would very nearly correspond at this time with the festivals of St. John the Baptist and St. John the Evangelist. It was not lawful to commit their ceremonies or doctrines to writing, and Cæsar says (Bell. Gall., vi., 14) that they used the Greek letters, which was, of course, as a cipher; but Higgins (p. 90) says that one of the Irish

**DRUSES.** A sect of mystical religious philosophers who inhabit Mount Lebanon and Anti-Lebanon, in Syria. They settled there about the tenth century, and are said to be a mixture of Cuthites or Kurchi, Mardi Arabs, and possibly of Ogum alphabets, which Toland calls secret writing, was the original, sacred, and secret character of the Druids.

The places of worship, which were also places of initiation, were of various forms: circular, because to a circle was an emblem of the universe; or oval, in allusion to the mundane egg, from which, according to the Egyptians, our first parents issued; or serpentine, because a serpent was a symbol of Hu, the druidical Noah; or winged, to represent the motion of the Divine Spirit; or cruciform, because a cross was the emblem of regeneration. Their only covering was the clouded canopy, because they deemed it absurd to confine the Omnipotent beneath a roof; and they were constructed of embankments of earth, and of unpolished stones, unpolluted with a metal tool. Nor was anyone permitted to enter their sacred retreats, unless he bore a chain.

The ceremony of initiation into the Druidical Mysteries required much preliminary mental preparation and physical purification. The aspirant was clothed with the three sacred colors, white, blue, and green; white as the symbol of Light, blue of Truth, and green of Hope. When the rites of initiation were passed, the tri-colored robe was changed for one of green; in the Second Degree, the candidate was clothed in blue; and having surmounted all the dangers of the Third, and arrived at the summit of perfection, he received the red tiara and flowing mantle of purest white. The ceremonies were numerous, the physical proofs painful, and the mental trials appalling. They commenced in the First Degree, with placing the aspirant in the pastos, bed or coffin, where his symbolical death was represented, and they terminated in the Third, by his regeneration or restoration to life from the womb of the giantess Ceridwïn, and the committal of the body of the newly born to the waves in a small boat, Ceridwïn, and the committal of the body of the newly born to the waves in a small boat, or his heart failed, death was the almost inevitable consequence. If he persevered, he was joyously received, and declared forever ineligible to participate in the sacred rites. But if he undertook it and succeeded, he was joyously invested with all the privileges of Druidism.

The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being; a future state of rewards and punishments; the immortality of the soul, and a metempsychosis; and the object of their mystic rites was to communicate these doctrines in symbolic language, an object and a method common alike to Druidism, to the Ancient Mysteries, and to Modern Freemasonry.

**Druses.** A sect of mystical religious philosophers who inhabit Mounts Lebanon and Anti-Lebanon, in Syria. They settled there about the tenth century, and are said to be a mixture of Cuthites or Kurchi, Mardi Arabs, and possibly of
Crusaders; all of whom were added, by subsequent immigrations, to the original stock to constitute the present or modern race of Druses. Their religion is a heretical compound of Judaism, Christianity, and Mohammedism; the last of which, greatly modified, predominates in their faith. They have a regular order of priesthood, the office being filled by persons consecrated for the purpose, comprising principally the emirs and sheiks, who form a secret organization divided into several degrees, keep the sacred books, and hold secret religious assemblies. Their sacred books are written in antiquated Arabic. The Druses are divided into three classes or degrees, according to religious distinctions. To enable one Druze to recognize another, a system of passwords is adopted, without an interchange of which no communication is made that may give an idea of their religious tenets. (Ten's Druze Religion Unveiled.)

Dr. Clarke tells us in his Travels that "one class of the Druses are to the rest what the initiated are to the profane, and are called Okkals, which means spiritualists; and they consider themselves superior to their countrymen. They have various degrees of initiation." Colonel Churchill, in his Ten Years' Residence on Mount Lebanon, tells us that among this singular people there is an order having many similar customs to the Freemasons. It requires a twelvemonth's probation previous to the admission of a member. Both sexes are admissible. In the second year the novice assumes the distinguishing mark of the white turban, and afterward, by degrees, is allowed to participate in the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct are essential to admission to the order.

All of these facts have led to the theory that the Druses are an offshoot from the early Freemasons, and that their connection with the latter is derived from the Crusaders, who, according to the same theory, are supposed to have acquired their Freemasonry during their residence in Palestine. Some writers go so far as to say that the degree of Prince of Lebanon, the Twenty-second in the Ancient and Accepted Scottish Rite, refers to the ancestors of these mystical mountaineers in Syria.

**Duad.** The number two in the Pythagorean system of numbers.

**Dualism.** In the old mythologies, there was a doctrine which supposed the world to have been always governed by two antagonistic principles, distinguished as the good and the evil principle. This doctrine pervaded all the Oriental religions.

Thus in the system of Zoroaster we have Ahura Mazda and Ahriman, and in the Hebrew cosmogony we find the Creator and the Serpent. There has been a remarkable development of this system in the three degrees of Symbolic Masonry, which everywhere exhibit in their organization, their symbolism, and their design, the prevailing influence of this principle of dualism. Thus, in the First Degree, there is Darkness overcome by Light; in the Second, Ignorance dispersed by Knowledge; and in the Third, Death conquered by Eternal Life.

**Dub.** In the ancient ceremonies of chivalry, a knight was made by giving him three strokes on the neck with the flat end of the sword, and he was then said to be "dubbed a knight." Dubbing is from the Saxon dubban, to strike with a blow. Sir Thomas Smith (Eng. Commonwealth), who wrote in the sixteenth century, says: "And when any man is made a knight, he, kneeling down, is strooken of the prince, with his sword naked, upon the buck or shoulder, the prince saying, Swor or soit chevalier au nom de Dieu, and (in times past) they added St. George, and at his arising the prince sayeth, Arrene. This is the manner of dubbing of knights at this present; and that term dubbing was the old term in this point, and not creation."

**Due East and West.** A Lodge is said to be situated due East and West for reasons which have varied at different periods in the ritual and lectures. (See Orientation.)

**Due Examination.** That sort of examination which is correct and prescribed by law. It is one of the three modes of proving a strange brother; the other two being strict trial and lawful information. (See Vouching.)

**Due Form.** When the Grand Lodge is opened, or any other Masonic ceremony performed, by the Deputy Grand Master in the absence of the Grand Master, it is said to be done in due form. Subordinate Lodges are always said to be opened and closed in due form. It is derived from the French word du, and that from devoir, "to owe,"—that which is owing or ought to be done. Due form is the form in which an act ought to be done done rightly. French: En due forme. (See Ample Form.)

**Due Guard.** A mode of recognition which derives its name from its object, which is to duly guard the person using it in reference to his obligations, and the penalty for their violation. The Due Guard is an Americanism, and of comparatively recent origin, being unknown to the English and continental systems. In some of the old rituals of the date of 1757, the expression is used, but only as referring to what is now called the Sign.

**Dueling.** Dueling has always been considered a Masonic crime, and most of the Grand Lodges have enacted statutes by which Masons who engage in duels with each other are subject to expulsion. The Monde Masonique (May, 1858) gives the following correct view on this subject: "A Freemason who allows himself to be involved in a duel, and who possesses not sufficient discretion to be able to make reparation without cowardice, and without having recourse to this barbarous extremity, destroys by that impious act the contract which binds him to his brethren. His sword or his pistol, though it may seem to spare his adversary, still commits a murder, for it destroys him, by which from that time fraternity no longer exists for him."
of poverty and distress. Sometimes even embarrassed with the pressure this son of a king occupied a very humble position on the stage of the world, and was not until after his mother's death that he became acquainted with the true history of his identity. The portrait shows a striking resemblance. It was not until after his mother was laid before the king, who was George III., the grandson of his father. It became known to the world, to excite the interest of the Prince Dowager of Wales in his behalf. But the romantic story of his birth began in 1761 when he again left England as a gunner in Lord Anson's fleet, and did not return until 1764, at which time, finding himself embarrassed with a heavy debt, incurred in the expenses of his family (for he had married in early life, in the year 1744), knowing no person who could authenticate the story of his birth, and seeing no probability of gaining access to the ear of the king, he sailed in a merchant vessel for the Mediterranean. He had previously been granted superannuation in the navy in consequence of his long services, and received a small pension, the principal part of which he left for the support of his family during his absence.

At the age of ten he entered the navy, and continued in the service for twenty-six years, acquiring, by his intelligence and uniformly good conduct, the esteem and commendation of all his commanders. But having no personal or family interest, he never attained to any higher rank than that of a gunner. During all this time, except at brief intervals, he was absent from England on foreign service.

He returned to his native country in January, 1760, to find that his mother had died a few days before, and that on her death-bed she had made a solemn declaration, accompanied by such details as left no possible doubt of its truth, that Thomas was the illegitimate son of King George II., born while he was Prince of Wales. The fact of the birth had, however, never been communicated by the mother to the prince, and George II. died without knowing that he had such a son living.

Dunckerley, in the account of the affair which he left among his posthumous papers, says: "This information gave me great surprise and much uneasiness; and as I was obliged to return immediately to my duty on board the Vanguard, I made it known to no person at that time but Captain Swanton. He said that those who did not know me would look on it to be nothing more than a gossip's story. We were then bound a second time to Quebec, and Captain Swanton did promise me that on our return to England he would endeavour to get me introduced to the king, and that he would give me a character; but when we came back to England the king was dead." Dunckerley had hoped that his case would have been laid before his royal father, and that the result would have been an appointment equal to his birth. But the frustration of these hopes by the death of the king seems to have discouraged him, and no efforts appear for some time to have been made by him or his friends to communicate the facts to George III., who had succeeded to the throne.

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But the romantic story of his birth began to be publicly known and talked about, and in 1766 attracted the attention of several persons of distinction, who endeavored, but without success, to excite the interest of the Princess Dowager of Wales in his behalf.

In 1767, however, the declaration of his mother was laid before the kind who was George III., the grandson of his father. It made an impression on him, and inquiry into
his previous character and conduct having proved satisfactory, on May 7, 1767, the king ordered Dunckerley to receive a pension of £100, which was subsequently increased to £800, together with a suite of apartments in Hampton Court Palace. He also assumed, and was permitted to bear, the royal arms, with the distinguishing badge of the bend sinister, and adopted as his motto the appropriate words "Fato non merito." In his familiar correspondence, and in his book-plates, he used the name of "Fitz-George."

In 1770 he became a student of law, and in 1774 was called to the bar; but his fondness for an active life prevented him from ever making much progress in the legal profession.

Dunckerley died at Portsmouth in the year 1795, at the ripe age of seventy-one; but his last years were embittered by the misconduct of his son, whose extravagance and dissolute conduct necessarily afflicted the mind while it straitened the means of the unhappy parent. Every effort to reclaim him proved utterly ineffectual; and on the death of his father, no provision being left for his support, he became a vagrant, living for the most part on Masonic charity. At last he became a bricklayer's laborer, and was often seen ascending a ladder with a hod on his shoulders. His misfortunes and his misconduct at length found an end, and the grandson of a king of England died a pauper in a cellar at St. Giles.

Dunckerley was initiated into Masonry on January 10, 1754, in a Lodge, No. 31, which then met at the Three Tuns, Portsmouth; in 1760 he obtained a warrant for a Lodge to be held on board the Vanguard, in which ship he was then serving; in the following year the Vanguard sailed for the West Indies, and Dunckerley was appointed to the Prince, for which ship a Lodge was warranted in 1762; this warrant Dunckerley appears to have retained when he left the service, and in 1766 the Lodge was meeting at Somerset House, where Dunckerley was then living. In 1768 the Vanguard Lodge was revived in London, with Dunckerley as its first Master, and it exists to the present day under the name of the "London Lodge," No. 108.

In 1767 he joined the present "Lodge of Friendship"; in 1785 he established a Lodge at Hampton Court, now No. 255. In 1767 he was appointed Provincial Grand Master of Hampshire, and in 1776 Provincial Grand Master for Essex, and at various dates he was placed in charge of the provinces of Bristol, Dorsetshire, Gloucestershire, Somersetshire, Herefordshire. In Royal Arch Masonry Dunckerley displayed equal activity as in Craft Masonry; he was exalted at Portsmouth in 1754 and in 1766 joined the London Chapter, which in the following year became a Grand Chapter.

He was especially active in promoting Arch Masonry all over the country and was in charge of Essex, Hants, Wilts, Dorset, Devon, Somersetshire, Gloucestershire, Kent, Suffolk, Sussex and Durham.

He was also a most zealous Knight Templar, being in 1791 the first Grand Master of the Order when the Grand Conclave was formed in London.

He was also a Mark Mason. A Charge, or Oration, is still extant, which was delivered by him at Plymouth in April, 1757, entitled "The Light and Truth of Masonry Explained." He was also the author of "A Song for the Knights Templars," and of an "Ode for an Exaltation of Royal Arch Masons." These will be found in Thomas Dunckerley—his Life, Labours and Letters, by H. Sadler (1891).

It is often asserted that Dunckerley revised the Craft Lectures and reconstructed the Royal Arch Degree, but there is no proof forthcoming of these statements. [E. L. H.]
E. (Heb., "I"). The fifth letter in the English and in the Graeco-Roman alphabets. In form the Hebrew I is quite similar to Cheth, ר, which has a numerical value of eight, while that of He is five. The signification is window, and in the Egyptian hieroglyphs is represented by a hand extending the thumb and two fingers. It also represents the fifth name of God, יוהו (Hadur), Formosus, Majestuosus.

Eagle. The eagle, as a symbol, is of great antiquity. In Egypt, Greece, and Persia, this bird was sacred to the sun. Among the Pagans it was an emblem of Jupiter, and with the Druids it was a symbol of their supreme god. In the Scriptures, a distinguished reference is in many instances made to the eagle; especially do we find Moses (Exod. xix. 4) representing Jehovah as saying, in allusion to the belief that this bird assists its feeble young in their flight by bearing them upon its own pinions, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Not less elevated was the symbolism of the eagle among the Pagans. Thus, Cicero, speaking of the myth of Ganymede carried up to Jove on an eagle's back, says that it teaches us that the truly wise, irradiated by the shining light of virtue, become more and more like God, until by wisdom they are borne aloft and soar to Him. The heralds explain the eagle as signifying the same thing among birds as the lion does among quadrupeds. It is, they say, the most swift, strong, laborious, generous, and bold of all birds, and for this reason it has been made, both by ancients and moderns, the symbol of majesty. In the jewel of the Rose Croix Degree is found an eagle displayed at the foot of the cross; and it is there very appropriately selected as a symbol of Christ, in His Divine character, bearing the children of His adoption on His wings, teaching them with unequaled love and tenderness to poise their unfledged wings and soar from the dull corruption of earth to a higher and holier sphere. And for this reason the eagle in the jewel of that degree is very significantly represented as having the wings displayed as if in the very act of flight.

Eagle and Pelican, Knight of the. See Knight of the Eagle and Pelican.

Eagle, Double-Headed. The eagle displayed, that is, with extended wings, as if in the act of flying, has always, from the majestic character of the bird, been deemed an appropriate symbol of imperial power. Marius, the consul, first consecrated the eagle, about eight years b.C., to be the sole Roman standard at the head of every legion, and hence it became the standard of the Roman Empire ever afterward. As the single-headed eagle was thus adopted as the symbol of imperial power, the double-headed eagle naturally became the representative of a double empire; and on the division of the Roman dominions into the eastern and western empire, which were afterward consolidated by the Carlovingian race into what was ever after called the Holy Roman Empire, the double-headed eagle was assumed as the emblem of this double empire; one head looking, as it were, to the West, or Rome, and the other to the East, or Byzantium. Hence the escutcheons of many persons now living, the descendants of the princes and counts of the Holy Roman Empire, are placed upon the breast of a double-headed eagle. Upon the dissolution of that empire, the emperors of Germany, who claimed their empire to be the representative of ancient Rome, assumed the double-headed eagle as their symbol, and placed it in their arms, which were blazoned thus: Or, an eagle displayed sable, having two heads, each enclosed within an amulet, or beaked and armed gules, holding in his right claw a sword and sceptor or, and in his left the imperial mound. Russia also bears the double-headed eagle, having added, says Brewer, that of Poland to her own, and thus denoting a double empire. It is, however, probable that the double-headed eagle of Russia is to be traced to some assumed representation of the Holy Roman Empire based upon the claim of Russia to Byzantium; for Constantine, the Byzantine emperor, is said to have been the first who assumed this device to intimate the division of the empire into East and West.

The statement of Millington (Heraldry in History, Poetry, and Romance, p. 290) is doubtful that "the double-headed eagle of the Austrian and Russian empire was first assumed during the Second Crusade and typified the great alliance formed by the Christian sovereigns of Greece and Germany against the enemy of their common faith, and it is retained by Russia and Austria as representations of those empires." The theory is more probable as well as more generally accepted which connects the symbol with the eastern and western empires of Rome. It is, however, agreed by all that while the single-headed eagle denotes imperial dignity, the extension and multiplication of that dignity is symbolized by the two heads.

The double-headed eagle was probably first introduced as a symbol into Masonry in the
year 1758. In that year the body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle was likely to have been assumed by this Council in reference to the double jurisdiction which it claimed, and which is represented so distinctly in its title. Its ritual, which consisted of twenty-five degrees, all of which are now contained in the Ancient and Accepted Scottish Rite, was subsequently established in the city of Berlin, and adopted by the Grand Lodge of the Three Globes.

The jewel of the Thirty-third Degree, or Sovereign Grand Inspector-General of the Ancient and Accepted Scottish Rite, is a double-headed eagle (which was originally black, but is now generally of silver), a golden crown resting on both heads, wings displayed, beak and claws of gold, his talons grasping a wavy sword, the emblem of cherubic fire, the hilt held by one talon, the blade by the other. The banner of the Order is also a double-headed eagle crowned.

Eagle, Knight of the. See Knight of the Eagle.

Eagle, Knight of the American. See Knight of the American Eagle.

Eagle, Knight of the Black. See Knight of the Black Eagle.

Eagle, Knight of the Golden. See Knight of the Golden Eagle.

Eagle, Knight of the Prussian. See Knight of the Prussian Eagle.

Eagle, Knight of the Red. See Knight of the Red Eagle.

Eagle, Knight of the White and Black. See Knight of the White and Black Eagle.

Eagles, Knights of the Two Crowned. See Knight of the Two Crowned Eagles.

Ear of Corn. This was, among all the ancients, an emblem of plenty. Ceres, who was universally worshiped as the goddess of abundance, and even called by the Greeks Demeter, a manifest corruption of Gemeter, or mother earth, was symbolically represented by a garland on her head composed of ears of corn, a lighted torch in one hand, and a cluster of poppies and ears of corn in the other. The camp of Judah was placed due East and West; and the prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and the tabernacle in the wilderness was placed due East and West; and the practice was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned toward the East in their public prayers, which custom St. Augustine (Serm. Dom. in Monte, c. 5), accounts for "because the East is the most honorable part of the world, being the region of light whence the glorious sun arises." And hence all Masonic Lodges, like their great prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and the image of darkness, to abjure the world, and towards the East, the emblem of light, to denote his alliance with

Ear, The Listening. The listening ear is one of the three precious jewels of a Fellow-Craft Mason. In the Hebrew language, the verb "shemong, signifies not only to hear, but also to understand and to obey. Hence, when Jesus said, after a parable, "he that hath ears to hear, let him hear," he meant to denote that he who hears the recital of allegories should endeavor to discover their hidden meaning, and be obedient to their teaching. This is the true meaning of the symbol of the listening ear, which adorns the Fellow-Craft not only that he should receive lessons of instruction from his teacher, but that he should treasure them in his breast, so as to ponder over their meaning and carry out their design.

Earthen Pan. In the lectures of the early part of the eighteenth century used as a symbol of zeal, together with chalk and charcoal, which represented freedom and fervency. In the modern lectures clay has been substituted for it. Pan once signified hard earth, a meaning which is now obsolete, though from it we derive the name of a cooking utensil.

East. The East has always been considered peculiarly sacred. This was, without exception, the case in all the Ancient Mysteries. In the Egyptian rites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshippers were wont anxiously to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence. And even among those nations where sun-worship gave place to more enlightened doctrines, the respect for the place of sunrise continued to exist. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practise was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned toward the East in their public prayers, which custom St. Augustine (Serm. Dom. in Monte, c. 5), accounts for "because the East is the most honorable part of the world, being the region of light whence the glorious sun arises." And hence all Masonic Lodges, like their great prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and the image of darkness, to abjure the world, and towards the East, the emblem of light, to denote his alliance with
Jesus Christ," And so, too, in the oldest lectures of the last century, the Mason is said to travel from the West to the East, that is, from darkness to light. In the Prestonian system, the question is asked, "What induces you to leave the West to travel to the East?" And the answer is: "In search of a Master, and from him to gain instruction." The same idea, if not precisely the same language, is preserved in the modern and existing rituals.

The East, being the place where the Master sits, is considered the most honorable part of the Lodge, and is distinguished from the rest of the room by a dais, or raised platform, which is occupied only by those who have passed the Chair.

Bazot (Manuel, p. 154) says: "The veneration which Masons have for the East, confirms the theory that it is from the East that the Masonic cult proceeded, and that this bears a relation to the primitive religion whose first degeneration was sun-worship."

East and West, Knight of the. See Knight of the East and West.

East, Grand. The place where a Grand Lodge holds its communications, and whence are issued its edicts, is often called its Grand East. Thus, the Grand East of Boston would, according to this usage, be placed at the head of documents emanating from the Grand Lodge of Massachusetts. Grand Orient has sometimes been used instead of Grand East, but improperly. Orient might be admissible as signifying East, but Grand Orient having been adopted as the name of certain Grand Bodies, such as the Grand Lodge of France, the use of the term Orient has sometimes been used instead of Grand East, but improperly. Orient might be admissible as signifying East, but Grand Orient having been adopted as the name of certain Grand Bodies, such as the Grand Lodge of France, the use of the term might lead to confusion. Thus, the Orient of Paris is the seat of the Grand Orient of France. The expression Grand East, however, is almost exclusively confined to America, and even there is not in universal use.

East Indies. See India.

East, Knight of the. See Knight of the East.

Easter. Easter Sunday, being the day celebrated by the Christian church in commemoration of the resurrection of the Lord Jesus, is appropriately kept as a feast-day by Rose Croix Masons.

East Monday. On this day, in every third year, Councils of Kadosh in the Ancient and Accepted Scottish Rite hold their elections.

Eastern Star, Order of the. An American Adoptive Rite, called the "Order of the Eastern Star," invented by Bro. Robert Morris, and somewhat popular in America. It consists of five degrees, viz. 1, Jephtha's Daughter, or the Daughter's Degree; 2, Ruth, or the Widow's Degree; 3, Esther, or the Wife's Degree; 4, Martha, or the Sister's Degree; 5, Electa, or the Benevolent. It is entirely different from European or French Adoptive Masonry. Recently, this Order has undergone a thorough organization, and been extended into other countries, especially into South America and Great Britain.

East Port. An error of ignorance in the Lansdowne Manuscript, where the expression "the city of East Port" occurs as a corruption of "the cities of the East."

Eavesdropper. A listener. The punishment which was directed in the old lectures, at the revival of Masonry in 1717, to be inflicted on a detected cowan was: "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels." The French inflict a similar punishment. "On le met sous une gouttière, une pompe, ou une fontaine, jusqu'à ce qu'il soit mouillé depuis la tête jusqu'aux pieds." Hence a listener is called an eavesdropper. The word is not, as has by some been supposed, a peculiar Masonic term, but is common to the language. Skinner gives it in his Etymologicon, and calls it "vox sane elegantissima"; and Blackstone (Comm.,iv.,13) thus defines it: "Eavesdroppers, or such as listen under walls, or windows, or the eaves of a house, to hearken after discourse, and thereupon to frame slanderous and mischievous tales, are a common nuisance and presentable at the court leet; or are indistinguishable at the sessions, and punishable by fine and finding sureties for their good behavior."

Ebal. According to Mackenzie (Royal Masonic Cyclopædia s.v.) the following was introduced into the lectures of Masonry in the last century: "Moses commanded Israel that as soon as they had passed the Jordan, they should go to Shechem, and divide into two bodies, each composed of six tribes: one placed on, that is, adjacent to, Mount Ebal; the other on, or adjacent to, Mount Gerizim. The six tribes on or at Gerizim were to pronounce blessings on those who should faithfully observe the law; and the six on Mount Ebal were to pronounce curses against those who should violate it. This Joshua executed. (Deut. xxvii; Joshua viii. 30-35.) Moses enjoined them to erect an altar of unhewn stones on Mount Ebal, and to plaster them over, that as soon as they had passed the Jordan, they should go to Shechem, and divide into two bodies, each composed of six tribes: one placed on, that is, adjacent to, Mount Ebal; the other on, or adjacent to, Mount Gerizim. The six tribes on or at Gerizim were to pronounce blessings on those who should faithfully observe the law; and the six on Mount Ebal were to pronounce curses against those who should violate it. This Joshua executed. (Deut. xxvii; Joshua viii. 30-35.) Moses enjoined them to erect an altar of unhewn stones on Mount Ebal, and to plaster them over, that the law might be written on the altar. Shechem is the modern Nablous."

Eben Bohan. The stone which Bohan set up as a witness-stone, and which afterward served as a boundary-mark on the frontier between Judah and Benjamin. (Joshua xv. 6; xviii. 17.)

Eben-Ezer. (Heb., יֵבֶן אֶזֶר, stone of help.) A stone set up by Samuel between Mizpah and Shen in testimony of the Divine assistance obtained against the Philistines. (1 Sam. vii. 12.)

Ebells. The Arabian name of the prince of the apostate angels, exiled to the infernal regions for refusing to worship Adam at the command of the Supreme, Ebils claiming that he had been formed of ethereal fire, while Adam was created from clay. The Mohammedans assert that at the birth of their prophet the throne of Eblis was precipitated to the bottom of hell. The Azael of the Hebrews.

Ebony Box. A symbol in the high degrees of the human heart, which is intended to
teach reserve and taciturnity, which should be inviolably maintained in regard to the incommunicable secrets of the Order. When it is said that the ebony box contained the plans of the Temple of Solomon, the symbolic teaching is, that in the human heart are deposited the secret designs and motives of our conduct by which we propose to erect the spiritual temple of our lives.

**Ecbatana.** An ancient city of great interest to those who study the history of the rebuilding of the Temple. Its several names were Aghataba, Hagmatana, and Achemata. Tradition attributes the founding of the city to Solomon, Herodotus to Deioces, 728 B.C., the Book of Judith to Arphaxad. It was the ancient capital of Media. Vast quantities of rubbish now indicate where the palace and citadel stood. The Temple of the Sun crowned a conical hill enclosed by seven concentric walls. According to Celsus, there was thus exhibited a scale composed of seven steps or stages, with an eighth, the upper trinity. The first stage was composed of lead, and indicated Saturn; the second, of tin, denoted Venus; the third, of copper, denoted Jupiter; the fourth, of iron, denoted Mars; the fifth, of divers metals, denoted Mercury; the sixth, of silver, denoted the Moon; the seventh, of gold, denoted the Sun; then the highest, Heaven. As they rose in gradation toward the pinnacle, all the gorgeous battlements represented at once—in Sabean fashion—the seven planetary spheres. The principal buildings were the Citadel, a stronghold of enormous dimensions, where also the archives buildings were the Citadel, a stronghold of enormous dimensions, where also the archives were kept, in which Darius found the edict of the Temple engraved the word upon a triangular piece of silver, which was in the southeast corner of the Temple, where it was afterward found by the builders of the Temple in Jerusalem.

**Eclectic Masonry.** From the Greek, ἐκλεκτικός, eklektikos, which means selecting. Those philosophers who, in ancient times, selected from the various systems of philosophy such doctrines as appeared most conformable to truth, were called "philosophers." So the confederation of Masons in Germany which consisted of Lodges that were kept, in which Darius found the edict of the Temple engraved the word upon a triangular piece of silver, which was in the southeast corner of the Temple, where it was afterward found by the builders of the Temple in Jerusalem.

**Eclectic Union.** The Rite practised by the Eclectic Union, which see. The fundamental idea of a union of the German Lodges for the purpose of purifying the Masonic system of the corruptions which had been introduced by the numerous degrees founded on alchemy, theosophy, and other occult sciences which at that time flooded the continent of Europe, originated, in 1779, with the Baron Von Ditfurth, who had been a prominent member of the Rite of Strict Observance; although Lennart attributes the earlier thought of a circu-lar letter to Von Knigge. The first practi-cal step toward this purification was taken in 1783 by the Provincial Grand Lodges of Frankfort-on-the-Main and of Wetzlar. These two bodies addressed an encyclical letter to the Lodges of Germany, in which they invited them to enter into an alliance for the purpose of "re-establishing the Royal Art of Freemasonry." The principal points on which this union or alliance was to be founded were, 1. That the three symbolic degrees only were to be acknowledged by the united Lodges. 2. That each Lodge was permitted to practise for itself such high degrees as it might select for itself, but that the recognition of these was not to be made compulsory on the other Lodges. 3. That all the united Lodges were to be equal, none being dependent on any other. These propositions were accepted by several Lodges, and hence resulted the Säkis-tier Bund, or Eclectic Union of Germany, at the head of which is the "Mother Grand Lodge of the Eclectic Union" at Frankfort-on-the-Main which has 21 Lodges and 3,166 brethren under its jurisdiction. The system of Masonry practised by this union is called the Eclectic Rite. It is adopted in all the Rites by it is the Eclectic Rite, which consists of only the three degrees of Apprentice, Fellow-Craft, and Master Mason.

**Ecossais.** This is a French word, which is most generally to be translated as Scottish Master. There are numerous degrees under the same or a similar name; all of them, however, concurring in one particular, namely, that of detailing the method adopted for the preservation of the true Word. The American Mason will understand the character of the system of Ecossais, as it may be called, when he is told that the Select Master of his own Rite is really an Ecossais Degree. It is found, too, in many other Rites. Thus, in the French Rite, it is the Fifth Degree. In the Ancient and Accepted Scottish Rite, the Thirteenth Degree or Knights of the Ninth Arch is properly an Ecossais Degree. The Ancient York Rite is without an Ecossais Degree, but its principles are set forth in the instructions of the High Arch of the Ecossais. Some idea of the extent to which these degrees have been multiplied may be formed from the fact that Oliver has a list of eighty of them; Ragon enumerates eighty-three; and the Ecossais degrees are so numerous that he does not consider legitimate, retains a far greater number to whose purity he does not object.

In the Ecossais system there is a legend, a part of which has been adopted in all the Ecossais degrees, and which has in fact been incorporated into the mythical history of Masonry. It is to the effect that the builder of the Temple engraved the word upon a triangle of pure metal, and, fearing that it might be lost, he always bore it about his person, suspended from his neck, with the engraved side next to his breast. In a time of great peril to himself, he cast it into an old dry well, which was in the southeast corner of the Temple, where it was afterward found by three Masters. They were passing near the well at the hour of meridian, and were attracted by its brilliant appearance; whereupon
one of them, descending with the assistance of his comrades, obtained it, and carried it to King Solomon. But the more modern form of the legend dispenses with the circumstance of the dry well, and says that the builder deposited it in the place which had been purposely prepared for it, and where centuries afterward it was found. And this amended form of the legend is more in accord with the recognized symbolism of the loss and the recovery of the Word.

**Ecossais.** 1. The Fourth Degree of Ramsay's Rite, and the original whence all the degrees of Ecossaism have sprung. 2. The Fifth Degree of the French Rite. 3. The Ecossais degrees constitute the fourth class of the Rite of Mizraim—from the Fourteenth to the Twenty-first Degree. In the subsequent articles only the principal Ecossais degrees will be mentioned.

**Ecossais Architect, Perfect.** (Ecossais Architect Parfait.) A degree in the collection of M. Pyron.

**Ecossais d'Angers or Ecossais d'Alcideny.** Two degrees mentioned in a work entitled *Philosophical Considerations on Freemasonry.*

**Ecossais, English.** (Ecoss, Anglois.) A degree in the Mother Lodge of the Philosophic Rite.

**Ecossais, Faithful.** (Ecossais Pible.) (See Vielle Bru.)

**Ecossais, French.** The Thirty-fifth Degree of the collection of the Metropolitan Chapter of France.

**Ecossais, Grand.** The Fourteenth Degree of the Scottish Rite is so called in some of the French rituals.

**Ecossais, Grand Architect.** (Grand Architect Ecossais.) The Forty-fifth Degree of the Metropolitan Chapter of France.

**Ecossais, Grand Master.** Formerly the Sixteenth Degree of the Capitular system, practised in Holland.

**Ecossais, Knight.** A synonym of the Ninth Degree of Illuminism. It is more commonly called Illuminatus Dirigens.

**Ecossais, Master.** The Fifth Degree of the Rite of Zinnendorf. It was also formerly another high degree of the German Chapter and those of the Rite of the Clerks of Strict Observance. It is said to have been composed by Baron Hund.

**Ecossais Novice.** A synonym of the Eighth Degree of Illuminism. It is more commonly called Illuminatus Major.

**Ecossais of Clermont.** The Thirteenth Degree of the Metropolitan Chapter of France.

**Ecossais of England.** A degree in the collection of M. Le Rouge.

**Ecossais of Franville.** The Thirty-first Degree of the Metropolitan Chapter of France.

**Ecossais of Hiram.** A degree in the Mother Lodge of the Philosophic Scotch Rite.

**Ecossais of Messina.** A degree in the nomenclature of M. Fustier.

**Ecossais of Montpellier.** The Thirty-sixth Degree of the Metropolitan Chapter of France.

**Ecossais of Naples.** The Forty-second Degree of the collection of the Metropolitan Chapter of France.

**Ecossais of Perfection.** The Thirty-ninth Degree of the collection of the Metropolitan Chapter of France.

**Ecossais of Prussia.** A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

**Ecossais of St. Andrew.** A not unusual form of Ecossaism, and found in several Rites. 1. The Second Degree of the Clerks of Strict Observance; 2. The Twenty-first Degree of the Rite of Mizraim; 3. The Twenty-ninth Degree of the Ancient and Accepted Scottish Rite is also an Ecossais of St. Andrew; 4. The Sixty-third Degree of the collection of the Metropolitan Chapter of France is an Ecossais of St. Andrew of Scotland; 5. The Seventy-fifth Degree of the same collection is called Ecossais of St. Andrew of the Thistle.

**Ecossais of St. George.** A degree in the collection of Le Page.

**Ecossais of the Forty.** (Ecossais des Quarante.) The Thirty-fourth Degree of the collection of the Metropolitan Chapter of France.

**Ecossais of the Lodge of Prince Edward.** A degree in the collection of Pyron. This was probably a Stuart degree, and referred to Prince Charles Edward, the young Pretender.

**Ecossais of the Sacred Vault of James VI.** 1. The Thirty-third Degree of the collection of the Metropolitan Chapter of France, said to have been composed by the Baron Tschoudy. 2. The Twenty-first Degree of the Rite of Mizraim. 3. In the French rituals, this name has been given to the Fourteenth Degree of the Scottish Rite. Chemin Dupontes says that the degree was a homage paid to the kings of Scotland. Nothing, however, of this can be found in its present ritual; but it is very probable that the degree, in its first conception, and in some ritual that no longer exists, was an offspring of the house of Stuart, of which James VI. was the first English king.

**Ecossais of the Three J. J. J.** 1. The Thirty-second Degree of the collection of the Metropolitan Chapter of France. 2. The Seventeenth Degree of the Rite of Mizraim. The three J. J. J. are the initials of Jourdain, Jabo, Jachin.

**Ecossais of Toulouse.** A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

**Ecossais of the Triple Triangle.** The Thirty-seventh Degree of the collection of the Metropolitan Chapter of France.

**Ecossais, Parisian.** So Thory has it; but Ragon, and all the other nomenclators, give it as Ecossais Parisien. The Seventeenth Degree of the Rite of Mizraim.

**Ecossais, Perfect.** A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.
Ecoissism. A name given by French Masonic writers to the thirty-three degrees of the Ancient and Accepted Scottish Rite. This, in English, would be equivalent to Scottish Masonry, which see.

Edict. A decree. It was introduced into the Republic of Ecuador, in the year 1857, by the Grand Orient of Peru, which organized a Symbolic Lodge and Chapter of the Eighth Degree in Guayaquil; but in consequence of the opposition of the priests, these bodies did not flourish, and at the end of two years their members surrendered their warrants and ceased to pursue their Masonic labors. But, since then the Craft has revived and there are in Ecuador two Lodges under the Grand Lodge of Peru.

Edda. An Icelandic word, literally translated great-grandmother, as referred to in Scandinavian poetry. There are in reality two books of this name which were deemed inspired by the ancient Germans, Norwegians, and Swedes, and there grew out so many myths from these canonical writings, that great difficulty is now experienced as to what were apocryphal. The myths springing from the old German theology are full of beauty; they pervade Freemasonry extensively and so intimately that they are believed by many of the best students to be the origin of a large number of its legends and symbols.

The older of the two, called The Edda of Snorri Sturleson, born in 1178; hence called Edda of Snorro. The younger Edda is a collection of the poems during the earlier portion of the twelfth century. The most remarkable of these poems is the Oracle of the Prophets, containing the cosmogony, under the Scandinavian belief, from the creation to the destruction of the world. A well-preserved copy was found in Iceland in 1643.

The younger Edda is a collection of the myths and meters of Pagan poetry, and is intended for instruction of young scalds or poets. The first copy was found complete in 1628. The prologue is a curious compendium of Jewish, Greek, Roman, and Icelandic legend. It is ascribed to Snorri Sturluson, born in 1178; hence called Edda of Snorro.

Edict of Cyrus. Five hundred and thirty-six years before the Christian era, Cyrus issued his edict permitting the Jews to return from the captivity at Babylon to Jerusalem, and to rebuild the House of the Lord. At the same time he restored to them all the sacred vessels and precious ornaments of the first Temple, which had been carried away by Nebuchadnezzar, and which were still in existence. This is commemorated in the Royal Arch Degree of the York and American Rites. It is also referred to in the Fifteenth Degree, or Knight of the East of the Scottish Rite.

Edicts. The decrees of a Grand Master or of a Grand Lodge are called Edicts, and obedience to them is obligatory on all the Craft.

Edinburgh. The capital of Scotland. The Lodge of Edinburgh (Mary's Chapel) is No. 1 on the "Roll of Lodges holding under the Grand Lodge of Scotland," and is described therein as instituted "Before 1588." Nothing more precise is known as to the date of its foundation, but it possesses minutes commencing in July, 1599. It met at one time in a chapel dedicated to the Virgin Mary, and from this is derived the second part of its name. Its history has been written by D. M. Lyon (1873). (See Scotland.)

Edinburgh, Congress of. It was convened, in 1736, by William St. Clair of Roslin, Patron of the Masons of Scotland (whose mother Lodge was Canongate Kilwinning), with the view of abdicating his dignity as hereditary Grand Patron, with all the privileges granted to the family of St. Clair of Roslin by the Operative Masons of Scotland early in the seventeenth century (see St. Clair Charters), and afterward to organize Masonry upon a new basis. The members of thirty-three Lodges uniting for this purpose, constituted the new Grand Lodge of Scotland, and elected St. Clair Grand Master on November 30, 1736. (See St. Clair.)

Edinburgh - Kilwinning Manuscript. One of the "Old Charges," probably written about 1655. It is in the custody of the "Mother Lodge Kilwinning, No. 0," which heads the Roll of Scotch Lodges. It has been reproduced in Hughan's Masonic Sketches and Reprints, and in D. M. Lyon's History of the Lodge of Edinburgh. [E. L. H.]

Edward the Confessor, King. Said to have been a patron of Masonry in England in 1041.

Edward, Kings. The four kings, numerically known as the First, Second, Third, and Fourth, appear as favorers, abettors, and protectors of the Institution of Freemasonry.

Edward, Prince. Son of George III., and Duke of Kent, was initiated in 1790, at Geneva, on the badge of the Lodge De l' Union des Cœurs; he was Grand Master of the Ancients, and resigned to the Duke of Sussex on the memorable occasion of the Union in England, 1813.

Edward III. Manuscript. A manuscript quoted by Anderson in his second edition (p. 71), and also by Preston, as an old record referring to "the glorious reign of King Edward III." The whole of the record is not cited, but the passages that are given are evidently the same as those contained in what is now known as the Cooke MS., the archaic phraseology having been modernized and interpolations inserted by Anderson, as was, unfortunately, his habit in dealing with those old documents. Compare, for instance, the following passages:

From the Cooke MS. "When the master and the felawes be forwarned ben y come to such congregagions if nede be the sehereffe of the countre or the alderman of the Cyre or alderman of the townes in wyche the congregagions is holde schall be felaw and societ to the master of the congregagion in helpe of
hymn a yeast rebellies and upberyng (upbearing) the eggs of the reysent. (L. 93-96.)

Edward III. MS., as quoted by Anderson. "That when the Master and Wardens preside in a Lodge, the sheriff if need be, or the mayor or the alderman (if a brother) where the Chapter is held, shall be soiote to the Master, in help of him against rebels and for upholding the rights of the realm."

The identity of the two documents is apparent. Either the Edward III. MS. was copied from the Cooke, or both were derived from a common original.

Edwin. The son of Edward, Saxon king of England, who died in 924, and was succeeded by his eldest son, Athelstan. The Masonic tradition is that Athelstan appointed his brother Edwin the Patron of Masonry in England, and gave him what the Old Records call a free Charter to hold a Grand Lodge of England. The Old Records say that these Masons brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and other languages, and from these framed the document now known as the York Constitution, whose authenticity has been in recent years so much a subject of controversy among Masonic writers. Prince Edwin died two years before his brother, and a report was spread of his being put wrongfully to death by him; "but this," says Preston, "is so improbable in itself, so inconsistent with the character of Athelstan, and, indeed, so slenderly attested, as to be undeserving a place in history." William of Malmesbury, the old chronicler, relates the story, but confesses that it had no better foundation than some old ballads. But now come the later Masonic antiquaries, who assert that Edwin himself is only a myth, and that, in spite of the authority of a few historical writers, Athelstan had no son or brother of the name of Edwin. Woodford (Old Charges of the Brit. Freemasons, p. xiv.) thinks that the Masonic tradition points to Edwin, King of Northumbria, whose rendezvous was once at Auldby, near York, and who in 627 aided in the building of a stone church at York, after his baptism the same, with Roman workmen. "Tradition," he says, "sometimes gets confused after the lapse of time; but I believe the tradition is in itself true which links Masonry to the church building at York by the Operative Brotherhood, under Edwin, in 627, and to a guild Charter under Athelstan, in 927."

The legend of Prince Edwin, of course, requires some modification, but we should not be too hasty in rejecting altogether a tradition which has been so long and so universally accepted by the Fraternity, and to which Anderson, Preston, Krause, Oliver, and a host of other writers, have subscribed their assent. The subject will be fully discussed under the head of York Legend, which see.

Edwin Charges. The charges said to have been given by Prince Edwin, and contained in the Ancient MS., are as follows: (See Antiquity Manuscript.)

Egg, Mundane. It was a belief of almost all the ancient nations, that the world was hatched from an egg made by the Creator over which the Spirit of God was represented as hovering in the same manner as a bird broods or flutters over her eggs. Faber (Pog. Idol., i., 4), who traced everything to the Arkite worship, says that this egg, which was a symbol of the resurrection, was no other than the ark; and as Dionysus was fabled in the Orphic hymns to be born from an egg, he and Noah were the same person; wherefore the birth of Dionysus or Brahma, or any other hero god from an egg, was nothing more than the image of the ark from the ark. Be this as it may, the egg has been always deemed a symbol of the resurrection, and hence the Christian use of Easter eggs on the great feast of the resurrection of our Lord. As this is the most universally diffused of all symbols, it is strange that it has found no place in the symbolism of Freemasonry, which deals so much with the doctrine of the resurrection, of which the egg everywhere the recognized symbol. It was, however, used by the ancient architects, and from them was adopted by the Operative Masons of the Middle Ages, one of whose favorite ornaments was the ovolo, or egg-molding.

Egyptian Hieroglyphs. The extent of parallelism between the innumerable hieroglyphs on the tombs and monuments of India and Egypt and the symbols and emblems of Freemasonry, taken together with their esoteric interpretation, has caused very many well-thinking Masons to believe in an Indian or Egyptian origin of our speculative institution. It is a Scottish manuscript, and is valuable for its details of early Masonry in Scotland. In it, Edinburgh is termed "the first and principal Lodge," and Kilwinning is called the "head and second Lodge of Scotland in all tymes euming." An exact copy of it was taken by Bro. D. Murray Lyon, and published in his History of the Lodge of Edinburgh. (P. 12.) It has also been printed in Hughan's Masonic Sketches and Reprints.

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through many intermediate steps, to that countries of Europe and Asia, giving origin, originated through Greece and Rome and other nations, since called to empire had a name—this system of symbols was disseminated through Greece and Rome and other countries of Europe and Asia, giving origin, through many intermediate steps, to that mysterious association which is now represented by the Institution of Freemasonry.

To Egypt, therefore, Masons have always looked with peculiar interest as the cradle of that mysterious science of symbolism whose peculiar modes of teaching they alone, of all modern institutions, have preserved to the present day.

The initiation into the Egyptian mysteries was, of all the systems practised by the ancients, the most severe and impressive. The Greeks at Eleusis imitated it to some extent, but they never reached the magnitude of its forms nor the austerity of its discipline. The system had been organized for ages, and the priests, who alone were the hierophants—the explainers of the mysteries, or, as we should call them in Masonic language, the Masters of the Lodge—were educated almost from childhood for the business in which they were engaged. That “learning of the Egyptians,” in which Moses is said to have been so skilled, was all imparted in these mysteries. It was confined to the priests and to the initiates; and the trials of initiation through which the latter had to pass were so difficult to be endured, that none but those who were stimulated by the most ardent thirst for knowledge dared to undertake them or succeeded in submitting to them.

The priesthood of Egypt constituted a sacred caste, in whom the masonic functions were hereditary. They exercised also an important part in the government of the state, and the kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds—exoteric or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a chosen few; and to obtain them it was necessary to pass through an initiation which was confined to the priests and to the initiates; was all imparted in these mysteries. It was in which Moses is said to have been so skilled, engaged. That “learning of the Egyptians,” during that none but those who were stimulated by the most ardent thirst for knowledge dared to undertake them or succeeded in submitting to them.

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The principal seat of the mysteries was at Memphis, in the neighborhood of the great Pyramid. They were of two kinds, the greater and the less; the former being the mysteries of Osiris and Serapis, the latter those of Isis. The mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox.

The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined himself to a exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions.

Apuleius (Met., lib. xi.), who had been initiated in all of them, thus alludes, with cautious reticence, to those of Isis: “The priest, all the profane being removed to a distance, taking hold of me by the hand, brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps,
In the mysteries of Osiris, which were the consummation of the Egyptian system, the lesson of death and resurrection was symbolically taught; and the legend of the murder of Osiris, the search for the body, its discovery and restoration to life is scenically represented. This legend of initiation was as follows: Osiris, a wise king of Egypt, left the care of his kingdom to his wife Isis, and traveled for three years to communicate to other nations the arts of civilization. During his absence, his brother Typhon formed a secret conspiracy to destroy him and to usurp his throne. On his return, Osiris was invited by Typhon to an entertainment in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present who would open it except an initiated priest. Osiris was tempted to try the experiment; but he had no sooner laid down in the chest, than the lid was closed and nailed down, and the chest thrown into the river Nile. The chest containing the body of Osiris was, after being for a long time tossed about by the waves, finally cast up at Byblos in Phoenicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot whence it had been thrown up by the waves and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris was risen from the dead and had become a god. Such, with slight variations of details by different writers, are the general outlines of the Osiric legend which was represented in the drama of initiation. Its resemblance to the Hymnic legend of the Masonic system will be readily seen, and its symbolism will be easily understood. Osiris and Typhon are the representatives of the two antagonistic principles—good and evil, light and darkness, life and death. Typhon to an entertainment in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present who would open it except an initiated priest. Osiris was tempted to try the experiment; but he had no sooner laid down in the chest, than the lid was closed and nailed down, and the chest thrown into the river Nile. The chest containing the body of Osiris was, after being for a long time tossed about by the waves, finally cast up at Byblos in Phoenicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot whence it had been thrown up by the waves and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris was risen from the dead and had become a god. Such, with slight variations of details by different writers, are the general outlines of the Osiric legend which was represented in the drama of initiation. Its resemblance to the Hymnic legend of the Masonic system will be readily seen, and its symbolism will be easily understood. Osiris and Typhon are the representatives of the two antagonistic principles—good and evil, light and darkness, life and death.

There is also an astronomical interpretation of the legend which makes Osiris the sun and Typhon the season of winter, which suspends the fecundating and fertilizing powers of the sun or destroys its life, to be restored only by the return of invigorating spring.

The sufferings and death of Osiris were the great mystery of the Egyptian religion. His being the abstract idea of the Divine goodness, his manifestation upon earth, his resurrection, and his subsequent office as judge of the dead in a future state, look, says Wilkinson, like the early revelation of a future manifestation of the Deity converted into a mythological fable.

Into these mysteries Herodotus, Plutarch, and Pythagoras were initiated, and the former two have given brief accounts of them. But their own knowledge must have been extremely limited, for, as Clement of Alexandria (Strom., v., 7) tells us, the most important secrets were not revealed even to all the priests, but to a select number of them only.
Egyptian Priests. Initiations of the. In the year 1770, there was published at Berlin a work entitled Crata Repoa; oder Einweihungen der Egyptionischen Priester, i.e., Crata Repos; or, Initiations of the Egyptian Priests. This book was subsequently republished in 1775, and translated into French under the revision of Ragon, and published at Paris in 1821, by Bailleul. It professed to give the whole formula of the initiation into the mysteries practised by the ancient Egyptian priests. Lenning cites this work, and gives an outline of the system as if he thought it an authentic relation; but Gädincke more prudently says of it that he doubts that there are more mysteries described in the book than were ever practised by the ancient Egyptian priests. The French writers have generally accepted it as genuine. Forty years before, the Abbé Terrasson had written a somewhat similar work, in which he pretended to describe the initiation of a Prince of Egypt. Kloss, in his Bibliography, has placed this latter work under the head of "Romances of the Order"; and a similar place should doubtless be assigned to the Crata Repoa. The curious may, however, be gratified by a brief detail of the system.

According to the Crata Repoa, the priest of Egypt conferred their initiation at Thebes. The mysteries were divided into the following seven degrees: 1. Pastophoros. 2. Necoros. 3. Melanophoros. 4. Kistophoros. 5. Balahaste. 6. Astronomos. 7. Propheta. The first degree was devoted to instructions in the physical sciences; the second, to geometry and architecture. In the third degree, the candidate was instructed in the symbolical death of Osiris, and was made acquainted with the hieroglyphical language. In the fourth he was presented with the book of the laws of Egypt, and became a judge. The instructions of the fifth degree were dedicated to chemistry, and of the sixth to astronomy and the mathematical sciences. In the seventh and last degree the candidate received a detailed explanation of all the mysteries, his head was shaved, and he was presented with a cross, which he was constantly to carry, a white mantle, and a square head dress. To each degree was attached a word and sign. Anyone who should carefully read the Crata Repoa would be convinced that, so far from being founded on any ancient system of initiation, it was simply a modern invention being founded on any ancient system of the heavens and the sun and the stars, without any idea of a personal God in the world. Now, the Lord, to deliver his people from such an error, said to Moses, "Go and tell them I AM THAT I AM hath sent me unto you," which name יִהְיֶה (Eheyeh), signifying Being, is derived from אִהְיֶה (heyeah), the verb of existence, and which, being repeated so that the second is the predicate of the first, contains the mystery. This is as if he had said, "Explain to them that I am what I am; that is, that my Being is within myself, independent of every other, different from all other beings, who are so alone by virtue of my distributing it to them, and might not have been, nor could actually be such without it." So that יִהְיֶה (Eheyeh) denotes the Divine Being Himself, by which he taught Moses not only the name, but the infallible demonstration of the Fountain of Existence, as the name itself denotes. The Kabballists say that Eheyeh is the crown or highest of the Sephiroth, and that it is the name that was hidden in the most secret place of the tabernacle.

The Talmudists had many fanciful exertions on this word יִהְיֶה, and, among others, said that it is equivalent to יִהְיֶה and the four letters of which it is formed possess peculiar properties. נ is in Hebrew numerically equivalent to 1, and ל to 10, which is equal to 11; a result also obtained by taking the second and third letters of the holy name שָׁלוֹשׁ and י, which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in their multiplication, for 5 times 5 are 25, and 6 times 6 are 36, and this invariable product of 5 and 1 was said to denote the unchangeableness of the First Cause. Again, I am יִהְיֶה, commences with נ or 1, the beginning of numbers, and Jehovah יִהְיֶה, with ל or 10, the end of numbers, which signified that God was the beginning and end of all things. The phrase Eheyeh asher eheyeh is of importance in the study of the legend of the Royal Arch system. Some years ago,
that learned Mason, William S. Rockwell, while preparing his Ahiman Rezon for the State of Georgia, undertook, but beyond that jurisdiction unsuccessfully, to introduce it as a password to the veils.

**Eighth.** Among the Pythagoreans the number eight was esteemed as the first cube, being formed by the continued multiplication of $2 \times 2 \times 2$, and signified friendship, prudence, counsel, and justice; and, as the cube or reduplication of the first even number, it was made to refer to the primitive law of nature, which supposes all men to be equal. Christian numerical symbologists have called it the symbol of the resurrection, because Jesus rose on the eighth day, i.e. the day after the seventh, and because the name of Jesus in Greek numerals, corresponding to its Greek letters, is $\tau \alpha \nu \xi$, $\tau \alpha \nu \xi$, $\tau \alpha \nu \xi$, $\tau \alpha \nu \xi$, which, being added up, is $588$. Hence, too, they call it the Dominical Number. A degree mentioned in Pike is the Eighteenth Degree of the Chapter of the Emperors of the East and West. The same as the Grand Elect, Perfect and Sublime Mason of the Scottish Rite.

**Eighty-One.** A sacred number in the high degrees, because it is the square of nine, which is again the square of three. The Pythagoreans, however, who considered the nine as a fatal number, especially dreaded eighty-one, because it was produced by the multiplication of nine by itself.

**El,  אל.** One of the Hebrew names of God, signifying the "Mighty One." It is the root of many of the other names of Deity, and also, therefore, of many of the sacred words in the high degrees. Bryant (Anc. Myth., 1, 16) says it was the true name of God, but transferred by the Sabians to the sun, whence the Greeks borrowed their helios.

**Elai ben almanah, אלי בן אמרנה.** Sometimes applied to the Twenty-sixth Degree of the A. A. Scottish Rite.

**Elsamar, אלסמא.** God has graciously given. In the authorized version, it is improperly translated Elchanan. Jerome says that it meant David, because in 2 Sam. xxii. 19 it is said that Elchanan slew Goliath. A significant word in the high degrees, which has undergone much corruption and various changes of form. In the old rituals it is Elieum. Lenning gives Eliejanah, and incorrectly translates, mercy of God; Delaunay calls it Eliah, and translates it, God of the people, in which Pike concurs.

**Elders.** This word is used in some of the old Constitutions to designate those Masons who, from their rank and age, were deputed to oblige Apprentices when admitted into the Craft. Thus in the Constitutions of Masonrie, preserved in the archives of the York Lodge, No. 236 (York Roll No. 2), with the date of 1704, we find this expression, "Tum unus ex Senioribus Teneat librum, etc., which in another manuscript, dated 1693, preserved in the same archives (York Roll No. 4), is thus translated: "Then one of the elders takeing the Booke, and that hee or shee that is to bee made Mason shall lay their hands thereon, and the charge shall be given." These old MSS. have been published by W. J. Hughan in Ancient Masonic Rolls of Constitutions, &c., 1894.

**Elect.** See Elu.**

**Elect Brother.** The Seventh Degree of the Rite of Zinnendorf and of the National Grand Lodge of Berlin.

**Elect Cohens, Order of.** See Pancharis, Martinez.

**Elect Commander.** (Elu Commandeur.) A degree mentioned in Fustier's nomenclature.

**Elect, Depositary.** A degree mentioned in Pike's collection.

**Elect, Grand.** (Grand Elu.) The Fourteenth Degree of the Chapter of the Emperors of the East and West. The same as the Grand Elect, Perfect and Sublime Mason of the Scottish Rite.

**Elect, Grand Prince of the Three.** A degree mentioned in Pike's collection.

**Elect, Irish.** (Elu Irlandais.) The first of the high grades of the Chapters of that name.

**Elect Lady, Sublime.** (Dame, Elu Sublime.) An androgynous degree contained in the collection of Pike.

**Elect Master.** (Maitre Elu.) 1. The Thirteenth Degree of the collection of the Metropolitan Chapter of France. 2. The Fifth Degree of the Rite of Zinnendorf.

**Elect of Fifteen.** (Elu des Quinze.) The Tenth Degree in the Ancient and Accepted Scottish Rite. The place of meeting is called Chapter; the emblematic color is black, strewn with tears; and the principal officers are a Thrice Illustrious Master and two Inspectors. The history of this degree develops the continuation and conclusion of the punishment inflicted on three traitors who, just before the conclusion of the Temple, had committed a crime of the most atrocious character. The degree is now more commonly called Illustrious Elu of the Fifteen. The same degree is found in the Chapter of Emperors of the East and West, and in the Rite of Mizraim.

**Elect of London.** (Elus des Londres.) The Seventieth Degree of the collection of the Metropolitan Chapter of France.

**Elect of Nine.** (Elu des Neu.) The Ninth Degree of the Ancient and Accepted Rite. In the old rituals there were two officers who represented Solomon and Stolkin. But in the revised ritual of the Southern Jurisdiction, the principal officers are a Master and
two Inspectors. The meetings are called Chapters. The degree details the mode in which certain traitors, who, just before the completion of the Temple, had been engaged in an execrable deed of villany, received their punishment. The symbolic colors are red, white, and black; the white emblematic of the purity of the knights; the red, of the crime which was committed; and the black, of grief. This is the first of the Elu degrees, and the one on which the whole Elu system has been founded.

**Elect of Nine and Fifteen.** (Auserwahlte der Neun und der Funfzehn.) The first and second points of the Fourth Degree of the old system of the Royal York Lodge of Berlin.

**Elect of Perignan.** (Elu de Perignan.) A degree illustrative of the punishment inflicted upon certain criminals whose exploits constitute a portion of the legend of Symbolic Masonry. The substance of this degree is to be found in the Elect of Nine and Elect of Fifteen in the Scottish Rite, with both of which it is closely connected. It is the Sixth Degree of the Adonhiramite Rite. (See Perignan.)

**Elect of the New Jerusalem.** Formerly the Eighth and last of the high degrees of the Grand Chapter of Berlin.

**Elect of the Twelve Tribes.** (Elu des douze Tribus.) The Seventeenth Degree of the collection of the Metropolitan Chapter of France.

**Elect of Truth, Rite of.** (Rite des Elus de la Verite.) This Rite was instituted in 1776, by the Lodge of Perfect Union, at Rennes, in France. A few Lodges in the interior of France adopted this régime; but, notwithstanding its philosophical character, it never became popular, and finally, about the end of the eighteenth century, fell into disuse. It consisted of twelve degrees divided into two classes, as follows:


**Elect of Twelve.** See Knight Elect of Twelve.

**Elect, Perfect.** (Perfait Elu.) The Twelfth Degree of the Metropolitan Chapter of France, and also of the Rite of Mizraim.

**Elect, Perfect and Sublime Mason.** See Perfection, Lodge of.

**Elect Philosopher.** A degree under this name is found in the instructions of the philosophical Scottish Rite, and in the collection of Viany.

**Elect Secret, Severe Inspector.** (Elu Secret, Severe Inspecteur.) The Fourteenth Degree of the collection of the Metropolitan Chapter of France.

**Elect, Sovereign.** (Elu Souverain.) The Fifty-ninth Degree of the Rite of Mizraim.

**Elect, Sublime.** (Elu Sublime.) The Fifteenth Degree of the collection of the Metropolitan Chapter of France.

**Elect, Supreme.** (Elu Supreme.) The Seventy-fourth Degree of the collection of the Metropolitan Chapter of France. It is also a degree in the collection of M. Pyron, and, under the name of Tabernacle of Perfect Elect, is contained in the archives of the Mother Lodge of the Philosophic Rite.

**Elect, Symbolical.** Fifth Degree of the Reformed Rite of Baron Von Tschouchy.

**Electa.** Fifth Degree of the American Adoptive system of the Eastern Star. [So named from the lady, whose real name is unknown, to whom the 2d Epistle of St. John is addressed, and who, according to tradition, "joyfully rendered up home, husband, children, good name and life, that she might testify to her Christian love by a martyr's death."—E. L. H.]

**Election of Officers.** The election of the officers of a Lodge is generally held on the meeting which precedes the festival of St. John the Evangelist, and sometimes on that festival itself. Should a Lodge fail to make the election at that time, no election can be subsequently held except by dispensation; and it is now very generally admitted, that should any one of the officers die or remove from the jurisdiction during the period for which he was elected, no election can take place to supply the vacancy, but the office must be filled temporarily until the next election. If it be the Master, the Senior Warden succeeds to the office. For the full exposition of the law on this subject, see Vacancies in Office.

**Elective Officers.** In America, all the offices of a Symbolic Lodge except the Deacons, Stewards, and sometimes the Tiler, are elected by the members of the Lodge. In England, the rule is different. There the Master, Treasurer, and Tiler only are elected; the other officers are appointed by the Master. (See Deacon.)

**Elements.** It was the doctrine of the old philosophies, sustained by the authority of Aristotle, that there were four principles of matter—fire, air, earth, and water—which the Kabbalists, the Rosicrucians, and the Undines. From the Rosicrucians and the Kaballists, the doctrine passed over into some of the high degrees of Masonry, and is especially referred to in the Ecosse or Scottish Knight of St. Andrew, originally invented by the Chevalier Ramsay. In this degree we find the four angels of the four elements described as Andarel, angel of fire; Casmaran, of air; Talliad, of water; and Furlac, of earth; and the signs refer to the same elements.

**Elements, Test of the.** A ceremonial in the Fifteenth and Twenty-fourth degrees of the A. A. Scottish Rite.
Elephant. The cavern of Elephant, situated on the island of Gharipour, in the Gulf of Bombay, is the most ancient temple in the world, and was the principal place for the celebration of the mysteries of India. It was built in honor of Demeter and Persephone, the ancient religion of the Greeks and the Romans, who were celebrated at the village of Eleusis, near the city of Athens, were the most splendid and the most popular. To them men came, says Cicero, from the remotest regions to be initiated. They were also the most ancient, if we may believe St. Epiphanius, who traces them to the reign of Inachus, more than eighteen hundred years before the Christian era. They were dedicated to the goddess Demeter, the Ceres of the Romans, who was worshiped by the Greeks as the symbol of the prolific earth; and in them were scenically represented the doctrines of the unity of God and the immortality of the soul were esoterically taught. The learned Faber believed that there was an intimate connection between the Arkite worship and the mysteries of Eleusis; but Faber's theory was that the Arkite Rites, which he traced to almost all the nations of antiquity, symbolized, in the escape of Noah and the renovation of the earth, the doctrines of the resurrection and the immortal life. Plutarch (De Is. et Os.) says that the travels of Isai in search of Osiris were not different from those of Demeter in search of Persephone; and the view has been adopted by St. Croix (Myst. du Pag.) and by Creuzer (Symb.); and hence we may well suppose that the recovery of the former at Byblos, and of the latter at Hades, were both intended to symbolize the restoration of the soul after death to eternal life. The learned have generally admitted that when Virgil, in the sixth book of his Aeneid, depicted the descent of Aeneas into hell, he intended to give a representation of the Eleusinian mysteries.

The mysteries were divided into two classes, the lesser and the greater. The lesser mysteries were celebrated on the banks of the Ilissus, whose waters supplied the means of purification of the aspirants. The greater mysteries were celebrated in the temple at Eleusis. An interval of six months occurred between them, the former taking place in March and the latter in September; which has led some writers to suppose that there were some mystic relation between the vernal and autumnal equinoxes. But, considering the character of Demeter as the goddess of agriculture, it might be imagined, although this is a mere conjecture, that the reference was to seed-time and harvest. Nevertheless, was required to elapse before the initiate into the lesser mysteries was granted admission into the greater.

In conducting the mysteries, there were four officers, namely: 1. The Hierophant, or explainer of the sacred things. As the pontifex maximus in Rome, so he was the chief priest of Attica; he presided over the ceremonies and explained the nature of the mysteries to the initiated. 2. The Dadouchus, or torch-bearer, who appears to have acted as the immediate assistant of the Hierophant. 3. The Hieroceryx, or sacred herald, who had the general care of the temple, guarded it from the profanation of the uninitiated, and took charge of the aspirant during the trials of initiation. 4. The Epibomus, or altar-server, who conducted the sacrifices.

The ceremonies of initiation into the lesser mysteries were altogether purificatory, and intended to prepare the neophyte for his reception into the more sublime rites of the greater mysteries. This, an ancient poet, quoted by Plutarch, illustrates by saying that sleep is the lesser mysteries of the death. The candidate who desired to pass through this initiation entered the modest temple, erected for that purpose on the borders of the Ilissus, and there submitted to the required ablations, typical of moral purification. The Dadouchus then placed his feet upon the skins of the victims which had been immolated to Jupiter. Hesychius says that only the left foot was placed on the skins. In this position he was asked if he had eaten bread, and if he was pure; and his replies being satisfactory, he passed through other symbolic ceremonies, the mystical significations of which was given to him, an oath of secrecy having been previously administered. The initiate into the lesser mysteries was called a mystes, a title which, being derived from a Greek word meaning to shut the eyes, signified that he was yet blind as to the greater truths thereafter to be revealed.

The greater mysteries lasted for nine days, and were celebrated partly on the Thriasian plain, which surrounded the temple, and partly in the temple of Eleusis itself. Of this temple, one of the most magnificent and the largest in Greece, not a vestige is now left. Its antiquity was very great, having been in existence, according to Aristides the rhetorician, when the Dorians marched against Athens. It was burned by the retreatting Persians under Xerxes, but immediately rebuilt, and finally destroyed with the city by Alaric, "the Scourge of God," and all that is now left of Eleusis and its spacious temple is the mere site occupied by the insignificant Greek village of Lepinas, an evident corruption of the ancient name.

The public processions on the plain and on the sacred way from Athens to Eleusis were made in honor of Demeter and Persephone,
and made mystical allusions to events in the life of both, and of the infant Iacchus. These were made by day or by night, but the initiation was nocturnal, and was reserved for the nights of the sixth and seventh days.

The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, ἱππακτα, ἱππακτα, ἱππακτα, "Retire, O ye profane." Thus were the sacred precincts tiled. The aspirant was clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "I have fasted; I have drunk the sacred mixture; I have taken it out of the chest; I have spun; I have placed it in the basket, and from the basket laid it in the chest." By this reply, it was evident that he had been duly prepared by initiation into the Lesser Mysteries; for Clement of Alexandria says that this formula was a shibboleth, or password, by which the mystes, or initiates, into the Lesser Mysteries were known as such, and admitted to the epoptea, or greater initiation.

The gesture of spinning wool, in imitation of what Demeter did in the time of her affliction, seemed also to be used as a sign of recognition.

The aspirant was now clothed in the sacred tunic, and awaited in the vestibule the opening of the doors of the sanctuary.

What subsequently took place must be left in great part to conjecture, although modern writers have availed themselves of all the allusions that are to be found in the ancients. The temple consisted of three parts: the megaron, or sanctuary, corresponding to the holy place of the Temple of Solomon; the anactoron, or holy of holies, and a subterranean apartment beneath the temple. Each of these was probably occupied at a different portion of the initiation. The representation of the infernal regions, and the punishment of the unintitiated impious was appropriated to the subterranean apartment, and was, as Sylvestre de Sacy says (Notes to St. Croix, i., 300), an episode of the drama which represented the adventures of Isis, Osiris, and Typhon, or of Demeter, Persephone, and Pluto. This drama, the same author thinks, represented the carrying away of Persephone, the travels of Demeter in search of her lost daughter, her descent into hell; the union of Pluto with Persephone, and was terminated by the return of Demeter into the upper world, and the day of death.

The representation of this drama commenced immediately after the profane had been sent from the temple. And it is easy to understand how the groans and wailings with which the temple at one time resounded might symbolize the sufferings and the death of man, and the subsequent rejoicings at the return of the godess might be typical of the joy for the restoration of the soul to eternal life.

Others have conjectured that the drama of the Mysteries represented, in the deportation of Persephone to Hades by Pluto, the departure, as it were, of the sun, or the deprivation of its vivific power during the winter months, and the successive return of the sun during the prolific sun in summer. Others again tell us that the last act of the mysteries represented the restoration to life of the murdered Zagreus, or Dionysus, by Demeter. Dio- dorus says that the members of the body of Zagreus lacerated by the Titans was represented in the ceremonies of mysteries, as well as in the Orphic hymns; but he prudently adds that he was not allowed to reveal the details to the uninitiated. Whatever was the precise method of symbolism, it is evident that the true interpretation was the restoration from death to eternal life, and that the funereal part of the initiation referred to a loss, and the exultation afterward to a recovery. Hence it was easy to understand how the incident that exists between this Eleusinian drama and that enacted in the Third Degree of Masonry. It is not claimed that the one was the uninterrupted successor of the other, but there must have been a common ideal source for the origins of both. The lesson, the dogma, the symbol, and the method of instruction are the same. Having now, as Pindar says, "descended beneath the hollow earth, and beheld those mysteries," the initiate ceased to be a mystes, or blind man, and was thenceforth called an epopt, a word signifying he who beholds.

The Eleusinian mysteries, which, by their splendor, surpassed all contemporary institutions of the kind, were deemed of so much importance as to be taken under the special protection of the state, and to the council of five hundred were entrusted the observance of the ordinances which regulated them. By a law of Solon, the magistrates met every year at the close of the festival, to pass sentence upon any who had violated or transgressed any of the rules which governed the administration of the sacred rites. Any attempt to disclose the esoteric ceremonies of initiation was punished with death. Plutarch tells us, in his Life of Alcibiades, that that votary of pleasure was indicted for sacrilege, because he had imitated the mysteries, and shown them to his companions in the same dress as that worn by the Hierophant; and we get from Livy (xxxi. 14), the following relation:

Two Acarnanian youths, who had not been initiated, accidentally entered the temple of Demeter during the celebration of the mysteries. They were soon detected by their absurd questions, and being carried to the managers of the temple, although it was evident that their intrusion was accidental, they were put to death for so horrible a crime. It is not, therefore, surprising that, in the absence of them, we should find such uncertain and even conflicting assertions of the ancient writers, who hesitated to discuss publicly so forbidden a subject.

The qualifications for initiation were maturity of age and purity of life. Such was the theory, although in practise these qualifi-
ELEVEN

ELEUS

in time these mysteries were extended beyond this law was dispensed with, and the citizens of Greece; but even in the time of Herodotus right of admission was restricted to natives admitted to initiation. At first, too, the nations were not always rigidly regarded. To await some future discoverer.

The scenic representations, the participation in secret signs and words of recognition, the instruction in a peculiar dogma, and the establishment of a hidden bond of fraternity, gave attraction to these mysteries, which lasted until the very fall of the Roman Empire, and exerted a powerful influence on the mystical associations of the Middle Ages.

The bond of union which connects them with the modern initiations of Freemasonry is evident in the common thought which pervades the historic chain. We see the beginning and we see the end of one pervading idea, but the central point is hidden from us to await some future discoverer.

**Eleven.** In the Prestonian lectures, eleven was a mystical number, and was the final series of steps in the winding stairs of the Fellow-Craft, which were said to consist of 3, 5, 7, 9, and 11. The eleven was referred to the eleven apostles after the defection of Judas, and to the eleven sons of Jacob after Joseph went into Egypt. But when the lectures were revived by Hemming, the eleven was struck out. In Templar Masonry, however, eleven is still significant as being the constitutional number required to open a Commandery; and here it is evidently allusive of the eleven true disciples.

**Eligibility for Initiation.** See Qualifications of Candidates.

**Eliloreph.** One of Solomon's secretaries.

**Elilu.** Another word for Elul.

**Elu.** The Fourth Degree of the French Rite. [See Elus.]

**Elul.** The sixth month of the ecclesiastical and the twelfth of the civil year of the Jews. The twelfth also, therefore, of the Masonic calendar used in the Ancient and Accepted Scottish Rite. It begins on the new moon of August or September, and consists of twenty-nine days.

**Elus.** The French word elu means elected; and the degrees, whose object is to detail the detection and punishment of the actors in the crime traditionally related in the Third Degree, are called Elus, or the degrees of the Elected, because they referred to those of the Craft who were chosen or elected to make the discovery, and to inflict the punishment. They form a particular system of Masonry, and are to be found in every Rite, if not in all in name, at least in principle. In the York and American Rites, the Elus is incorporated in the Master's Degree; in the French Rite it constitutes an independent degree; and in the Scottish Rite it consists of three degrees, the Ninth, Tenth, and Eleventh. Ragon counts the five preceding degrees among the Elus, but they more properly belong to the Order of Masters.
The symbolism of these Elu degrees has been greatly mistaken and perverted by anti-Masonic writers, who have thus attributed to Masonry a spirit of vengeance which is not its characteristic. They must be looked upon as conveying only a symbolic meaning. Those higher degrees, in which the object of the election is changed and connected with Templarism, are more properly called Kadoshes. Thory says that all the Elus are derived from the degree of Kadosh, which preceded them. The reverse, we think, is the truth. The Elu system sprang naturally from the Master's Degree, and was only applied to Templarism when De Molay was substituted for Hiram the Builder.

Emanation. Literally, "a flowing forth." The doctrine of emanations was a theory predominant in many of the Oriental religions, such, especially, as Brahmanism and Parsicism, and subsequently adopted by the Kaballists and the Gnostics, and taught by Philo and Plato. It assumed that all things emanated, flowed forth (which is the literal meaning of the word), or were developed and descended by degrees from the Supreme Being. Thus, in the ancient religion of India, the anima mundi, or soul of the world, the mysterious source of all life, was identified with Brahma, the Supreme God. The doctrine of Gnosticism was that all beings emanated from the Deity; that there was a progressive degeneration of these beings from the highest to the lowest emanation, and a final redemption and return of all to the purity of the Creator.

Emanucl. A sacred word in some of the high degrees, being one of the names applied in Scripture to the Lord Jesus Christ. It is a Greek form from the Hebrew, Immanuel, "God with us," and signifies "God is with us."

Emerald. In Hebrew, Etsa, caphak. It was the first stone in the first row of the high priest's breastplate, and was referred to Levi. Adam Clarke says it is the same stone as the emaragius, and is of a bright green color. Josephus, the Septuagint, and the Jerusalem Targum understood by the Hebrew word the carbuncle, which is red. The modern emerald, as everybody knows, is green.

Emergency. The general law of Masonry requires a month to elapse between the time of receiving a petition for initiation and that of balloting for the candidate, and also that there shall be an interval of one month between the reception of each of the degrees of Craft Masonry. Cases sometimes occur when a Lodge desires this probationary period to be dispensed with, so that the candidate's petition may be received and balloted for at the same communication, or so that the degrees may be conferred at much shorter intervals. As some reason must be assigned for the application to the Grand Master for the dispensation, such reason is generally stated to be that the candidate is about to go on a long journey, or some other equally valid. Cases of this kind are cases in the technical language of Masonry, cases of emergency. It is evident that the emergency is made for the sake of the candidate, and not for that of the Lodge or of Masonry. The too frequent occurrence of applications for dispensations of emergency have been a fruitful source of evil, as thereby unworthy persons, escaping the ordeal of an investigation into character, have been introduced into the Order; and even where the candidates have been worthy, the rapid passing through the degrees prevents a due impression from being made on the mind, and the candidate fails to justly appreciate the beauties and merits of the Masonic system. Hence, these cases of emergency have been very unpopular with the most distinguished members of the Fraternity. In the olden time the Master and Wardens of the Lodge were vested with the prerogative of deciding what was a case of emergency; but modern law and usage (in America, at least) make the Grand Master the sole judge of what constitutes a case of emergency. [Under the English Constitution the emergency must be real in the opinion of the Master of the Lodge concerned. (Rule 185.)]
EMERGENT LODGE. A Lodge held at an emergent meeting.

EMERGENT MEETING. The meeting of a Lodge called to elect a candidate, and confer the degrees in a case of emergency, or for any other sudden and unexpected cause, has been called an emergent meeting. The term is not very common, but it has been used by W. S. Mitchell and a few other writers.

EMERITUS. Latin; plural, emeriti. The Romans applied this word—which comes from the verb emere, to gain by service—to a soldier who had served out his time; hence, in the Supreme Councils of the Ancient and Accepted Scottish Rite of this country, an active member, who resigns his seat by reason of age, infirmity, or for other cause deemed good by the Council, may be elected an Emeritus member, and will possess the privilege of proposing measures and being heard in debate, but not of voting.

Emeth, Hebrew. אמת. One of the words in the high degrees. It signifies integrity, fidelity, firmness, and constancy in keeping a promise, and especially Truth, as opposed to falsehood. In the Scottish Rite, the Sublime Knight Elect of Twelve of the Eleventh Degree are called "Princes Emeth," which mean simply men of exalted character who are devoted to truth.

Eminent. The title given to the Commander or presiding officer of a Commandery of Knights Templar, and to all officers below the Grand Commander in a Grand Commandery. The Grand Commander is styled "Right Eminent," and the Grand Master of the Grand Encampment of the United States, "Most Eminent." The word is from the Latin eminens, "standing above," and literally signifies "exalted in rank." Hence, it is a title given to the cardinals in the Roman Church.

Emounah. (Fidelity, Truth.) The name of the Fourth Step of the mystic ladder of the Kadosh of the A. A. Scottish Rite.

Emperor of Lebanon. (Empereur du Liban.) This degree, says Thory (Act. Lat., I, 311), which was a part of the collection of M. Le Rouge, was composed in the isle of Bouron, 1778, by the Marquis de Beaumont, who was then National Grand Master of all the Lodges of India.

Emperors of the East and West. In 1758 there was established in Paris a Chapter called the "Council of Emperors of the East and West." The members assumed the titles of " Sovereign Prince Masons," "Substitutes General of the Royal Art," "Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem." Their ritual, which was based on the Templar system, consisted of twenty-five degrees, as follows: 1 to 19, the same as the Scottish Rite; 20, Grand Patriarch Noachite; 21, Key of Masonry; 22, Prince of the Sun; 23, Kadosh; 24, Kadosh; 25, Prince of the Royal Secret. It granted warrants for Lodges of the high degrees, appointed Grand Inspectors and Deputies, and established several subordinate bodies in the interior of France, among which was a "Council of Princes of the Royal Secret," at Bordeaux. In 1763, one Pincemaille, the Master of the Lodge La Candeur, at Metz, began to publish an exposition of these degrees in the serial numbers of a work entitled Conversations Allegoriques sur la Franche-Maconnerie. In 1764, the Grand Lodge of France offered him 300 livres to suppress the book. Pincemaille accepted the bribe, but continued the publication, which lasted until 1766.

In 1758, the year of their establishment in France, the degrees of this Rite of Heredom, or of Perfection, as it was called, were carried by the Marquis de Bernez to Berlin, and adopted by the Grand Lodge of the Three Globes. Between the years 1760 and 1765, there was much dissension in the Rite. A new Council, called the Knights of the East, was established at Paris, in 1760, as the rival of the Emperors of the East and West. The controversies of these two bodies were carried into the Grand Lodge, which, in 1766, was compelled, for the sake of peace, to issue a decree in opposition to the high degrees, excluding the malcontents, and forbidding the symbolical Lodges to recognize the authority of these Chapters. But the excluded Masons continued to work clandestinely and to grant warrants. From that time until its dissolution, the history of the Council of the Emperors of the East and West is but a history of continuous disputes with the Grand Lodge of France. At length, in 1781, it was completely absorbed in the Grand Orient, and has no longer an existence.

The assertion of Thory (Act. Lat.), and of Ragon (Orthod. Mac.), that the Council of the Emperors of the East and West was the origin of the Ancient and Accepted Rite, although it has been denied, does not seem destitute of truth. It is very certain, if the documentary evidence is authentic, that the Constitutions of 1672 were framed by this Council; and it is equally certain that under these Constitutions a patent was granted to Stephen Morin, by the Grand Lodge of the Three Globes, who sold his time; hence he continued the publication, which was suppressed by the press. Pincemaille accepted the bribe, but continued the publication, which lasted until 1766.

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Emounah. אמן. Sometimes spelled Amunah, but now in accordance with the Masoretic points. A significant word in the high degrees signifying fidelity, especially in fulfilling one's promises.

EMERGENT MEETING. A meeting of a Lodge held at an emergent meeting.

ENCAMPMENT. The meeting of a Lodge held at an emergent meeting.

ENCAMPMENT, General Grand. The title, before the adoption of the Constitution of 1856, of the Grand Encampment of the United States.

ENCAMPMENT, Grand. The Grand Encampment of the United States was instituted on the 22d of June, 1816, in the city of New York. It consists of a Grand Master, Deputy Grand Master, and other Grand Officers who...
are similar to those of a Grand Commandery, with Past Grand Officers and the representatives of the various Grand Commanderies, and of the subordinate Commanderies deposeing their warrants immediately from it. It exercises jurisdiction over all the Temples of the United States, and meets triennially. The term Encampment is borrowed from military usage, and is very properly applied to the temporary congregation at stated periods of the army of Templars, who may be said to be, for the time being, in camp.

**Encyclical.** Circular; sent to many places or persons. Encyclical letters, containing information, advice, or admonition, are sometimes issued by Grand Lodges or Grand Masters to the Lodges and Masons of a jurisdiction. The word is not in very common use; but in 1848 the Grand Lodge of South Carolina issued "an encyclical letter of advice, of admonition, and of direction," to the subordinate Lodges under her jurisdiction; and a similar letter was issued in 1865 by the Grand Master of Iowa.

**En famille.** French, meaning as a family. In French Lodges, during the reading of the minutes, and sometimes when the Lodge is engaged in the discussion of delicate matters affecting only itself, the Lodge is said to meet "en famille," at which time visitors are not admitted.

**England.** The following is a brief résumé of the history of Freemasonry in England as it has hitherto been written, and is now generally received by the Fraternity. It is but right, however, to say, that recent researches have thrown doubts on the authenticity of many of the statements—that the legend of Prince Edwin has been doubted; the establishment of a Grand Lodge at York in the beginning of the eighteenth century denied; and the existence of anything but Operative Masonry before 1717 controverted. These questions are still in dispute; but the labors of Masonic antiquaries, through which many old records and ancient constitutions are being continually exhumed from the British Museum, and of Lodge libraries, will eventually enable us to settle upon the truth.

According to Anderson and Preston, the first charter granted in England to the Masons, as a body, was bestowed by King Athelstan, in 929, upon the application of his brother, Prince Edwin. "Accordingly," says Anderson, quoting from the "Old Constitutions" (Constitutions, 1738, p. 64), "Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him in a congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A.D. 929. They brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other Languages; and from the Contents thereof, they framed the Constitutions of the English Lodges, and made a Law for Themselves, to preserve and observe the same in all Time coming, &c, &c, &c, &c."

From this assembly at York, the rise of Masonry in England is generally dated; from the statutes there enacted are derived the English Masonic Constitutions; and from the place of meeting, the ritual of the English Lodges is designated as the "Ancient York Rite."

For a long time the York Assembly exercised the Masonic jurisdiction over all England; but in 1567 the Masons of the southern part of the island elected Sir Thomas Gresham, the celebrated merchant, their Grand Master, according to Anderson. (Constitutions, 1738, p. 81.) He was succeeded by the Earl of Effingham, the Earl of Huntingdon, and by the illustrious architect, Inigo Jones.

In the beginning of the eighteenth century, Masonry in the south of England had fallen into decay. The disturbances of the revolution, which placed William III. on the throne, and the subsequent political feelings which agitated the two parties of the state, had given this peaceful society a wound fatal to its success. But in 1716 "the few Lodges at London finding themselves neglected by the reader of the minutes, and sometimes when the Lodge is engaged in the discussion of delicate matters affecting only itself, the Lodge is said to meet "en famille," at which time visitors are not admitted."

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Accordingly, on St. John the Baptist's Day, 1717, the annual assembly and feast were held, and Mr. Anthony Sayer duly proposed and elected Grand Master. The Grand Lodge adopted, among its regulations, the following:

"That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant no Lodge should be hereafter deemed regular or constitutional."

In compliment, however, to the four old Lodges, the privileges which they had always possessed under the old organization were particularly reserved to them; and it was enacted "no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government." (Preston, Illustrations, ed. 1792, pp. 248,249.)
The Grand Lodges of York and of London kept up a friendly intercourse, and mutual interchange of recognition, until the latter body, in 1725, obtained a warrant of constitution to some Masons who had seceded from the former. This masonic act was severely reproved by the York Grand Lodge, and produced the first interruption to the harmony that had long subsisted between them. It was, however, followed some years after by another unjustifiable act of interference. In 1735, the Earl of Crawford, Grand Master of England, constituted two Lodges within the jurisdiction of the Grand Lodge of York, and granted, without its consent, deputations for Lancashire, Durham, and Northumberland. "This circumstance," says Preston (Illust., ed. 1792, p. 279), "the Grand Lodge at York highly resented, and ever afterward viewed the proceedings of the brethren in the south with a jealous eye. All friendly intercourse ceased, and the York Masons, from that moment, considered their interests distinct from the Masons under the Grand Lodge in London. Three years after, in 1738, several brethren, dissatisfied with the conduct of the Grand Lodge of England, seceded from it, and held unauthorized meetings for the purpose of initiation. Taking advantage of the breach between the Grand Lodges of York and London, they assumed the character of York Masons. On the Grand Lodge's determination to put strictly in execution the laws against such seceders, they still further separated from its jurisdiction, and assumed the appellation of "Ancient York Masons." They announced that the ancient landmarks were alone preserved by them; and, declaring that the regular Lodges had adopted new plans, and sanctioned innovations, they branded them with the name of "Modern Masons." In 1739, they established a new Grand Lodge in London, under the name of the "Grand Lodge of Ancient York Masons," and, persevering in the measures they had adopted, held communications and appointed annual feasts. They were afterward recognized by the Masons of Scotland and Ireland, and were encouraged and fostered by many of the nobility. The two Grand Lodges continued to exist, and to act in opposition to each other, extending their schisms into other countries, especially into America, until the year 1813, when, under the Grand Mastership of the Duke of Sussex, they were united under the title of the United Grand Lodge of England.

Such is the history of Freemasonry in England as uninterruptedly believed by all Masons and Masonic writers for nearly a century and a half. Recent researches have thrown great doubts on its entire accuracy. Until the year 1717, the details are either traditional, or supported only by manuscript records whose authenticity has not yet been satisfactorily proved. Much of the history is uncertain; some of it, especially as referring to York, is deemed apocryphal by Buchanan and other Masonic writers, and Bro. Henry Sadler in his Masonic Facts and Fictions has proved that the "Ancients" were not really a schismatic body of seceders from the Premier Grand Lodge of England, but were Irish Masons settled in London, who, in 1751, established a body which they called the "Grand Lodge of England according to the Old Institutions," maintaining that they alone preserved the ancient tenets and practices of Masonry. (See Ancient Masons.) E. L. H.


The first Grand Lodge was formed in 1717. The second G. Lodge bears date 1725, and emanated from that inmemorial Masonic Lodge that gave such reverence to the city of York. The third was established in 1751 by some Irish Masons settled in London. (See Ancient Masons.) And the fourth, whose existence lasted from 1779 to 1789, was instituted by the York Grand Lodge in compliance with the request of members of the Lodge of Antiquity, of London; but its existence was ephemeral, in consequence of the removal of the disturbing cause with the regular G. Lodge. Recently evidence has been found pointing to the existence in London from 1770 to 1775 of a fifth Grand Lodge, formed by Scotch Masons, with some four or five Lodges under its control. (Ars Quatuor Coronatorum, xviii., pp. 69-90.) E. L. H.

All subordinate Lodges existing at present, which had their being prior to the union, in December, 1813, were subjects of either the first or the third of the above designated four G. Lodges, and known respectively as the "Moderne" or the "Ancients," these titles, however, having no recognised force as to the relative antiquity of either.

England, The First Record of Grand Lodge of—Bro. R. F. Gould (Hist. of F. M., ii., 373) furnishes the valuable information that the minutes of Grand Lodge commence 24th June, 1723, and those bearing such date are signed by "John Theophilus Desaguliers, Deputy Grand Master." They are entered in a different handwriting, under date of 25th November, 1723, 19th February, 1724, 28th "Aprill 1724," and are not signed at foot. On 24th June, 1724, the Earl of Dalkeith presided in Grand Lodge, and the following signatures are appended to the recorded minutes:

"Dalkeith, G. M., 1724;"

"J. T. Desaguliers, G. M.;"

"Fra Sorrell, Senr., G. W.;"

"John Senex, Junr.;"

The minutes of 21st November, 1724, 17th March, 20th May, 24th June, and 27th November, 1725, are unsigned. But to those of 27th December, 1728, are appended the signatures of "Richmond & Lenox, G. M., 1728;"


Enoch. Though the Scriptures furnish but a meager account of Enoch, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution. All, indeed, that we learn from the Book of Genesis on the subject of his life is, that he was the seventh of the patriarchs; the son of Jared, and the great-grandfather of Noah; that he was born in the year 646 a. M., and that God sent him thirty volumes from heaven, filled with all the secrets of the most mysterious sciences. The Babylonians supposed him to have been intimately acquainted with the nature of the stars; and they attributed to him, as the Pagans did to Atlas, the invention of astronomy. Eupolemus, a Grecian writer, makes him the same as Atlas, the son of the earth, by whom the sky is upheld. In confirmation of this view, a writer in the Freemasons Quarterly Review says, on this subject, that "it seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character," which theory must be taken, if it is accepted at all, with very considerable modifications.

The years of his life may also be supposed to contain a mystical meaning, for they amounted to three hundred and sixty-five, being exactly equal to a solar revolution. In all the ancient rites this number has occupied a prominent place, because it was the representative of the annual course of that luminary which, as the great fructifier of the earth, was the peculiar object of divine worship.

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statement, which would make him the author of idolatry, is entirely inconsistent with all that we know of his character, from both history and tradition, and arose, as Oliver supposes, most probably from a blending of the characters of Eno and Enoch.

In the study of the sciences, in teaching them to his children and his contemporaries, and in instituting the rites of initiation, Enoch is supposed to have passed the years of his peaceful, his pious, and his useful life, until the crimes of mankind had increased to such a height that, in the expressive words of Holy Writ, "every imagination of the thoughts of man's heart was only evil continually." It was then, according to a Masonic tradition, that Enoch, disgusted with the wickedness that surrounded him, and appalled at the thought of its inevitable consequences, fled to the solitude and secrecy of Mount Moriah, and devoted himself to prayer and pious contemplation. It was on that spot—then first consecrated by this patriarchal heritance, and afterward to be made still more holy by the sacrifices of Abraham, of David, and of Solomon—that we are informed that the Shekh-nah, or sacred presence, appeared to him, and gave him those instructions which were to be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was permitted to enter it but once a year; and on the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by an other worthy of Freemasonry, who, like Enoch, was engaged in the erection of a temple on the same spot.

The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars—the one of marble, to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of the creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practised in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his Antiquities. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition; since Enoch was one of these children. "That their inventions," says the historian, "might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day." Enoch, having completed these labors, called his descendants around him on Mount Moriah, and having warned them in the most solemn manner of the consequences of their wickedness, exhorted them to forsake their idolatries and return once more to the worship of the true God. Masonic tradition informs us that he then delivered up the government of the Craft to his grandson, Lamech, and disappeared from earth.

Enoch, Brother. (Frere Enoch.) Evidently the nom de plume of a French writer and the inventor of a Masonic rite. He published at Liege, in 1773, two works: 1. Le Vrai Franc-Magon, in 276 pages; 2. Lettres Maconniques pour servir de Supplement au Vrai Franc-Magon. The design of the former of these works was to give an account of the origin and object of Freemasonry, a description of all the degrees, and an answer to the objections urged against the Institution. The historical theories of Frere Enoch were exceedingly fanciful and wholly untenable. Thus he asserts that in the year 814, Louis the Fair of France, being flattered by the fidelity and devotion of the Operative Masons, organized them into a society of four degrees, granting the Masters the privilege of wearing swords in the Lodge—a custom still retained in French Lodges—and, having been received
into the Order himself, accepted the Grand Mastership on the festival of St. John the Evangelist in the year 814. Other equally extraordinary opinions make his book rather a source of amusement than of instruction. His definition of Freemasonry is, however, good. He says that it is "a holy and religious society of men who are friends, which has for its foundation, discretion; for its object, the service of God, fidelity to the sovereign, and love of our neighbor; and for its doctrine, the erection of an allegorical building dedicated to the virtues, which it teaches with certain signs of recognition."

Enoch, Legend of. This legend is detailed in a preceding article. It never formed any part of the old system of Masonry, and was first introduced from Talmudic and Rabbincal sources into the high degrees, where, however, it is really to be viewed rather as symbolical than as historical. Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or Divine truth was preserved in the ancient initiations.

Enoch, Rite of. A Rite attempted to be established at Liège, in France, about the year 1773. It consisted of four degrees, viz., 1. Maître, or Apprentice, whose object was friendship and benevolence. 2. Ouvrier, or Fellow-Craft, whose object was fidelity to the Sovereign. 3. Maître, or Master, whose object was submission to the Supreme Being. 4. Architecte, whose object was the perfection of all the virtues. The Rite never made much progress.

Enochian Alphabet. One of the most important alphabets, or ciphers, known to historic Masons is the Enochian, in consequence of the revelations made in that character. Tradition says the Christian princes were accompanied in their journey to Palestine by Freemasons, who fought by their side, and who, when at the Holy City, discovered important MSS., on which some of the historic degrees were founded; that some of these MSS. were in Syriac and others in Enochian characters; and that on their return, when at Venice, it was ascertained that the characters were identical with those in the Syriac column, spoken of by Josephus, and with the oldest copies in which the Book of Enoch was written, and are of great antiquity. The brethren in the A. A. Scottish Rite are largely instructed as to matters pertaining hereto in the Thirteenth and Fourteenth degrees.

We present an exact copy of the alphabet, as may be found by comparison with that in the Bodleian Library.

The name He No C H, in Hebrew, signifies "taught," or, more properly, "dedicated." In the Koran Enoch is called "Edria," from dar-
their name from the Greek αἰφέρ, an age, in reference to the long duration of their existence. Valentinus said there were but thirty of them; but Basilides reckons them as three hundred and sixty-five, which certainly has an allusion to the days of the solar year. In some of the philosophical degrees, references are made to the Eons, whose introduction into them is doubtless to be attributed to the connection of Gnosticism with certain of the high degrees.

**Eons, Rite of the.** Ragon (Tuilleur Gen., p. 186) describes this Rite, as one full of beautiful and learned instruction, but scarcely known, and practised only in Asia, being founded on the religious dogmas of Zoroaster. The existence of it as a genuine Rite is doubtful, for Ragon's information is very meager.

**Eostre.** Easter, a name given to the paschal festival in the spring of the year.

**Ephod.** The ephod represented by the high priest of the Jews over the tunic and outer garment. It was without sleeves, and divided below the arm-pits into two parts or halves, one falling before and the other behind, and both reaching to the middle of the thighs. They were joined above on the shoulders by buckles and two large precious stones, on which were inscribed the names of the twelve tribes, six on each. The ephod was a distinctive mark of the priesthood. It was of two kinds, one of plain linen for the priests, and another, richer and embossed, for the high priest, which was composed of blue, purple, crimson, and fine linen. The robe worn by the high priest in a Royal Arch Chapter is intended to be a representation, but hardly can be called an imitation, of the ephod.

**Ephraimites.** The descendants of Ephraim. They inhabited the center of Judea between the Mediterranean and the river Jordan. The character given to them in the ritual of the Fellow-Craft's Degree, of being "a stiff-necked and rebellious people," coincides with history, which describes them as haughty, tenacious to a fault of their rights, and ever ready to resist the pretensions of the other tribes, and more especially that of Judah, of which they were peculiarly jealous. The circumstance in their history which has been appropriated for a symbolic purpose in the ceremonies of the Second Degree of Masonry, may be briefly related thus. The Ammonites, who were the descendants of the younger son of Lot, and inhabited a tract of country east of the river Jordan, had been always engaged in hostility against the Israelites. On the occasion referred to, they had commenced a war upon the Israelites, and as they had a large portion of their territory, which alone he resisted their attack. As the land of Gilead, the residence of Jephthah, was on the west side of the Jordan, and as the Ephraimites lived on the east side, in making their invasion it was necessary that they should cross the river, and after their defeat, in attempting to effect a retreat to their own country, they were compelled to recross the river. But Jephthah, aware of this, had placed forces at the different fords of the river, who intercepted the Ephraimites, and detected their nationality by a peculiar defect in their pronunciation. For although the Ephraimites did not speak a dialect different from that of the other tribes, they had a different pronunciation of some words, and an inability to pronounce the letter θ or SH, which they pronounced as if it were S or s. Thus, when called upon to say SHIBBOLETH, they pronounced SHIBBOLETH, which trilling defect," says the ritual, "proved them to be enemies." The test to a Hebrew was a palpable one, for the two words have an entirely different signification; shibboleth meaning an ear of corn, and sibboleth, a burden. The biblical relation will be found in the twelfth chapter of the Book of Judges.

**Epoch.** In chronology, a certain point of time marked by some memorable event at which the calculation of years begins. Different peoples have different epochs or epochs. Thus, the epoch of Christians is the birth of Christ; that of Jews, the creation of the world; and that of Mohammedans, the flight of their prophet from Mecca. See Calendar.

**Epopt.** This was the name given to one who had passed through the Great Mysteries, and been permitted to behold what was concealed from the mystae, who had only been initiated into the Lesser. It signifies an eye-witness, and is derived from the Greek, επόπτης, to look over, to behold. The epopts repeated the oath of secrecy which had been administered to them on their initiation into the Lesser Mysteries, and were then conducted into the lighted interior of the sanctuary and permitted to behold what the Greeks emphatically termed "the sight," akropia. The epopts alone were admitted to the sanctuary, for the mystae were confined to the vestibule of the temple. The epopts were, in fact, the Master Masons of the Mysteries, while the mystae were the Apprentices and Fellow-Crafts; these words being used, of course, only in a comparative sense.

**Equality.** Among the ancient iconologists, equality was symbolized by a female figure holding in one hand a pair of scales, and in the other a nest of swallows. The moderns have substituted a level for the scales. And this is the Masonic idea. In Masonry, the level is the symbol of that equality which, as Higgins (Anac., i., 790), says, is the very essence of Freemasonry. "All, let their rank in life be what it may, when in the Lodge are brothers—brethren with the Father at their head. No person can read the Evangelists and not see that this is correctly Gospel Christianity."
Equerry. An officer in some courts who has the charge of horses. For some unknown reason the title has been introduced into some of the high degrees.

Eques. A Latin word signifying knight. Every member of the Rite of Strict Observance, on attaining to the seventh or highest degree, received a “characteristic name,” which was formed in Latin by the addition of a noun in the ablative case, governed by the preposition a or ab, to the word Eques, as “Eques a Serpente,” or Knight of the Serpent, “Eques ab Aquila,” or Knight of the Eagle, etc., and by this name he was ever afterward known in the Order. Thus Bode, one of the founders of the Rite, was recognized as “Eques à Lilio Convallium,” or Knight of the Lily of the Valleys, and the Baron Hund, another founder, as “Eques ab Enae,” or Knight of the Sword. A similar custom prevailed among the Illuminati and in the Royal Order of Scotland. Eques signified among the Romans a knight, but in the Middle Ages the knight was called miles; although the Latin word miles denoted only a soldier, yet, by the usage of chivalry, it received the nobler significance. Indeed, Muratori says, on the authority of an old inscription, that Eques was inferior in dignity to Miles. (See Miles.)

Eques Professor. Professed Knight. The seventh and last degree of the Rite of Strict Observance. Added, it is said, to the original series by Von Hund.

Equilateral Triangle. (See Triangle.)

Equity. The equipoised balance is an ancient symbol of equity. On the medals, this virtue is represented by a female holding in the right hand a balance, and in the left a measuring wand, to indicate that she gives to each one his just measure. In the Ancient and Accepted Rite, the Thirty-first Degree, or Grand Inspector Inquisitor Commander, is illustrative of the virtue of equity; and hence the balance is a prominent symbol of that degree, as it is also of the Sixteenth Degree, or Princes of Jerusalem, because according to the old rituals, they were chiefs in Masonry, and administered justice to the inferior degrees.

Equivocation. The words of the covenant of Masonry require that it should be made without evasion, equivoction, or mental reservation. This is exactly in accordance with the law of ethics in relation to promises made. And it properly applies in this case, because the covenant, as it is called, is simply a promise, or series of promises, made by the candidate to the Fraternity—to the brotherhood into whose association he is about to be admitted. In making a promise, an evasion is the eluding or avoiding the terms of the promise; and this is done, or attempted to be done, by equivocation, which is by giving to the words used a secret significance, different from that which they were intended to convey by him who imposed the promise, so as to mislead, or by a mental reservation, which is a concealment or withholding in the mind of the promiser of certain conditions under which he makes it, which conditions are not known to the one to whom the promise is made. All of this is in direct violation of the law of veracity.

The doctrine of the Jesuits is very different. Suarez, one of their most distinguished casuists, lays it down as good law, that if any one makes a promise or contract, he may secretly understand that he does not sincerely promise, or that he promises without any intention of fulfilling the promise. This is not the rule of Masonry, which requires that the words of the covenant be taken in the patent sense which they were intended by the ordinary use of language to convey. It adheres to the true rule of ethics, which is, as Paley says, that a promise is binding in the sense in which the promiser supposed the promisee to receive it.

Erano. Among the ancient Greeks there were friendly societies, whose object was, like the modern Masonic Lodges, to relieve the distresses of their necessitous members. They were permanently organized, and had a common fund by the voluntary contributions of the members. If a member was reduced to poverty, or was in temporary distress for money, he applied to the eranos, and, if worthy, received the necessary assistance, which was, however, advanced rather as a loan than as a gift, and the amount was to be returned when the recipient was in better circumstances. In the days of the Roman Empire these friendly societies were frequent among the Greek cities, and were looked on with suspicion by the emperors, as tending to political combinations. Smith says (Dict. Gr. and Rom. Ant. s. v. Ewans) that the Anglo-Saxon gilds, or fraternities for mutual aid, resembled the eranos of the Greeks. In their spirit, these Grecian confraternities partook more of the Masonic character, as charitable associations, than of the modern friendly societies, where relief is based on a system of mutual insurance; for the assistance was given only to cases of actual need, and did not depend on any calculation of natural contingencies.

Erica. The Egyptians selected the erica as a sacred plant. The origin of the consecration of this plant will be peculiarly interesting to the Masonic student. There was a legend in the mysteries of Osiris, which related that Isis, when in search of the body of her murdered husband, discovered it interred at the brow of a hill near which an erica grew; and hence, after the recovery of the body and the resurrection of the god, when she established the mysteries to commemorate her loss and her recovery, she adopted the erica as a sacred plant, in memory of its having pointed out the spot where the mangled remains of Osiris were concealed.

Ragon (Cours des Initiations, p. 151), thus alludes to this mystical event: "Isis found the body of Osiris in the neighborhood of Biblos, and near a tall plant called the erica. Oppressed with grief, she seated herself on the margin of a fountain, whose waters issued from a rock. This rock is the small hill mentioned in the ritual; the erica has been re-
placed by the acaea, and the grief of Isis has been changed for that of the Fellow-Crafts."

The lexicographers define ἐπίστολα as "the heath or heathen"; but it is really, as Plutarch asserts, the temple-tree, as Schwenk (Die Mythologie der Semiten, p. 248) says that Phyle, so renowned among the ancients as one of the burial-places of Osiris, and among the moderns for its wealth of architectural remains, contains monuments in which the grave of Osiris is overshadowed by the tamarisk.

**Erliking.** A name found in one of the sacred sages of the Scandinavian mythology, entitled Sir Olaf and the Erliking's Daughter, and applied to the mischievous goblin haunting the black forest of Thuringia.

**Ernst and Falk.** Ernst and Falk, Gespräche für Freimaurer, i.e., "Ernest and Falk. Conversations for Freemasons," is the title of a German work written by Gottlieb Ehrlich, and issued with all haste in 1779. Ernst is an inquirer, and Falk a Freemason, who gives to his interlocutor a very philosophical idea of the character, aims, and objects of the Institution. The work has been faithfully translated by Bro. Kenneth R. H. Mackenzie, F.S.A., in the London Freemasons' Quarterly Magazine, in 1854, and continued and finished, so far as the author had completed it, in the London Freemason in 1872. Findel says of this work, that it "is one of the best things that has ever been written upon Freemasonry." (Hist. of F. M., p. 373.)

**Erwin von Steinbach.** A distinguished German, who was born, as his name imports, at Steinbach, near Böblingen, in the middle of the thirteenth century. He was the master of the works at the Cathedral of Strasburg, the tower of which he commenced in 1275. He finished the tower and doorway before his death, which was in 1318. He was at the head of the German Fraternity of Stonemasons, who were the precursors of the modern Free-masons. (See Strasburg.)

**Esoteric Masonry.** That secret portion of Masonry which is known only to the initiates as distinguished from esoteric Masonry, or monitorial, which is accessible to all who choose to read the manuals and published works of the Order. The words are from the Greek, ἐπιστολαὶ, internal, and ἐπιστολαῖς, external, and were first used by Pythagoras, whose philosophy was divided into the exoteric, or that taught to all, and the esoteric, or that taught to a select few; and thus his disciples were divided into two classes, according to the degree of initiation to which they had attained, as being either fully admitted into the society, or admitted with all the knowledge that the Master could communicate, or as merely postulants, enjoying only the public instructions of the school, and awaiting the gradual reception of further knowledge. This double mode of instruction was borrowed by Pythagoras from the Egyptian priests, whose theology was of two kinds—the one exoteric, and addressed to the people in general; the other esoteric, and confined to a select number of the priests and to those who possessed, or were to possess, the regal power. And the mystical nature of this concealed doctrine was expressed in their symbolic language by the images of sphinxes placed at the entrance of their temples. Two centuries later, Aristotle adopted the system of Pythagoras, and, in the Lyceum at Athens, delivered in the morning to his select disciples his subtle and concealed doctrines concerning God, Nature, and Life, and in the evening lectured on more elementary subjects to a promiscuous audience. These different lectures he called his Morning and his Evening Walk.

**Espérance.** Under the name of "Chevalliers et Dames de l'Espérance" was founded in France, and subsequently an androgynous order in Germany. It is said to have been instituted by Louis XV., at the request of the Marquis de Chatelet, and was active about 1750. The Lodge "Irene," at Hamburg, was founded in 1757.

**Essenes.** Lawrie, in his History of Freemasonry, in replying to the objection, that if the Fraternity of Freemasons had flourished during the reign of Solomon, it would have existed in Judea in after ages, attempts to meet the argument by showing that there did exist, after the building of the Temple, an association of men resembling Freemasons in the nature, ceremonies, and object of their institution (p. 33.) The association to which he here alludes is that of the Essenes, whom he subsequently describes as an ancient Fraternity originating from an association of architects who were connected with the building of Solomon's Temple.

Lawrie evidently seeks to connect historically the Essenes with the Freemasons, and to impress his readers with the identity of the two Institutions. I am not prepared to go so far; but there is such a similarity between the two, and such remarkable coincidences in many of their usages, as to render this Jewish sect an interesting study to every Freemason, to whom therefore some account of the usages and doctrines of this holy brotherhood will not, perhaps, be unacceptable.

At the time of the destruction of the Temple, there were three religious sects in Judea— the Pharisees, the Sadducees, and the Essenes; and to one of these sects every Jew was compelled to unite himself. The Savior has been supposed by many writers to have been an Essene, because, while repeatedly denouncing the errors of the two other sects, he has nowhere uttered a word of censure against the Essenes; and because, also, many of the precepts of the New Testament are to be found among the laws of this sect.

In ancient authors, such as Josephus, Philo, Porphyry, Eusebius, and Pliny, who have had occasion to refer to the subject, the notices of this singular sect have been so brusque and unsatisfactory, that modern writers have found great difficulty in properly understanding the true character of Esseniësm. And yet our antiquaries, never weary of the task of investigation, have at length, within a recent period,
succeeded in eliciting, from the collation of all that has been previously written on the subject, very correct details of the doctrines and practices of the Essenes. Of these writers none have been more successful than the laborious German critics Frankel and Rapaport. Their investigations have been able and thoroughly condensed by Dr. Christian D. Ginsburg, whose essay on The Essenes, their History and Doctrines (Lond., 1864), has supplied the most material facts contained in the present article.

It is impossible to ascertain the precise date of the development of Essenisn as a distinct organization. The old writers are so exaggerated in their statements, that they are worth nothing as historical authorities. Philo says, for instance, that Moses himself instituted the order, and Josephus that it existed ever since the ancient time of the Fathers; while Pliny asserts, with mythical liberality, that it has continued for thousands of ages. Dr. Ginsburg thinks that Essenisn was a gradual development of the prevalent religious notions out of Judaism, a theory which Dr. Dollinger repudiates. But Rapapport, who was a learned Jew, thoroughly conversant with the Talmud and other Hebrew writings, and who is hence called by Ginsburg “the corypheus of Jewish critics,” asserts that the Essenes were not a distinct sect, in the strict sense of the word, but simply an order of Judaism, and that there never was a rupture between them and the rest of the Jewish community. This theory is sustained by Frankel, a learned German, who maintains that the Essenes were simply an intensification of the Pharisaic sect, and that they were the same as the Chasidim, whom Lawrie calls the Essedians, and of whom he speaks as the guardians of King Solomon’s Temple. If this view be the correct one, and there is no good reason to doubt it, then there will be another feature of resemblance and coincidence between the Freemasons and the Essenes; for, as the latter was not a religious sect, but merely a development of the religious idea of the age. The difference, however, between Freemasonry and Essenisn lies in the spirit of universal tolerance prominent in the one and absent in the other. Freemasonry is Christian, as to its membership in general, but recognizing and tolerating in its bosom all other religions: Essenisn, on the contrary, was exclusively and intensely Jewish in its membership, its usages, and its doctrines.

The Essenes are first mentioned by Josephus as existing in the days of Jonathan the Macabean, one hundred and sixty-six years before Christ. The Jewish historian repeatedly speaks of them at subsequent periods; and there is no doubt that they constituted one of the three sects which divided the Jewish religious world at the advent of our Savior, and of this sect he is supposed, as has been already said, to have been a member.

On this subject, Ginsburg says: “Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would, therefore, naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this Fraternity, and that, though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirms this decision.” But he admits that Christ neither adopted nor preached their extreme doctrines of asceticism.

After the establishment of Christianity, the Essenes fade out of notice, and it has been supposed that they were among the earliest converts to the new faith. Indeed, De Quincey rather paradoxically asserts that they were a disguised portion of the early Christians.

The etymology of the word has not been settled. Yet, among the contending opinions, the preferable one seems to be that it is derived from the Hebrew CHASID,-holy, pious,-which connects the Essenes with the Chasidim, a sect which preceded them, and of whom Lawrie says (quoting from Scaliger), that they were “an order of the KNIGHTS OF THE TEMPLE OF JERUSALEM, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay.” (Hist. of F. M., p. 38.) The Essenes were so strict in the observance of the Mosaic laws of purity, that they were compelled for the purpose of avoiding contamination, to withdraw altogether from the rest of the Jewish nation and to form a separate community, which thus became a brotherhood. The same scruples which led them to withdraw from their less strict Jewish brethren induced most of them to abstain from marriage, and hence the unavoidable depopulation of their membership by death could only be repaired by the initiation of converts. They had a common treasury, in which was deposited whatever anyone of them possessed, and from this the wants of the whole community were supplied by stewards appointed by the brotherhood, so that they had everything in common. Hence there was no distinction among them of rich and poor, or masters and servants; but the only gradation of rank which they recognized was derived from the degrees or orders into which the members were divided, and which depended on holiness alone. They lived peaceably with all men, reproved slavery and war, and would not even manufacture any warlike instruments. They were governed by a president, who was elected by the whole community; and members who had violated their rules were, after due trial, excommunicated.

As they held no communication outside of
their own fraternity, they had to raise their own suppers, and some were engaged in tilling, some in tending flocks, others in making clothing, and others in preparing food. They got up before sunrise, and, after singing a hymn of praise for the return of light, which they did with their faces turned to the east, each one repaired to his appropriate task. At the fifth hour, or eleven in the forenoon, the morning labor terminated. The brethren then again assembled, and, after a lustration in cold water, they put on white garments and proceeded to the refectory, where they partook of the common meal, which was always of the most frugal character. A mysterious silence was observed during this meal, which, to some extent, had the character of a sacrament. The feast being ended, and the priest having resumed during this meal, which was always of the most monastic character. A mysterious silence was observed during this meal, which, to some extent, had the character of a sacrament. The feast being ended, and the priest having returned thanks, the brethren withdrew and put on the garments, resumed their working-clothes and their several employments until evening, when they again assembled as before, to partake of a common meal.

They observed the Sabbath with more than Judaic strictness, regarding even the removal of a vessel as a desecration of the holy day. On that day, each took his seat in the synagogue in becoming attire; and, as they had no ordained ministers, any one that liked read out of the Scriptures, and another, experienced in spiritual matters, expounded the passages that had been read. The distinctive ordinances of the brotherhood and the mysteries connected with the Tetragrammaton and the angelic worlds were the prominent topics of Sabbatical instruction. In particular, did they pay attention to the mysteries connected with the Tetragrammaton, or the Shem hamphorash, the expository name, and the other names of God which play so important a part in the mystical theosophy of the Jewish Kabalists, a great deal of which has descended to the Freemasonry of our own days.

Josephus describes them as being distinguished for their brotherly love, and for their charity in helping the needy, and showing mercy. He says that they are just dispensers of their anger, curbers of their anger, curbers of their passions, ministers of peace, and so marked were these distinctions, that if one belonging to a higher degree of purity touched one of a lower order, he immediately became impure, and could only regain his purity by a series of lustrations.

There was a third rank or degree called the disciple or companion, in which there was a still closer union. Upon admission to this highest grade, the candidate was bound by a solemn oath to love God, to be just to all men, to practise charity, maintain truth, and to conceal the secrets of the society and the mysteries connected with the Tetragrammaton and the other names of God.

These three sections or degrees, of Aspirant, Associate, and Companion, were subdivided into four orders or ranks, distinguished from each other by different degrees of holiness; and so marked were these distinctions, that if one belonging to a higher degree of purity touched one of a lower order, he immediately became impure, and could only regain his purity by a series of lustrations.

The earnestness and determination of these Essenes, says Ginsburg, to advance to the highest state of holiness, were seen in their self-denying and godly life; and it may fairly be questioned whether any religious system has ever produced such a community of saints. Their absolute confidence in God and resignation to the dealings of Providence; their uniformly holy and unselfish life; their unbounded love of virtue and utter contempt for worldly fame, riches, and pleasures; their industry, temperance, modesty, and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order, and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the brethren, and their following peace with all men; their hatred of slavery and war; their tender regard for children, and reverence and anxious care for the aged; their attendance on the sick, and readiness to relieve the distressed; their humility and meekness; their firmness of character and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheer-
fully looking forward to death, as releasing their immortal souls from the bonds of the body, to be forever in a state of bliss with their Creator,—have hardly found a parallel in the history of mankind.

Lawrie, in his History of Freemasonry, gives, on the authority of Pictet, of Basnage, and of Philo, the following condensed recapitulation of what has been said in the preceding pages of the usages of the Essenes:

"When a candidate was proposed for admission, the strictest scrutiny was made into his character. If his life had hitherto been exemplary, and if he appeared capable of curbing his passions, and regulating his conduct, according to the virtuous, though austere maxims of their order, he was presented, at the expiration of his novitiate, with a white garment, an emblem of the virtue and piety which he had begun to pursue. Like Freemasons, they instructed the young member in the knowledge which they derived from their ancestors. They admitted no women into their order. They had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons. They had colleges or places of retirement, where they resorted to practise their rites and settle the affairs of the society; and, after the performance of these duties, they assembled in a large hall, where an entertainment was provided for them by the president, or master of the college, who allotted a certain quantity of provisions to every individual. They abolished all distinctions of rank; and if preference was ever given, it was given to piety, liberality, and virtue. Treasurers were appointed in every town, to supply the wants of indigent strangers." (pp. 34, 35.)

Lawrie thinks that the remarkable coincidence between the chief features of the Masonic and Essenic fraternities can be accounted for only by referring them to the same origin; and, to sustain this view, he attempts to trace them to the Kasideans, or Assideans, more properly the Chasidim, "an association of architects who were connected with the building of Solomon's Temple." Thus we have the Ethics of Theology, which is founded on that science which teaches the nature and attributes of God; and, as this forms a part of all religious systems, every religion, whether be Christianity or Judaism, Brahmanism or Buddhism, or any other form of recognized worship, has within its bosom a science of theological ethics which teaches, according to the lights of that religion, the duties which are incumbent on man from his relations to a Supreme Being. And then we have the Ethics of Christianity, which being founded on the Scriptures, recognized by Christians as the revealed will of God, is nothing other than theological ethics applied to and limited by Christianity.

Then, again, we have the Ethics of Philoso-
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phy, which is altogether speculative, and derived from and founded on man’s speculations concerning God and himself. There might be a sect of philosophers who denied the existence of a Supremending Providence; but it would still have a science of ethics referring to the relations of man to man, although that system would be without strength, because it would have no Divine sanction for its enforcement.

And, lastly, we have the Ethics of Freemasonry, whose character combines those of the three others. The first and second systems in the series above enumerated are founded on religious dogmas; the third on philosophical speculations. Now, as Freemasonry claims to be a religion, in so far as it is founded on a recognition of the relations of man and God, and a philosophy in so far as it is engaged in speculations on the nature of man, as an immortal, social, and responsible being, the ethics of Freemasonry will be both religious and philosophical.

The symbolism of Freemasonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God as being his children, and to men as being their brethren. “There is,” says Dr. Oliver, “scarcely a point of duty or morality which man has been presumed to owe to God, his neighbor, or himself, under the Patriarchal, the Mosaic, or the Christian dispensation, which, in the construction of our symbolical system, has been left untaught.” Hence symbols all unite to form “a code of moral and theological philosophy”; the term of which expression would have been better if he had called it “a code of philosophical and theological ethics.”

At a very early period of his initiation, the Mason is instructed that he owes a threefold duty,—to God, his neighbor, and himself,—and the inculcation of these duties constitutes the ethics of Freemasonry.

Now, the Tetragrammaton, the letter G, and many other symbols of a like character, impressively inculcate the lesson that there is a God in whom “we live, and move, and have our being,” and of whom the apostle, quoting from the Greek poet, tells us that “he is the Father of our Lord Jesus Christ, of whom are all things, and through whom are all things.” To him, then, as the Universal Father, does the ethics of Freemasonry teach us that we owe the duty of loving and obeying children.

And, then, the vast extent of the Lodge, making the whole world the common home of all Masons, and the temple, in which we all labor for the building up of our bodies as a spiritual house, are significant symbols, which teach us that we are to love only the children of the Father, but fellow-workers, laboring together in the same task and owning a common servitude to God as the Grand Architect of the universe—the Alabalg or Master Builder of the world and all that is therein; and thus these symbols, or joint labor, for joint purpose, tell us that there is a brotherhood of man, to that brotherhood does the ethics of Freemasonry teach us that we owe the duty of fraternal kindness in all its manifold phases.

And so we find that the ethics of Freemasonry is really founded on the two great ideas of the universal fatherhood of God and the universal brotherhood of man.

Ethiopia. A tract of country to the south of Egypt, and watered by the upper Nile. The reference to Ethiopia, in the Master’s Degree of the American Rite, as a place of attempted escape for certain criminals, is not to be found in the English or French rituals, and I am inclined to think that this addition to the Hiramic legend is an American interpolation. The selection of Ethiopia, by the ritualist, as a place of refuge, seems to be rather inappropriate when we consider what must have been the character of that country in the age of Solomon.

Etymology. For the etymology of the word Mason, see Mason, Derivation of the Word.

Euclid. In the year of the world 3650, which was 646 years after the building of King Solomon’s Temple, Euclid, the celebrated geometer, was born. His name has been always associated with the history of Freemasonry, and in the reign of Ptolemy Soter, the Order is said to have greatly flourished in Egypt, under his auspices. The well known forty-seventh problem of his first book, although not discovered by him, but long before by Pythagoras, has been adopted as a symbol in the Third Degree.

Euclid, Legend of. All the old manuscript Constitutions contain the well known “legend of Euclid,” whose name is presented to us as the “Worthy Clerk Euclid” in every conceivable variety of corrupted form. The legend as given in the Dowland MS. (q. v.) is in the following words:

“Moreover, when Abraham and Sara his wife went into Egypt, there he taught the Seaven Sciences to the Egyptians; and he had a worthy Scoller that height Ewcjyde, and he learned right well, and was a master of all the vij Sciences liberal. And in his days it befell that the lord and the estates of the realme had seen many sons that they had gotten, some by their wives and some by other ladies of the realme; for Euclid is a house of a plentious generacion. And they had not competent livelode to find with their children; wherefore they made much care. And then the King of the land made a great Counsell and a parliament, to witt, how they might find their children honestly as gentlemen; And they could find no manner of good way. And then they did crye through all the reall, if there were any man that could informe them, that he should come to them, and he should be se rewarded for his travaile, that he should hold him pleased.” After that this cry was made, then came this worthy darke Ewdyle, and said to the King and to all his great lorde: ‘If ye will take me your children to governe, and to teach them one of the Seaven Sciences, wherewith they may live honestly as gentlemen should, under a condicion, that ye shall grant me and them a commission that I may have
power to rule them after the manner that the science ought to be ruled. And that the King and all his counsell granted to him ares, and set them commissions. And then this worthy Doctor toke to him these lords sonnes, and taught them the seynce of Geometric in practice, for to work in stones all manner of worthy works that belongeth to building churches, temples, castells, towres, and manners, and all other manner of buildings; and he gave them a charge on this manner:"

Here follow the usual "charges" of a Freemason as given in all the old Constitutions; and then the legend concludes with these words:

"And thus was the science grounded there; and that worthy Mr. Ewelyde gave it the name of Geometric. And now it is called through all this land Masonrye." (Hughan's Old Charges, ed. 1872, p. 26.)

This legend, considered historically, is certainly very absurd, and the anachronism which makes Euclid the contemporary of Abraham adds, if possible, to the absurdity. But interpreted as all Masonic legends should be interpreted, as merely intended to convey a Masonic truth in symbolic language, it loses its absurdity, and becomes invested with an importance that we should not otherwise attach to it.

Euclid is here very appropriately used as a type of geometry, that science of which he was so eminent a teacher; and the myth or legend then symbolizes the fact that there was in Egypt a close connection between that science and the great moral and religious system which was among the Egyptians, as well as other ancient nations, what Freemasonry is at the present day—a secret institution, established for the inculcation of the same principles, and inculcating them in the same symbolic manner. So interpreted, this legend corresponds to all the developments of Egyptian history, which teach us how close a connection existed in that country between the religious and scientific systems. Thus Kenrick (Anc. Ep. 1, 383) tells us that "when we are not perfect men, "having no maim or defect in their bodies."

Eumolpus. A king of Eleusis, who founded, about the year 1374 B.C., the Mysteries of Eleusis. His descendants, the Eumolpidae, presided for twelve hundred years over these Mysteries as Hierophants.

Eunuch. It is usual, in the most correct rituals of the third degree, especially to name eunuchs as being incapable of initiation. In none of the old Constitutions and Charges is this class of persons alluded to by name, although of course they are comprehended in the general prohibition against making persons who have any blemish or maim. However, in the Charges which were published by Dr. Anderson, in his second edition (Constitutions, 1738, p. 144), they are included in the list of prohibited candidates. It is probable from this that at that time it was usual to name them in the point of OB. referred to; and this presumption derives strength from the fact that Dermott, in copying his Charges from those of Anderson's second edition, added a note complaining of the "moderns" for having disregarded this ancient law, in at least one instance. (Ahiman Rezon, ed. 1778.)

The question is, however, not worth discussion, except as a matter of ritual history, since the legal principle is already determined that eunuchs cannot be initiated because they are not perfect men, "having no maim or defect in their bodies."

Euphrates. One of the largest and most celebrated rivers of Asia. Rising in the mountains of Armenia and flowing into the Persian gulf, it necessarily lies between Jerusalem and Babylon. In the ritual of the higher degrees it is referred to as the stream over which the Knights of the East won a passage by their arms in returning from Babylon to Jerusalem.

Euresis. From the Greek, εὑρέσις, a discovery. That part of the initiation in the Ancient Mysteries, in which the finding of the body of the god or hero whose death and resurrection was the subject of the initiation. The euresis has been adopted in Freemasonry, and forms an essential portion of the ritual of the Third Degree.

Europe. An appellation at times given to the west end of the Lodge.

Eva. The acclamation used in the French Rite of Adoption.

Evangelicon. The gospel belonging to the so-called "Ordre du Temple" at Paris, and professedly a relic of the real Templars. Some believe in its antiquity; but others, from external and internal evidence, fix its date subsequent to the fifteenth century. It is sometimes confounded with the "Lewicton"; but, though bound up in the same printed volume, it is entirely distinct.

Evangelist. (See St. John the Evangelist.)

Evates. The second degree in the Druidical system. Of the three degrees the first was the Bards, the second Evates or Prophets, and the third Druids or Sanified Authorities.

Eveilles, Secte des. (Sect of the Enlightened.) According to Thory (Acta Lat., i., 312),

EULOGY

Eveilles onset.
a society presumed to be a branch of Weisshaupt's *Illuminati* that existed in Italy.

**Evergeten, Bund der.** (From the Greek *evergetes*, a benefactor.) A secret order that existed in Silesia about 1792, by a certain Zerboni of Glogau, Lieut. von Leipzinger, the merchant Contessa, Herr von Rebnitz, and five others; that Fessler worked in it; that it used Masonic forms. Some of the members were imprisoned at Breslau in 1796, and about 1801 the society became defunct. (Kenning's *Cyclopaedia of F. M. S.*).

**Exalted.** An evergreen plant is a symbol of the immortality of the soul. The ancients, therefore, as well as the moderns, planted evergreens at the heads of graves. Freemasons wear evergreens at the funerals of their brethren, and cast them into the grave. The acacia is the plant which should be used in these occasions, but where it cannot be obtained, some other evergreen plant, especially the cedar, is used as a substitute. (See *Accacia*.)

**Evora, Knights of.** There is a very ancient city in Portugal of 1200 population. Quintus Sertorius took it 80 B.C. The Roman antiquities are unrivaled. The aqueduct erected by Sertorius has at one end a marvelous architectural tower rising high above the city, perfect in its condition as when built, 70 n.c. In 1147, King Alfonso I., of Portugal, instituted the Order of the New Militia in consequence of the prowess exhibited by the troops in the siege of Lisbon against the Moors. When they conquered Evora in 1166, the king by decree changed their name to Knights of Evora.

**Exalted.** A candidate is said to be exalted, when he receives the Degree of Holy Royal Arch, the seventh in American Masonry. Exalted means elevated or lifted up, and is applicable both to a peculiar ceremony of the degree, and to the fact that this degree, in the Rite in which it is practised, constitutes the summit of ancient Masonry.

The rising of the sun of spring from his wintry sleep into the glory of the vernal equinox was called by the old sun-worshippers his "exaltation"; and the Fathers of the Church adopted not very early in the present century. It was founded a benefactor.) A secret order after the manner of the *Illuminati*. It was founded in Silesia about 1792, by a certain Zerboni of Glogau, Lieut. von Leipzinger, the merchant Contessa, Herr von Rebnitz, and five others; that Fessler worked in it; that it used Masonic forms. Some of the members were imprisoned at Breslau in 1796, and about 1801 the society became defunct. (Kenning's *Cyclopaedia of F. M. S.*).

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as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. Remember, that for the wisest and most evident reasons, the merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is, with us reversed, and that in Masonry it is better that ninety-nine guilty men should escape than that one innocent man should be turned away from the door of a Lodge than that one cowan should be admitted.

Excalbar. King Arthur’s famous sword, which he unfix’d from a miraculous stone after the unavailing efforts of 200 of his most puissant barons, and was presented to the new born king. When dying, Arthur commanded a servant to throw the sword into a neighboring lake, but the servant twice eluded this command. When he finally compiled, a hand and arm arose from the water, seized the sword by the hilt, waved it, and then sinking into the lake, was seen no more.

Excavations. Excavations beneath Jerusalem have for some years past been in progress, under the direction of the English society, which controls the Palestine Exploration Fund, and has made many important discoveries, especially interesting to Masons, have been made.

Excellent. A title conferred on the Grand Captain of the Host, and Grand Principal Sojourner of a Grand Chapter, and on the King and Scribe of a subordinate Chapter of Royal Arch Masons in America.

Excellent Masons. Dr. Oliver (Hist. Landon. i, 420–8) gives a tradition that at the building of Solomon’s Temple there were nine Lodges of Excellent Masons, having nine in each, which were distributed as follows: Six Lodges, or fifty-four Excellent Masons in the quarries; three Lodges, or twenty-seven Excellent Masons in the forest of Lebanon; eight Lodges, or seventy-two Excellent Masons in the quarrying the materials; and nine Lodges, or eighty-one Excellent Masons subsequently employed in building the Temple. Of this tradition there is not the slightest support in authentic history, and it must have been invented altogether for a symbolic purpose, in reference perhaps to the mystical numbers which it details.

Excellent Master. A degree which, with Super-Excellent Master, was at one time given by the Royal Arch, and was part of what is known as Cryptic Masonry.

Exclusiveness. In England the Grand Lodge alone can expel from the rights and privileges of Masonry. But a subordinate Lodge may exclude a member after giving him due notice of the charge preferred against him, and of the time appointed for its consideration. The name of any one so excluded, and the cause of his exclusion must be sent to the Grand Secretary and to the Provincial or District Grand Secretary if the Lodge be in a Province or District. No Mason excluded is eligible to any other Lodge until the Lodge to which he applies has been made acquainted with his exclusion, and the cause, so that the brethren may exercise their discretion as to his admission. (Constitutions, Rules 210 and 212.) In America, the word used as synonymous with exclusion is striking from the roll, except that the latter punishment is only inflicted for non-payment of Lodge dues.

Exclusiveness of Masonry. The exclusiveness of Masonic benevolence is a charge that has frequently been made against the Order; and it is said that the charity of which it is, always confined on its members in preference to strangers. It cannot be denied that Masons, simply as Masons, have ever been more constant and more profuse in their charities to their own brethren than to the rest of the world; that in appropriating the alms which God has given them to bestow, they have not first looked for the poor in their own home before they sought those who were abroad; and that their hearts have felt more deeply for the destitution of a Brother than a stranger.

The principle that governs the Institution of Freemasonry, in the distribution of its charities, and the exercise of all the friendly affections, is that which was laid down by St. Paul for the government of the infant church at Galatia: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” (Galatians vi. 10.)

This sentiment of preference for those of one’s own faith, thus sanctioned by apostolic authority, is the dictate of human nature, and the words of Scripture find their echo in every heart. “Blood,” says the Spanish proverb, “is thicker than water,” and the claims of kinship, of friends and comrades to our affections, must not be weighed in the same scale with those of the stranger, who has no stronger tie to bind him to our sympathies, than that of a common origin from the founder of our race. All associations of men act on this principle. It is acknowledged in the church, which follows with strict obedience the injunction of the apostle; and in the relief it affords, which follows with strict obedience the injunction of the apostle; and in the relief it affords, which God has given them to bestow, they have subsequently employed in building the Temple.

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Excellent, Most. (See Most Excellent.)

Excellent, Right. (See Right Excellent.)

Excellent, Super. (See Super-Excellent Masons.)

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written constitution, and by the regular payment of arrears, have assumed the relationship which St. Paul defines as being of the household of faith.

It is recognized by governments, which, however liberally they may frame their laws, so that every burden may bear equally on all, and each may enjoy the same civil and religious rights, never fail, in the privileges which they bestow, to discriminate between the alien and foreigner, whose visit is but temporary or whose allegiance is elsewhere, and their own citizens.

This principle of preference is universally diffused, and it is well that it is so. It is well that those who are nearer should be dearer; and that a similitude of blood, an identity of interest, or a community of purpose, should give additional strength to the ordinary ties that bind man to man. Man, in the weakness of his nature, requires this security. By his own unaided efforts, he cannot accomplish the objects of his life nor supply the necessary wants of his existence. In this state of utter helplessness, God has wisely and mercifully provided a remedy by implanting in the human breast a love of union and an ardent desire for society. Guided by this instinct of preservation, man eagerly seeks the communion of man, and the weakness of the individual is compensated by the strength of association. It is to this consciousness of mutual dependence, that nations are indebted for their existence, and governments for their durability. And under the impulse of the same instinct of society, brotherhoods and associations are formed, whose members, concentrating their efforts for the attainment of one common object, bind themselves by voluntary ties of love and friendship, more powerful than those which arise from the ordinary sentiments and feelings of human nature.

**Excuse.** Many Lodges in the last century and in the beginning of this inflicted pecuniary fines for non-attendance at Lodge meetings, and of course excuses were then required to avoid the penalty. But this has now grown out of use. Masonry being considered a voluntary institution, fines for absence are not required. The infliction of a fine would, it is supposed, detract from the solemnity of the rite. And in the beginning of this inflicted pecuniary fines were not infrequent, and excuses are therefore not now required. The infliction of a fine would, it is supposed, detract from the solemnity of the obligation which makes attendance a duty. The old **Constitutions**, however, required excuses for non-attendance, although no penalty was prescribed for a violation of the rule. Thus, in the Matthew Cooke MS. (fifteenth century), it is said: "that every master of this art should be warned to come to his congregation that they come duly, but if (unless) they may be excused by some manner of cause." (lines 740-4.) And in the Regius MS. it is written:

"That every master, that is a Mason, and that a member of that Society, be at the general congregation, So that he be not reckoned a t solely, Where that the someone shall be held: And to such solemn be must be considered, But he have a reasonable excuse here."  

**Exemplification of the Work.** This term is of frequent use in American Masonry. When a lecturer or teacher performs the ceremonies of a degree for instruction, using generally one of the Masters present as a substitute for the candidate, he is said "to exemplify the work." It is done for instruction, or to enable the members of the Grand or subordinate Lodge to determine on the character of the ritual that is taught by the exemplifier.

**Exoteric.** Public, not secret. (See **Esoteric.**)

**Exodus.** The date of the Exodus has been determined by the excavations recently made at Tel el-Maskhuta. This is the name of large mounds near Tel el-Khebr, excavated by M. Naville for the Egyptian Exploration Fund, wherein he found inscriptions showing that they represent the ancient city of Pithom, or Succoth, the "treasure-cities" (Ex. i. 11), and that Ramses II. was the founder. This was the Pharaoh of the oppression. The walls of the treasure-chambers were about six hundred and fifty feet square and twenty-two feet thick. From Pithom, or Succoth, where the Israelites were at work, they started on their Exodus toward Etham (Khetan), then to Pi-hahiroth (Ex. xiv. 2), and so on north and east. The Exodus took place under Menepthah II., who ascended the throne B.C. 1325, and reigned but a short period. It was along the isthmus that the Egyptian army perished pursuing the retreating Israelites as they crossed between Lake Serbonis and the waters of the Mediterranean, amidst the "sea of papyrus reeds," the yam siph, that has often proved disastrous to single or congregated travelers. (See S. Birch, LL.D., in Ancient History from the Monuments, Brugsch-Bey's lecture, 17th September, 1874; but more particularly the late discoveries above referred to, in Fresh Lights, etc., by A. H. Sayce.

**Expert.** In Lodges of the French Rite, there are two officers called First and Second Experts, whose duty it is to assist the Master of Ceremonies in the initiation of a candidate. In Lodges of Perfection of the Scottish Rite, there are similar officers who are known as the Senior and Junior Expert.

**Expert, Perfect.** Conferred in three grades, and cited in Fustier's collection. (Thory, Acta Lat. i., 312.)

**Expert, Sublime English.** Mentioned in Fustier's collection. (Thory, Acta Lat., i., 312.)

**Expositions.** Very early after the revival of Masonry, in the beginning of the eighteenth century, pretended expositions of the ritual of Masonry began to be published. The following catalogue comprises the most notorious of these pseudo-revelations. The leading titles only are given.


EXPOSITIONS

1. A Mason's Examinations, which appeared in The Flying Post for April 11-13, 1728. (Gould's Hist. of F. M., iii., 487.)

2. The Grand Mystery of Freemasons Discovered. London, 1724. (Gould's Hist. of F. M., iii., 475.)


4. Masonry Dissected, by Samuel Prichard. London, 1730. There were several subsequent editions, and a French translation in 1737, and a German one in 1738.


11. Le Maçon demarqué. 1751.

12. A Master Key to Freemasonry, 1760.


16. Shilohed, or Every Man a Freemason. 1765.

17. Solomon in all his Glory. 1766.

18. Mahhabone, or the Grand Lodge Door Open'd. 1766.


21. Recueil precieux de la Maçonnerie Adon-krémite, par Louis Guillemin de St. Victor, Paris, 1781. This work was not written with an unfriendly purpose, and many editions of it were subsequently published.

22. The Master Key, by I. Browne. London, 1794. Scarcely an exposition, since the cipher in which it is printed renders it a sealed book to all who do not possess the key.


25. Illustrations of Masonry, by William Morgan. The first edition is without date or place, but it was probably published at Batavia, N. Y., in 1828.


There have been several other American expositions, but the compilers have only several copious of Morgan, Bernard, and Allyn. It has been, and continues to be, simply the pouring out of one vial into another.

EXPULSION

The expositions which abound in the French, German, and other continental languages, are not attacks upon Freemasonry, but are written often under authority, for the use of the Fraternity. The usages of continental Masonry permit a freedom of publication that would scarcely be tolerated by the English or American Fraternity. (E. L. H.)

Expulsion. Expulsion is, of all Masonic penalties, the highest that can be inflicted on a member of the Order, and hence it has been often called a Masonic death. It deprives the expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been ejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any brother, aware of his expulsion, to hold communication with him on Masonic subjects.

The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate Lodge tries its delinquent member, and if guilty declares him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the brother. Some of the Lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim is not valid. The very fact that an expulsion is a penalty, affecting the general relations of the punished brother with the whole Fraternity, proves that its exercise never could with justice be left to the Grand Lodge. A subordinate Lodge has only the power to exclude an offending member from its own meetings.

All Masons, whether members of Lodges or not, are subject to the infliction of this punishment, when found to merit it. Resignation or withdrawal from the Order does not cancel a Mason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. The fact that a Mason, not a member of any particular Lodge, who has been guilty of immoral conduct, has not been tried and punished by any Lodge within whose jurisdiction he may be residing, is a point on which there is no doubt.
Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offense visited with expulsion. As the punishment is general, affecting the relation of the one expelled with the whole fraternity, it should not be lightly imposed for the violation of any Masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between such Mason and his Order. If sanctioned by silence or impunity, it would bring discredit on the Institution, and tend to impair its usefulness. A Mason who is a bad man is to the Fraternity what a mortified limb is to the body, and should be treated with the same mode of cure,—he should be cut off, lest his example spread, and disease be propagated through the constitution.

Expulsion from one of what is called the higher degrees of Masonry, such as a Chapter or a Lodge, is not and cannot be recognized as a Masonic body by a Lodge of Master Masons by any of the modes of recognition known to Masonry. The acts, therefore, of a Lodge could not be recognized by a Master Mason's Lodge any more than the acts of a literary or charitable society wholly unconnected with the Order. Besides, by the present organization of Freemasonry, Grand Lodges are the supreme Masonic tribunals. The members could not of right interfere with the internal concerns of the Institution; would be interfered with by another body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the higher degrees; because, as they are composed of Blue Masons, the members could not of right sit and hold communications on Masonic subjects with one who was an expelled Mason.

**Extended Wings of the Cherubim.** An expression used in the ceremonies of Royal Master, the Tenth Degree of the American Rite, and intended to teach symbolically that Masons who are recorded in Scripture. 1. Ezra, a leading priest among the first colonists who came up to Jerusalem with Zerubbabel, and from whom alone Truth can be obtained. Of him thecherubim with extended wings in the Holy of Holies were a type.

**Extent of the Lodge.** The extent of a Mason's Lodge is said to be in height from the top of the building to the lowest beam; in width, from east to west; and in breadth, from north to south. The expression is a symbolic one, and is intended to teach the extensive boundaries of Masonry and the eternal extension of Masonic charity. (See Form of the Lodge.)

**Exterior.** The name of the First Degree of the "Rite d'Orient" according to the nomenclature of M. Fustier. (Thory, Acta Lat., I., 312.)

**External Qualifications.** The external qualifications of candidates for initiation are those which refer to their outward fitness, based upon moral and religious character, the frame of body, the constitution of the mind, and social position. Hence they are divided into **Moral, Religious, Physical, Mental, and Political**, for which see Qualifications of Candidates. The expression in the ritual, that "it is the internal and not the external qualifications that recommend a man to be made a Mason," it is evident, from the context, refers entirely to "worldly wealth and honors," which, of course, are not to be taken "into consideration in inquiring into the qualifications of a candidate."

**Extinct Lodge.** A Lodge is said to be extinct which has ceased to exist and work, which is no longer on the registry of the Grand Lodge, and whose Charter had been revoked for misuse or for offenses against Masonic laws.

**Extra Communication.** The same as Special Communication. (See Communication.)

**Extraneous.** Not regularly made; clandestine. The word is now obsolete in this significance, but was so used by the Grand Lodge of England in a motion adopted March 31, 1735, and reported by Anderson in his 1738 edition of the Constructions, p. 182. "No extraneous brothers, that is, not regularly made, but clandestinely, . . . shall be ever qualified to partake of the Mason's general charity."

**Extrusion.** Used in the Constitution of the Royal Order of Scotland for expulsion. "If a brother shall be convicted of crime by any Court of Justice, such brother shall be permanently extruded." (Sect. 29.) Not in use elsewhere as a Masonic term.

**Eye.** (See All-Seeing Eye.)

**Ezeckiel, Temple of.** (See Temple of Ezekiel.)

**Ezel.** In Hebrew, יז' ט, ben hahezel, the stone of the departure, viz., a mile-stone. An old testimonial stone in the neighborhood of Saul's residence, the scene of the parting of David and Jonathan, and the mark beyond which the falling of Jonathan's armor was immediately dangerous. (1 Sam. xx. 19.) Hence, a word adopted in the honorary degree called the "Mason's wife and daughter."

**Ezra.** There are two persons named Ezra who are recorded in Scripture. 1. Ezra, a leading priest among the first colonists who came up to Jerusalem with Zerubbabel, and who is mentioned by Nehemiah (xii. 1); and, 2, Ezra, the celebrated Jewish scribe and recorder of the law, who visited Jerusalem forty-two years after the second Temple had been completed. Calmet, however, says that this second Ezra had visited Jerusalem previously in company with Zerubbabel. Some explanation of this kind is necessary to reconcile an otherwise apparent inconsistency in the English system of the Royal Arch, which makes two of its officers represent Ezra and Nehemiah under the title of scribes, while at the same time it makes the time of the ritual refer
to the laying of the foundation of the second Temple, and yet places in the scene, as a prominent actor, the later Ezra, who did not go up to Jerusalem until more than forty years after the completion of the building. It is more probable that the Ezra who is said in the ritual to have wrought with Joshua, Haggai, and Zerubbabel, was intended by the original framer of the ritual to refer to the first Ezra, who is recorded by Nehemiah as having been present; and that the change was made in the reference, without due consideration, by some succeeding ritualist, whose mistake has been carelessly perpetuated by those who followed him. Dr. Oliver (Hist. Landmarks, ii., 428) attempts to reconcile the difficulty, and to remove the anachronism, by saying that Esdras was the scribe under Josua, Haggai, and Zerubbabel, and that he succeeded in this important office by Ezra and Nehemiah. But the English ritual makes no allusion to this change of succession; and if it did, it would not enable us to understand how Ezra and Nehemiah could be present as scribes when the foundations of the second Temple were laid, and the important secrets of the Royal Arch degree were brought to light, unless the Ezra meant is the one who came to Jerusalem with Nehemiah. There is a confusion in all this which should be rectified.

F

F. The sixth letter in the English and Latin alphabets, and the same as the Greek digamma or the ϕ or ϕb, and the ϕα of the Hebrew, which has a numerical value of six.

F. In French Masonic documents the abbreviation of Frere, or Brother. FF. is the abbreviation of Freres, or Brethren.

Fabre-Palaprat, Bernard Raymond. The restorer, or, to speak more correctly, the organizer of the Order of the Temple at Paris, of which he was elected Grand Master in February 18, 1838. (See Temple, Order of the.)

Faculty of Abrac. In the so-called Leland Manuscript, it is said that Masons "conceal the way of wynninge the facultye of Abrac." That is, that they conceal the method of acquiring the powers bestowed by a knowledge of the magical talisman that is called Abracadabra. (See Abracadabra and Leland Manuscript.)

Faith. In the theological ladder, the explanation of which forms a part of the ritual of the First Degree of Masonry, faith, is said to typify the lowest round. Faith, here, is synonymous with confidence or trust, and hence we find merely a repetition of the lesson which had been previously taught that the first, the essential qualification of a candidate for initiation, is that he should trust in God. In the lecture of the same degree, it is said that "Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity." And this is said, because as faith is "the evidence of things not seen," when we see we no longer believe by faith but through demonstration; and as hope lives only in the expectation of possession, it ceases to exist when the object once hoped for is at length enjoyed, but charity, exercised on earth in sets of mutual kindness and forbearance, is still found in the world to come, in the former form of mercy from God to his erring creatures.

Faithful Breast. (See Breast, the Faithful.)

Falk, De, Rabbi. A native Israelite of Fürth, who attracted some attention in London at the close of the eighteenth century in consequence of his presumed extraordinary powers, acquired through the secrets of the Kabbala, as a Thaumaturgist. It was alleged that he could and did transmute metals, and thereby acquired large sums with which he was liberal to the poor. A merry incident is perhaps familiar to the reader. An invitation was extended by the Baal Shem (the sacerdotal pronouncer of the Holy Name) to the Doctor to call as a visitor for a friendly and philosophic discussion. This was assented to, when the Doctor was asked to fix a time. He did so by taking from his pocket a small taper and, handing it to his new friend, saying: "Light this, sir, when you get home, and I shall be with you as soon as it goes out." This gentleman did next morning, expecting an early call, but the taper appeared to have a charmed life, and it was deposited in a special closet, where it continued to burn for three weeks, and until in the evening, when Doctor drove up to the door and alighted, much to the surprise of the host, who, with wonderment, had watched the bright-burning taper. As soon as his visitor was announced, the light and candlestick disappeared. The Doctor was asked if the candlestick would be returned, when he replied, "It is already in the kitchen"; and so it was found. A further incident is mentioned of his leaving upon his death a sealed box to his particular friend, Aaron Goldsmit, stating that to open it pertended evil. Aaron could not withstand his curiosity, and one day opened it, and ere the night came Aaron was picked up dead.

Fall of Water. (See Waterfall.)

Family Lodge. A Lodge held especially for the transaction of private and local busi-
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nness of so delicate a nature that it is found necessary to exclude, during the session, the presence of all except members. In France a Lodge when so meeting is said to be en famille, and the meeting is called a tenue de famille or family session; in Germany such Lodges are called, sometimes, Familien-Logen, but more generally Conferenz-Logen. (See Conferences Lodges.)

Fanor. The name given to the Syrian Mason, who is represented in some legends as one of the assassins. Amru and Metusael being the other two.

Fasces. The bundle of rods borne before the Roman magistrates as an ensign of their authority. In French Masonry, faisceau, or fasces, is used to denote a number of speeches or records tied up in a roll and deposited in the archives.

Favorite of Solomon. The Seventh Degree, 3d division, of the system of the Chapter of the High Degrees of Stockholm. (Thorley, Acta Lat., i, 313.)

Favorite Brother of St. Andrew. The Ninth Degree of the Swedish Rite.

Favorite Brother of St. John. The Eighth Degree of the Swedish Rite.

Feast. The convocation of the Craft together at an annual feast, for the laudable purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honored custom, which is unfortunately growing into disuse. The "Assembly and Feast" are words constantly conjoined in the Book of Constitutions. At this meeting, no business of any kind, except the installation of officers, was transacted, and the day was passed in innocent festivity. The election of officers always took place at a previous meeting, in obedience to a regulation adopted by the Grand Lodge of England, in 1720, as follows: "It was agreed, in order to avoid disputes on the election of officers, that the new Grand Master for the future shall be named and proposed to the Grand Lodge some time before the feast." (Constitutions, 1738, p. 111.)

Feasts of the Order. The festivals of St. John the Baptist and St. John the Evangelist, June 24th and December 27th, are so called.

Feeling. One of the five human senses, and esteemed by Masons above all the others. For as Anthony Brewer, an old dramatist, says: "Though one hear, and see, and smell, and taste, if he were touch, he is counted but a block."

Fees of Honor. In the Grand Lodge of England every Grand Officer, on his election or reelection, is required to pay a sum of money, varying from two to twenty guineas. The sums thus paid for honors bestowed are technically called "fees of honor." A similar custom prevails in the Grand Lodges of Ireland and Scotland; but the usage is unknown in America.

Fellow-Fax. A word signifying School of Thought, which is found in the First Degree of the French Adoptive Rite.

Felicity, Order of. An androgynous secret society, founded in 1743, at Paris, by M. Chambonnet. It was among the first of the pseudo-Masonic associations, or coteries, invented by French Masons to gratify the curiosity and to secure the support of women. It had a ritual and a vocabulary which were nautical in their character, and there was a rather too free indulgence in the latitude of gallantry. It consisted of four degrees, Cabin Boy, Master, Commodore, and Vice Admiral. The chief of the order was called Admiral, and this position was of course occupied by M. Chambonnet, the inventor of the system. (Clavel, Historie Pittoresque, p. 111.)

Feld Loge. What is designated in England and America as a Military or Traveling Lodge is called in Germany a Feld Loge. Sometimes, "ein ambulante Loge."

Fellow. The Saxon word for fellow is felaw. Spelman derives it from two words, fe and loy, which signifies bound in mutual trust; a plausible derivation, and not unsuited to the meaning of the word. But Hicks gives a better etymology when he derives it from the Anglo-Saxon folgan, "to follow," and thus a fellow would be a follower, a companion, an associate. In the Middle Ages, the Operative Masons were divided into Masters and Fellows. Thus in the Harleian MS., No. 2054, it is said: "Now I will rehearse other charges in singular for Maisters & fellows." Those who were of greater skill held a higher position and were designated as Masters, while the masses of the fraternity, the commonalty, as we might say, were called Fellows. In the Matthew Cooke MS., this principle is very plainly laid down. There it is written that Euclid "ordained that they who were passing of cunning should be passing honored, and commanded to call the cunninger Master . . . . and commanded that they who were less of wit should not be called servant nor subject, but Fellow, for nobility holding that position.

Fellow-Craft. The Second Degree of Freemasonry in all the Rites is that of the Fellow-Craft. In French it is called compagnon; in Spanish, Compañero; in Italian, Compagno; and in German, Gesaeh; in all of which the radical meaning of the word is a fellow workman, thus showing the origin of the title from an operative institution. Like the Degree of Apprentice, it is only preparatory to the higher initiation of the Master; and yet it differs essentially from it in its symbolism. For, as the First Degree was typical of youth, the Second is supposed to represent
the stage of manhood, and hence the acquisition of science is made its prominent characteristic. While the former is directed in all its symbols and allegorical ceremonies to the purification of the heart, the latter is intended by its lessons to cultivate the reasoning faculties and improve the intellectual powers. Before the eighteenth century, the great body of the Fraternity consisted of Fellow-Crafts, who are designated in all the old manuscripts as "Fellows." After the revival in 1717, the Fellow-Crafts, who then first began to be called by that name, lost their prominent position, and the great body of the brotherhood was, for a long time, made up altogether of Apprentices; while the government of the Institution was committed to the Masters and Fellows, both of whom were made only in the Grand Lodge until 1725, when the regulation was repealed, and subordinate Lodges were permitted to confer these two degrees.

**Fellow-Craft Perfect Architect.** (Composed for F.E. Archibald.) The Twenty-sixth Degree of the Rite of Mizraim. There are several other degrees which, like this, are so called, not because they have any relation to the original Second Degree of Symbolic Masonry, but to indicate that they constitute the second in any particular series of degrees, which are preparatory to the culmination of that series. Thus, in the Rite of Mizraim, we have the Master Perfect Architect, which is the Twenty-seventh Degree, while the Twenty-fifth and Twenty-sixth are Apprentice and Fellow-Craft Perfect Architect. So we have in other rites and systems the Fellow-Craft Cohen, Hermetic, and Kabbalistic Fellow-Craft, where Master Cohen and Hermetic and Kabbalistic Master are the topmost degrees of the different series. Fellow-Craft in all these, and many other instances like them, means only the second preparation toward perfection.

**Fellowship, Five Points of.** (See Points of Fellowship, Five.)

**Female Masonry.** (See Adoptive Masonry.)

**Female Masons.** The landmarks of Speculative Masonry peremptorily exclude females from any active participation in its mysteries. But there are a few instances in which the otherwise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of the occasion; and some cases are well authenticated where this "Salique law" has been violated from necessity, and females have been permitted to receive at least the First Degree. Such, however, have been only the exceptions which have given confirmation to the rule. (See Aldworth, Beaton, and Xaintrailles.)

**Fendeurs.** L'Ordre des Fendeurs, i.e., the Order of Woodcutters, was a secret society, established at Paris in 1743, by the Chevalier Beauchaine. The Lodge represented a forerunner of the Order of Woodcutters, who were also Freemasons. The landmarks of Speculative Masonry peremptorily exclude females from any active participation in its mysteries. But there are a few instances in which the otherwise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of the occasion; and some cases are well authenticated where this "Salique law" has been violated from necessity, and females have been permitted to receive at least the First Degree. Such, however, have been only the exceptions which have given confirmation to the rule. (See Aldworth, Beaton, and Xaintrailles.)

**Ferdinand IV.** This King of the two Sicilies, on the 12th of September, 1775, issued an edict forbidding the meeting of Masons in Lodges in his dominions, under penalty of death. In 1777, at the solicitation of his queen, Caroline, this edict was repealed, and Masonry was once more tolerated; but in 1781 the decree was renewed.

**Ferdinand VI.** In 1751, Ferdinand VI., King of Spain, at the suggestion of Joseph Ferrubia, Visitor of the Holy Inquisition, enforced in his dominions the bull of excommunication of Pope Benedict XIV., and forbade the congregation of Masons under the highest penalties of law. In the Journal of Freemasonry, Vienna, 1784 (pp. 176-224), will be found a translation from Spanish into German of Ferrubia's "Act of Accusation," which gave rise to this persecution.

**Ferdinand VII.** The King of Spain who bore this title was one of the greatest bigots of his time. He had no sooner ascended the throne in 1814, than he reestablished the Inquisition, which had been abolished by his predecessor, prescribed the exercise of Freemasonry, and ordered the closing of all the Lodges, under the heaviest penalties. In September following, twenty-five persons, among whom were several distinguished noblemen, were arrested as "suspected of Freemasonry." On March 30, 1818, a still more rigorous edict was issued, by which those convicted of being Freemasons were subjected to the most severe punishments, such as banishment to India and confiscation of goods, or sometimes death by a cruel form of execution. But the subsequent resolution of 1820 and the abolition of the Inquisition removed these blots from the Spanish records.

**Fervency.** From the middle of the last century, ardent devotion to duty, fervor or fervency, was taught as a Masonic virtue in the lectures of the First Degree, and symbolized by charcoal, because, as later rituals say, all metals were dissolved by the fervor of ignited charcoal. Subsequently, in the higher degrees, fervency and zeal were symbolized by the color scarlet, which is the appropriate tincture of Royal Arch Masonry.

**Fessler, Ignaz Aurelius.** A distinguished German writer and Masonic reformer, who was born at Caurendorf, in Hungary, in 1756. He was the son of very poor parents. His mother, who was a Catholic, had devoted him to a monastic life, and having been educated at the Jesuit school of Raab, he took
holy orders in 1772, and was removed to the Capuchin monastery in Vienna. In consequence, however, of his exposure to the Emperor Joseph II. of monastic abuses, he incurred the persecutions of his superiors. But the emperor, having taken him under his protection, nominated him, in 1783, as professor of the Oriental languages in the University of Lemberg. But the monks having threatened him with legal proceedings, he fled to Breslau in 1788, where he subsequently was appointed the tutor of the son of the Prince of Corolath. Here he established a secret Order, called by him the "Evergreen," which bore a resemblance to Freemasonry in its organization, and was intended to effect moral reforms, which at the time he thought Masonry incapable of producing. The Order, however, never really had an active existence, and the attempt of Fessler failed by the decree of the University. In 1796, he adopted the Lutheran faith, and, having married, settled in Berlin, where until 1806 he was employed as a superintendent of schools. He wrote during this period several historical works, which gave him a high reputation as an author. But the victorious progress of the French army in Prussia caused him to lose his official position. Having been divorced from his wife in 1802, he again married, and, retiring in 1803 from Berlin, betook himself to the quietude of a country life. Becoming now greatly embarrassed in pecuniary matters, he received adequate relief from several of the German Lodges, for which he expressed the most lively gratitude. In 1808 he accepted the position of a professor in the University of St. Petersburg, which, however, he was soon compelled to relinquish in consequence of the intrigues of the clergy, who were displeased with his liberal views. Subsequently he was appointed superintendent of the Evangelical community, over nine Russian departments, and Ecclesiastical President of the consistory at Saratow, with a large salary. In 1827, on the invitation of the Emperor Alexander, he removed permanently to St. Petersburg. Here he re-adopted the appointment of Ecclesiastical Counsellor, and died there December 15, 1839, at the advanced age of eighty-three years.

Fessler was initiated into Masonry at Lemberg, in 1783, and immediately devoted himself to the study of its science and history. In June, 1796, he affiliated with the Lodge Royal York, zur Freundschaft, in Berlin, and having been made one of its Sublime Council, was invested with the charge of revising and remodeling the entire ritual of the Lodge, which was based on the high degrees of the French system. To the accomplishment of this laborious task Fessler at once, and for a long time afterward, devoted his great intellect and his indefatigable energies. In a very short period he succeeded in a reformation of the symbolic degrees, and finding the brethren unwilling to reject the high degrees, which were four in number, then practised by the Lodge, he remodeled them, retaining a considerable part of the French ritual, but incorporated with it a portion of the Swedish system. The work thus accomplished met with general approbation. In his next task of forming a new Constitution he was not so successful, although at length he induced the Royal York Lodge to assume the character and rank of a Grand Lodge, which it did in 1798, with seven subordinate Lodges under its obedience. Again Fessler commenced the work of a revision of the ritual. He had always been opposed to the high degree system. He proposed, therefore, the abolition of everything above the Degree of Master. In this, however, he was warmly opposed, and was compelled to abandon his project of reducing German Masonry to the simplicity of the English system. Yet he was enabled to accomplish something, and had the satisfaction, in 1800, of metamorphosing the Elu, the Ecclesiast, and the Rose Croix, of the old ritual of the Royal York Lodge into the "degrees of knowledge," which constitute the Rite known as the Rite of Fessler.

In 1798, Fessler had been elected Deputy Grand Master when there were but three Lodges under the Grand Lodge. In 1801, by his persevering activity, the number had been increased to sixteen. Still, notwithstanding his meritorious exertions in behalf of Masonry, he met with that ingratitude, from those whom he sought to serve, which appears to be the fate of almost all Masonic reformers. In 1802, wearied with the opposition of his antagonists, he renounced all the offices that he had filled, and resigned from the Grand Lodge. Thenceforth he devoted himself in a more retired way to the pursuits of Masonry.

Before Fessler resigned, he had conceived and carried out the scheme of establishing a great union of scientific Masons, who should devote themselves to the investigation of the history of Masonry. Of this society Mossdorf, Fischer, and many other distinguished Masons, were members. (See Scientific Masonic Association.) Fessler's contributions to the literature of Freemasonry were numerous and valuable. His chief work was, An Attempt to Furnish a Critical History of Freemasonry and the Masonic Fraternity from the earliest times to the year 1802. This work was never printed, but only sold in four folio manuscript volumes, at the price of £30, to persons who pledged themselves eventually to return it. It was a mistake to circumscribe the results of his researches within so narrow a field. But he published many other works. His productions were mostly historical and judicial, and made a great impression on the German Masonic mind. His collected works were published in Berlin, from 1801 to 1807, but, unfortunately, they have never been translated into English. The object of all he wrote was to elevate Freemasonry to the highest sphere of intellectual character.

Fessler, Rite of. This Rite, which was prepared by Fessler at the request of the
Festivals. In all religions there have been certain days consecrated to festive enjoyment, and hence called festivals. Sir Isaac Newton (on Daniel, p. 294) says: "The heathen were delighted with the festivals of their gods, and unwilling to part with these delights; and, therefore, Gregory Thaumaturgus, who died in 265, and was Bishop of Neocesarea, to facilitate their conversion, instituted annual festivals to the saints and martyrs. Hence it came to pass that, for exploiting the festivals of the heathens, the principal festivals of the Christians succeeded in their room; as the keeping of Christmas with joy, and feasting, festivals to the saints and martyrs. Hence it facilitates their conversion, instituted annual in 265, and was Bishop of Neocesarea, to delighted with the festivals of their gods, and hence called festivals. Sir Isaac Newton of Strict Observance, of the Illuminated rituals of the Golden Rose Croix, of the Rite of these degrees were drawn up from the masonry. of all Mysteries comprehended in actual Free- after his death, up to the time of the Gnostics. to his disciples, and of those which sprang up doctrines communicated by him immediately of the Mysteries, and of all systems and their ramifications. 8. The Country.—Examination of the origin of the Mysteries of the Divine Kingdom, introduced by Jesus of Nazareth; of the exoteric doctrines communicated by him immediately to his disciples, and of those which sprang up after his death, up to the time of the Gnostics. 9. Perfection.—A complete critical history of all Mysteries comprehended in actual Freemasonry. Both Clavel and Ragon say that the rituals of these degrees were drawn up from the rituals of the Golden Rose Croix, of the Rite of Strict Observance, of the Illuminated Chapter of Sweden, and the Ancient Chapter of Strasburg. Festrader's Rite was, perhaps, the most abstrusely learned and philosophical of all the Masonic systems; but it did not have a long existence, as it was abandoned by the Grand Lodge, which had at first accepted it, for the purpose of adopting the Ancient York Rite under the Constitutions of England. Festivals. In all religions there have been certain days consecrated to festive enjoyment, and hence called festivals. Sir Isaac Newton (on Daniel, p. 294) says: "The heathen were delighted with the festivals of their gods, and unwilling to part with these delights; and, therefore, Gregory Thaumaturgus, who died in 265, and was Bishop of Neocesarea, to facilitate their conversion, instituted annual festivals to the saints and martyrs. Hence it came to pass that, for exploiting the festivals of the heathens, the principal festivals of the Christians succeeded in their room; as the keeping of Christmas with joy, and feasting, and playing, and sports, in the room of the Christians succeeded in their room; as the keeping of Christmas with joy, and feasting, and playing, and sports, in the room of the Bacchalia and Saturnalia; the celebrating of May day with flowers, in the room of the Florida; and the keeping of festivals to the Virgin Mary, John the Baptist, and divers of the apostles, in the room of the solemnities at the entrance of the sun into the signs of the Zodiac, in the old Julian Calendar." The Masons, borrowing from and imitating the usage of the Church, have also always had their festivals or days of festivity and celebration. The chief festivals of the Operative or Stonemasons of the Middle Ages were those of St. John the Baptistist, on the 24th of June, and the Four Crowned Martyrs on the 8th of November. The latter was, however, discarded by the Speculative Masons; and the festivals now most generally celebrated by the Fraternity are those of St. John the Baptistist, June 24th, and St. John the Evangelist, December 27th. These are the days kept in this country. Each of the above, too, was formerly celebrated in England; but the annual festival of the Grand Lodge of England now falls on the Wednesday following St. George's day, April 23d, that saint being the patron of England. For a similar reason, St. Andrew's day, November 30th, is kept by the Grand Lodge of Scotland. In Ireland the festival kept is that of St. John on December 27th. Feuillans. An androgynous system, found in Fustier's collection, and governed by the statutes of St. Bernard. Fidelity. (See Fides.) Fidelity of Baden Durlach, Order of. Instituted in 1716 by Charles Margrave of Baden Durlach. The members of the Order were knighted, selections being made only from the nobles of ancient family. The reigning princes were hereditary Grand Masters. Fides. In the Lecture of the First Degree, it is said that "our ancient brethren worshipped deity under the name of Fides or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures holding each other by the right hands." The deity here referred to was the goddess Fides, to whom Numa first erected temples, and whose priests were covered by a white veil as a symbol of the purity which should characterize Fidelity. No victims were slain on her altar, and no offerings made to her except flowers, wine, and incense. Her statues were represented clothed in a white mantle, with a key in her hand and a dog at her feet. The virtue of Fidelity is, however, frequently symbolized in ancient medals by a hear in the open hand, but more usually by two right hands clasped. Horace calls her "incorupta fides," and makes her the sister of Justice; while Cicero says that that which is religion toward God and piety toward our parents is fidelity toward our fellow-men. There was among the Romans another deity called Fidius, who presided over oaths and contracts, a very usual form of imprecation being "Me Dius Fidius adjuvet," that is, so called Fides. It is said that there was an ancient marble at Rome consecrated to the god Fidius, on which was depicted two figures clasping each other's
hands as the representatives of Honor and Truth, without which there can be no fidelity nor truth among men. Masonry, borrowing its ideals from the ancient poets, also makes the right hand the symbol of Fidelity.

**Fiducial Sign.** That is, the sign of confiding trust, called also the sign of Truth and Hope. One of the signs of the English Royal Arch system, which is thus explained by Dr. Oliver (Dict. Symb. Mas.): "The fiducial sign shows us if we prostrate ourselves with our face to the earth, we thus throw ourselves on the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the Ark of our redemption into the mansion of eternal bliss and glory to the presence of Him who is the great I AM, the Alpha and Omega, the Beginning and the Ending, the First and the Last."

**Field Lodge, or Army Lodge.** A lodge duly instituted under proper authority from a grand body of competent jurisdiction, and authorized to exercise during its peripatetic existence all the powers and privileges that it might possess if permanently located. Charters of this nature, as the name implies, are intended for the tented field, and have been of the greatest service to humanity in its trying hours, when the worst of passions are appealed to.

**Fifteen.** A sacred number symbolic of the name of God, because the letters of the holy name יahu, are equal, in the Hebrew mode of numeration by the letters of the alphabet, to fifteen; for "a" is equal to ten, and י is equal to five. Hence, from veneration for this sacred name, the Hebrews do not, in ordinary computations, when they wish to express the number fifteen, make use of these two letters, but of two others, which are equivalent to nine and six.

**Finances.** According to universal usage in Masonry, the Treasurer of the Lodge or other body is the banker or depositary of the finances of the Lodge. They are first received by the Secretary, who receipts for them, and immediately pays them over to the Treasurer. The Treasurer distributes them under the orders of the Master and the consent of the Lodge. This consent can only be known officially to him by the statement of the Secretary, and hence all orders drawn on the finances of the Lodge. They are first received by the Secretary, who receipts for them, and immediately pays them over to the Treasurer.

**Fines.** Fines for non-attendance or neglect of duty are not now usually imposed in Masonry, except for minor offenses. The Secretary is authorized to exercise during its peripatetic existence all the powers and privileges that it might possess if permanently located. Charters of this nature, as the name implies, are intended for the tented field, and have been of the greatest service to humanity in its trying hours, when the worst of passions are appealed to.

**Finch, William.** A Masonic charlatan, who flourished at the end of the last and the beginning of the present century. Finch was a tailor in Canterbury, who, having been expelled for some misconduct by the Grand Lodge, commenced a system of practical Masonry on his own account, and opened a Lodge in his house, where he undertook to initiate candidates and to give instructions in Masonry. He published a great number of pamphlets, many of them in a cipher of his own, which he pretended were for the instruction of the Fraternity. The books published by him are: A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry; etc., printed at Canterbury in 1802. The Lectures, Laws, and Ceremonies of the Holy Arch Degree of Freemasonry, etc.; Lambeth, 1812. The Origin of Freemasons, etc.; London, 1816. Finch found many dupes, and made a great deal of money. But having on one occasion been sued by an engraver named Smith, for money due for printing his plates, Finch pleaded an offset of money due by Smith for initiation and instruction in Masonry. Smith brought the Grand Secretary and other distinguished Masons into court, who testified that Finch was an impostor. In consequence of this exposure, Finch lost credit with the community, and, sinking into obscurity, died sometime after, in abject poverty.

As it is impossible to read Finch's Treatises without a knowledge of the cipher employed by him, the following key will be found useful. We owe it to the researches of Bro. H. C. Leverander (Freem. Mag. and Rev., 1859, p. 490). In the first part of the work the cipher is formed by reversing the alphabet, writing z for a, y for b, etc. The cipher used on the title-page differs somewhat from this, as will be seen from the following tables:

**FOR THE TITLE-PAGE.**

**Cipher.** a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

**Key.** b, d, f, h, j, l, n, p, t, v, x, z, y, w, u, s, q, o, m, k, i, g, c, a.

**FOR THE FIRST PART.**

**Cipher.** a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

**Key.** s, y, x, w, v, u, t, r, q, p, o, n, m, l, k, j, i, h, g, f, c, d, b, a.

In the second part of the work, a totally different system is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on. Two or three words are also often run into one; for example, vdomahi, is he ordered them. The nine digits represent certain words of frequent recurrence, a repetition of the same digit denoting the plural; thus, 1 stands for Lodge; 11, for Lodges; 3, Fellow-Craft; 33, Fellow-Crafts, etc.

**Findel, J. G.** A Masonic writer of more than ordinary note, who was admitted into the lodge "Eleusis zur Verachwigenheit," at Baireuth, in 1856. He was editor of the Bauhütte, an interesting journal, at Leipzig, in 1858, and added materially to Masonic literature in founding the Verein Deutscher Freimaurer, about 1860, and publishing, in 1874, Geist und Form der Freimaurerei.

His best known and most important work is his Geschichte der Freimaurerei (or General History of Freemasonry) published in 1861, which has been translated into English, French, and other languages, and was the first attempt at a critical history of the Craft. He died in 1905.

**Fines.** Fines for non-attendance or neglect of duty are not now usually imposed.
Masonic bodies, because each member is bound to the discharge of these duties by a motive more powerful than any that could be furnished by a pecuniary penalty. The imposition of such a penalty would be a tacit acknowledgment of the inadequacy of that motive, and would hence detract from its solemnity and its binding nature. It cannot,however, be denied that with rare exceptions old Lodges show that it was formerly a common custom to impose fines for a violation of the rules.

Fire. The French, in their Table Lodges, called the drinking a toast, feu, or fire.

Fire Philosophers. (See Theosophists.)

Fire, Pillar of. (See Pillars of Cloud and Fire.)

Fire, Purification by. (See Purification.)

Fire-Worship. Of all the ancient religions, fire-worship was one of the earliest, next to Sabaism; and even of this it seems only to have been a development, as with the Sabaists the sun was deemed the Universal Fire. "Darius," says Quintus Curtius, "invoked the sun as the light and the fire as the symbol of the holiness of God. The lights on the altar are the symbols of the Christian God.

The purifying power of fire is naturally deduced from this symbol of the holiness of God. The lights on the altar are the symbols of the Christian God. The sacred and eternal fire was the faith of the ancient Magi and the old Persians, still retained by their modern descendants the Parsees. But with them it was not an idolatry. The fire was venerated only as a visible symbol of the Supreme Deity, of the creative energy, from whom all things ascend, and to whom all things descend. The flame darting upward to meet its divine original, the mundane fire seeking an ascension to and an absorption into the celestial fire, or God himself, constituted what has been called "the flame-secret" of the fire-worshippers. This religion was not only very ancient, but also very universal. From India it passed over into Egypt, and thence extended to the Hebrews and to the Greeks, and has assumed its present forms in modern thought. On the banks of the Nile, the people did not, indeed, fall down like the old Persians and worship fire, but they venerated the fire-secret and its symbolic teaching.

Fish. The Greek word for fish is IXωζε. Now these five letters are the initials of the five words Ιησους Χριστος Θεου Φιλετος Ουασαραβας, that is, Jesus Christ the Son of God, the Savior. Hence the early Christians adopted the fish as a Christian symbol; and it is to be found on many of their tombs, and was often worn as an ornament. Clement of Alexandria, in writing of the ornaments that a Christian may constantly wear, mentions the fish as a proper device for a ring, as having a significant meaning the Christian of the origin of his spiritual life, the fish referring to the waters of baptism. The Vesta Piscis, which is an oval figure, pointed at both ends, and representing the air bladder of a fish, was adopted, and is still often used as the form of the seal of religious houses and confraternities. Margoliouth (Vest. of Gen. Freem., 45) says: "In former days, the Grand Master of our Order used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations which have been of late introduced into the society to conciliate the prejudices of some who cannot consistently be members of it, this beautiful emblem has disappeared.

Firrao, Joseph. A cardinal priest who, in 1728, represented the adulter of Pope Clement XIII. against Freemasonry.

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Five. Among the Pythagoreans, fire was a mystical number, because it was formed by the union of the first even number and the first odd, rejecting unity; and hence it symbolized the mixed conditions of order and disorder, happiness and misfortune, life and death. The same union of the odd and even, or male and female, numbers made it the symbol of marriage. Among the Greeks it was a symbol of the world, because, says Diodorus, the number five is formed by the first even number and the first odd, the first even, rejecting unity; and hence it symbolized the mixed conditions of order and disorder, happiness and misfortune, life and death. The same union of the odd and even, or male and female, numbers made it the symbol of marriage. Among the Greeks it was a symbol of the world, because, says Diodorus,
Degree, where five are required to hold a Lodge, and where, in the winding stairs, the five steps are referred to the orders of architecture and the human senses. In the Third Degree, we find the reference to the five points of fellowship and their symbol, the five-pointer star. Geometry, too, which is deemed synonymous with Masonry, is called the fifth science; and, in fact, throughout nearly all the degrees of Masonry, we find abundant allusions to five as a sacred and mystical number.

Five-Pointed Star. The five-pointed star, which is not to be confounded with the blazing star, is not found among the old symbols of Masonry; indeed, some writers have denied that it is a Masonic emblem at all. It is undoubtedly of recent origin, and was probably introduced by Jeremy Cross, who placed it among the plates in the emblems of the Third Degree prefixed to his Hieroglyphic Chart. It is not mentioned in the ritual or the lecture of the Third Degree, but the Masons of this country have, by tacit consent, referred to it as a symbol of the Five Points of Fellowship. The outlines of the five-pointed star are the same as those of the pentalpha of Pythagoras, which was the symbol of health. M. Jomard, in his Description de l'Egypte (tom. viii., p. 423), says that the five-star engraven on the Egyptian monuments, where it is a very common hieroglyphic, has constantly five points, never more nor less.

Five Points of Fellowship. (See Points of Fellowship, Five.)

Five Senses. The five senses of Hearing, Seeing, Feeling, Tasting, and Smelling are introduced into the lecture of the Fellow-Craft as a part of the instructions of that Degree. See each word in its appropriate place. In the earlier lectures of the eighteenth century, the five senses were explained in the First Degree as referring to the fire which make a Lodge. Their subsequent reference to the winding stairs, and their introduction into the second degree, were modern improvements. As these senses are the avenues by which the mind receives its perceptions of things exterior to it, and thus becomes the storehouse of ideas, they are most appropriately referred to that degree of Masonry whose professed object is the pursuit and acquisition of knowledge.

Fixed Lights. In the old lectures of the last century, the fixed lights were the three windows always supposed to exist in the East, South, and West. Their use was, according to the ritual, "to light the men to, at, and from the "Carpet," or "Tracing Board." When symbols and ceremonies were brought into the Lodges, and where, in the wording stairs, the standing column of the Senior Warden, and the recumbent one of the Junior during labor, to be reversed during refreshment, were deemed necessary for the complete furniture of the Lodge, the cavalry sword was unknown as a Masonic implement, and the Tiler always bore a flaming sword. It were better if we could get back to the old customs.

Floats. Pieces of timber, made fast together with rafters, for conveying burdens down a river with the stream. The use of these floats in the building of the Temple is thus described in the letter of King Hiram to Solomon: "And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in florets by sea to Joppa; and thou shalt carry it up to Jerusalem." (2 Chron. ii., 16.)

Floor. The floor of a properly constructed Lodge room should be covered with alternate squares of black and white, to represent the Mosaic pavement which was the ground floor of King Solomon's Temple.

Floor-Cloth. A framework of board or canvas, on which the emblems of any particular degree are inscribed, for the assistance of the Master in giving a lecture. It is so called because formerly it was the custom to inscribe these designs on the floor of the Lodge room in chalk, which were wiped out when the Lodge was closed. It is the same as the "Carpet," or "Tracing Board."

Flooring. The same as floor-cloth, which see.

Florian, Squin de. The first accuser of Grand Master Jacques de Molay and the Knights Templar. He was subsequently assassinated.

Florida. Freemasonry was first introduced into Florida, in 1806, by the organization, in the city of St. Augustine, of St. Fernando Lodge by the Grand Lodge of Georgia. In the year 1811, it was suppressed by a mandate of the Spanish government. In 1820, the Grand Lodge of South Carolina granted a Charter to Floridian Virtue Lodge, No. 28, but, in consequence of the hostility of the political and religious authorities, it did not long exist. In 1824, the Grand Lodge of South Carolina granted another Charter for Esperanza Lodge at St. Augustine, which body, however, became extinct after a year by the removal of most of its members to Havana. In 1826, the Grand Lodges of Tennessee and Georgia granted warrants for the establishment respectively of Jackson Lodge at Tallahassee,
Inn Fields, Westminster, October 29, 1690. In
William Howell, Knt., of the county of Nor-
Law, and Dorothy, the daughter of the Sir
son of Martin Folkes, Esq., Counsellor at
scended from a good family, being the eldest
the character of the Institution. He was de-
prominent position in the scientific world en-
last century, and his literary attainments and
duced to take an active part in the reorganiza-
with Dr. Desaguliers, Martin Folkes was in-
with Sir Christopher Wren, and his intimacy
original Rosicrucians.

a Christian idea which was in advance of the
the cross dyed with the blood of the Savior;
ing. He says that it symbolically signifies
explanation of the Rose Croix is worth quot-
ficial influence on the manners of his age. His
Nicolai more rationally remarks that Fludd,
Freemasonry as Andrea was its remote father.”

(Constitutions, 1738, p. 119.) But he held no office afterward; he never completely recovered. On November 30, 1753, he resigned the Presidency of the Royal Society, but retained that of the Society of Antiquaries until his death. In 1733, he visited Italy, and remained there until 1735, during which time he appears to have ingrati-
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Washington Lodge at Quincy, and Harmony
Lodge at Marion. On the 5th of July, 1830,
delegates from these three Lodges met at Tal-
lahassee, and organized the Grand Lodge of
Florida, which has 166 subordinate Lodges
under its rule.

Fludd, Robert. Robert Fludd, or, as he
called himself in his Latin writings, Robertus
de Fluctibus, was in the seventeenth century a
prominent member of the Rosicrucian Fra-
ternity. He was born in England in 1574, and
having taken the degrees of Bachelor and Mas-
ter of Arts at St. John’s College, Oxford, he
commenced the study of physic, and in due
time took the degree of Doctor of Medicine.
He died in 1637. In 1616, he commenced the
publication of his works and became a volu-
minous writer, whose subject and style were
equally dark and mysterious. The most im-
portant of his publications are: Apologia Com-
pendiosa Philosophiae de Rosae Crucis; or, De
piccionis et infamiae maculis asperum ablueos,
(Leyden, 1616), i. e., A Brief Apology, clearing
the Fraternity of the Rosy Cross from the
stigma of suspicion and infamy with which
they have been aspersed; and Tractatus Apolo-
gicus integritatem Societatis de Rosa Cruce
defendens contra Libanium et alios (Leyden,
1617), or, An Apologetic Tract defending the
purity of the Society of the Rosy Cross from the
attacks of Libanins and others. And last, and
wildest of all, was his extravagant work on
magic, the kabbala, alchemy, and Rosicruc-
ianism, entitled Summum bonum, quod est
verum magia, coelum, alchemia, fratrum
Rose Crucia verorum vera subjectum. Rosi-
icrucianism was perhaps indebted more to
Fludd than to any other person for its intro-
duction from Germany into England, and it
may have had its influence in molding the
form of Speculative Freemasonry; but we are
not prepared to go as far as a distinguished
writer in the London Freeman’s Magazine
(April, 1858, p. 677), who says that “Fludd
must be considered as the immediate father of
Freemasonry as Andrel was its remote father.”

Nichol more rationally remarks that Fludd,
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cial influence on the manners of his age. His
explanation of the Rose Croix is worth quot-
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1707 he was entered at Clare Hall, Cambridge,
and in 1713 elected a Fellow of the Royal Soci-
ety, of which, in 1723, he was appointed Vice-
President. In 1719, on the death of Sir Isaac
Newton, he became a candidate for the Pre-
sidency, in which he was defeated by Sir Hans
Sloane, who, however, renewed his appoint-
ment as Vice-President, and in 1741, on the
resignation of Sloane as President, he was
appointed his successor. In 1742 he was
elected a member of the Royal Academy of
Sciences of Paris, and in 1746 received the
degree of Doctor of Laws from the Universi-
ties of Oxford and Cambridge.

In 1750, he was elected President of the So-
licit of Antiquaries. To this and to the Royal
Society he contributed many essays, and pub-
lished a work entitled, A Table of English Sil-
er Coins, which is still much esteemed as a
numismatic authority. On September 26,
1738, he was created a Knight of the Rosicrucian

Nichols, who knew him personally, says
(Lit. Anecd., ii., 591) of him: “His knowledge
was very extensive, his judgment exact and
accurate, and the precision of his ideas ap-
ppeared from the perspicuity and conciseness
of his expression in his discourses and writings
on abstruse and difficult topics. . . .” He had
turned his thoughts to the study of antiquity
and the polite arts with a philosophical spirit,
which he had contracted by the cultivation of
the mathematical sciences from his earliest
youth.” His valuable library of more than
five thousand volumes was sold for £3,090 at
auction after his decease.
If they think of any meaning at all, they content themselves by interpreting it as referring to the actual travels of the Masons, after the Master's Lodge without dreaming for a moment at the opening and closing of a Mason.

Third Degree begins by declaring that the recipient was induced to seek that sublime conception of that TRUTH which can be imparted only in that better land.

Forfeiture of Charter. A Lodge may forfeit its charter for misconduct, and when forfeited, the warrant or charter is revoked by the Grand Lodge.

Form. In Masonry, an official act is said to be done, according to the rank of the person who does it, either in ample form, in due form, or simply in form. Thus, when the Grand Lodge is opened by the Grand Master in person, it is said to be opened in ample form; when by the Deputy Grand Master, it is said to be in due form; when by any other qualified officer, it is said to be in form. The legality of the act is the same whether it be done in form or in ample form; and the epithet refers only to the dignity of the officer by whom the act is performed.

Form of the Lodge. The terms "Ample" and "Due" Form appear to have been introduced by Anderson in the 1738 ed. of the Constitutions (p. 110). The form of a Mason's Lodge is said to be an oblong square, having its greatest length from east to west, and its greatest breadth from north to south. This oblong form of the Lodge has, I think, a symbolic allusion that has not been adverted to by any other writer.

If, on a map of the world, we draw lines which shall circumscribe just that portion which was known and inhabited at the time of the building of Solomon's Temple, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain to Asia Minor, will form an oblong square, whose greatest length will be from east to west, and whose greatest breadth will be from north to south, as is shown in the annexed diagram.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be

FOOL

Fool. A fool, as one not in possession of sound reason, a natural or idiot, is intellectually unfit for initiation into the mysteries of Freemasonry, because he is incapable of comprehending the principles of the Institution, and is without any moral responsibility for a violation or neglect of its duties.

Footstone. The corner-stone. "To level the footstone"; to lay the corner-stone. Thus, Oliver—"Solomon was enabled to level the footstone of the Temple in the fourth year of his reign."

Foot to Foot. The old lectures of the last century descanted on the symbolism of foot to foot as teaching us "that indolence should not permit the foot to halt or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his fellow-creatures, not for his own enjoyments only, but to do that which is good, we should be swift to extend our mercy and benevolence to all, but more particularly to a brother Mason."

The present lecture on the same subject gives the same lesson more briefly and more emphatically, when it says, "we should never halt nor grow weary in the service of a brother Mason."

Fords of the Jordan. The slaughter of the Ephraimites at the passages or fords of the river Jordan, which is described in the twelfth chapter of the Book of Judges, is referred to in the ritual of the Fellow-Craft's Degree. Morris, in his Freemasonry in the Holy Land (p. 310), says: "The exact locality of these fords (or passages, as the Bible terms them), cannot now be designated, but most likely they were those nearly due east of Seikoot and opposite Mizpah. At these fords, in summer time the water is not more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords, thirty miles higher up, are those referred to, the same description will apply. At either place, the Jordan is about fifty feet wide, its banks encumbered by a dense growth of tamarisks, cane, willows, thorn-bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the Sea of Galilee down to the Pilgrims' Ford, six miles above the Dead Sea."

Foreign Country. The lecture of the Third Degree begins by declaring that the recipient was induced to seek that sublime degree "that he might perfect himself in the ritual meaning of the word."

Thousand have often heard this ritualistic expression at the opening and closing of a Master's Lodge, without dreaming for a moment of its hidden and subtle meaning. Yet, if they think of any meaning at all, they content themselves by interpreting it as referring to the actual travels of the Masons, after the completion of the Temple, into the surrounding countries in search of employment, whose wages were to be the gold and silver which they could earn by the exercise of their skill in the operative art.

But the true symbolic meaning of the foreign country into which the Master Mason travels in search of wages is far different.

The symbolism of this life terminates with the Master's Degree. The completion of that degree is the lesson of death and the resurrection to a future life, where the truth, word, or Divine Truth, not given in this, is to be received as the reward of a life worthily spent in its search. Heaven, the future life, the higher state of existence after death, is the foreign country in which the Master Mason is to enter, and there he is to receive his wages in the reception of that truth which can be imparted only in that better land.

Foresters' Degrees. This title has been given to certain secret associations which derive their symbols and ceremonies from trades practised in forests, such as the Carbonari, or Charcoal-burners; the Fendeurs, or Woodcutters; the Sawyers, etc. They are all imitative of Freemasonry.

Forest of Lebanon. (See Lebanon.)

FORM

FORM 269

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remembers that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or "oblong square." Such a figure inscribed upon a map of the world, including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern, and eastern borders. Beyond, far in the north, would be Cimmerian deserts as a place of darkness, while the pillars of Hercules in the west, on each side of the Straits of Gades—now Gibraltar—might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Mason's Lodge, in which he was to live and labor. Again: the solid contents of the earth below, "from the surface to the centre," and the profound expanse above, "from the earth to the highest heavens," would give to this parallelogram the outlines of a double cube, and meet thereby that definition which says that "the form of the Lodge ought to be a double cube, as an expressive emblem of the powers of light and darkness in the creation."

Formulas. A prescribed mode or form of doing or saying anything. The word is derived from the technical language of the Roman law, where, after the old legal actions had been abolished, suits were practised according to certain prescribed forms called formulae. Formulas in Freemasonry are very frequent. They are either oral or monitorial. Oral formulas are those that are employed in various parts of the ritual, such as the opening and closing of a Lodge, the investiture of a candidate, etc. From the fact of their oral transmission they are frequently corrupted or altered, which is one of the most prolific sources of non-conformity so often complained of by Masonic teachers. Monitorial formulas are those that are committed to writing, and are to be found in the various monitors and manuals. They are such as relate to public installations, to laying foundation-stones, to dedications of halls, to funerals, etc. Their monitorial character ought to preserve them from change; but uniformity is not even here always attained, owing to the whims of the compilers of manuals or of monitors, who have often unnecessarily changed the form of words from the original standard.

Forty. The multiple of two perfect numbers—four and ten. This was deemed a sacred number, commemorating many events of religious significance, some of which are as follows: The alleged period of probation of our first parents in Eden; the continuous del-
uage of forty days and nights, and the same number of days in which the waters remained upon the face of the earth; the Lenten season of forty days' fast observed by Christians with reference to the fast of Jesus in the Wilderness, and by the Hebrews to the earlier desert fast for a similar period; of the forty years spent in the Desert by Moses and Elijah and the Israelites, which succeeded the concealment of Moses the same number of years in the land of Midian; of the forty days and nights on the Mount. The days for embalming the dead were forty. The forty years of the reign of Saul, of David, and of Solomon; the forty days of grace allotted to Nineveh for repentance; the forty days' fast before Christmas in the Greek Church; as well as its being the number of days of mourning in Assyria, Phoenicia, and Egypt, to commemorate the death and burial of their Sun God; and as well the period in the festivals of the resurrection of Adonis and Osiris; the period of forty days thus being a bond by which the whole world, ancient and modern, Pagan, Jewish, and Christian, is united in religious sympathy. Hence, it was determined as the period of mourning by the Supreme Council of the A. A. Scottish Rite of the Northern Jurisdiction U. S.

Forty-Seventh Problem. The forty-seventh problem of Euclid's first book, which has been adopted as a symbol in the Master's Degree, is thus enunciated: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle." Thus, in a triangle whose perpendicular is 3 feet, the square of which is 9, and whose base is 4 feet, the square of which is 16, the hypotenuse, or subtending side, will be 5 feet, the square of which will be 25, which is the sum of 9 and 16. This interesting problem, on account of its great utility in making calculations and drawing plans for buildings, is sometimes called the "Carpenter's Theorem."

For the demonstration of this problem the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery, that he made an offering of a hecatomb, or a sacrifice of a hundred oxen, to the gods. The devotion to learning which this religious act produced in the mind of the ancient philosopher has induced Masons to adopt the problem as a symbol, instructing them to be lovers of the arts and sciences.

The triangle, whose base is 4 parts, whose perpendicular is 3, and whose hypotenuse is 5, and which would exactly serve for a demonstration of this problem, was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is called by M. Jomard, in his Exposition du Systeme Métrique des Anciens Egyptiens, the Egyptian triangle. It was, with the Egyptians, the symbol of unity; the base represented Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the produce of the two principles. They added that 3 was the first perfect odd number, that 4 was the square of 2, the first even number, and that 5 was the result of 3 and 2.

But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the pyramids. The researches of M. Jomard, on the Egyptian system of measures, published in the magnificent work of the French savants on Egypt, has placed us completely in possession of the uses made by the Egyptians of this forty-seventh problem of Euclid, and of the triangle which formed the diagram by which it was demonstrated.

If we inscribe within a circle a triangle, whose perpendicular shall be 300 parts, whose base shall be 400 parts, and whose hypotenuse shall be 500 parts, which, of course, bear the same proportion to each other as 3, 4, and 5; then if we let a perpendicular fall from the angle of the perpendicular and base to the hypotenuse, and extend it through the hypotenuse to the circumference of the circle, this chord or line will be equal to 450 parts, and the two segments of the hypotenuse, on each side of it, will be found equal, respectively, to 180 and 320. From the point where this chord intersects the hypotenuse let another line fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment, formed by its junction with the perpendicular side of the triangle, will be equal to 108 parts. Hence, we may derive the following measures from the diagram: 500, 450, 400, 320, 180, 144, and 108, and all these without the slightest fraction. Supposing, then, the 500 to be cubits, we have the measure of the base of the great pyramid of Memphis. In the 400 cubits of the base of the triangle we have the exact length of the Egyptian stadium. The 320 gives us the exact number of Egyptian cubits contained in the Hebrew and Babylonian stadium. The stadium of Ptolemy is represented by the 480 cubits, or length of the line falling from the right angle to the circumference of the circle, through the hypotenuse. The number 180, which expresses the smaller segment of the hypotenuse being doubled, will give 360 cubits, which will be the stadium of Cleomedes; and by doubling the 144, the result will be 288 cubits, or the length of the stadium of Archimedes; and by doubling the 108, we produce 216 cubits, or the precise value of the lesser Egyptian stadium. In this manner, we obtain from this triangle all the measures of length that were in use among the Egyptians; and since this triangle, whose sides are equal to 3, 4, and 5, was the very one that most naturally would be used in demonstrating the forty-seventh problem of Euclid; and since by these three sides the Egyptians symbolized Osiris, Isis, and Horus, or the two productive principles of the universe, the very principle, expressed in symbolic language, which constitutes the terms of the problem as enunciated by Pythagoras, that the
sum of the squares of the two sides will produce the square of the third, we have no reason to doubt that the forty-seventh problem was well known to the Egyptian priests, and by them communicated to Pythagoras.

Dr. Lardner, in his edition of Euclid, says: "Whether we consider the forty-seventh proposition with reference to the peculiar and beautiful relation established in it, or to its innumerable uses in every department of mathematical science, or to its fertility in the consequences derivable from it, it must certainly be esteemed the most celebrated and important in the whole of the elements, if not in the whole range, of mathematical science. It is by the influence of this proposition, and that which establishes the similitude of equiangular triangles (in the sixth book), that geometry has been brought under the dominion of algebra; and it is upon the same principles that the whole science of trigonometry is founded.

"The XXXIIId and XLVIIth propositions are said to have been discovered by Pythagoras, and extraordinary accounts are given of his exultation upon his first perception of their truth. It is, however, supposed by some that Pythagoras acquired a knowledge of them in Egypt, and was the first to make them known in Greece."

**Forty-Two.** The number of judges required to sit by the body of the Egyptian dead pending the examination, and without which the deceased had no portion in Amenti.

(See Truth.)

**Forty-Two-Lettered Name.** (See Twelve-Lettered Name.)

**Foul.** The ballot-box is said to be "foul" when, in the ballot for the initiation or advancement of a candidate, one or more black balls are found in it.

**Foundation-Stone.** This term has been repeatedly used by Dr. Oliver, and after him by some other writers, to designate the chief or corner-stone of the Temple or any other building. Thus, Oliver says, "the Masonic days proper for laying the foundation-stone of a Mason's Lodge are from the 15th of April to the 15th of May"; evidently meaning the corner-stone. The usage is an incorrect one.

The foundation-stone, more properly the stone of foundations, is very different from the corner-stone.

**Foundation, Stone of.** (See Stone of Foundation.)

**Fountain.** In some of the high degrees a fountain constitutes a part of the furniture of the initiation. In the science of symbolism, the fountain, as representing a stream of continually flowing water, is a symbol of refreshment to the weary; and so it might be applied in the degrees in which it is found, although there is no explicit interpretation of it in the ritual, where it seems to have been introduced rather as an exponent of the dampness and darkness of the place which was a refuge for criminals and a spot fit for crime. Brother Pike refers to the fountain as "a coagulation, a slender stream flowing from the Past into the Present, which, even in the thickest darkness of barbarism, keeps alive some memory of the Old Truth in the human heart." But this beautiful idea is not found in the symbolism as interpreted in the old rituals.

**Four.** Four is the *tetrad or quaternary* of the Pythagoreans, and it is a sacred number in the high degrees. The Pythagoreans called it a perfect number, and hence it has been adopted as a sacred number in the Degree of Perfect Master. In many nations of antiquity the name of God consists of four letters, as the Adon, of the Syrians, the Amun of the Egyptians, the **Xρω** of the Greeks, the Deus of the Romans, and preeminently the Tetragrammaton or four-lettered name of the Jews. But in symbolic Masonry this number has no special significance.

**Four Crowned Martyrs.** The legend of "The Four Crowned Martyrs" should be interesting to Masonic scholars, because it is one of the few instances, perhaps the only one, in which the church has been willing to do honor to those old workers in stone, whose services it readily secured in the Medieval ages, but with whom, as with their successors the modern Freemasons, it has always appeared to be in a greater or less degree of antagonism. Besides, these humble but true-hearted confessors of the faith of Christianity were adopted by the Stonemasons of Germany as the patron saints of Operative Masonry, just as the two Saints John have been since selected as the patrons of the Speculative branch of the Institution.

The late Dr. Christian Ehrmann, of Strasburg, who for thirty years had devoted his attention to this and to kindred subjects of Masonic archeology, has supplied us with the most interesting details of the life and death of the Four Crowned Martyrs.

The Roman Church has consecrated the 5th of November to the commemoration of these martyrs, and yearly, on that day, offers up the prayer: "Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of the glorious martyrs in the profession of Thy faith, so we may experience their kindness in recommending us to Thy mercy." The *Roman Breviary* of 1474 is more explicit, and mentions them particularly by name.

It is, therefore, somewhat remarkable, that, although thus careful in their commemoration, the insults of the church give us no information of the deeds of these holy men. It is only from the breviaries that we can learn anything of the act on which the commemoration in the calendar was founded. Of these breviaries, Ehrmann has given full citations from two: the *Breviary of Rome*, published in 1474, and the *Breviary of Strasburg*, published in 1478. These, with some few extracts from other books on the subject, have been made accessible to us by George Ross, in his interesting work entitled *Freimaurerei in ihrer wahren Bedeutung*, or Freemasonry in its true significance.

The *Breviarium Romanum* is much more...
complete in its details than the Breviary of Spire; and yet the latter contains a few incidents that are not related in the former. Both agree in applying to the Four Crowned Martyrs the title of "quadratarii." New quadratarius, in the Latin of the lower age, signified a Stone-squarer or a Mason. This will remind us of the passage in the Book of Kings, thus translated in the authorized version: "And Solomon's builders and Hiram's builders did hew them, and the stone-squarers." It is evident from the use of this word "quadratarius" in the ecclesiastical legends, as well as from the incidents of the martyrdom itself, that the four martyrs were not simply sculptors, but stone-cutters and builders of temples: in other words, Operative Masons. Nor can we deny the probability of the supposition, that they were temple cow of one of those colleges of architects, which afterward gave birth to the gilds of the Middle Ages, the corporations of builders and through these to the modern Lodges of Freemasons. Supposing the legend to be true, or even admitting that it is only symholical, we must acknowledge that there has been good reason why the Operative Masons should have selected these martyrs as the patron saints of their profession.

And now let us apply ourselves to the legend. Taking the Roman Breviary as the groundwork, and only interpolating at the proper points with the additional incidents related in the Breviary of Spire, we have the following result as the story of the Four Crowned Martyrs:

In the last quarter of the third century Diocletian was emperor of the Roman Empire. In his reign commenced that series of persecutions of the Christian church, which threatened at one time to annihilate the new religion, and gave to the period among Christian writers the name of the Era of Martyrs. Thousands of Christians, who refused to sacrifice to the Pagan gods, soon afterward suffered martyrdom for their religion. It was not fit for the statue which Diocletian had commanded; and now began a great war among the workmen and the philosophers. But to return from this episode to the legend of the Four Martyrs: It happened that one day Diocletian issued an order, that out of the Island of Tkasos, it proved that the marble with which he had intended to construct a temple consecrated to the sun-god, Apollo. Among the six hundred and twenty-two artisans whom he had commanded to do the work, there worked one Simplicius, who was also a Mason, but a heathen. While he was employed in labor near them, he wondered to see how much they surpassed in skill and cunning all the other artisans. They succeeded in all that they attempted, while he was unfortunate, and always breaking his working tools. At last he approached Claudius, and said to him:

"Strengthen, I beseech thee, my tools, that they may no longer break."

Claudius took them in his hands, and said:

"In the name of the Lord Jesus Christ be these tools henceforth strong and faithful to their work."

From this time, Simplicius did his work well, and succeeded in all that he attempted to do. Amazed at the change, Simplicius was continually asking his fellow-workmen how it was that the tools had been so strengthened that now they never broke. At length Claudius replied:

"God, who is our Creator, and the Lord of all things, has made his creatures strong."

Then Simplicius inquired:

"Was not this done by the God Zeus?"

To this Claudius replied:

"Repent, my brother, of what thou hast said, for thou hast blasphemed God, our Creator, whom alone we worship; that which our own hands have made we do not recognize as a God."

With these and such sentences they converted Simplicius to the Christian faith, who, being baptized by Cyrillus, bishop of Antioch, soon afterward suffered martyrdom for his refusal to sacrifice to the Pagan gods.

And when at length they had found a huge block of stone, which had been brought from the Island of Tkasos, it proved that the marble was not fit for the statue which Diocletian had commanded; and now began a great war of words between the masters of the work and the philosophers. But one day the whole of the artisans, six hundred and twenty-two in number, with five philosophers, came together, that they might examine the defects and the veins of the stone, and there arose a still more wonderful contest between the workmen and the philosophers.

Then began the philosophers to rail against Claudius, Symphorianus, Nichostratus, and Simplicius, and said:

"Why do ye not hearken to the commands
of our devout emperor, Diocletian, and obey his will."
And Claudius answered and said:
"Because we cannot offend our Creator and commit a sin, whereof we should be found guilty in his sight."
Then said the philosophers:
"From this it appears that you are Christians."
And Claudius replied:
"Truly we are Christians."
Hereupon the philosophers chose other Masons, and caused them to make a statue of Esculapius out of the stone which had been rejected, which, after thirty-one days, they finished and presented to the philosophers. These then informed the emperor that the statue of Esculapius was finished, when he ordered it to be brought before him for inspection. But as soon as he saw it he was greatly astonished, and said:
"This is a proof of the skill of these men, who receive my approval as sculptors."

It is very apparent that this, like all other legends of the church, is insufficient in its details, and that it leaves many links in the chain of the narrative to be supplied by the fancy or the judgment of the readers. It is equally evident from what has already been said, in connection with what is subsequently told, that the writer of the legend desired to make the impression that it was through the influence of Claudius and the other Christian Masons that the rest of the workmen were persuaded that the Thasian stone was defective and unfit for the use of a sculptor; that this was done by them because they were unwilling to engage in the construction of the statue of a Pagan god; that this was the cause of the controversy between the workmen and the philosophers; that the latter denied the defectiveness of the stone; and, lastly, that they sought to prove its fitness by causing other settings, which were not Christians, to make out of it a statue of Esculapius. These explanations are necessary to an understanding of the legend, which proceeds as follows:

As soon as Diocletian had expressed his admiration of the statue of Esculapius, the philosopher said:

"Most mighty Cæsar, know that these men whom your majesty has praised for their skill in Masonry, namely, Claudius, Symphorianus, Nichostratus, and Cadcrius, are Christians, and by magic spells or incantations make men obedient to their will."

Then said Diocletian:
"If they have violated the laws, and if your accusations be true, let them suffer the punishment of sacrilege."
But Diocletian, in consideration of their skill, sent for the Tribune Lampadius, and said to him:
"If they refuse to offer sacrifice to the sun-god Apollo, then let them be scourged with scorpions. But if they are willing to do so, then treat them with kindness."
For five days sat Lampadius in the same place, before the temple of the sun-god, and called on them by the proclamation of the herald, and showed them many dreadful things, and all sorts of instruments for the punishment of martyrs, and then he said to them:

"Hearken to me and avoid the doom of martyrs, and be obedient to the mighty prince, and offer a sacrifice to the sun-god, for no longer can I speak to you in gentle words."

But Claudius replied for himself and for his companions with great boldness:

"This let the Emperor Diocletian know: that we truly are Christians, and never can depart from the worship of our God."

Thereupon the Tribune Lampadius, becoming enraged, caused them to be stripped and to be scourged with scorpions, while a herald, by proclamation, announced that this was done because they had disobeyed the commands of the emperor. In the same hour Lampadius was killed by an evil spirit, died on his seat of judgment. As soon as the wife and the domestics of Lampadius heard of his death, they ran with great outcries to the palace. Diocletian, when he had learned what had happened, ordered four leaden coffins to be made, and that—Claudius and his three companions being placed therein alive—they should be thrown into the river Danube. This order Nictius, the assistant of Lampadius, caused to be obeyed, and thus the faithful Masons suffered the penalty and gained the crown of martyrdom.

There are some legend books which give the names of the Four Crowned Martyrs as Severus, Severianus, Carpophorus, and Victorinus, and others again which speak of five confessors who, a few years afterward, suffered martyrdom for refusing to sacrifice to the Pagan gods, and whose names being at the time unknown, Pope Melchiades caused them to be distinguished in the church calendar as the Four Crowned Martyrs: an error, says Jacob de Voragine, which, although subsequently discovered, was never corrected. But the true legend of the Four Crowned Martyrs is that which has been given above from the best authority, the Roman Brewery of 1474. "On the other side of the Esquiline," says Mrs. Jameson (in her Sacred and Legendary Art, vol. ii., p. 624), "and on the road leading from the Coliseum to the Lateran, surmounting a heap of sand and ruins, we come to the church of the ‘Quattro Coronati,’ the Four Crowned Brothers. On this spot, some time in the fourth century, were found the bodies of four men who had suffered decapitation, whose names being then unknown, they were merely distinguished as Coronati, crowned—that is, with the crown of martyrdom."

There is great obscurity and confusion in the history of these. Their church, Mrs. Jameson goes on to say, is held in particular respect by the builders and stone-cutters of Rome. She has found allusion to these martyr Masons not only in
Roman art, but in the old sculpture and stained glass of Germany. Their effigies, she tells us, are easily distinguished by the fact, that they stand in a row, bearing palms, with crowns upon their heads and various Masonic implements at their feet—such as the rule, the square, the mallet, and the chisel.

They suffered death on the 5th of November, 287, and hence in the Roman Catholic missal that day is dedicated to their commemoration. From their profession as Stonemasons and from the piety with which they refused, at the cost of their lives, to consecrate their skill in their art to the construction of Pagan temples, they have been adopted by the Stonemasons of Germany as the Patron Saints of Operative Masonry. Thus the oldest regulation of the Stonemasons of Strasburg, which has the date of the year 1459, commences with the following invocation: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her Blessed Servants, the Four Crowned Martyrs of everlasting memory."

Such allusions are common in the German Masonic documents of the Middle Ages. It is true, however, that the English Masons ceased at a later period to refer in their Constitutions to those martyrs, although they undoubtedly borrowed many of their usages from Germany. Yet the Regius Manuscript of the Constitutions of Masonry, the oldest of the English Records, which is supposed to have been written about the year 1390, under the title of "Ars Quatuor Coronatorum," gives a rather copious detail of the legend, which is here inserted with only those slight alterations necessary to render it intelligible to modern readers, and with the alterations which are necessary to fit it into the English Bible.

The devotion of these saints, which led to the introduction of their legend into an ancient Constitution of Masonry, shows how much they were revered and honored by the Craft. In fact, the Four Crowned Martyrs were to the Stone-cutters of Germany and to the earlier Operative Masons of England what St. John the Baptist and St. John the Evangelist became to their successors, the Speculative Freemasons of the eighteenth century. [From them the famous literary Lodge—the Quatuor Coronati, of London, England—has been so named.]

Fourfold Cord. In the ritual of the Past Master's Degree in America we find the following expression: "A twofold cord is strong, a threefold cord is stronger, but a fourfold cord is not easily broken." The expression is taken from a Hebrew proverb which is to be found in the Book of Ecclesiastes (iv. 12): "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." The form of the Hebrew proverb has been necessarily changed to suit the symbolism of the degree.

Four New Years. According to the Talmud there were four New Years. The first of Nissan was the new year for kings and festivals; the reign of a king was calculated from this date. The first of Elul was a new year for the tithing of cattle. The first of Tishri was a new year for civil years, for years of release, jubilees, and planting. The first of Shebat was a new year for the tithing of trees.

"Four Old Lodges." Of the four old Lodges which constituted the Grand Lodge of England, on St. John the Baptist's day, 1717, the "Lodge of Antiquity," No. 2, London, was the first. The Lodge meets by "Time Immemorial Constitution," having no warrant, and, until the "Union," was first on the roll; a decision, however, by ballot, lost it its numerical priority. As Lodges were known by the house in which they met, Antiquity Lodge was designated "The West India and American."

"The Royal Somerset House and Inverness," No. 4, London, is the junior of the four Lodges which constituted the Grand Lodge of England, on St. John the Baptist's day, 1717, the "Lodge of Antiquity," No. 2, London, was the first. The Lodge meets by "Time Immemorial Constitution," having no warrant, and, until the "Union," was first on the roll; a decision, however, by ballot, lost it its numerical priority. As Lodges were known by the house in which they met, Antiquity Lodge was designated "The West India and American."

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was erased in 1740, and "No. 3" accepted a "New Constitution" (now No. 12), and is known as "Fortitude and Cumberland."

The four original Lodges, after the issue of the "Regulations" of 1723, simply enjoyed the advantage of being ahead of all the Warrant Lodges, the privilege of assembling by "Time Immemorial Constitution," and the honor of having established the first Grand Lodge in the universe. (See Freemasonry, Early British.)

Fourteen. It is only necessary to remind the well-informed Mason of the fourteen days of burial mentioned in the legend of the Third Degree. Now, this period of fourteen was not in the opinion of Masonic symbolologists, an arbitrary selection, but was intended to refer to or symbolize the fourteen days of lunary darkness, or decreasing light, which intervene between the full moon and its continued decrease until the end of the lunar month. In the Egyptian mysteries, the body of Osiris is said to have been cut into fourteen pieces by Typhon, and thrown into the Nile. Plutarch, speaking of this in his treatise On Isis and Osiris, thus explains the symbolism of the number fourteen, which comprises the Masonic idea: "The body of Osiris was cut," says Plutarch, "into fourteen pieces; that is, into as many parts as there are days between the full moon and the new. This circumstance has reference to the gradual diminution of the lunary light during the fourteen days that follow the full moon. The moon, at the end of fourteen days, enters Taurus, and becomes united to the sun, from whom she collects fire and light. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him."

France. The early history of Masonry in France is, from the want of authentic documents, in a state of much uncertainty. Kloss, in his Geschichte der Freimaurerei in Frankreich (vol. i., p. 14) says, in reference to the introduction of Freemasonry into that kingdom, that the earliest date of any certainty is 1725. Yet he copies the statement of the Sieur Rompu—a work published in 1745—that the earliest recognized date of its introduction is 1718; and the Abbe Robin says that nothing of it is to be found farther back than 1720.

Lalande, the great astronomer, was the author of the article on Freemasonry in the Encyclopédie Méthodique, and his account has been generally recognized as authentic by succeeding writers. According to him, Lord Derwentwater, the Chevalier Maskeleyne, Mr. Heguettuy, and some other Englishmen (the names being corrupted, of course, according to French usage), founded, in 1725, the first Lodge in Paris. It was held at the house of an English confectioner named Hure, in the Rue de Boucheries. In ten years the number of Lodges in Paris had increased to six, and there were several also in the provincial towns.

As the first Paris Lodge had been opened by Lord Derwentwater, he was regarded as the Grand Master of the French Masons, without any formal recognition from the part of the brethren, at least until 1736, when the six Lodges of Paris formally elected Lord Harnouester as Provincial Grand Master*; in 1738, he was succeeded by the Duke d'Antin; and on the death of the Duke, in 1743, the Count de Clermont was elected to supply his place.

Organized Freemasonry in France dates its existence from this latter year. In 1735, the Lodges of Paris had petitioned the Grand Lodge of England for the establishment of a Provincial Grand Lodge, which, on political grounds, had been refused. In 1743, however, it was granted, and the Provincial Grand Lodge of France was constituted under the name of the "Grand Loge Anglaise de France." The Grand Master, the Count de Clermont, was, however, an inefficient officer; anarchy and confusion once more invaded the Fraternity; the authority of the Grand Lodge was prostrated; and the establishment of Mother Lodges in the provinces, with the original intention of superintending the proceedings of the distant provincial Lodges, instead of restoring harmony, as was vainly expected, widened still more the breach. For, assuming the rank and exercising the functions of an independent body, they caused all correspondence with the metropolitan body, and became in fact its rivals.

Under these circumstances, the Grand Lodge declared itself independent of England in 1755, and assumed the title of the "Grande Loge de France." It recognized only the three degrees of Apprentice, Fellow-Craft, and Master Mason, and was composed of the Grand Officers to be elected out of the body of the Grand Lodges, or of the Masters for life of the Parisian Lodges; thus formally excluding the provincial Lodges from any participation in the government of the Craft.

But the proceedings of this body were not less stormy than those of its predecessor. The Count de Clermont appointed, in suc-

*Bro. R. F. Gould, in his Concise History of Freemasonry (p. 355), considers that the name "Harnouester" is probably a corruption of "Derwentwater."
cessation, two deputies, both of whom had been displeasing to the Fraternity. The last, Lacorne, was a man of such low origin and rude manners, that the Grand Lodge refused to meet him as their presiding officer. Irritated at this pointed disrespect, he sought in the taverns of Paris those Masters who had made a traffic of initiations, but who, heretofore, had submitted to the control, and been checked by the authority of, the Grand Lodge. From among them he selected officers devoted to his service, and undertook a complete reorganization of the Grand Lodge.

The retired members, however, protested against these illegal proceedings; and in the subsequent year, the Grand Master consented to revoke the authority he had bestowed upon Lacorne, and appointed as his deputy, M. Chaillou de Jonville. The respectable members now returned to their seats in the Grand Lodge; and in the triennial election which took place in July, 1765, two of them had been elected during the Deputy Grand Mastership of Lacorne were all removed. The displaced body they had never been recognized, but the Lodge. Ill feeling on both sides was thus engendered, and carried to such a height, that, at one of the communications of the Grand Lodge, the expelled brethren, attempting to force their way in, were resisted with violence. The next day the lieutenant of police issued an edict forbidding the future meetings of the Grand Lodge.

The expelled party, however, still continued their meetings. The Count de Clermont died in 1771; and the excluded brethren having invited the Duke of Chartres (afterward Duke of Orleans) to the Grand Mastership, he accepted the appointment. They now offered to unite with the Grand Lodge, on condition that the latter would revoke the authority he had bestowed upon Lacorne, and appointed as his deputy, M. Chaillou de Jonville. The respectable members now returned to their seats in the Grand Lodge; and in the triennial election which took place in July, 1765, two of them had been elected during the Deputy Grand Mastership of Lacorne were all removed. The displaced body they had never been recognized, but the Lodge. Ill feeling on both sides was thus engendered, and carried to such a height, that, at one of the communications of the Grand Lodge, the expelled brethren, attempting to force their way in, were resisted with violence. The next day the lieutenant of police issued an edict forbidding the future meetings of the Grand Lodge.

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to see eventually healed. One of the most extraordinary acts of the Grand Orient of France has been the abolition in 1871 of the office of Grand Master, the duties being performed by the President of the Council of the Order.

Discussion and an attempted avoidance of a threatening Masonic calamity by a large number of the Fraternity of France did not avail to prevent the General Assembly of the Grand Orient of France from completing its overthrow and that of its subordinates by the almost unanimous adoption of the now famous amendment of Art. I. of the Constitution of Masonry, on September 14, 1877.

The following is the text of the amendment and of the original second paragraph which was expunged:

Original paragraph: " Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind."

Substituted amendment: " Whereas, Freemasonry is not a religion, and has therefore no doctrine or dogma to affirm in its Constitution, the Assembly adopting the Vœu IX., has decided and decreed that the second paragraph of Article I. of the Constitution shall be erased, and that for the words of the said article the following shall be substituted: I. Being an institution essentially philanthropic, philosophic, and progressive, Freemasonry has for its object, search after truth, study of universal morality, sciences and arts, and the practice of benevolence. It has for its principles, absolute liberty of conscience and human solidarity, it excludes no person on account of his belief and its motto is Liberty, Equality, and Fraternity."

The adoption of the above was after a full and deliberate consideration by its constituents, who for more than a year were in the throes of deep deliberation and judgment. The Grand Lodge of England appointed a committee to consider this action of the Grand Orient in this existing the opinions of T. G. A. O. T. U. from its tenets, and they reported that such alterations is "opposed to the traditions, practice and feelings of all true and genuine Masons from the earliest to the present time"; and it was resolved that foreign brethren could only be received as visitors if they had been initiated in a Lodge professing belief in T. G. A. O. T. U., and would themselves acknowledge such belief to be an essential landmark of the Order. Similar action was taken by other Grand Lodges, and wherever the English language is spoken the Grand Orient of France is no longer regarded as a Masonic body. E. L. H.

The Grand Lodge was established in this city, in 1766, by the Grand Lodge of England. In the course of time this influence prevailed among the Masons of Germany, the Provincial Grand Lodge of Frankfort, not finding itself supported by its mother Grand Lodge, declared itself independent in 1783. Since 1823, it has worked under the title of the "Grosse Mutterloge des Eklektischen Freimaurer-Ordens, adduces their incorporation into the French language, which would more properly employ the terms "Maçon libre," and "Maçonnerie libre"; and hence Laurens, in his Éssais historiques et critiques sur la Française Masonerie, adduces their incorporation into the language as an evidence that the Institution in France was derived directly from England, the words being a literal and idiomatic translation of the English titles. But he blunders in supposing that Franc-Mason and Franc-Masonerie are any part of the English language.

**Frankfort-on-the-Main.** A Provincial Grand Lodge was established in this city, in 1766, by the Grand Lodge of England. In the course of time this influence prevailed among the Masons of Germany, the Provincial Grand Lodge of Frankfort, not finding itself supported by its mother Grand Lodge, declared itself independent in 1783. Since 1823, it has worked under the title of the "Grosse Mutterloge des Eklektischen Freimaurer-Bandes zu Frankurt A. M."

It has now 21 Lodges and 9 "Circles" under its jurisdiction.

**Franklin, Benjamin.** This sage and patriot was born in the city of Boston, Massachusetts, on the 6th of January, 1706. He was most probably initiated in 1731 in the St. John's Lodge at Philadelphia (Gould's Hist. of F. M., iii. 422.) In 1734 he was elected Grand Master of the Provincial Grand Lodge of Pennsylvania; and in November of the same year Franklin applied to Henry Price, who had received from England authority to establish Masonry in this country, for a confirmation in the offices conferred by the first deputation or warrant. It is probable that the request was granted, although...
no record of the fact can be found. In 1734, Franklin edited an edition of Anderson's Constitution, which was probably the first Masonic work published in America.

In 1743 Thomas Oxnard was appointed Provincial Grand Master of all North America, and he appointed Franklin Provincial Grand Master of Pennsylvania.

While Franklin was in France as the Ambassador from his country, it appears he took a keen interest in Masonry. He affiliated with the celebrated Lodge of the Nine Sisters, of which Lalande, Count de Gebelin, and other celebrities of French literature, were members. He took a prominent part in the initiation of Voltaire, and on his death acted as Senior Warden of the Lodge of Sorrow held in his memory. The Lodge of the Nine Sisters held Franklin in such esteem that it struck a medal in his honor, of which a copy, supposed to be the only one now in existence, belongs to the Provincial Grand Lodge of Mecklenburg. [E. L. H.]

Franks, Order of Regenerated. A political brotherhood that was instituted in France in 1815, flourished for a while, and imitated in its ceremonies the Masonic fraternity.

Frater. Latin, Brother. A term borrowed from the monks by the Military Orders of the Middle Ages, and applied by the members to each other. It is constantly employed in England by the Masonic Knights Templar, and is beginning to be adopted, although not very generally, in the United States. When speaking of two or more, it is an error of ignorance, sometimes committed, to call them fraters. The correct plural is fraters.

Fraternally. The usual mode of subscription to letters written by one Mason to another is, "I remain, fraternally, yours."

Fraternity. The word was originally used to designate those associations formed in the Roman Catholic Church for the pursuit of special religious and ecclesiastical purposes, such as the nursing of the sick, the support of the poor, the practice of particular devotions, etc. They do not date earlier than the thirteenth century. The name was subsequently applied to secular associations, such as the Freemasons. The word is only a Latin form of the Anglo-Saxon Brotherhood.

In the earliest lectures of the last century we find the word fraternity alluded to in the following formula:

"Q. How many particular points pertain to a Freemason?
"A. Three: Fraternity, Fidelity, and Tacturnity.
"Q. What do they represent?
"A. Brotherly Love, Relief, and Truth among all Right Masons."

Fraternize. To recognize as a brother; to associate with Masonically.

Frederick of Nassau. Prince Frederick, son of the King of the Netherlands, and for many years the Grand Master of the National Grand Lodge of that kingdom. He was ambitious of becoming a Masonic reformer, and in addition to his connection with the Charter of Cologne, an account of which has been given under that head, he attempted, in 1819, to introduce a new Rite. He denounced the high degrees as being contrary to the true intent of Masonry; and in a circular to all the Lodges under the obedience of the National Grand Lodge, he proposed a new system, to consist of five degrees, namely, the three symbolic, and no more as complements or illustrations of the third, which he called Elect Master and Supreme Elect Master. Some few Lodges adopted this new system, but most of them rejected it. The Grand Chapter, whose existence it had attacked, denounced it. The Lodges practicing it in Belgium were dissolved in 1830, but a few of them probably still remain in Holland. The full rituals of the two supplementary degrees are printed in the second volume of Hermes, and an attentive perusal of them does not give an excited idea of the inventive genius of the Prince.

Frederick the Great. Frederick II., King of Prussia, surnamed the Great, was born on the 24th of January, 1712, and died on the 17th of August, 1786, at the age of seventy-four years and a few months. He was initiated as a Mason, at Brunswick, on the night of the 14th of August, 1738, not quite two years before he ascended the throne.

In English, we have two accounts of this initiation—one by Campbell, in his work on Frederick the Great and his Times, and the other by Carlyle in his History of Frederick the Second. Both are substantially the same, because both are merely translations of the original account given by Bieffeld in his Freundeschaftliche Briefe, or Familiar Letters.

The Baron von Bieffeld was, at the time, an intimate companion of the Prince, and was present at the initiation.

Bieffeld tells us that in a conversation which took place the 6th of August at Loo (but Carlyle corrects him as to time and place, and says it probably occurred at Minden, on the 17th of July), the Institution of Freemasonry had been enthusiastically lauded by the Count of Lippe-Bucking. The Prince of the Crown Prince soon after privately expressed to the Count his wish to join the society. Of course, this wish was to be gratified. The necessary furniture and assistance for conferring the degrees were obtained from the Lodge at Hamburg. Bieffeld gives an amusing account of the embarrassments which were encountered in passing the chest containing the Masonic implements through the custom-house without detection. Campbell, quoting from Bieffeld, says:

"The whole of the 14th (August) was spent in preparations for the Lodge, and at twelve at night the Prince Royal arrived, accompanied by Count Wartenaleben, a captain in the king's regiment at Birkenau. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time, he desired that he might be
treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double requisition, a Lodge was held. All was over by four in the morning, and the Prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him."

Of the truth of this account there never has been any doubt. Frederick the Great was certainly a Mason. But Carlyle, in his usual sarcastic vein, adds: "The Crown Prince prosecuted his Masonry at Reinsberg or elsewhere, occasionally, for a year or two, but was never ardent in it, and very soon after his accession left off altogether. . . . A Royal Lodge was established at Berlin, of which the new king consented to be patron; but he never once entered the palace, and only his portrait (a welcomey good one, still to be found there) presided over the mysteries of that establishment."

Now how much of truth with the sarcasm, and how much of sarcasm without the truth, there is in this remark of Carlyle, is just what the Masonic world is bound to discover. Until further light is thrown upon the subject by documentary evidence from the Prussian Lodges, the question can not be definitely answered. But what is the now known further Masonic history of Frederick?

Biefeld tells us that the seal of the Prince for the Fraternity induced him to invite the Baron Von Oberg and himself to Reinsberg, where, in 1739, they founded a Lodge, into which Kesslering, Jordan, Moolendorf, Queis, and Frederarsdorf (Frederick's valet) were admitted. Biefeld is again our authority for stating that on the 20th of June, 1740, King Frederick—for he had then ascended the throne—held a Lodge at Charlottenburg, and, as Master in the chair, initiated Prince William of Prussia, his brother, the Margrave Charles of Brandenburg, and Frederick William, Duke of Holstein. The Duke of Holstein was seven years afterward elected Adjutant Grand Master of the Grand Lodge of the Three Globes at Berlin.

We hear no more of Frederick's Masonry in the printed records until the 16th of July, 1774, when he granted his protection to the National Grand Lodge of Germany, and officially approved of the treaty with the Grand Lodge of England, by which the National Grand Lodge was established. In the year 1777, the Mother Lodge, "Royal York of Friendship," at Berlin, celebrated, by a festival, the king's birthday, on which occasion Frederick wrote the following letter, which, as it is the only printed declaration of his opinion of Freemasonry that is now extant, is well worth copying:

"I cannot but be sensible of the new homage of the Lodge 'Royal York of Friendship' on the occasion of the anniversary of my birth, bearing, as it does, the evidence of its zeal and attachment for my person. Its orator has well expressed the sentiments which animate all its labors; and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominions may always be assured of my protection. It is the glorious task of every good sovereign, and I will never cease to fulfill it. And so I pray God to take you and your Lodge under his holy and deserved protection. Potsdam, this 14th of February, 1777.—Frederick."

Frederick Henry Louis, Prince of Prussia, was received into Masonry at Berlin by Frederick the Great, his brother, in 1740.

Frederick William III. King of Prussia, and, although not a Freemason, a generous patron of the Order. On December 29, 1797, he wrote to the Lodge Royal York of Friendship, at Berlin, these words: "I have never been initiated, as every one knows, but I am far from conceiving the slightest distrust of the intentions of the members of the Lodge. I believe that its design is noble, and founded on the cultivation of virtue; that its methods are legitimate, and that every political tendency is banished from its operations. Hence, I shall take pleasure in manifesting on all occasions my good-will and my affection to the Lodge Royal York of Friendship, as well as to every other Lodge in my dominions." In a similar tone of kindness toward Masonry, he wrote three months afterward to Fessler. And when he issued, October 20, 1798, an edict forbidding secret societies, he made a special exemption in favor of the Masonic Lodges. To the time of his death, he was always the avowed friend of the Order.

Free. The word "free," in connection with "Mason," originally signified that the person so called was free of the company or gild of incorporated Masons. For those Operative Masons who were not thus made free of the gild, were not permitted to work with those who were. A similar regulation still exists in many parts of Europe, although it is not known to this country. The term appears to have been first used in the tenth century, when the traveling Freemasons were incorporated by the Roman Pontiff. (See Traveling Freemasons.)

In reference to the other sense of free as meaning not bound, not in captivity, it is a rule of Masonry that no one can be initiated who is at the time restrained of his liberty.

The Grand Lodge of England extends this doctrine, that Masons should be free in all their thoughts and actions, so far, that it will not permit the initiation of a candidate who is
only temporarily in a place of confinement. In the year 1783, the Master of the Royal Military Lodge at Woolwich (No. 374) being confined, most probably for debt, in the King's Bench prison, at London, the Lodge, which was itinerant in its character and allowed to move from place to place with its regimen, summoned, with its warrant of Constitution, to the Master in prison, where several Masons were made. The Grand Lodge, being informed of the circumstances, immediately summoned the Master and Wardens of the Lodge "to answer for their conduct in making Masons in the King's Bench prison," and, at the same time, adopted a resolution, affirming that "it is inconsistent with the principles of Masonry for any Freemasons' Lodge to be held, for the purposes of making, passing, or raising Masons, in any prison or place of confinement." (Constitutions, 1784, p. 349.)

**Free and Accepted.** The title "Free and Accepted" first occurs in the Roberts Print of 1722, which is headed The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons, and was adopted by Dr. Anderson in the second edition of the Book of Constitutions, published in 1738, the title of which is The New Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons. In the first edition of 1723 the title was, The Constitutions of the Freemasons. The newer title continued to be used by the Grand Lodge of England, in which it was followed by those of Scotland and Ireland; and a majority of the Grand Lodges in this country have adopted the same style, and call themselves Grand Lodges of Free and Accepted Masons. (See Accepted.)

The old lectures formerly used in England give the following account of the origin of the term:

"The Masons who were selected to build the Temple of Solomon were declared free and were exempted, together with their descendants, from imposts, duties, and taxes. They had also the privilege to bear arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons were discovered. And hence, the modern Constitution, to the Master in prison, where several Masons were made. The Grand Lodge, being informed of the circumstances, immediately summoned the Master and Wardens of the Lodge "to answer for their conduct in making Masons in the King's Bench prison," and, at the same time, adopted a resolution, affirming that "it is inconsistent with the principles of Masonry for any Freemasons' Lodge to be held, for the purposes of making, passing, or raising Masons, in any prison or place of confinement." (Constitutions, 1784, p. 349.)

**Free Born.** In all the old Constitutions, free birth is required as a requisite to the reception of Apprentices. Thus the Lanedowne MS. says, "That the candidate be able of birth, that is, free born." So it is in the Edinburgh Kilwinning, the York, the Antiquity, and in every other manuscript that has been so far discovered. And hence, the modern Constitutions framed in 1721 continue the regulation. After the abolition of slavery in the West Indies by the British Parliament, the Grand Lodge of England on September 1, 1847, changed the word "free-born" into "freeman," but the ancient landmark never has been removed in America.

The non-admission of a slave seems to have been founded upon the best of reasons; because, as Freemasonry involves a solemn contract, no one can legally bind himself to its performance who is not a free agent and the master of his own actions. That the restriction is extended to those who were originally in a servile condition, but who may have since acquired their liberty, seems to depend on the principle that birth in a servile condition is accompanied by a degradation of mind and abasement of spirit which no subsequent disenfranchisement can so completely efface as to render the party qualified to perform his duties, as a Mason, with that "freedom, fervency, and zeal" which are said to have distinguished our ancient brethren. "Children," says Oliver, "cannot inherit a free and noble spirit except they be born of a free woman."

The same usage existed in the spurious Freemasonry or the mysteries of the ancient world. There, no slave, or man born in slavery, could be initiated; because the prerequisites imperatively demanded that the candidate should not only be a man of irreproachable manners, but also a free-born denizen of the country in which the mysteries were celebrated.

Some Masonic writers have thought that in this regulation, in relation to free birth, some allusion is intended, both in the mysteries and in Freemasonry, to the relative conditions and characters of Isaac and Ishmael. The former—the accepted one, to whom the promise was given—was the son of a free woman, and the latter, who was cast forth to have "his hand against every man and every man's hand against him," was the child of a slave. Wherefore, we read that Sarah demanded of Abraham, "Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son." Dr. Oliver, in speaking of the grand festival with which Abraham celebrated the weaning of Isaac, says that he "had not paid the same compliment at the weaning of Ishmael, because he was the son of a bondwoman, and consequently could not be admitted to participate in the Freemasonry of his father, which could only be conferred on free men born of free women." The ancient Greeks were of the same opinion; for they used the word δωλοπητης, or "slave manners," to designate any very great impropriety of manners.

**Freedom.** This is defined to be a state of exemption from, the control or power of another. The doctrine that Masons should enjoy unrestrained liberty, and be free in all their thoughts and actions, is carried so far in Masonry, that the Grand Lodge of England will not permit the initiation of a candidate who is only temporarily deprived of his liberty, or even in a place of confinement. (See Free.)

It is evident that the word freedom is used in Freemasonry in a symbolical or metaphysical sense differing from its ordinary signification. While, in the application of the words free born and freeman, we use them in their usual legal acceptance, we combine freedom with...
fervency and zeal as embodying a symbolic idea. Gädicke, under the word Freiheit, in his Freimaurer-Lexicon, thus defines the word:

"A word that is often heard among us, but which is restricted to the same limitation as the freedom of social life. We have in our assemblies no freedom to act each one as he pleases. But we are, or should be, free from the dominion of passion, pride, prejudice, and all the other follies of human nature. We are free from the false delusion that we need not be obedient to the laws." Thus he makes it equivalent to integrity; a sense that I think it bears in the next article.

**Freedom, Fervency, and Zeal.** The earliest lectures in the eighteenth century designated freedom, fervency, and zeal as the qualities which should distinguish the servitude of Apprentices, and the same symbolism is found in the ritual of the present day. The word freedom is not here to be taken in its modern sense of liberty, but rather in its primitive meaning of frankness, generosity, a generous willingness to work or perform one's duty. So Chaucer uses it in the Prologue to The Canterbury Tales (I. 43):

"A knight there was, and that a worthy man,
That fro the time that he first began
To riden out, he loved chivalrie,
Trouthe and Honour, Freedom and Courtesy."

(See Fervency and Zeal.)

**Freeman.** The Grand Lodge of England, on September 1, 1847, erased from their list of the qualifications of candidates the word "free-born," and substituted for it "free-man." Their rule now reads, "every candidate must be a freeman." This has been generally considered an unauthorized violation of a landmark.

**Freemason.** One who has been initiated into the mysteries of the Fraternity of Freemasonry. Freemasons are so called to distinguish them from the Operative or Stone-Masons, who constituted an inferior class of workmen, and out of whom they sprang. (See Stone-Masons and Traveling Freemasons.) The meaning of the epithet free, as applied to Mason, is given under the word Free. In the old lectures of the last century a Freemason was described as being "a freeman, born of a freewoman, brother to a king, fellow to a prince, or companion to a beggar, if a Mason," and by this was meant to indicate the universality of the brotherhood.

The word "Freemason" was until recently divided into two words, and sometimes with and sometimes without a hyphen; and we find in all the old books and manuscripts "Free Mason" or "Free-Mason." But this usage has been abandoned by all good writers, and "Freemason" is now always spelled as one word. The old Constitutions constantly used the word Mason. Yet the word was employed at a very early period in the parish registers of England, and by some writers. Thus, in the register of the parish of Asburby we find these items:

"1685. Smallwood, Jos., fil Jos. Henshaw, Freemason, bapt. 3° die Nov."

"1697. Jos. fil Jos. Henshaw, Freemason, buried 7 April."

But the most singular passage is one found in Cawdray's Treasures of Similitudes, published in 1609, and which he copied from Bishop Coverdale's translation of Werdmuller's A Spiritual and most Precious Perle, which was published in 1550. It is as follows: "As the Free-Mason heweth the hard stones . . . . even so God the Heavenly Free-Mason buildeth a Christian church." But, in fact, the word was used at a much earlier period, and occurs, Steinbrenner says (Orig. and Early Hist. of Mas., p. 110), for the first time in a statute passed in 1350, in the twenty-fifth year of Edward I., where the wages of a master Freemason are fixed at 4 pence, and of other masons at 3 pence. The original French text of the statute is "Mestre de franche-peere." "Here," says Steinbrenner, "the word Freemason evidently signifies a free-stone mason—one who works in free-stone, (Fr. frahe pierre,) as distinguished from the rough mason, who merely built walls of rough, unhewn stone." This latter sort of workmen was that class called by the Scotch Masons cowans, whom the Freemasons were forbidden to work with, whence we get the modern use of that word. Ten years after, in 1360, we have a statute of Edward III., in which it is ordained that every mason shall finish his work, be it of free-stone or of rough-stone, where the French text of the statute is "de franche-pere ou de grosse-pere." Thus it seems evident that the word free-mason was originally used in contradistinction to rough-mason. The old Constitutions sometimes call these latter masons rough-layers. (Dr. Murray's New English Dictionary has the following (s.v. Freemason):

"The precise import with which the adj. was originally used in this designation has been much disputed. Three views have been proposed. (1) The suggestion that free mason would appear unworthy of attention, but for the curious fact that the earliest known instances of any similar appellation are maitre mason de franche pep, 'master mason of free stone' (Act 25, Edw. III., st. 11., c. 9, l. d. 1350), and sculptores lapidum liberorum, 'carvers of free stones,' alleged to occur in a document of 1217 (tr. Findel's Hist. Mas., 51, citing Wyatt Papworth: the coincidence, however, seems to be merely accidental. (2) The view most generally held is that free masons were those who were 'free' of the masons' guild. Against this explanation many forcible objections have been brought by Mr. G. W. Speth, who suggests (3) that the itinerant masons were called 'free' because they claimed exemption from the control of the local guilds of the towns in which they temporarily settled. (4) Perhaps the best hypothesis is that the term refers to the medieval practice of emancipating skilled artisans, in order that they might be able to travel and render their services wherever any great building was in process of construction."
And then the following meanings are given:

1. A member of a certain class of skilled workers in stone, in the 14th and following centuries often mentioned in contradistinction to 'rough masons,' 'ligiers,' etc. They travelled from place to place, finding employment wherever important buildings were being erected, and had a system of secret signs and passwords by which a craftsman who had been admitted on giving evidence of competent skill could be recognized. In later use (16-18th c.) the term seems often to be used merely as a more complimentary synonomy of 'mason,' implying that the workman so designated belonged to a superior grade.

The earliest instance quoted of the word in this sense is in a list of the London City Companies of 1376.

2. A member of the fraternity called more fully, Free and Accepted Masons.

"Early in the 17th c., the societies of free-masons (in sense 1) began to admit honorary members, not connected with the building trade, but supposed to be eminent for architectural or antiquarian learning. These were called accepted masons, though the term free masons was often loosely applied to them; and they were admitted to a knowledge of the secret signs, and instructed in the legendary history of the craft, which had already begun to be developed. The distinction of being an 'accepted mason' became a fashionable object of ambition, and before the end of the 17th c. the object of the societies of freemasons seems to have been chiefly social and convivial. In 1717, under the guidance of the physicist J. T. Desaguliers, four of these societies or 'lodges' in London united to form a 'grand lodge,' with a new constitution and ritual, and a system of secret signs: the object of the society as reconstituted being mutual help and the promotion of brotherly feeling among its members."

The earliest instance quoted of the word in this sense is in Ashuolre's diary under date December 27, 1667, respectively. (Ibid., p. 408.)

"The original St. Clair Charters (q. v.) in the custody of the Grand Lodge of Scotland, dated, respectively, 1601-2 and 1628, are referred to by Gould. Then are considered the Schaw Statutes, No. 1, of A.D. 1598 (see Schaw Manuscript), the Schaw Statutes, No. 2, of A.D. 1599, and their relevancy to Mother Kilwinning Lodge, Ayrshire, No. 0, with an important certificate from William Schaw, which proves that the document of 1598 was intended exclusively for the Masons under the jurisdiction of the Kilwinning Lodge. The subject of the "Lodge of Edinburgh," No. 1, and its career from its earliest records, dating back to 1599, down to the year 1736, when the Grand Lodge of Scotland was inaugurated, as most fully described in Lyon's history of that ancient Lodge, passes under review; then appears, as Bro. Gould says, one of the adornments of history in the facsimile of the record of that Lodge, showing that the earliest minute of the presence of a speculative freemason Mason in a Lodge, and taking part in its deliberations, is dated June 8, 1600. (Hist. of F. M., i. 406.) It is to be noted that "the admission of General Alexander Hamilton, on May 20, 1640, and of the Right Hon. Sir Patrick Hume, Bart., on December 27, 1697, are specially recorded as constituting these intrants 'Fellow and Mr. off the forced craft,' and 'Fellow of craft (and Master) of this lodg,' respectively." (Ibid., p. 458.) It is assumed that Master simply meant a compliment; certainly, there was nothing corresponding with the ceremony of a master Mason's Degree at that time. Many of the operatives did not view the introduction
of the speculative element with favor, and at one time they were arrayed in hostile camps; but eventually those who supported the "Gentlemen" or "Geometric Masons" won the day, the "Domates" having to succumb. In the Lodge of Aberdeen, the majority in A.D. 1670 were actually non-operative or speculative members.

On March 2, 1653, appears the important fact of the election of a "joining member." Again, Lyon declares that the reference to "free mesones," in the minute of December 27, 1636, is the earliest instance yet discovered of "Free-Mason" being applied to designate members of the Mason craft, and considers that it is used as an abbreviation of the term "Freemen Masons." But while concurring therein, as did Bro. Hughan, Gould thinks the word freemason may be traced back to 1581, when the "Melrose" version of the "Old Charges" was originally written.

"Canongate Kilwinning" Lodge, No. 2, was commissioned or warranted by the Lodge of Kilwinning, No. 0, granting powers to several of their own members resident in the Canongate, Edinburgh, and dated December 20, 1677. This, Bro. Gould says, was a direct invasion of jurisdiction, for it was not simply a charter to enable their members to meet as Masons in Edinburgh, but also to act as independently as "Mother Kilwinning" herself, with a separate existence, which was the actual result that ensued. (Ibid., p. 410.)

"Soon and Perth" Lodge, No. 3, is much older than No. 2, although fourth on the roll, though the authorities state that it existed "before 1658," and the Grand Lodge acknowledges this date at the present time, placing Nos. 0 and 1, however, as "before 1598," and No. 57 (Haddington) at 1599, there being also many bearing seventeenth century designations. (Ibid., p. 411.)

The Lodge of "Glasgow St. John," No. 3, 1656, is next mentioned as an "old Lodge," undoubtedly, though its documents do not date back as far as some of its admirers have declared. (Ibid., p. 413.) The Rev. A. T. Grant quotes quite at length from a letter by Mr. W. P. Buchan stating that the first notice in the minutes of the "Glasgow Incorporation of Masons" bears date September 22, 1629, viz., "Entry of Apprentices to the Lodge of Glasgow, the last day of Dec., 1613 years, compared John Stewart, &c." It was placed on the roll of the Grand Lodge of Scotland in 1650 as No. 3, 1656, it was exclusively operative.

"Glasgow Kilwinning" Lodge, No. 4, dates from 1735.

"Canongate and Leith, Leith and Canongate." Lodge, No. 5, is authoritatively acknowledged as dating from 1688.

The Lodge of "Old Kilwinning St. John," Inverness, No. 6, was granted a Charter of Confirmation on November 30, 1673, its existence being admitted from the year 1678, but a cloud rests upon the latter record.

"Hamilton Kilwinning" Lodge, No. 7, is considered to date from the year 1695. Thus Bro. Gould, in his remarkable History, continues quoting old Charters, Laws, Statutes, etc., back even to the sixteenth century, in a most interesting manner, dissenting largely from the early history of Bro. George H. Fort, and as well from the Antiquity of Freemasonry, by Bro. Findel. (See "Four Old Lodges.")


See also: The Antiquity of Freemasonry; Origin of Freemasonry; Operative Freemasonry and Speculative Freemasonry.

Freemasons of the Church. An architectural college was organized in London, in the year 1842, under the name of "Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture." The founders of the association announced their objects to be "the rediscovery of the ancient principles of architecture; the sanction of good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually, by developing the powers of the college upon a just and beneficial footing, to reform the whole practice of architecture, to raise it from its present vituperated condition, and to bring around it the same unques tioned esteem which is at present enjoyed by almost every other profession." One of their members has said that the title assumed was not intended to express any conformity with the general body of Freemasons, but rather as indicative of the profound views of the college, namely, the recovery, maintenance, and furtherance of the free principles and practise of architecture; and that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of antiquity, threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building gilds of the Middle Ages, that any investigation into the condition of Medieval architecture must throw light on Masonic history.

Free-Will and Accord. There is one peculiar feature in the Masonic Institution that must commend it to the respect of every generous mind. In other associations it is considered meritorious in a member to exert his influence in obtaining applications for admission; but it is wholly uncongenial with
the spirit of our Order to persuade anyone to become a Mason. Whoever seeks a knowledge of our mystic rites, must first be prepared for the ordeal in his heart; he must not only be endowed with the necessary moral qualifications which would fit him for admission into our ranks, but he must come, too, uninvited by friends and unbiased by unworthy motives. This is a settled landmark of the Order; and, therefore, nothing can be more painful to a true Mason than to see this landmark violated by young and heedless brethren. For it cannot be denied that it is sometimes violated; and this habit of violation is one of those unhappy influences sometimes almost insensibly exerted upon Masonry by the existence of the many secret societies to which the present age has given birth, and which resemble Masonry in nothing except in having some sort of a secret ceremony of initiation. These societies are introducing into some parts of America such phraseology as a "card" for a "demit," or "worry" for "worshipful," or "brothers" for "brethren." And there are some men who, coming among us imbued with the principles and accustomed to the usages of these modern societies, in which the persevering solicitation of candidates is considered as a legitimate and even laudable practice, bring with them these preconceived notions, and consider it their duty to exert all their influence in persuading their friends to become members of the Craft. Men who thus misunderstand the true policy of our Institution should be instructed by their older and more experienced brethren that it is wholly in opposition to all our laws and principles to ask any man to become a Mason, or to exercise any kind of influence upon the minds of others, except that of a truly Masonic life and a practical exemplification of its tenets, by which they may be induced to ask admission into our Lodges. We must not seek—we are to be sought.

And if this were not an ancient law, embedded in the very cement that upholds our system, policy alone would dictate an adherence to the voluntary usage. We need not fear that our Institution will suffer from a deficiency of members. Our greater dread should be that, in its rapid extension, less care may be given to the selection of candidates than the interests and welfare of the Order demand. There can, therefore, be no excuse for the practice of persuading candidates, and every hope of safety in avoiding such a practice. It should always be borne in mind that the candidate who comes to us not of his own "free-will and accord," but induced by the persuasions of his friends—no matter how worthy he otherwise may be—violates, by so coming, the requirements to us not of his own "free-will and accord," but induced by the persuasions of his friends. It should always be remembered that the candidate who comes avoiding such a practise. It should always be remembered that the candidate who comes

Bremauerer. German for Freemasonry. French, Benjamin Brown. A distinguished Mason of the United States, who was born at Chester, in New Hampshire, September 4, 1800, and died at the city of Washington, where he had long resided, on August 12, 1870. He was initiated into Masonry in 1825, and during his whole life took an active interest in the affairs of the Fraternity. He served for many years as General Grand Secretary of the General Grand Chapter, and Grand Recorder of the Grand Encampment of the United States. In 1846, soon after his arrival in Washington, he was elected Grand Master of the Grand Lodge of the District, a position which he repeatedly occupied. In 1859, he was elected Grand Master of the Templars of the United States, a distinguished position which he held for six years, having been reelected in 1862. His administration, during a period of much excitement in the country, was marked by great firmness, mingled with a spirit of conciliation. He was also a prominent member of the Ancient and Accepted Scottish Rite, and at the time of his death was the Lieutenant Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States.

Bro. French was possessed of much intellectual ability, and contributed no small share of his studies to the literature of Masonry. His writings, which have not yet been collected, were numerous, and consisted of Masonic odes, many of them marked with the true poetic spirit, eloquent addresses on various public occasions, learned dissertations on Masonic law, and didactic essays, which were published at the time in various periodicals. His decisions on Templar law have always been esteemed of great value.

French Rite. (Rite Francais ou Moderne.) The French or Modern Rite is one of the three principal Rites of Freemasonry. It consists of seven degrees, three symbolic and four higher, viz.: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Elect; 5. Scotch Master; 6. Knight of the East; 7. Rose Croix. This Rite is practised in France, in Brazil, and in Louisiana. It was founded, in 1786, by the Grand Orient of France, who, unwilling to destroy entirely the high degrees which were then practised by the different Rites, and yet anxious to reduce them to a smaller number and to greater simplicity, extracted these degrees out of the Rite of Perfection, making some few slight modifications. Most of the authors who have treated of this Rite have given to its symbolism an entirely astronomical meaning. Among these writers, we may refer to Ragon, in his Cours Philosophique, as probably the most scientific.
Ragon, in his *Tuilier Général* (p. 51), says that the four degrees of the French Rite, which were elaborated to take the place of the thirty degrees of the Scottish Rite, have for their basis the four physical proofs to which the reciprocally submits in the First Degree. And that the symbolism further represents the sun in his annual progress through the four seasons. Thus, the Elect Degree represents the element of Earth and the season of Autumn; the Scottish Master represents Air and the Summer; the Knight of the East represents Water and Autumn; and the Rose Croix represents Fire; but he does not claim that it is consecrated to Winter, although that would be the natural conclusion.

The original Rose Croix was an eminently Christian degree, which, being found inconvenient, was in 1860 substituted by the Philosophic Rose Croix, which now forms the summit of the French Rite.

**Frères Pontifiés.** See Bridge Builders of the Middle Ages.

**Frey or Freia.** Grimme, in his *Deutsche Mythologie* (pp. 191, 279), traces the name Freia through the ancient Teutonic dialects and expounds its symbolic meaning. Also, see Thorpe, *Northern Mythology* (vol. i., pp. 197, 198). The column or pillar set apart to the goddess Frey in the temple of Upsala became the pillar of beauty or plenteousness. Bro. Fort says, in his *Antiquities* (ch. 27), the three divinities in the Norse temple at Upsala, in Denmark, Odin, Thor, and Frey, were typical symbols of the universe—Wisdom, Strength, and Beauty—or the three of the ten columns in the Hebrew sephiroth, in the Jewish philosophy, designated as Sapientia, Pulchritudo, and Fundamentum; which, like the three columns existing in a Lodge of Freemasons, symbolize the moralistic pillars of the world, represented by the Lodge itself. An additional significant fact confronts us at this point: the column of Beauty or Plenty, originally emblematic of Frey, is situated in the south of the Lodge. A Masonic symbol—a sheaf of grain—always suspended above that station, denotes plenteousness. Freia may also be comparatively described as the Scandinavian Isis.

**Friendly Societies.** Societies first established toward the end of the last century, in England, for the relief of mechanics, laborers, and other persons who derived their support from their daily toil. By the weekly payment of a stipulated sum, the members secured support and assistance from the society when sick, and payment of the expenses of burial when they died. These societies gave origin to the Odd Fellows and other similar associations, but they have no relation whatever to Freemasonry.

**Friend of St. John.** The Sixth Degree of the system practised by the Grand Lodge of Sweden. It is comprehended in the degree of Knight of the East and West.

**Friend of Truth.** The Fifth Degree of the Rite of African Architects.

**Friendship.** Leslie, in 1741, delivered the first desceant on Friendship, as peculiarly a Masonic virtue. He was followed by Hutchinson, Preston, and other writers, and now in the modern lectures it is adopted as one of the precious jewels of a Master Mason. Of universal friendship, blue is said to be the symbol color. “In regular gradation,” says Munkhouse (Disc. i., 17), “and by an easy descent, brotherly love extends itself to lesser distinct societies or to particular individuals, and thus becomes friendship either of convenience or of personal affection.” Cicero says, “Amicitia nisi inter bonos non potest,” Friendship can exist only among the good.

**Fund of Benevolence.** A fund established in 1727 by the Grand Lodge of England, and solely devoted to charity. The regulations for its management are as follows: Its distribution and application is directed by the Constitutions to be monthly, for which purpose a Board of Benevolence is holden on the last Wednesday of every month except December, when it is on the third Wednesday. This Lodge consists of all the present and past Grand Officers, all actual Masters of Lodges, and twenty Masters. The brother presiding is bound strictly to enforce all the regulations of the Craft respecting the distribution of the fund, and must be satisfied, before any petition is read, that all the required formalities have been complied with. To every petition must be added a recommendation, signed in open Lodge by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing Lodge, certifying that they have known him to have been in reputable or at least tolerable circumstances, and that he has not been less than five years a subscribing member to a regular Lodge.

**Funds, Grand Masters’.** A fund over which the Grand Master of the United G. Lodge of England exercises exclusive control. It originated with a sum of £2,730 subscribed by the Craft in 1870, when the Earl of Zetland retired from the Grand Mastership, and is known as The Zetland Fund.

**Funds of the Lodge.** The funds of the Lodge are placed in the keeping of the Treasurer, to whom all moneys received by the Secretary must be immediately paid. Hence each of these officers is a check on the other. And hence, too, the “Thirty-nine Regulations” of 1721 say that the Grand Treasurer should be “a brother of good worldly substance” (Constitutions, 1723, p. 62), lest impecuniosity should tempt him to make use of the Lodge funds.

**Funeral Rites.** See Burial.

**Furlac.** A word in the high degrees, whose etymology is uncertain, but probably Arabic. It is said to signify the angel of the earth.

**Furniture of a Lodge.** The Bible, square, and compasses are technically said to constitute the furniture of a Lodge. They
are respectfully dedicated to God, the Master of the Lodge, and the Craft. Our English brethren differ from us in their explanation of the furniture. Oliver gives their illustration from the English lectures, as follows:

"The Bible is said to derive from God to man in general; because the Almighty has been pleased to reveal more of His divine will by that holy book than by any other means. The Compasses being the chief implement used in the construction of all architectural plans and designs, are assigned to the Grand Master in particular as emblems of his dignity, he being the chief head and ruler of the Craft. The square is given to the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon." (Landmarks, i., 169.)

But the lecture of the early part of the last century made the furniture consist of the Mosaic Pavement, Blazing Star, and the Indented Tarsel, while the Bible, square, and compass were considered as additional furniture.

Fustier. An officer of the Grand Orient of France in the beginning of this century. In 1810, he published, and presented to the Grand Orient, a Geographical Chart of the Lodges in France and its Dependencies. He was the author of several memoirs, dissertations, etc., on Masonic subjects, and of a manuscript entitled Nomenclature Alphabetique des Grades. Oliver (Landmarks, ii., 95) says that he promulgated a new system of sixty-four degrees. But he seems to have mistaken Fustier's catalogue of degrees invented by others for a system established by himself. No record can be found elsewhere of such a system. Lenning says (Encyc. der Freimaurerei) that Fustier was a dealer in Masonic decorations and in the transcript of rituals, of which he had made a collection of more than four hundred, which he sold at established prices.

Future Life. Lorenzo de Medici said that all those are dead, even for the present life, who do not believe in a future state. The belief in that future life, it is the object of Freemasonry, as it was of the ancient initiations, to teach.

Fylfot. An ancient symbol well known among Heralds. It is sometimes known as the cross dissimulata, found in the catacombs of Rome, and forms one of the symbols of the degree of Prince of Mercy, Scottish Rite System. It is a form of the "Swastika." (See Jaina Cross.)

G

G. (Hebrew, ג. Chaldaic, or hieroglyphic.) The seventh letter of the English and Roman alphabets. In the Greek and many other alphabets it is the third in place; in the Russian, Wallachian, and some others it is the fourth; in the Arabic the fifth, and in the Ethiopian the twentieth.

In Hebrew it is called "Gimel," is of the numerical value of 3, and its signification is camel. It is associated with the third sacred name of God in Hebrew, גדול (Ghadol), magnus. In Masonry it is given as the initial of God. The Masonic use of the letter tends to the belief of a modern form in the ceremony of the Fellow-Craft Degree. (See G. O. D.)

G. As in all Roman Catholic and in many Protestant churches the cross, engraved or sculptured in some prominent position, will be found as the expressive symbol of Christianity, so in every Masonic Lodge a letter G may be seen in the east, either painted on the wall or sculptured in wood or metal, and suspended over the Master's chair. This is, in fact, if not the most prominent, certainly the most familiar, of all the symbols of Freemasonry. It is the one to which the poet Burns alluded in those well-known and often-quoted lines, in which he speaks of

"—that hieroglyphic bright,

Which none but Craftsmen ever saw";

that is to say, ever saw understandingly—ever saw, knowing at the same time what it meant.

There is an uncertainty as to the exact time when this symbol was first introduced into Speculative Masonry. It was not derived, in its present form, from the Operative Masons of the Middle Ages, who bestowed upon Freemasonry so much of its symbolism, for it is not found among the architectural decorations of the old cathedrals. Dr. Oliver says it was "in the old lectures"; but this is an uncertain expression. From Prichard's Masonry Dissected, which was published in 1730, it would seem that the symbol was not in use at that date. But it may have been omitted. If Tubal Cain, which was published in 1767, is, as it purported to be, identical with Prichard's work, the question is settled; for it contains the lecture on the letter G, to which reference will directly be made.

It is, however, certain that the symbol was well known and recognized in 1766, and
some few years before. The book entitled
Solomon in all his Glory, the first edition of
which appeared in that year, and which is a
translation of "Le Maçon démascqu," contains
the reference to and the explanation of the
symbol. The work contains abundant in-
ternal evidence that it is a translation, and
hence the symbol may, like some others of
the system subsequent to 1717, have been
first introduced on the Continent, and then
returned in the translation, all of which
would indicate a date some years anterior
to 1776 for the time of its adoption.
In the ritual contained in Tubal Cain
(p. 18), or, if that be only a reprint, in Ma-
sony Dissected, that is to say, in 1768 or in
1730, there is a test which is called "The
Repeating the Letter G," and which Dr.
Oliver gives in his Landmarks (I. 454) as
part of the "old lectures." It is doggerel
verse, and in the form of a catechism between
an examiner and a respondent, a form greatly
affected in these old lectures, and is as follows:

"Resp.—In the Midst of Solomon's Temple
there stands a G,
A letter for all to read and see;
But few there be that understand
What means the letter G.

"Ex.—My friend, if you pretend to be
Of this Fraternity,
You can forthwith and rightly tell
What means that letter G.

"Resp.—By sciences are brought about,
Bodies of various kinds,
Which do appear to perfect sight;
But none but masons shall know my
mind.

"Ex.—the Right shall.

"Resp.—If Worshipful.

"Ex.—Both Right and Worshipful I am;
To hail you I have command;
That you forthwith let me know,
As I you may understand.

"Resp.—By letters four and science five,
This G aright doth stand,
In a due art and proportion;
To hail you I have command.

You have your answer, Friend.

And now as to the signification of the
symbol. We may say, in the first place,
that the explanation is by no means, and
never has been, esoteric. As the symbol it-
self has always been exposed to public view,
forming, as it does, a prominent part of the
furniture of a Lodge, to be seen by every-
one, so our Masonic authors, from the earliest
times, have not hesitated to write, openly
and in the plainest language, of its signifi-
cation. The fact is, that the secret instruc-
tion in reference to this symbol relates not
to the knowledge of the symbol itself, but to
the mode in which, and the object for which,
that knowledge has been obtained.

Hutchinson, who wrote as early as 1776,
says, in his Spirit of Masonry (Lect. viii.),
"It is now incumbent on me to demonstrate
G, wherewith Lodges and the medals of
Masons are ornamented.

"To apply its signification to the name of
God only is depriving it of part of its Masonic
import; although I have already shown that
the symbols used in Lodges are expressive
of the Divinity's being the great object of
Masonry, as Architect of the world.

"This significant letter denotes Geometry,
which, to artificers, is the science by which
all their labours are calculated and formed;
and to Masons, contains the determination,
definition, and proof of the order, beauty,
and wonderful wisdom of the power of God
in His creation."

Again, Dr. Frederick Dalcho, a distin-
guished Mason of South Carolina, in one
of his Orations, delivered and published in
1801, uses the following language:

"The letter G, which ornaments the Mas-
on's Lodge, is not only expressive of the
name of the Grand Architect of the universe,
but also denotes the science of Geometry, so
necessary to artists. But the adoption of it
by Masons implies no more than their respect
for those inventions which demonstrate to
the world the power, the wisdom, and benefi-
cence of the Almighty Builder in the works
of the creation." (P. 27.)

Lastly, Dr. Oliver has said, in his Golden
Remains of the Early Masonic Writers, that
"the term G. A. O. T. U. is used among
Masons for this great and glorious Being,
designated by the letter G, that it may be
applied by every brother to the object of
his adoration."

More quotations are unnecessary to show
that from the earliest times, since the adop-
tion of the letter as a symbol, its explanation
has not been deemed an esoteric or secret
part of the ritual. No Masonic writer has
hesitated openly to give an explanation of
its meaning. The mode in which, and the
purpose for which, that explanation was
obtained are the only hidden things about
the symbol.

It is to be regretted that the letter G, as
a symbol, was ever admitted into the Ma-
sonic system. The use of it, as an initial,
would necessarily confine it to the English
language and to modern times. It wants,
therefore, as a symbol, the necessary char-
acteristics of both universality and antiq-
uity. The Greek letter gamma is said to
have been venerated by the Pythagoreans
because it was the initial of τετραγραμμα, or
γamma, that generation could not have
been shared by other nations whose alphabet had no gamma, and where the
word for geometry was entirely different.

There can be no doubt that the letter G
is a very modern symbol, not belonging to
any old system anterior to the origin of the
English language. It is, in fact, a corruption
of the old Hebrew Kaballistic symbol, the
letter γod, by which the sacred name of
God—in fact, the most sacred name, the
Tetragrammaton—is expressed. This letter,
γod, is the initial letter of the word מִנַּשְׁדָּר.
or Jehovah, and is constantly to be met with among Hebrew writers, as the abbreviation or symbol of that most holy name, which, indeed, was never written at length. Now, as G is in like manner the initial of God, the English equivalent of the Hebrew Jehovah, the letter has been adopted as a symbol intended to supply to modern Lodges the place of the Hebrew symbol. First adopted by the English ritual makers, it has, without remark, been transferred to the Masonry of the Continent, and it is to be found as a symbol in all the systems of Germany, France, Spain, Italy, Portugal, and every other country where Masonry has been introduced; although in Germany only can it serve, as it does in England, for an intelligent symbol.

The letter G, then, has in Masonry the same force and signification that the letter yod had among the Kabbalists. It is only a symbol of the Hebrew letter, and, as that is a symbol of God, the letter G is only a symbol of a symbol. As for its reference to geometry, Kloss, the German Masonic historian, says that the old Operative Masons referred the entire science of geometry to the art of building, which gave to the modern English Masons occasion to embrace the whole system of Freemasonry under the head of Geometry, and hence the symbol of that science, as well as of God, was adopted for the purpose of giving elevation to the Fellow-Craft's Degree.

Indeed, the symbol, made sacred by its reference to the Grand Geometrician of the universe, was well worthy to be applied to that science which has, from the remotest times, been deemed synonymous with Masonry.

Gabaon. A significant word in the high degrees. Oliver says (Landw., i., 335), "in philosophical Masonry, heaven, or, more correctly speaking, the third heaven, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compose the winding staircase. These are the degrees terminating in the Royal Arch." Gabaon is defined to signify "a high place.

It is the Septuagint and Vulgate form of הָגְבָאוֹן, Gibeaon, which was the city in which the tabernacle was stationed during the reigns of David and Solomon. The word means a city built on a hill, and is referred to in 2 Chron. i. 3, "So Solomon, and all the congregation with him, went to the high place that was at Gibeaon; for there was the tabernacle of the congregation of God."

In a ritual of the middle of the last century, it is said that Gabanon is the name of a Master Mason. This word is a striking evidence of the changes which Hebrew words have undergone in their transmission to Masonic rituals, and of the almost impossibility of tracing them to their proper root. It would seem difficult to find a connection between Gabanon and any known Hebrew word. But if we refer to Guillemain's Ritual of Adoniramite Masonry, we will find the following passage:

"Q. How is a Master called?"
"A. Gabaon, which is the name of the place where the Israelites deposited the ark in the time of trouble."
"Q. What does this signify?"
"A. That the heart of a Mason ought to be pure enough to be a temple suitable for God." (P. 95.)

There is abundant internal evidence that these two rituals came from a common source, and that Gabaon is a French distortion, as Gabanon is an English one, of some unknown word—connected, however, with the Ark of the Covenant as the place where that article was deposited.

Now, we learn from the Jewish records that the Philistines, who had captured the ark, deposited it "in the house of Abinadab that was in Gibeath;" and that David, subsequently recapturing it, carried it to Jerusalem, but left the tabernacle at Gideon. The ritualist did not remember that the tabernacle at Gideon was without the ark, but supposed that it was still in that sacred shrine. Hence, Gabaon or Gabanon must have been corrupted from either Gibeath or Gideon, because the ark was considered to be at some distance. It was thus corrupted by the Septuagint and the Vulgate versions into Gabaon; and this undoubtedly is the word from which Gabaon is derived, through either the Septuagint or the Vulgate, or perhaps from Josephus, who calls it Gabao.

Gabaonne. In French Masonic language, the widow of a Master Mason. Derived from Gabaon.

Gabor. Heb., נג, strong. A significant word in the high degrees.

Gabriel. Heb., נגאל, a man of God. The name of one of the archangels, referred to in some of the high degrees. He interpreted to Daniel the vision of the ram and the he-goat, and made the prophecy of the "seventy weeks" (Dan. vii. and ix.); he announced the future appearance of the Messiah (Dan. xi. 21, 27). In the New Testament he foretold to Zacharias the birth of John the Baptist (Luke i. 19), and to Mary the birth of Christ (Luke i. 26). Among the Rabbis Gabriel is entrusted with the care of the souls of the dead, and is represented as having taught Joseph the seventy languages spoken at Babel. In addition, he was the only angel who could speak Chaldee and Syriac. The Talmud speaks of him as the Prince of Fire, the Spirit presiding over thunder. The Mohammedans term him the Spirit of Truth, and believe that he dictated the Koran to Mohammed.

Gaedicke, Johann Christian. A bookseller of Berlin, born on the 14th of December, 1763, and initiated into Masonry in 1804. He took much interest in the Order, and was the author of several works, the most valuable and best known of which is Freimaurer-Lexicon, or Freemasons Lexicon, published in 1818; which, although far inferior to that of Leenning, which appeared four years afterward, is, as a pioneer work, very creditable to its author. The Lexicon was translated into French, by J. C. Gaedicke, and published at Berlin in 1818; and afterwards translated into the most of the modern European languages. It was the first attempt at systematizing Masonic knowledge, and has had a considerable influence upon Masonic writers ever since its publication.
English and published in the London Freemasons' Magazine.

Gage. See Twenty-four-Inch Gage.

Galand. Abbot called Galbad. Most probably a corruption of Gilead. Said in the old rituals to have been the keeper of the seals in the Scottish degree of Knights of the Ninth, Arch or Sacred Vault of James VI.

Galad. An abbreviation of Great Architect of the Universe, which see.

Gangler. The title given to the candidate in the Scandinavian mysteries, signifying wanderer. The application is also made to the sun.

Garinus. Said in the old ritual of the degree of Knights of the East and West to have been the Patriarch of Jerusalem, between whose hands the first Knights of that Order took, in 1182, their vows. It is a corruption, by the French ritualists, of Garimund or Garimund, Patriarch of Jerusalem, before whom the Hospitallers took their three vows of obedience, chastity, and poverty.

Gassietort, Cadet de. An apothecary of Paris, who, in the year 1796, published a work entitled Le Tombeau de Jacques Molai, ou histoire secrete et abroge des initides anciens et modernes. In this book, which embraced all the errors of Barruel and Robison, he made the same charges of atheism and conspiracy against the Fraternity, and loaded the Chevalier Ramsay with the most vehement indignation as a libertin and traitor. But De Gassicourt subsequently acknowledged his folly in writing against a society of which he really knew nothing. In fact, in 1805, he solicited admission into the Order, and was initiated in the Lodge "l'Abeille," at Paris, where, in the various offices of Orator and Master, which he filled, he taught and recommended that Institution which he had once abused; and even on a public occasion pronounced the eulogy of that Ramsay whom he had formerly anathematized.

Gaston, John. Grand Duke of Tuscany; in 1737 he inaugurated a persecution against the Freemasons in his dominions.

Gates of the Temple. In the system of Freemasonry, the Temple of Solomon is represented as having a gate on the east, west, and south sides, but none on the north. In reference to the historical Temple of Jerusalem, such a representation is wholly incorrect. In the walls of the building itself there were no places of entrance except the door of the porch, which gave admission to the house. But in the surrounding courts there were gates at every point of the compass. The Masonic idea of the Temple is, however, entirely symbolic. The Temple is to the Speculative Mason only a symbol, not an historical building, and the gates are imaginary and symbolic also. They are, in the first place, symbols of the progress of the sun in his daily course, rising in the east, culminating to the meridian in the south, and setting in the west. They are also, in the allegory of life, which it is the object of the Third Degree to illustrate, symbols of the three stages of youth, manhood, and old age, or, more properly, of birth, life, and death.

Gaudini, Theobald de. Known as the monk Gaudini. Elected Grand Master of Templars, 1291; died 1301.

Gauntlets. Gloves formerly made of steel and worn by knights as a protection to their hands in battle. They have been adopted in the United States, as a part of the costume of a Knights Templar, under a regulation of the Grand Encampment, which directs them to be "of buff leather, the flap to extend four inches upwards from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length."

Gavel. The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the Operative Mason to break off the corners of the rough ashlar, and thus fit it the better for the builder's use, and is therefore adopted as a symbol in Speculative Masonry, to admonish us of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens.

It borrows its name from its shape, being that of the gable or gavel end of a house; and this word again comes from the German gipfel, a summit, top, or peak—the idea of a pointed extremity being common to all.

The true form of the gavel is that of the stone-mason's hammer. It is to be made with a cutting edge, as in the annexed engraving, that it may be used "to break off the corners of rough stones," an operation which could never be effected by the common hammer or mallet. The gavel thus shaped will give, when looked at in front, the exact representation of the gavel or gable end of a house, whence, as has been already said, the name is derived.

The gavel of the Master is also called a "Hiram," because, like that architect, it governs the Craft and keeps order in the Lodge, as he did in the Temple.

Gebal. A city of Phoenicia, on the Mediterranean, and under Mount Lebanon. It was the Byblos of the Greeks, where the worship of Adonis, the Syrian Thammuz, was celebrated. The inhabitants, who were Giblites or, in Masonic language, Giblitenites, are said to have been distinguished for the art of stone-carving, and are called in the Ist Book of Kings "stone-squarers." (See Gibil.)

Gedaliah. The second officer in a Council of Superexcellent Masters represents Gedaliah the son of Pashur. An historical error has crept into the ritual of this degree in reference to the Gedaliah who is represented in it. I have sought to elucidate the question in my work on Cryptic Masonry in the following manner:

There are five persons of the name of Gedaliah who are mentioned in Scripture, but
only two of them were contemporary with the destruction of the Temple.

Gedaliah, the son of Pashur, is mentioned by the prophet Jeremiah (xxxviii. 1) as a prince of the court of Zedekiah. He was present at its destruction, and is known to have been one of the advisors of the king. It was through his counsels, and those of his colleagues, that Zedekiah was persuaded to deliver up the prophet Jeremiah to death, from which he was rescued only by the intercession of a eunuch of the palace.

The other Gedaliah was the son of Ahikam. He seems to have been greatly in favor with Nebuchadnezzar, for after the destruction of Jerusalem, and the deportation of Zedekiah, he was appointed by the Chaldean monarch as his satrap or governor over Judea. He took up his residence at Mizpah, where he was shortly afterward murdered by Ishmael, one of the descendants of the house of David.

The question now arises, which of these two is the person represented by the second officer of the Council. He was Gedaliah, the son of Pashur, and not Gedaliah the son of Ahikam; the prince of Judah, and not the governor of Judea.

We are forced to this conclusion by various reasons. The Gedaliah represented in the degree must have been a resident of Jerusalem, for it is not at all probable that Nebuchadnezzar would have selected such a one for the important and confidential office of a satrap or governor. We should rather suppose that Gedaliah the son of Ahikam had been carried away to Babylon after one of the former sieges; that he had there, like Daniel, gained by his good conduct the esteem and respect of the Chaldean monarch; that he had come back to Judea with the army; and that, on the taking of the city, he had been appointed governor by Nebuchadnezzar. Such being the facts, it is evident that he could not have been in the council of King Zedekiah, advising and directing his attempted escape.

The modern revivers of the degree of Superexcellent Masons, therefore, have, been wrong in supposing that Gedaliah the son of Ahikam, and afterward governor of Judea, was the person represented by the second officer of the Council. He was Gedaliah the son of Pashur, a wicked man, one of Zedekiah's princes, and was most probably put to death by Nebuchadnezzar, with the other princes and nobles whom he captured in the plains of Jericho.

GEMARA. See Talmud.

General Assembly. See Assembly.

General Grand Chapter. Until the year 1797, the Royal Arch Degree and the degrees subsidiary to it were conferred in America, either in irresponsible bodies calling themselves Chapters, but obedient to no superior authority, or in Lodges working under a Grand Lodge Warrant. On the 24th of October, 1797, a convention of committees from three Chapters, namely, St. Andrew's Chapter of Boston, Temple Chapter of Albany, and Newburyport Chapter, was held at Boston, which recommended to the several Chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York to hold a convention at Hartford on the fourth Wednesday of January ensuing, to form a Grand Chapter for the said States.

Accordingly, on the 24th of January, 1798, delegates from St. Andrew's Chapter of Boston, Mass.; King Cyrus Chapter of Newburyport, Mass.; Providence Chapter of Providence, R. I.; Solomon Chapter of Derby, Conn.; Franklin Chapter of Norwich, Conn.; Franklin Chapter of New Haven, Conn.; and Hudson Chapter of Hudson, N. Y.; to which were the next day added Temple Chapter of Albany, N. Y., and Horeb Chapter of White-town, N. Y., assembled at Hartford in convention, and, having adopted a Constitution, organized a governing body which they styled "The Grand Royal Arch Chapter of the Northern States of America." This body assumed in its Constitution jurisdiction over only the States of New England and New York, and provided that Deputy Grand Chapters, subject to its obedience, should be organized in those States. Ephraim Kirby, of Litchfield, Conn., was elected Grand High Priest; and it was ordered that the first meeting of the Grand Chapter should be held at Middletown, Conn., on the third Wednesday of September next ensuing.

On that day the Grand Chapter met, but the Grand Secretary and Grand Chaplain were the only Grand Officers present. The Grand King was represented by a proxy. The Grand Chapter, however, proceeded to an election of Grand Officers, and the old officers were elected. The body then adjourned to meet in January, 1799, at Providence, R. I.

On the 9th of January, 1799, the Grand Chapter met at Providence, the Deputy Grand Chapters of Massachusetts, Rhode Island, and New York being represented. At this meeting, the Constitution was very considerably modified, and the Grand Chapter assumed the title of "The General Grand Chapter of Royal Arch Masons for the six Northern States enumerated in the preamble." The meetings were directed to be held septennially; and the Deputy Grand Chapters were in future to be called "State Grand Chapters." No attempt was, however, made in words to extend the jurisdiction of the General Grand Chapter beyond the States already named.

On the 9th of January, 1806, a meeting of the General Grand Royal Arch Chapter was held at Middletown, representatives being present from the States of Rhode Island, Con-
The Constitution was again revised. The title was for the first time assumed of "The General Grand Chapter of Royal Arch Masons for the United States of America," and jurisdiction was extended over the whole country. This year, therefore, be considered as the true date of the establishment of the General Grand Chapter.

In 1826 the septennial meetings were abolished, and the General Grand Chapter has ever since met triennially.

The General Grand Chapter consists of the present and past Grand High Priests, Deputy Grand High Priests, Grand Kings and Scribes of the State Grand Chapters, and the Past Grand Grand Officers.

The officers are a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, General Grand Treasurer, General Grand Secretary, General Grand Chaplain, General Grand Captain of the Host, and General Grand Royal Arch Captain.

It originally possessed large prerogatives, extending even to the suspension of Grand Chapters; but by its present Constitution it has "no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative powers whatever not specially granted" by its Constitution. It may, indeed, be considered as scarcely more than "a great Masonic Congress meeting triennially for consultation. But even with these restricted powers, it is capable of doing much good.

General Grand High Priest. The presiding officer of the General Grand Chapter of the United States of America. He is elected every third year by the General Grand Chapter. The title was first assumed in 1799, although the General Grand Chapter did not at that time extend its jurisdiction beyond six of the States of America. The title was first assumed in 1799, according to the "First Grand Grand Lodge in Europe" for approbation and adoption. In 1826 the septennial meetings were abolished, and the General Grand Chapter has ever since met triennially.

The General Grand Lodge.

Ever since the Grand Lodges of this country began, at the commencement of the Revolutionary War, to abandon their dependence on the Grand Lodges of England and Scotland—that is to say, as soon as they emerged from the subordinate position of Provincial Grand Lodges, and were compelled to assume a sovereign and independent character—attempts have, from time to time, been made by members of the Craft to destroy this sovereignty of the State Grand Lodges, and to institute in its place a superintending power, to be constituted either as a Grand Master of North America or as a General Grand Lodge of the United States. Led, perhaps, by the analogy of the united Colonies under one federal head, or, in the very commencement of the Revolutionary struggle, controlled by long habits of dependence on the mother Grand Lodges of Europe, the contest had no sooner begun, and a dissemination of political relations between England and America taken place, than the attempt was made to institute the office of Grand Master of the United States, the object being—of which there can hardly be a doubt—to invest Washington with the distinguished dignity.

The effort emanated, it appears, with the military Lodges in the army. For a full account of it we are indebted to the industrious researches of Bro. E. G. Storer, who published the entire Minutes of the "American Union Lodge," attached to the Connecticut line, in his work on The Early Records of Freemasonry in the State of Connecticut.

On the 27th of December, 1779, the Lodge met to celebrate the day at Morristown, in New Jersey, which, it will be remembered, was then the winter-quarters of the army. At that communication—at which, it may be remarked, by the way, "Bro. Washington" is recorded among the visitors—a petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States.

The petition purports to emanate from "Ancient Free and Accepted Masons in the several lines of the army"; and on its being read, it was resolved that a committee be appointed from the different Lodges in the army, and from the staff, to meet in convention at Morristown on the 7th of February next. Accordingly, on the 7th of February, 1780, a convention, called in the records "a committee," met at Morristown. This convention adopted and recommended the "Grand Masters of the several Lodges in the respective United States." The recommendations of this address were that the said Grand Masters should adopt and pursue the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, upon the continent; that they should nominate, as Grand Master of said Lodge, a brother whose merit and capabilities be adequate to a station so important and elevated; and that his name should be transmitted "to our Grand Mother Lodge in Europe" for approbation and confirmation.

This convention contained delegates from the States of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland. Between the time of its conception, on the 27th of December, 1779, and that of its meeting on the 7th of February, 1780, that is to say in January, 1780, the Grand Lodge of Pennsylvania had held an emergent meeting, and in some measure anticipated the proposed action of the convention by electing General Washington Grand Master of the United States.

From the contemporaneous character of these events, it would seem probable that there was some concert of action between the Grand Lodge of Pennsylvania and the Masons of Morristown. Perhaps the initiative having been taken by the latter in December, the former determined to give its influence, in January, to the final recommendations which were to be made in the following February.
All this, however, although plausible, is but conjecture. Nothing appears to have resulted from the action of either body. The only further reference which I find to the subject, in subsequent Masonic documents, is the declaration of a convention held in 1783, to organize the Grand Lodge of Maryland, where it is remarked that "another Grand Lodge was requisite before an election could be had of a Grand Master for the United States." But the attempt to form a General Grand Lodge, although, on this occasion, unsuccessful, was soon to be renewed. In 1790, the proposition was again made by the Grand Lodge of South Carolina, and here, true to the Roman axiom, Tempora mutantur et nos mutamur in illis, the Grand Lodge of Pennsylvania became the exponent of the measure, and declared it to be impracticable.

Again, in 1799, the Grand Lodge of South Carolina renewed the proposition, and recommended a convention to be held at the city of Washington for the purpose of establishing a "Superintending Grand Lodge of America." The reasons assigned by the Grand Lodge of South Carolina for making this proposition are set forth in the circular which it issued on the subject to its sister Grand Lodges. They are "to draw closer the bonds of union between the different Lodges of the United States, and to induce them to join in some systematic plan whereby the drooping spirit of the Ancient Craft may be revived and become more generally useful and beneficial, and whereby Ancient Masonry, so excellent and beautiful in its primitive institution, may be placed upon such a respectable and firm basis in this western world as to bid defiance to the shafts of malevolence or the feeble attempts of any foreign disclaimers to bring it into disrepute." The allusion here is to the Abbé Barruel, who had just published his abusive and anti-Masonic History of Jacobinism.

Several Grand Lodges acceded to the proposition for holding a convention, although they believed the scheme of a "Superintending Grand Lodge" inexpedient and impracticable; but they were willing to send delegates for the purpose of producing uniformity in the Masonic system. The convention, however, did not assemble.

The proposition was again made in 1803, by the Grand Lodge of North Carolina, and with a like want of success. In 1806, the subject of a General Grand Lodge was again presented to the consideration of the Grand Lodges of the Union, and propositions were made for conventions to be held in Philadelphia in 1807, and in Washington city in 1808, neither of which was convened. The Proceedings of the various Grand Lodges in the years 1806, 1807, and 1808 contain allusions to this subject, most of them in favor of a convention to introduce uniformity, but unfavorable to the permanent establishment of a General Grand Lodge. The Grand Lodge of North Carolina, however, in 1807, expressed the opinion that "a National Grand Lodge should possess controlling and corrective powers over all Grand Lodges under its jurisdiction."

An unsuccessful attempt was again made to hold a convention at Washington in January, 1811, "for the purpose of forming a Superintending Grand Lodge of America." After the failure of this effort, the Grand Lodge of North Carolina, which seems to have been earnest in its endeavors to accomplish its favorite object, again proposed a convention, to be convoked at Washington in 1812. But the effort, like all which had preceded it, proved abortive. No convention was held.

The effort seems now, after all these discouraging attempts, to have been laid upon the shelf for nearly ten years. At length, however, the effort for a convention which had so often failed was destined to meet with partial success, and one rather extemporaneous in its character was held in Washington on the 8th of March, 1822. Over this convention, which the Grand Lodge of Maryland rather equivocally describes as "composed of members of Congress and strangers," the renowned orator and statesman Henry Clay presided. A strong appeal, most probably from the facile pen of its eloquent president, was made to the Grand Lodges of the country to concur in the establishment of a General Grand Lodge. But the appeal fell upon unwilling ears, and the Grand Lodges continued firm in their opposition to the organization of such a superintending body.

The subject was again brought to the attention of the Fraternity by the Grand Lodge of Maryland, which body, at its communication in May, 1845, invited its sister Grand Lodges to meet in convention at Baltimore on the 23d of September, 1847, for the purpose of reporting a Constitution of a General Grand Lodge.

This convention met at the appointed time and place, but only seven Grand Lodges were represented by twice that number of delegates. A Constitution was formed for a "Supreme Grand Lodge of the United States," which was submitted for approval or rejection to the Grand Lodges of the Union. The opinion expressed of that Constitution by the Grand Lodge of Ohio, "that it embraced, in several of its sections, indefinite and unmeaning powers, to which it was impossible to give a definite construction, and that it gave a jurisdiction to the body which that Grand Lodge would in no event consent to," seems to have been very generally concurred in by the other Grand bodies, and the "Supreme Grand Lodge of the United States" never went into operation. The formation of its Constitution was its first, its last, and its only act.

The next action that we find on this much discussed subject was by the Grand Lodge of New York, which body recommended, in 1848, that each of the Grand Lodges should frame the outlines of a General Grand Constitution such as would be acceptable to it, and send it with a delegate to a convention to be held at Boston in 1850, at the time of meeting of the General Grand Chapter and General
General Constitution. This instrument defines the jurisdiction of the proposed General Grand Lodge as intended to be "over all controversies and disputes between the different Grand Lodges which may become parties to the compact, when such controversies are referred for decision; and the decisions in all cases to be final when concurred in by a majority of the Grand Lodges present"; but it disclaims all appeals from State Grand Lodges or their subordinates in matters relating to their own internal affairs. It is evident that the friends of the measure had abated much of their pretensions since the year 1779, when they wanted a Grand Lodge of America, "to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, on the continent."

The Grand Lodge of Rhode Island also submitted the draft of a General Grand Constitution, more extensive in its details than that presented by New York, but substantially the same in principle. The Grand Lodge of the District of Columbia also concurred in the proposition. The convention did not, however, meet; for the idea of a Supreme Grand Lodge was still an unpopular one with the Craft. In January, 1850, Texas expressed the general sentiment of the fraternity for it, saying: "The formation of a General Grand Lodge will not accomplish the desired end. The same feeling and spirit that now lead to difficulties between the different Grand Lodges would produce insubordination and disobedience of the edicts of a General Grand Lodge."

But another attempt was to be made by its friends to carry this favorite measure, and a convention of delegates was held at Lexington, Kentucky, in September, 1853, during the session of the General Grand Chapter and Encampment at that city. This convention did little more than invite the meeting of a fuller convention, whose delegates should be clothed with plenary powers, to assemble at Washington in January, 1855.

The proposed convention met at Washington, and submitted a series of nine propositions styled "Articles of Confederation." The gist of these articles is to be found in the initial one, and is in these words: "All matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Lodges of the United States, which cannot by their own action be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges in their individual capacities; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding, and final on all parties concerned."

The provisions of these articles were to be considered as ratified, and were to take effect as soon as they were approved by twenty Grand Lodges of the United States. It is needless to say that this approbation was never received, and the proposed confederation failed to assume a permanent form.

It will be perceived that the whole question of a General Grand Lodge is here, at once and in full, abandoned. The proposition was simply for a confederated league, with scarcely a shadow of power to enforce its decisions, with no penal jurisdiction whatsoever, and with no other authority than that which, from time to time, might be delegated to it by the voluntary consent of the parties entering into the confederation. If the plan had been adopted, the body would, in all probability, have died in a few years of sheer debility. There was no principle of vitality to keep it together.

But the friends of a General Grand Lodge did not abandon the hope of effecting their object, and in 1857 the Grand Lodge of Maine issued a circular, urging the formation of a General Grand Lodge at a convention to be held at Chicago in September, 1859, during the session of the General Grand Chapter and General Grand Encampment at that city. This call was generally and courteously responded to; the convention was held, but it resulted in a failure. Other attempts have been made by its friends to carry this measure, but with no results.

Genuflection. The second officer in a Commandery of Knights Templar, and one of its representatives in the Grand Commandery. His duty is to receive and communicate all orders, signs, and petitions; to assist the Eminent Commander, and, in his absence, to preside over the Commandery. His station is on the right of the Eminent Commander, and his jewel is a square, surmounted by a pascal lamb.

The use of the title in Templarism is of very recent origin, and peculiar to America. No such officer was known in the old Order. It is, besides, inappropriate to a subordinate officer, being derived from the French generalissime, and that from the Italian generalissimo, both signifying a supreme commander. It has the same meaning in English.

Gentleman Mason. In some of the old lectures of the last century this title is used as equivalent to Speculative Freemason. Thus they had the following catechism:

1. What do you learn by being a Gentleman Mason?
2. What do you learn by being an Operative Mason?

A. Hew, Square, Mould stone, lay a Level, and raise a Perpendicular."

Hence we see that Gentleman Mason was in contrast with Operative Mason.

Genuflection. Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed
to the knees of a man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Masons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In Ancient Craft Masonry, during prayer, it is the custom for the members to stand, but in the higher degrees kneeling, and generally on one knee, is the more usual form.

Geomatic. See Domatic.

Geometrical Master Mason. A term in use in England during the last century. By the primitive regulations of the Grand Chapter, an applicant for the Royal Arch Degree was required to produce a certificate that he was "a Geometrical Master Mason," and had passed the chair. The word Geometrical was here synonymous with Speculative.

Geometric Points. In the language of French Masonry, this name is given to the four cardinal points of the compass, because they must agree with the four sides of a regular Temple or Lodge. They are a symbol of regularity and perfection.

Geometry. In the modern rituals, geometry is said to be the basis on which the superstructure of Masonry is erected; and in the Old Constitutions of the Medieval Freemasons of England the most prominent place of all the sciences is given to geometry, which is made synonymous with Masonry. Thus, in the Regius MS., which dates not later than the latter part of the fourteenth century, the Constitutions of Masonry are called "the Constitutions of the art of geometry according to Euclid," the words geometry and Masonry being used indifferently throughout the document; and in the Harleian No. 2054 MS. it is said, "Thus the craft Geometry was governed there, and that worthy Master (Euclid) gave it the name of Geometry, and it is called Masonrie in this land long after." In another part of the same MS. it is thus defined: "The fifth science is called Geometry, and it teaches a man to mete and measure of the earth and other things, which science is Masonric."

The Egyptians were undoubtedly one of the first nations who cultivated geometry as a science. "It was not less useful and necessary to them," as Goguet observes (Orig. des Lois., i, iv, 4), "in the affairs of life, than agreeable to their speculatively philosophical genius." From Egypt, which was the parent both of the sciences and the mysteries of the Pagan world, it passed over into other countries; and geometry and Operative Masonry have ever been found together, the latter carrying into execution those designs which were first traced according to the principles of the former.

Speculative Masonry is, in like manner, intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, Speculative Freemasonry derives its most important symbols from this parent science. Hence it is not strange that Euclid, the most famous of geometers, should be spoken of in all the Old Records as a founder of Masonry in Egypt, and that a special legend should have been invented in honor of his memory.

Georgia. Freemasonry was introduced at a very early period into the province of Georgia. Roger Lacey is said to have been the first Provincial Grand Master, and to him the warrant for Solomon's Lodge, at Savannah, was directed in 1735. Rockwell (Ahim. Reg., p. 323) denies this, and thinks that there was an earlier Lodge organized by Lacey, perhaps in 1730. The original warrant of Solomon's Lodge has, however, been destroyed, and we have no authentic evidence on the subject; although it is very generally conceded that the introduction of organized Masonry into Georgia does not date later than the year 1735. There is no evidence, except tradition, of the existence of an earlier Lodge. In 1786, the Independent Grand Lodge of Georgia was formed, Samuel Elbert, the last Provincial Grand Master resigning his position to William Stephens, who was elected the first Grand Master.

Gerhier, Doctor. An energetic Mason, and, as mentioned in The Royal Masonic Cyclopaedia, one of their removable Masters of the ancient Grand Lodge of France. He is said to have fabricated the title of the Metropolitan Chapter of France, which it was pretended had emanated from Edinburgh, in 1721.

German Union of Two and Twenty. A secret society founded in Germany, in 1786, by Dr. Bahrdt, whose only connection with Freemasonry was that Bahrdt and the twenty-one others who founded it were Masons, and that they invited to their cooperation the most distinguished Masons of Germany. The founder professed that the object of the association was to diffuse intellectual light, to annihilate superstition, and to perfect the human race. Its instruction was divided into six degrees, as follows: 1. The Adolescent; 2. The Man; 3. The Old Man; 4. The Mesopolite; 5. The Diocesan; 6. The Superior. The first three degrees were considered a preparatory school for the last three, out of which the rules of the society were chosen. It lasted only four years, and was dissolved by the imprisonment of its founder for a political libel, most of its members joining the Illuminati. The publication of a work in 1789 entitled Mehr Noten als Text, etc., i.e., More Notes than Text, or The German Union of XXII., which divulged its secret organization, tended to hasten its dissolution. (See Bahrdt.)

Germany. Of all countries Germany plays the most important part in the history of ancient Masonry, since it was there that the gilds of Operative Stone-Masons first assumed that definite organization which subsequently led to the establishment of Speculative Freemasonry. But it was not until a later date that the latter institution obtained a footing on German soil. Findel (Hist., p. 238) says that as early as 1730 temporary Lodges, occupied only in the communication of Masonic knowledge and in the study of the ritual, were formed at different points. But the first reg-
The Giblim, or inhabitants of the city of Gebal.

Origins (vol. iii., b. v., ch. iv., p. 129) that Drummond confirms this by saying in his synonymous with a Mason. And Sir Wm. sonic ritual, where Giblim is supposed to be has, however, assumed importance in the Ma-

of similar import in this passage. The error followed the Jewish Targum, which has a word original word Giblim.

but Luther, in his German version, retains the has tailleurs de pierres, following the English ; has masons. The French version of Martin Giblim. It is so also in that translation known version by stone-squarers is, in the original, where the word translated in the authorized passage is in 1 Kings v. 18, and, in our Scripture as assisting Solomon’s and Hiram’s builders to prepare the trees and the stones for

them and the atone-squarers; so they pre-

arose the Brotherhoods of the Freemasons.

But the most interesting point in the history of the Craft Gilds is the fact that from them and the atone-squarers; so they pre-

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And the modern Trades Unions are nothing else but Craft Gilds under another name. And the modern Trades Unions are nothing else but Craft Gilds under another name. But the most interesting point in the history of the Craft Gilds is the fact that from them and the atone-squarers; so they pre-

arose the Brotherhoods of the Freemasons.

Brentano gives the following almost exhaustible account of the organization and cus-

toms of the Craft Gilds:

“...the Craft Gilds themselves fast sprang up amongst the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondmen, when they ceased to belong to the familia of their lord. Like those Frith Gilds, the object of the early Craft Gilds was to create relations as if among brothers; and above all things, to grant to their members that assistance which the member of a family might expect from that family. As men’s wants had become different, this assistance no longer concerned the protection of life, limbs, and property, for this was provided for by the Frith Gilds, now recognized as the legitimate authority; but the principal object of the Craft Gilds was to secure their members in the independency, unimpaired, and regular earning of their daily bread by means of their craft.
“The very soul of the Craft Gild was its meetings, which brought all the Gild brothers together every week or quarter. These meetings were always held with certain ceremonies, for the sake of greater solemnity. The box, having several locks like that of the Trade Unions, and containing the charters of the Gild, the statutes, the money, and other valuable articles, was opened on such occasions, and all present had to uncover their heads. These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the presidents (originally called Aldermen, afterwards Masters and Wardens) and other officials, except in those cases already mentioned, in which the Master was appointed by the king, the bishop, or the authorities of the town. As a rule, the Gilds were free to choose their Masters, either from their own members, or from men of higher rank, though they were sometimes limited in that choice to the former.

“The Wardens summoned and presided at the meetings, with their consent enacted ordinances for the regulation of the trade, saw that these ordinances properly executed, and watched over the maintenance of the customs of the Craft. They had the right to examine all manufactures, and a right of search for all unlawful tools and products. They formed, with the assistance of a quorum of Gild brothers, the highest authority in all the concerns of the Gild. No Gild member could be arraigned before any other judge. We have still numerous documentary proofs of the severity and justice with which the Wardens exercised their judicial duties. Whenever they held a court, it was under special forms and solemnities; thus, for instance, in 1275 the chief Warden of the masons building Strasburg cathedral held a court sitting under a canopy.

“Besides being brotherhoods for the care of the temporal welfare of their members, the Craft Gilds, like the rest of the Craft, at the same time religious fraternities. In the account of the origin of the Company of Gilders, it is mentioned that at the very first meeting they fixed a stipend for the priest, who had to use his influence to bring those in need to the church. When caring for distress, the London Companies early built dwellings near their halls. The chief care, however, of the Craft Gilds was directed to the welfare of the souls of the dead. Every year a requiem was sung for all departed Gild brothers, when they were all mentioned by name; and on the death of any member, special services were held for his soul, and distribution of alms was made to the poor, who, in return, had to offer up prayers for the dead, as is still the custom in Roman Catholic countries.”

In a *History of the English Guilds*, edited by Toulmin Smith from old documents in the Record Office at London, and published by the Early English Text Society, we find many facts confirmatory of those given by Brennano, as to the organization of these Gilds.

The testimony of these old records shows that a religious element pervaded the Gilds, and exercised a very powerful influence over them. Women were admitted to all of them, which Herbert (Lit. Comp., i., 83) thinks was borrowed from the Ecclesiastical Gilds of Southern Europe; and the brethren and sisters were on terms of complete equality. There were fees on entrance, yearly and special payments, and fines for wax for lights to burn at the altar or in funeral rites. The Gilds had set days of meeting, known as “moming speeches,” or “days of spekyngges totiedare for here comune profyte,” and a grand festival on the patron saint’s day, when the members assembled for worship, almsgiving, feasting, and for nourishing of brotherly love. Mystery plays were often performed. They had a treasure-chest, the opening of which was a sign that business had begun. While it remained open all stood with uncovered heads, when cursing and swearing and all loose conduct were severely punished. The Gild property consisted of land, cattle, money, etc. The expenditure was on the sick poor and aged, in making good losses by robbery, etc. Loans were advanced, pilgrims assisted, and, in one city, “any good girl of the Gild” was to have a dowry on marriage. The father could not divide it. Poor travelers were lodged and fed. Roofs were kept in repair, and churches were sustained and beautified. They wore a particular costume, which was enforced by their statutes, whence come the liveries of the London Companies of the present day and the “clothing” of the Freemasons.

An investigation of the usages of these Medieval Gilds, and a comparison of their regulations with the old Masonic Constitutions, will furnish a fertile source of interest to the Masonic archeologist, and will throw much light on the early history of Freemasonry. (See Gilds in Eleventh Edition of the *Britannica Cyclopedia*.)

**Gilded.** See *Galadriel*.

**Gilgul, Doctrine of.** We learn from Bro. Kenneth R. H. Mackenzie’s *Royal Masonic Cyclopaedia* that “Certain of the learned Jews
have believed, for many centuries, in the doctrine of Gilgul, according to which the bodies of Jews deposited in foreign tombs contain within them a principle of soul which cannot rest until, by a process called by them ‘the whirling of the soul,’ the immortal particle reaches once more the sacred soil of the Promised Land. This whirling of souls was supposed to be accomplished by a process somewhat similar to that of the *metempsychosai* of the Hindus, the psychical spark being conveyed through bird, beast, or fish, and, sometimes, the most minute insect. The famous Rabbi Akiba (followed by the Rabbis Judah and Meir) declared that none could come to the resurrection save those of the Jews who were buried in the Holy Land, or whose remains were, in the process of ages, gradually brought thither. In Picart’s wonderful and laborsome work there are many references to this doctrine. The learned may consult further authorities on this curious subject in the *Kabbala Denudata* of Heinrich Khunrath, 1677.

**Gilkes, Peter William.** Born in London in 1780, and died in 1833. He was celebrated for his perfect knowledge of the ritual of Ancient Craft Masonry according to the English ritual, which he successfully taught for many years. His reputation in England as a Masonic teacher was very great.

**Girdle.** In ancient symbolism the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the sacred garments; and Gibbon says that “at the age of puberty the faithful Persian was invested with a mysterious girdle; fifteen genuflexions were required after he put on the sacred girdle.” The old Templars assumed the obligations of poverty, obedience, and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as the analogue of the Masonic apron.

**Globe.** In the Second Degree, the celestial and terrestrial globes have been adopted as symbols of the universal extension of the Order, and as suggestive of the universal claims of brotherly love. The symbol is a very ancient one, and is to be found in the religious systems of many countries. Among the Mexicans the globe was the symbol of universal power. But the Masonic symbol appears to have been derived from, or at least to have an allusion to, the Egyptian scarab, or Holy Scarabaeus. There is nothing more common among the Egyptian monuments than the symbol of a globe supported on each side by a serpent, and accompanied with wings extended wide beyond them, occupying nearly the whole of the substructure above the entrance of many of their temples. We are thus reminded of the globes on the pillars at the entrance of the Temple of Solomon. The winged globe, as the symbol of *Cneph*, the Creator Sun, and thus of all intelligent beings, represented as their national device, as the Lion is that of England, or the Eagle of the United States. In the eighteenth chapter of Isaiah (v. 1.), where the authorized version of King James’s Bible has “Woe to the land shadowing with wings,” Lowth, after Bochart, translates, “*Hôl* to the land of the winged cymbal,” supposing the Hebrew יַֽעֲשֶׂה to mean the sistrum, which was a round instrument, consisting of a broad rim of metal, having rods passing through it, and some of which, extending beyond the sides, would, says Bishop Lowth, have the appearance of wings, and be expressed by the same Hebrew word. But Rosellini translates the passage differ-
GLORY

**GLOVES**

...ently, and says, "Ho, land of the winged globe."

Dudley, in his *Naology* (p. 13), says that the knowledge of the oval figure of the earth was familiar to the Egyptians in the early ages, in which some of their temples were constructed. Of the round figure described above, he says that although it be called a globe, an egg, the symbol of the world was perhaps intended; and passage is that if the globes of the Egyptian entablatures were closely examined, they would perhaps be found of an oval shape, figurative of the creation, and not bearing any reference to the form of the world.

The interpretation of the Masonic globes, as a symbol of the universality of Masonry, would very well agree with the idea of the Egyptian symbol referring to the extent of creation. The globes on the pillars, placed like corymbs cheerful symbol before the temple, were a representation of the celestial and terrestrial globes, is a very modern idea. In the passage of the Book of Kings, whence Masonry has derived its ritualistic description, it is said (1 Kings vii. 16), "And he made two chapters of molten brass, to set upon the tops of the pillars." In the Masonic ritual it is said that "the pillars were surmounted by two pomels or globes." Now *pomel*, ¼" *, is the very word employed by Rabbi Solomon in his *Clavis Symbolica*, "are the symbols of human actions—pure hands are deeds of justice. There are numerous references in sacred or profane writers to this symbolism. The washing of the hands has the outward sign of an initiated candidate not only, as we do, with a white leather apron, but also with two pair of white kid gloves—one a man’s pair for himself, and the other a woman’s—to be presented by him in turn to his wife or his betrothed, according to the custom of the German Masons, or, according to the French, to the female whom he most esteems, which, indeed, amounts, or should amount, to the same thing.

There is in this, of course, as there is in everything else which pertains to Freemasonry, a symbolism. The gloves given to the candidate for himself are intended to teach him that the acts of a Mason should be as pure and spotless as the gloves now given to him. In the German Lodges, the word used for *acts* is, of course, *handlung*, or *handlings*; "the works of his hands," which makes the symbolic idea more impressive.

The Blazing Star, the title of The Symbol of Glory. Oliver gives to one of his most interesting figures of globes celestial and terrestrial. That the globes on the pillars, which signifies a globe or spherical body, which crowns the chapter and surmounted each pillar of the porch, into a globe, they have retained the interpretation of universality. The Egyptian globe or egg and lotus or lily and the Masonic globe are all symbols of something universal, and the Masonic idea has only been admitted, is in fact but a modification of the apron. The apron, to the candidate for himself are intended to teach him that the acts of a Mason should be as pure and spotless as the gloves now given to him. In the German Lodges, the word used for *acts* is, of course, *handlung*, or *handlings*; "the works of his hands," which makes the symbolic idea more impressive. Dudley, in his *Naology* (p. 13), says that the Society of Freemasons in his time (and he wrote in 1686) presented their candidates with gloves for themselves and their wives. This shows that the custom the preserved on the Continent of Europe, once practised in England; although there, as well as in America, it is discontinued, which is perhaps to be regretted.

But although the presentation of the gloves to the candidate is no longer practised as a ceremony in England or America, yet the use of them as a part of the proper professional clothing of a Mason in the duties of the Lodge or in processions, is still retained; and in many well-regulated Lodges the members are almost as regularly clothed in their white gloves as in their white aprons.

The symbolism of the gloves, it will be admitted, is in fact but a modification of that of the apron. They both signify the same thing, both are allusive to a purification of life. "Who shall ascend," says the Psalmist, "into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." The apron may be said to refer to the "pure heart"; the gloves, to the "clean hands." Both are significant of purification—of that purification which was always symbolized by the ablution which preceded the ancient initiations into the sacred mysteries. But while our American and English Masons have adhered only to the apron, and rejected the gloves as a Masonic symbol, the latter appears to be far more important to the custom. The apron, to the candidate for himself and to his wife, according to the custom of the German Masons, or, according to the French, to the female whom he most esteems, which, indeed, amounts, or should amount, to the same thing.

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internal purification. Hence, the Psalmist says, I will wash my hands in innocence, and I will compass thine altar, Jehovah.

In the Ancient Mysteries, the washing of the hands was always an introductory ceremony to the initiation, and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred Rites; and hence on a temple in the island of Crete this inscription was placed: "Cleanse your feet, wash your hands, and then enter.

Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer makes Hector say, "I dread with unwashed hands to bring My incensed wine to Jove an offering."

The same practice existed among the Jews; and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man. See ye to it." In the Christian church of the Middle Ages, gloves were always worn by bishops or priests when in the performance of ecclesiastical functions. They were made of linen and were white; and Durandus, a celebrated ritualist, says that "by the white gloves were denoted chastity and purity, because the hands were thus kept clean and free from all impurity."

There is no necessity to extend examples any further. There is no doubt that the use of the gloves in Masonry is a symbolic idea, borrowed from the ancient and universal language of symbolism, and was intended, like the apron, to denote the necessity of purity of life.

The builders, who associated in companies, who traversed Europe and were engaged in the construction of palaces and cathedrals, have left to us, as their descendants, their name, their technical language, and the apron, that distinctive piece of clothing by which they protected their garments from the pollutions of their laborious employment. Did they also bequeath to us their gloves? This is a question which some modern discoverers will at last enable us to solve.

M. Didron, in his Annales Archéologiques, presents us with an engraving copied from the painted glass of a window in the Cathedral of Chartres, in France. The painting was executed in the thirteenth century, and represents a number of Operative Masons at work. Three of them are adorned with laurel crowns. May not these be intended to represent the three officers of a Lodge? All of the Masons wear gloves. M. Didron remarks that in the old documents which he has examined mention is often made of gloves which are intended to be presented to Masons and stone-cutters. In a subsequent number of the Annales, he gives the following three examples of this fact:

In the year 1331, the Chatelan of Vilaines, in Duesmois, bought a considerable quantity of gloves to be given to the workmen, in order, as it is said, "to shield their hands from the stone and lime."

In October, 1383, as he learns from a document of that period, three dozen pair of gloves were bought and distributed to the Masons when they commenced the buildings at the Chartreuse of Dijon.

And, lastly, in 1486 or 1487, twenty-two pair of gloves were given to the Masons and stone-cutters who were engaged in work at the city of Amiens.

It was thus evident that the builders—the Operative Masons—of the Middle Ages wore gloves to protect their hands from the effects of their work. It is equally evident that the Speculative Masons have received from their operative predecessors the gloves as well as the apron, both of which, being used by the latter for practical uses, have been, in the spirit of symbolism, appropriated by the former to "a more noble and glorious purpose."

Gnostics. The general name of Gnostics has been employed to designate several sects that sprung up in the eastern parts of the Roman Empire about the time of the advent of Christianity; although it is supposed that their principal doctrines had been taught centuries before in many of the cities of Asia Minor. The word Gnosticism is derived from the Greek Gnostōs or knowledge, and was a term used in the earliest days of philosophy to signify the science of Divine things, or, as Matter says, "superior or celestial knowledge." He thinks the word was first used by the Jewish philosophers of the famous school of Alexandria. The favorite opinion of scholars is that the sect of Gnostics arose among the philosophers who were the converts of Paul and the other Apostles, and who sought to mingle the notions of the Jewish Egyptian school, the speculations of the Kabbalists, and the Grecian and Asiatic doctrines with the simpler teachings of the new religion which they had embraced. They believed that the writings of the Apostles enunciated only the articles of the vulgar faith; but that there were esoteric traditions which had been transmitted from generation to generation in mysteries, to which they gave the name of Gnosticism or Gnosis. King says (Gnostics, p. 7) that they drew the materials out of which they constructed their system from two religions, viz., the Zend-Avesta and its modifications in the Kabala, and the reformed Brahmanical religion, as taught by the Buddhist missionaries.

Notwithstanding the large area of country over which this system of mystical philosophy extended, and the number of different sects that adopted it, the same fundamental
The vulgar idea that “riding the goat” constitutes a part of the ceremonies of initiation in a Masonic Lodge has its real origin in the superstitions of the Middle Ages. The architects and stone-masons of the Mithraic Cave constructed, from the abstruse symbols of the Gnostics, the strange ceremonies observed in the initiation into various secret societies that existed in the Lower Empire are said to have been modeled on the Gnostic Rites of antiquity. The old Greeks and Romans portrayed their mystical god Pan in horns, the beard, and hoof and shaggy hide, and called him “goat-footed.”

Goat, Riding the. The vulgar idea that “riding the goat” constitutes a part of the ceremonies of initiation in a Masonic Lodge has its real origin in the superstitions of antiquity. The old Greeks and Romans portrayed their mystical god Pan in horns, hoof and shaggy hide, and called him “goat-footed.” When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind the Devil was represented by a he-goat, and his best known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and Satan, who was supposed to be a sect of Gnostics; and lastly, many of the symbols still used by Freemasonry—such, for instance, as the triangle within a circle, the letter G, and the pentacle of Solomon—have been traced to a Gnostic source.

Gnosticism abounded in symbols and legends, in talismans and amulets, many of which were adopted into the popular superstitions of the Medieval ages. It is, too, interesting to the student of Masonic antiquities because of its remote connection with that Order. Some of these symbols have been indirectly traced to a Gnostic origin. The Druzes of Mount Lebanon were supposed to be a sect of Gnostics; and the constant intercourse which was maintained during the Crusades between Europe and Syria produced an effect upon the Western nations through the influence of the pilgrims and warriors.

Toward the Manicheans, the most prominent offshoot of Gnosticism, the Templars exercised a tolerant spirit very inconsistent with the professed objects of their original foundation, which led to the charge that they were affected by the dogmas of Manicheism.

The incident seems to be more than an accident. It is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church.” There never has been a time since the revival of Freemasonry, when this belief in God as a superintending power did not form a part of the system. The very earliest rituals that are extant, going back almost to the beginning of the eighteenth century, contain the Hebrew names wisdom, strength, and beauty; the three great pillars, or metaphorical supports, of Masonry. They seem to present almost the only reason that can reconcile a Mason to the use of the initial “G” in its conspicuous suspension in the East of the Lodge in place of the Delta. The incident seems to be more than an accident.

Thus the initials conceal the true meaning.

God. A belief in the existence of God is an essential point of Speculative Masonry—so essential, indeed, that it is a landmark of the Order that no Atheist can be made a Mason. Nor is this left to an inference; for a specific declaration to that effect is demanded as an indispensable preparation for initiation. And hence Hutchinson says that the worship of God was the first and corner-stone on which our originals thought to place the foundation of Masonry.” The religion of Masonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. "Be assured," says Godfrey Higgins, "that God is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church.” There never has been a time since the revival of Freemasonry, when this belief in God as a superintending power did not form a part of the system. The very earliest rituals that are extant, going back almost to the beginning of the eighteenth century, contain the Hebrew names wisdom, strength, and beauty; the three great pillars, or metaphorical supports, of Masonry. They seem to present almost the only reason that can reconcile a Mason to the use of the initial “G” in its conspicuous suspension in the East of the Lodge in place of the Delta. The incident seems to be more than an accident.

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Goethe, John Wolfgang von. This illustrious German poet was much attached to Freemasonry. He was initiated on the eve of the festival of St. John the Baptist, in 1780; and on the eve of the same festival, in 1830, the Masons of Weimar celebrated the semi-centennial anniversary of his admission into the Order, of which, in a letter to the musical composer, Zeeter, who had been, like himself, initiated on the same day fifty years before, he speaks with great gratification as his "Masonic jubilee." He says, "The gentlemen have treated this epoch with the greatest courtesy. I responded to it in the most friendly manner on the following day." Goethe's writings contain many favorable allusions to the Institution.

Goa. A contradistinctive term to Theurgy, the first signifying black magic, the latter white magic. The demons of darkness were invoked and no crime or horror stayed the power. Alchemy and chemistry were the powerful arms relied on.

Golden Candlestick. The golden candlestick which was made by Moses for the service of the tabernacle, and was afterward deposited in the holy place of the temple to throw light upon the altar of incense, and the table of shewbread, was made wholly of pure gold, and had seven branches; that is, three on each side, and one in the center. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive-oil, and lighted every evening by the priests on duty. Its seven branches are explained in the Ineffable degrees as symbolizing the seven planets. It is also used as a decoration in Chapters of the Royal Arch, but apparently without any positive symbolic signification.

Golden Fleece. In the lecture of the First Degree, it is said of the Mason's apron, that it is "more ancient than the Golden Fleece." The Mason's apron, then, is more honorable than the Star and Garter." The reference is here evidently not to the Argonautic expedition in search of the golden fleece, nor to the deluge, of which that event is supposed to have been a figure, as Dr. Oliver incorrectly supposes (Symb. Dict.), but to certain decorations of honor with which the apron is compared. The eagle was to the Romans the ensign of imperial power; the Order of the Golden Fleece was of high repute as an Order of Knighthood. It was established in Flanders, in 1429, by the Duke of Burgundy, who selected the fleece for its badge because wool was the staple production of the country. It has ever been considered, says Clark, one of the most illustrious Orders in Europe. The Order of the Garter was, and is still considered, the highest decoration that can be bestowed upon a subject by a sovereign of Great Britain. Thus, the apron is proudly compared with the noblest decorations of ancient Rome and of modern Europe. But the Masons may have been also influenced in their selection of a reference to the Golden Fleece, by the fact that in the Middle Ages it was one of the most important symbols of the Hermetic philosophers.

Golden Key, Knight of the. See Knight of the Golden Key.

Golden Lion of Hesse-Cassel, Order of the. Instituted by Frederick II, 14th of August, 1770, under a decree of 6th July, to recompense virtue and merit. The Grand Master is the reigning sovereign of Hesse-Cassel. Motto, "Virtute et Fidelitate."

Golden Stole of Venice. (Cavaliere della Stola d'Oro.) An ancient order of knighthood, conferred by the republic of Venice. The number of knights was unlimited. The decoration, worn over the left shoulder, was richly embroidered with flowers of gold, and being in width a handbreadth, fell behind and before to the knee. An ambassador, for some distinctive service, was deemed worthy. The ducal robe was of red material.

Gold Thaler, or Gold Golden, we are informed in Keen's Cyclopedia of Freemasonry, is the St. John's offering, as it was called under the strict observance in Germany, and which amounted to one ducat, or, at the least, one and two-thirds of a thaler, which was paid by every member on St. John's Day. This practise is still kept up in many German Lodges for the benefit of the poor fund.

Golgotha. Greek, Gulgoleth, "a skull." The name given by the Jews to Calvary, the place of Christ's crucifixion and burial. It is a significant word in Templar Masonry. (See Calvary.)

Gonfalon. (Heb., retribuens.) Irregularly given as Gomer and Gomez. A word found in the Twenty-sixth Degree A. Scottish Rite, signifying reward.

Gonfalon. (Ital., Gonfalone, O. German, Gundfano.) An ecclesiastical war flag or banner, a standard; used in several of the chivalric degrees of Masonry. The chief magistrates in Italian cities when bearing this ensign are known as Gonfaloniers. The banner is triune, of white silk, trimmed and mounted with gold.
Goodall. The reputed author of the exposure of Masonry, known as "Jachin and Boaz." It is said that he was at one time Master of the W. India and American Lodge, now known as the Lodge of Antiquity; but this statement has never been confirmed.

Good Samaritan. An androgynous, honorary or side degree conferred in the United States with rather impressive ceremonies. It is, of course, as a degree to be conferred on females, unconnected with Masonic history or traditions, but draws its allusions from the fate of Lot's wife, and from the parable of the Good Samaritan related in the Gospels. The passages of Scripture which refer to these events are read during the ceremony of initiation. This degree is to be conferred only on Royal Arch Masons and their wives, and in conferring it two Good Samaritans must always be present, one of whom must be a Royal Arch Mason. Much dignity and importance has been given to this degree by its possessors; and it is usual in many places for a certain number of Good Samaritans to organize themselves into regular, but of course independent, bodies to hold monthly meetings under the name of Assemblies, to elect proper officers, and receive applications for initiation. In this manner the assemblies of Good Samaritans, consisting of male and female members, bear a very near resemblance to the female Lodges, which, under the name of "Maconnerie d'Adoption," prevailed in France.

Good Shepherd. Our Savior called himself the Good Shepherd. Thus, in St. John's Gospel (x. 14, 15, 16), he says: "I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep have I, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Hence, in Masonic as well as in Christian symbolism, Christ is naturally called the Good Shepherd. The Good Shepherd, according to the New Testament, was a humble shepherd, who followed the lost sheep upon his shoulders, as one of its most attractive features. He had a heart of compassion, and was known as the Good Shepherd, a name which was applied to him by the ancient shepherds of the Holy Land.

Goose and Gridiron. An alehouse with the name of a musical society, the Goose and Gridiron, which was the headquarters of a musical society, its arms-a lyre and a swan-were connected with Freemasonry. One of its rules was that no Freemason could be admitted until he had attended at least four meetings of the Lodge of Antiquity met at the Goose and Gridiron, and it was there that the first quarterly communication of the Grand Lodge of England, after the revival in 1717, was held on the 24th of June, 1717. It was the headquarters of a musical society, whose arms-a lyre and a swan—were converted into Goose and Gridiron.

Gormogons. A secret society established in 1724, in England, in opposition to Freemasonry. One of its rules was that no Freemason could be admitted until he had received the first degree and had the renounced the Masonic Order. It was absurd and intentionally pretentious in its character; claiming, in ridicule of Freemasonry, a great antiquity, and pretending that it was descended from an ancient society in China. There was much antipathy between the two associations, as will appear from the following doggerel, published in 1729, by Henry Carey:

"The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a pother?

"They bait their hook for simple gulls,
And truth with baits they smother;
But when they've taken in their culls,
Why then 'tis—Welcome, Brother!"

The Gormogons made a great splutter in their day, and published many squibs against frequently in the oldest works of Christian art, in which the laden Hermes is turned into a laden Christ, who often called himself the Good Shepherd, and expressly says in the Gospel of St. Luke, that when the shepherd finds the sheep, he lays it hopefully on his shoulder.

Now, although the idea of the Good Shepherd may have been of Pagan origin, yet derived from the parable of our Savior in St. Luke and his language in St. John, it was early adopted by the Christians as a religious emblem. The Good Shepherd bearing the sheep upon his shoulders, the two hands of the Shepherd crossed upon his breast and holding the legs of the sheep, is a very common subject in the paintings of the earliest Christian era. It is an expressive symbol of the Savior's love—of him who taught us to build the new temple of eternal life—and, consequently, as Diderot says, "the heart and imagination of Christians have dwelt fondly upon this theme; it has been unceasingly repeated under every possible aspect, and may be almost said to have been worn threadbare by Christian art. From the earliest ages Christianity completely made it her own." And hence the Christian degree of Rose Croix has very naturally appropriated the "sign of the Good Shepherd," the representation of Christ bearing his once lost but now recovered sheep upon his shoulders, as one of its most impressive symbols.
Freemasonry; yet that is still living, while the Gormogons were long ago extinguished. They seemed to have flourished for but a very few years.

[Bro. R. F. Gould has collected all that is known about the Gormogons in his article on the Duke of Wharton, in vol. viii. of Ars Quatuor Coronatorum.]

**Gothic Architecture.** Of all the styles of architecture, the Gothic is that which is most intimately connected with the history of Freemasonry, having been the system peculiarly practised by the Freemasons of the Middle Ages. To what country or people it owes its origin has never been satisfactorily determined; although it has generally been conjectured that it was of Arabic or Saracenic extraction, and that it was introduced into Europe by persons returning from the Crusades. The Christians who had been in the Holy Wars received there an idea of the Saracenic works, which they imitated on their return to the West, and refined on them as they proceeded in the building of churches. The Italians, Germans, French, and Flemings, with Greek refugees, united in a fraternity of architects and ranged from country to country, and erected buildings according to the Gothic style, which they had learned during their visits to the East, and whose fundamental principles they improved by the addition of other details derived from their own architectural taste and judgment. Hence Sir Christopher Wren thinks that this style of the Medieval Freemasons should be rather called the Saracenic than the Gothic. This style, which was distinguished, by its pointed arches, and especially by the perpendicularity of its lines, from the rounded arch and horizontal lines of previous styles, was altogether in the hands of those architects who were known, from the tenth to the sixteenth centuries, as Freemasons, and who kept their system of building as a secret, and thus obtained an entire monopoly of both domestic and ecclesiastical architecture. At length, when the gilds or fraternities of Freemasons, “who alone,” says Mr. Hope, “held the secrets of Gothic art,” were dissolved, the style itself was lost, and was succeeded by what Paley says (Man. of Goth. Arch., p. 15) was “a worse than brazen era of architecture.” (For further details, see Traveling Freemasons.)

**Gothic Constitutions.** A title sometimes given to the Constitutions which are supposed to have been adopted by the Freemasons at the City of York, in the tenth century, and so called in allusion to the Gothic architecture which was introduced into England by the Fraternity. A more correct and more usual designation of these laws is the York Constitutions, which see.

**Gould, Robert Freke.** This well-known historian of Freemasonry has had a very varied career. Born in 1836, he entered the English army at the age of eighteen, becoming a lieutenant in the same year, and serving with distinction in North China in 1860–2. On his return to England he studied law and became a barrister in 1868.

Gould initiated at Ramsgate in the Royal Navy Lodge, No. 429, and was Master of the Inhabitants’ Lodge at Gibraltar, also of the Meridian Lodge, No. 743, a Military Lodge attached to his regiment. Afterward he held the Chair of the Moira, Quatuor Coronati and Jerusalem Lodges. In 1880 he was appointed Senior Grand Deacon of England.

He has been a constant writer in the Masonic press since 1858; in 1879 he published The Four Old Lodges and The Atholl Lodges, and in 1899 a book on Military Lodges.

But his “magnum opus” is his stupendous History of Freemasonry in three large volumes, which was published in 1910 by A Concise History of Freemasonry abridged from the two works and brought up to date. (E. L. H.)

**Gourgas, John James Joseph.** A merchant of New York, who was born in France in 1777, and received a member of the Scottish Rite in 1806. His name is intimately connected with the rise and progress of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States. Through his representations and his indefatigable exertions, the Mother Council at Charleston was induced to denomine the Consistory of Joseph Cerneau in the City of New York, and to establish there a Supreme Council for the Northern Jurisdiction, of which Bro. Gourgas was elected the Secretary-General. He continued to hold this office until 1832, when he was elected Sovereign Grand Commander. In 1851, on the removal of the Grand East of the Supreme Council to Boston, he resigned his office in favor of Bro. Giles Fonda Yates, but continued to take an active interest, so far as his age would permit, in the Rite. He was initiated at the age of eighty-eight, and being at the time probably the oldest possessor of the Thirtieth Degree in the world. Bro. Gourgas was distinguished for the purity of his life and the powers of his intellect. His Masonic library was very valuable, and especially rich in manuscripts. His correspondence with Dr. Moses Holbrook, at one time Grand Commander of the Southern Council, is in the Archives of that body, and bears testimony to his large Masonic attainments.

**Grades.** Degrees in Masonry are sometimes so called. It is a French word. (See Degrees.)

**Grain of Mustard, Order of the.** (Ger., Der Orden vom Senf Korn.) An order instituted in Germany, based on Mark iv. 30 and 32, the object being the propagation of morality. (See Grammar.)

**Grammar.** One of the seven liberal arts and sciences, which forms, with Logic and Rhetoric, a triad dedicated to the cultivation of language. “God,” says Sanctius, “created man the participant of reason; and as he wished him to be the bestower of the gift of language, in the perfect-
Grand Chapter. Within a circle. In England and Scotland the distinguishing prefix of "Grand" to the titles of Chapters in the several States. (See General Grand Chapter.)

Darling followed by other parts of the Union, respectively met at Hartford in January, 1798, and organized a Grand Chapter, formed and constituted of delegates from most of the States above mentioned. In consequence of this address, declaring it expedient to establish a Grand Chapter for the government and regulation of the several Chapters in the Northern States as constituted of the several Royal Arch Chapters and Lodges of Most Excellent Past and Mark Masters within their several jurisdictions.

Until the year 1797, there was no organization of Grand Chapters in the United States. Chapters were held under the authority of a Master's Warrant, although the consent of a neighboring Chapter was generally deemed expedient. But in 1797, delegates from several of the Chapters in the Northern States assembled at Boston for the purpose of deliberating on the expediency of organizing a Grand Chapter for the government and regulation of the several Chapters within the said States. This convention prepared an address to the Chapters in New York and New England, disclaiming the power of any Grand Lodge to exercise authority over Royal Arch Chapters, and declaring it expedient to establish a Grand Chapter. In consequence of this address, delegates from most of the States aforesaid met at Hartford in January, 1798, and organized a Grand Chapter, formed and adopted a Constitution, and elected and installed their officers. This example was quickly followed by other parts of the Union, and Grand Chapters now exist in nearly all the States. (See General Grand Chapter.)

The officers of a Grand Chapter are usually the same as those of a Chapter, with the distinguishing prefix of "Grand" to the titles. The Grand Commander is also the same, with the same authorities and duties, and closed within a circle. In England and Scotland the Grand Chapter bears the title of Supreme Grand Chapter.

Grand Commander. The presiding officer of a Grand Commandery of Knights Templar.

Grand Commander of the Eastern Star. A degree in Pyron's collection.

Grand Conclave. The title of the presiding body of Templarism in England is the "Grand Conclave of the Religious and Military Order of Masonic Knights Templar." Grand Mastership of the Order in France, held by Prince Cambacérès, was, in consequence of the political troubles attendant upon the restoration of the monarchy, declared vacant by the Grand Orient. On August 12th, the Grand Mastership was provisionally discharged by a commission consisting of three Grand Officers, to be called Grand Conservators, and Macdonald, Duke of Tarentum, the Count de Burignonville, and Timbrune, Count de Valence, were appointed to that office.

Grand Constistory. The governing body over a State of the Ancient and Accepted Scottish Rite; subject, however, to the superior jurisdiction of the Supreme Council of the Thirty-third. The members of the Grand Constistory are required to be in possession of the Thirty-second Degree.

Grand Council. The title given to the first three officers of a Royal Arch Chapter. Also the name of the superintending body of Cryptic Masonry in any jurisdiction. It is composed of the first three officers of each Council in the jurisdiction. Its officers are: Most Puissant Grand Master, Thrice Illustrious Grand Master, Illustrious Grand Conductor of the Works, Grand Treasurer, Grand Recorder, Grand Chaplain, Grand Marshal, Grand Captain of the Guards, Grand Conductor of the Council, and Grand Steward.

Grand Director of the Ceremonies. An important officer in the United Grand Lodge of England; a similar office to that of Grand Master-General of Ceremonies of a Supreme Council, upon whom the order of the Grand Body largely depends, and who has charge of the service or ceremonies of whatever nature that may transpire.

Grand East. The city in which the Grand Lodge, or other governing Masonic Body, is situated, and whence its official documents emanate, is called the Grand East. Thus, a document issued by the Grand Lodge of Massachusetts would be dated from the "Grand East of Boston," or if from the Grand Lodge of Louisiana, it would be the "Grand East of New Orleans." The place where a Grand Lodge meets is therefore called a Grand East. The word is in constant use on the Continent of Europe and in America, but seldom employed in England, Scotland, or Ireland.

Grand Elect, Perfect and Sublime Mason. The Fourteenth Degree of the A. A. Scottish Rite. (See Perfection, Lodge of.)

Grand Encampment. See Encampment, Grand.

Grand High Priest. The presiding officer of a Grand Royal Arch Chapter in the American system. The powers and prerogatives of a Grand High Priest are far more circumscripted than those of a Grand Master. As the office has been constitutionally created by
the Grand Chapter, and did not preclude it as that of Grand Masters did the Grand Lodges, he possesses no inherent prerogatives, but those only which are derived from and delegated to him by the Constitution of the Grand Chapter and regulations formed under it for the government of Freemasonry.

Grand Inquiring Commander. The Sixty-sixth Degree of the Rite of Mizraim.

Grand Inspector, Inquisitor Commander. The Thirty-first Degree of the Ancient and Accepted Rite of Scottish Craft Masonry.

The period of time before 1717, when Freemasonry was revived in England, and the time succeeding that event, may be considered as two different periods, each requiring some special consideration.

A Grand Lodge is invested with power and authority over all the Craft within its jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees implicit obedience must be paid by every Lodge and every Mason situated within its limits. The government of Grand Lodges is, therefore, completely autocratic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate Lodges.

This autocratic power of a Grand Lodge is based upon a principle of expediency, and derived from the fundamental law established at the organization of Grand Lodges in the beginning of the last century. In so large a body as the Craft, it is absolutely necessary that there should be a supreme controlling body to protect the Institution from anarchy, and no body could be more conveniently selected than one which, by its representative character, is, or ought to be, composed of the united wisdom, prudence, and experience of all the subordinate Lodges under its obedience; so that the voice of the Grand Lodge is nothing else than the voice of the Craft expressed by their representatives. Hence the twelfth of the General Regulations declares that “the Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record.” (Constitutions, 1738, p. 198.)

So careful has the Institution been to preserve the dogmatic and autocratic power of the Grand Lodge, that all elected Masters are required, at the time of their installation, to make the following declaration:

“...You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of the Grand Lodge, and to its decrees, and the decisions of the Grand Lodge and the General Officers, in every case, consistent with the Constitutions of the Order.

“You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge.”

The organization of new Grand Lodges in America has followed that adopted, in essential particulars, by the four Lodges which established the Grand Lodge of England in 1717. When it is desired to organize a Grand Lodge, three or more legally constituted Lodges, working in any State, territory, or other independent political division, where no Grand Lodge already exists, may meet in convention, adopt by-laws, elect officers, and organize a Grand Lodge. The Lodge within its jurisdiction then surrender their Warrants of constitution to the Grand Lodge from which they respectively had received them, and accept others from the newly organized Grand Lodge, which thenceforward exercises all Masonic jurisdiction over the State in which it has been organized.

A Grand Lodge thus organized consists of the Masters and Wardens of all the Lodges under its jurisdiction, and such Past Masters as may enroll themselves or be elected as members. Past Masters are not, however, members of the Grand Lodge by inherent right, but only by courtesy, and no Past Master can retain his office unless he is attached to some subordinate Lodge in its jurisdiction.
All Grand Lodges are governed by the following officers: Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, and Grand Secretary. These are usually termed the Grand Officers; in addition to them there are subordinate officers appointed by the Grand Master and the Grand Wardens, such as Grand Deacons, Grand Stewards, Grand Marshal, Grand Pursuivant, Grand Sword-Bearer, and Grand Tiler; but their number and titles vary in different Grand Lodges.

**Grand Lodge Manuscript. No. 1.** A roll of parchment, nine inches in length and five in breadth, containing the Legend of the Craft and the Old Charges. It is preserved in the Archives of the Grand Lodge of England, having been bought in 1859 for £25. It was dated by its writer 1583. It has been reproduced in Hughan's *Old Charges*, 1872; in Sadler's *Masonic Facts and Fictions*, and in facsimile by the Quatuor Coronati Lodge.

**Grand Master.** The presiding officer of the Symbolic degrees in a jurisdiction. He presides, of course, over the Grand Lodge, and has the right not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, and act as Wardens in that particular Lodge. He has the right of visiting the Lodges and inspecting their books and mode of work as often as he pleases, or, if unable to do so, he may depute his Grand Officers to act for him. He has the power of granting dispensations for the formation of new Lodges; which dispensations are of force until revoked by himself or the Grand Lodge. He may also grant dispensations for several other purposes, for which see the article Dispensation. Formerly, the Grand Master appointed his Grand Officers, but this regulation has been repealed, and the Grand Officers are now all elected by the Grand Lodge. [Except in England, where the Grand Master appoints all but the Grand Treasurer.] When the Grand Master grants a Lodge, he must be received with the greatest respect, and the Master of the Lodge should always offer him the chair, which the Grand Master may or may not accept at his pleasure.

Should the Grand Master die, or be absent from the jurisdiction during his term of office, the Deputy Grand Master assumes his powers, or, if there be no Deputy, then the Grand Wardens according to seniority.

The following is a list of the Grand Masters of the Atholl or "Ancients" Grand Lodge:

<table>
<thead>
<tr>
<th>Year</th>
<th>Grand Master</th>
</tr>
</thead>
<tbody>
<tr>
<td>1726</td>
<td>William, Earl of Inchiquin</td>
</tr>
<tr>
<td>1727</td>
<td>Henry, Lord Coleraine</td>
</tr>
<tr>
<td>1728</td>
<td>James, Lord Kingston</td>
</tr>
<tr>
<td>1729-30</td>
<td>Thomas, Duke of Norfolk</td>
</tr>
<tr>
<td>1731</td>
<td>Thomas, Lord Lovel</td>
</tr>
<tr>
<td>1732</td>
<td>Anthony, Viscount Montague</td>
</tr>
<tr>
<td>1733</td>
<td>James, Earl of Strathmore</td>
</tr>
<tr>
<td>1734</td>
<td>John, Earl of Crawford</td>
</tr>
<tr>
<td>1735</td>
<td>Thomas, Viscount Wemyouth</td>
</tr>
<tr>
<td>1736</td>
<td>John, Earl of Londoun</td>
</tr>
<tr>
<td>1737</td>
<td>Edward, Earl of Darnley</td>
</tr>
<tr>
<td>1738</td>
<td>Henry, Marquess of Carnarvon</td>
</tr>
<tr>
<td>1739</td>
<td>Robert, Lord Raymond</td>
</tr>
<tr>
<td>1740</td>
<td>John, Earl of Kintore</td>
</tr>
<tr>
<td>1741</td>
<td>James, Earl of Morton</td>
</tr>
<tr>
<td>1742-3</td>
<td>John, Viscount Dudley and Ward</td>
</tr>
<tr>
<td>1744</td>
<td>Thomas, Earl of Strathmore</td>
</tr>
<tr>
<td>1745-6</td>
<td>James, Lord Cranston</td>
</tr>
<tr>
<td>1747-51</td>
<td>Wm., Lord Byron</td>
</tr>
<tr>
<td>1752-3</td>
<td>John, Lord Carysfort</td>
</tr>
<tr>
<td>1754-6</td>
<td>James, Marquess of Carnarvon</td>
</tr>
<tr>
<td>1757-61</td>
<td>Sholts, Lord Aberdour</td>
</tr>
<tr>
<td>1762-3</td>
<td>Washington, Earl Ferrers</td>
</tr>
<tr>
<td>1764-6</td>
<td>Cadwallader, Lord Blaney</td>
</tr>
<tr>
<td>1767-71</td>
<td>Henry, Duke of Beaufort</td>
</tr>
<tr>
<td>1772-6</td>
<td>Robert, Lord Petre</td>
</tr>
<tr>
<td>1777-82</td>
<td>George, Duke of Manchester</td>
</tr>
<tr>
<td>1782-90</td>
<td>H. R. H. The Duke of Cumberland</td>
</tr>
<tr>
<td>1791-2</td>
<td>H. R. H. The Duke of Cambridge</td>
</tr>
<tr>
<td>1813</td>
<td>H. R. H. The Prince of Wales</td>
</tr>
<tr>
<td>1813</td>
<td>H. R. H. The Duke of Sussex</td>
</tr>
</tbody>
</table>

The following is a list of the Grand Masters of the United Grand Lodge of England from the union of "Ancients" and "Moderns" in 1813:

<table>
<thead>
<tr>
<th>Year</th>
<th>Grand Master</th>
</tr>
</thead>
<tbody>
<tr>
<td>1813-43</td>
<td>H. R. H. The Duke of Sussex</td>
</tr>
<tr>
<td>1844-70</td>
<td>Earl of Zetland</td>
</tr>
<tr>
<td>1874</td>
<td>H. R. H. The Prince of Wales</td>
</tr>
<tr>
<td>1901</td>
<td>H. R. H. The Duke of Connaught</td>
</tr>
</tbody>
</table>

**Grand Master Architect.** (Grand Maitre Architect.) The Twelfth Degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the degree of Fellow-Craft. In it the principles of architecture and the connection of the liberal arts with Masonry are unfolded. Its officers are three—a Master, and two Wardens. The Chapter is decorated with white and red hangings, and furnished with
the five orders of architecture, and a case of mathematical instruments. The apron is white, lined with blue; and the jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon.

**Grand Master Mason.** The title given to the Grand Master in the Grand Lodge of Scotland.

**Grand Master of all Symbolic Lodges.** (Vénérable Maître de toutes les Loges.) The Twentieth Degree in the Ancient and Accepted Scottish Rite. The presiding officer is styled Venerable Grand Master, and is assisted by two Wardens in the west. The decorations of the Lodge are blue and yellow. The old ritual contains some interesting instructions respecting the first and second Temple.

Among the traditions preserved by the possessors of this degree, is one which states that after the third Temple was destroyed by Titus, the son of Vespasian, the Christian Freemasons who were then in the Holy Land, being filled with sorrow, departed from home with the determination of building a fourth, and that, dividing themselves into several bodies, they dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilwinning, where they established a Lodge and built an abbey, and where the records of the Order were deposited. This tradition, preserved in the original rituals, is a very strong presumptive evidence that the degree owed its existence to the Templar system of Ramsay.

**Grand Master of Light.** One of the various names bestowed on the degree of Knight Templar system of Rites. (P. 161.) This usage is still pursued by the Grand Lodge. The Regulations of 1722 had provided for the office, but no appointment was made until 1723, when William Cowper was chosen by the Grand Lodge. The office was therefore at first an elective one, but Anderson, in his edition of 1738, says that “ever since, the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books.” (P. 161.) This usage is still pursued by the modern Grand Lodge of England; but in every jurisdiction of this country the office of Grand Secretary is an elective one. The jewel of the Grand Secretary is a circle enclosing a colored ribbon.

**Grand Officers.** The elective officers of a superintending Masonic body, such as the Grand Lodge, Grand Chapter, etc., are so called. The appointed officers are designated as subordinate officers, but this distinction is not always strictly observed.

**Grand Orient.** Most of the Grand Lodges established by the Latin races, such as those of France, Spain, Italy, and the South American States, are called Grand Orient. The word is thus, in one sense, synonymous with Grand Lodge; but these Grand Orient have often a more extensive obedience than Grand Lodges, frequently exercising jurisdiction over the highest degrees, from which English and American Grand Lodges refrain.

Thus, the Grand Orient of France exercises jurisdiction not only over the seven degrees of its own Rite, but also over the thirty-three of the Ancient and Accepted, and over all the other Rites which are practised in France.

Grand Orient is also used in English, and especially in American, Masonry to indicate the seat of the Grand Lodge of highest Masonic power, and is thus equivalent to Grand East, which see.

**Grand Prior.** One of the various names bestowed on the degree of Knight Templar system of Rites. (P. 161.) This usage is still pursued by the Grand Lodge. The Regulations of 1722 had provided for the office, but no appointment was made until 1723, when William Cowper was chosen by the Grand Lodge. The office was therefore at first an elective one, but Anderson, in his edition of 1738, says that “ever since, the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books.” (P. 161.) This usage is still pursued by the modern Grand Lodge of England; but in every jurisdiction of this country the office of Grand Secretary is an elective one. The jewel of the Grand Secretary is a circle enclosing a colored ribbon.

**Grand Secretary.** The recording and corresponding officer of a Grand Lodge, whose signature must be attached to every document issued from the Grand Lodge; where there are no Grand Masters, the Secretary of the Grand Lodge, is the custodian of the Seal of the Grand Lodge. The Regulations of 1722 had provided for the office, but no appointment was made until 1723, when William Cowper was chosen by the Grand Lodge. The office was therefore at first an elective one, but Anderson, in his edition of 1738, says that “ever since, the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books.” (P. 161.) This usage is still pursued by the modern Grand Lodge of England; but in every jurisdiction of this country the office of Grand Secretary is an elective one. The jewel of the Grand Secretary is a circle enclosing a colored ribbon.

**Grand Stewards.** Officers of a Grand Lodge, whose duty it is to prepare and serve at the Grand Feast. This duty was at first performed by the Grand Wardens, but in 1721 they were authorized “to take some Stewards to their assistance.” (Constitutions, 1738, p. 112.) This was sometimes done and some-
times omitted, so that often there were no Stewards. In 1728 (ibid., p. 123), the Stewards, to the number of twelve, were made permanent officers; and it was resolved that in future, at the annual election, each Steward should nominate his successor. At present, in the Grand Lodge of England, nineteen Grand Stewards are annually appointed from nineteen different Lodges. Each Lodge recommends one of its subscribing members, who is nominated by the former Steward of that Lodge, and the appointment is made by the Grand Master. The number of Grand Stewards in this country seldom exceeds two, and the appointment is made in some Grand Lodges by the Grand Master, and in others by the Junior Grand Warden. The jewel of a Grand Steward is a cornucopia within a circle, and his badge of office a white rod.

Grand Stewards' Lodge. According to the Constitutions of England, the past and present Grand Stewards constitute a Lodge, which has no number, but is registered in the Grand Lodge books at the head of all other Lodges. It is represented in the Grand Lodge by its Master, Wardens, and Past Masters, but has no power of making Masons. The institution has not been introduced into this country, except in the Grand Lodge of Maryland, where the Grand Stewards' Lodge acts as a Committee of Grievances during the recess of the Grand Lodge.

Grand Tiler. An officer who performs in a Grand Lodge the same duties that a Tiler does in a subordinate Lodge. The Grand Tiler is prohibited from being a member of the Grand Lodge, because his duties outside of the door would prevent his taking part in the deliberations of the body.

Grand Treasurer. The office of Grand Treasurer was provided for by the Regulations of 1722, and in 1724, on the organization of the Committee of Charity, it was enacted that a Treasurer should be appointed. But it was not until 1727 that the office appears to have been actually filled by the selection of Nathaniel Blakerby. But as he was elected Deputy Grand Master in the same year, and yet continued to perform the duties of Treasurer, it does not appear to have been considered as a distinct appointment. In 1728, he demitted the office, when Revis, the Grand Secretary, was appointed. But he declined on the ground that the offices of Secretary and Treasurer should not be held by the same person—"the one being a check on the other." (Constitutions, 1728, p. 184.) So that, in 1732, it was made a permanent office of the Grand Lodge by the appointment of Bro. John Jesse. It is an elective office; and it was provided, by the Old Regulations, that he should be "a brother of good worldly substance." The duties are similar to those of the Treasurer of a subordinate Lodge. The jewel is a circle enclosing two keys crossed, or in saltire. According to ancient custom, his badge of office was a white staff, but this is generally disused in this country.

Grand Wardens. The Senior and Junior Grand Wardens are the third and fourth officers of a Grand Lodge. Their duties do not differ very materially from those of the corresponding officers of a subordinate Lodge, but their powers are of course more extensive.

The Grand Wardens succeed to the government of the Craft, in order of rank, upon the death or absence from the jurisdiction of the Grand and Deputy Grand Masters. (See Succession to the Chair.)

It is also their prerogative to accompany the Grand Master in his visitations of the Lodges, and when there to act as his Wardens.

In the absence of the Senior Grand Warden, the Junior does not occupy the west, but retains his position in the south. Having been elected and installed to preside in the south, and to leave that station only for the east, the temporary vacancy in the west must be supplied by the appointment of the Grand Master of some other brother. (See Wardens.)

On the same principle, the Senior Grand Warden does not supply the place of the absent Deputy Grand Master, but retains his station in the west.

The Old Charges of 1722 required that no one could be a Grand Warden until he had been the Master of a Lodge. The rule still continues in force, either by specific regulations or by the force of usage.

By the Regulations of 1721, the Grand Master nominated the Grand Wardens, but if his nomination was not approved, the Grand Lodge proceeded to an election. By the present Constitutions of England the power of appointment is vested absolutely in the Grand Master. In this country the Grand Wardens are elected by the Grand Lodge.

Grasse Tilly, Alexandre François Auguste, Comte de. He was the son of the Comte de Grasse who commanded the French fleet that had been sent to the assistance of the Americans in their revolutionary struggle. De Grasse Tilly was born at Versailles, in France, about the year 1756. He was initiated in the Mother Scottish Lodge du Contrat Social, and subsequently, going over to America, resided for some time in the island of St. Domingo, whence he removed to the city of Charleston, in South Carolina, where, in 1786, he affiliated with the French Lodge la Candeur. In 1799, he was one of the founders of the Lodge la Rénun Française, of which he was at one time the Venerable or Master. In 1802, the Comte de Grasse was a member of the Supreme Council of the Ancient and Accepted Rite, which had been established the year before at Charleston; and in the same year he received a patent as Grand Commander for life of the French West India Islands. In 1802 he returned to St. Domingo, and established a Supreme Council of the Scottish Rite at Port au Prince. In 1804 he went to Europe, and labored with great energy for the extension of the Ancient and Accepted Rite.

On September 22, 1804, he founded at Paris a Supreme Council of the Ancient and Accepted Scottish Rite, of which body he was
until 1806, the Grand Commander. On March 5, 1806, he organized a Supreme Council at Milan, in Italy, and on July 4, 1811, another at Madrid, in Spain. The Comte de Grasse was an officer in the French army, and was taken prisoner by the English and detained in England until 1815, when he returned to Paris. He immediately resumed his functions as Grand Commander of a body which took the unauthorized pretentious title of the Supreme Council of America. For several years Scottish Masonry in France was convulsed with dissensions, which De Grasse vainly labored to reconcile. Finally, in 1818, he resigned his post as Grand Commander, and was succeeded by the Comte Decazes. From that period he appears to have passed quietly out of the Masonic history of France, and probably died soon after.

**Grave.** The grave is, in the Master's Degree, the analogue of the pastos, couch or coffin, in the Ancient Mysteries, and is intended scenically to serve the same purpose. The grave is, therefore, in that degree, intended, in connection with the sprij of accacia, to teach symbolically the great Masonic doctrine of a future life.

**Gravelot.** The name of the second of the three conspirators in the Master's Degree, according to the Adonhiramite Rite. The others are Romvel and Abiram. The etymology of Gravelot is unknown.

**Great Architect of the Universe.** The title applied in the technical language of Free-masonry to the Deity. It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science to moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder or Great Architect. Sometimes, but less correctly, the title "Grand Architect of the Universe" is found.

**Great Priory.** The ruling body of the Order of the Temple for England, Wales and Canada is so called.

**Greater Lights.** See Lights, Greater, Bible, Square and Compasses.

**Greece.** In 1807, the first steps were taken to establish a Grand Lodge in Greece by the Lodges which had been recently founded there by the Grand Orient of Italy, but owing to various causes the organization did not succeed, and until 1872 the Grecian Lodges were presided over by a Deputy Grand Master, appointed by and the representative of the Grand Orient of Italy.

On July 22, 1872, the Lodges of Greece met at Athens, and organized the Grand Lodge of Greece, electing His Imperial Highness Prince Rhodocanakis the first Grand Master.

At the same time a Supreme Council of the Ancient and Accepted Scottish Rite was organized. The seal of both bodies is at Athens.

**Greece, Mysteries in.** The principal Paschal mysteries celebrated in Greece were the Eleusinian and the Bacchic. (See Eleusinian Mysteries.)

**Green.** Green, as a Masonic color, is almost confined to the four degrees of Perfect Master, Knight of the East, Knight of the Red Cross, and Prince of Mercy. In the degree of Perfect Master it is a symbol of the moral resurrection of the candidate, teaching him that being dead to vice he should hope to revive in virtue.

In the degree of Knight of the Red Cross, this color is employed as a symbol of the immutable nature of truth, which, like the bay tree, will ever flourish in immortal green.

This idea of the unchanging immortality of that which is divine and true, was always connected by the ancients with the color of green. Among the Egyptians, the god Ptah, the active spirit, the creator and regenerator of the world, the godess Pascht, the Divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth, were all painted in the hieroglyphic system with green flesh.

Portal says, in his essay on Symbolic Colors, that "green was the symbol of victory"; and this reminds us of the motto of the Red Cross Knights, "magna est veritas et praevalebit"—great is truth and mighty above all things; and hence green is the symbolic color of that degree.

In the degree of Prince of Mercy, or the Twenty-sixth Degree of the Scottish Rite, green is also symbolic of truth, and is the appropriate color of the degree, because truth is there said to be the palladium of the Order.

In the degree of Knight of the East, in the Ancient and Accepted Scottish Rite, green is also the symbolic color. We may very readily suppose, from the close connection of this degree in its ritual with that of the Companion of the Red Cross, that the same symbolic explanation of the color would apply to both, and I think that such an explanation might very properly be made; but it is generally supposed by its possessors that the green of the Knights of the East alludes to the waters of the river Euphrates, and hence its symbolism is not moral but historical.

The evergreen of the Third Degree is to the Master Mason an emblem of immortality. Green was with the Druids a symbol of hope, and the virtue of hope with a Mason illustrates the hope of immortality. In all the Ancient Mysteries, this idea was carried out, and green symbolized the birth of the world, and the moral creation or resurrection of the initiate. If we apply this to the evergreen of the Master Mason we shall again find a resemblance, for the acacia is emblematic of a new creation of the body, and a moral and physical resurrection.

**Greeting.** This word means salutation, and, under the form of "Thrice Greeting," it is very common at the head of Masonic documents. In the beginning of the last century it was usual at the meeting of Masons to say, "God's good greeting be to this our happy meeting." But it now gives the formula as practised in 1800: "The signification I bring is from the right worthy and worshipful brothers and fellows of the Holy Lodge of St. John,
who greet your worship well." This formula is obsolete, but the word *greeting* is still in use among Freemasons. In Masonic documents it is sometimes found in the form of: S. S. S., the three letters are the initials of the Latin word *salutem* or *health*, three times repeated, and therefore equivalent to "Thrice Greeting."

**Gregorians.** An association established early in the eighteenth century in ridicule of and in opposition to the Freemasons. There was some feud between the two Orders, but the Gregorians at last succumbed, and long ago became extinct. They lasted, however, at least until the end of the century, for there is extant a Sermon preached before them in 1797. They must too, by that time, have changed their character, for Prince William Frederick of Gloucester was then their presiding officer; and Dr. Munkhouse, the author of that sermon, who was a very ardent Mason, declared to prove that the Jews who crucified Jesus were Freemasons; that Pilate and Herod asserted that he had been employed as a tool of Masonry might be injured.

**Groton.** In early Masonic works this is called the "gripe," German Masons call it *der Griff*, and French ones, *l'attouchement.*

**Grotto.** In the Leland Manuscript, a corruption of Crotona, where Pythagoras established his school.

**Ground Floor of the Lodge.** Mount Moriah, on which the Temple of Solomon was built, is symbolically called the *ground floor of the Lodge*, and hence it is said that "the Lodge rests on holy ground." This ground-floor of the Lodge is remarkable for three grand offerings recorded in Scripture, which are called "the three grand offerings of Masonry." It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac—this was the *first grand offering*; it was here that David, when his people were afflicted with a pestilence, built an altar, and offered thereon peace-offerings and burnt-offerings to appease the wrath of God—this was the *second grand offering*; and lastly, it was here that, when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents—and this was the *third grand offering*.

This sacred spot was once the threshing-floor of Ornan the Jebusite, and from him David purchased it for fifty shekels of silver. The Kabbalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was created and Abel slain. (See Holy Ground.)

**Ground Floor of King Solomon's Temple.** This is said to have been a Mosaic pavement, consisting of black and white stones laid lozengewise, and surrounded by a terraced border. The tradition of the Order is that Entered Apprentices' Lodges were held on the ground floor of King Solomon's Temple; and hence a Mosaic pavement, or a carpet resting one, is a very common decoration of Masonic Lodges. (See Mosaic Pavement and Grand Offerings.)

**Grimelmann, Ludwig.** A Dominican monk, who, while preaching a course of Lenten sermons at Aix-la-Chapelle in 1779, endeavored to prove that the Jews who crucified Jesus were Freemasons; that Pilate and Herod were Wardens in a Masonic Lodge; and that Judas, before he betrayed his Lord, had been initiated in the synagogue, the thirty pieces of silver which he returned being the amount of his fee for initiation. With discourses like these, Greinemann, who had threatened, if his fee was not paid, to perform this part, that Freemasonry might be injured.

**Guard, G.** See Due Guard.

**Guard of the Conclave.** See Knight of the Christian Mark.

**Guards.** Officers used in working the rituals of the Red Cross and Templar degrees. They do not constitute regular officers of a Council or Commandery, but are appointed pro re nata.

**Guerrier de Dumast.** A distinguished French Mason, born at Nancy on February 26, 1796. He is the author of a poem entitled *La Maçonnerie*, in three cantos, enriched with historical, etymological, and critical notes, published in 1820. For this work he received from the Lodge Petes Aristeis, of which he was the orator, a gold medal. He was the author of several other works, both Masonic and secular.

**Gugomos, Baron Von.** An impostor in Masonry, who, in 1775, appeared in Germany, and, being a member of the Order of Strict Observance, claimed that he had been delegated by the Unknown Superiors of the Holy See at Cyprus to establish a new Order of Knights Templars. Calling himself Dux and High Priest, he convoked a Masonic Congress at Wiesbaden, which, notwithstanding the warning of Dr. Bode, was attended by many influential members of the Fraternity. His pretensions were so absurd, that at length his imposture was detected, and he escaped secretly out of Wiesbaden. In 1786, Gugomos confessed the imposition, and, it is said, asserted that he had been employed as a tool by the Jesuits to perform this part, that Freemasonry might be injured.

**Gubbins.** The name given to the Assassins of the Third Degree by some of the inventors of the high degrees, are of so singular a form as to have almost irresistibly led to the conclusion that these names were bestowed by
the adherents of the house of Stuart upon some of their enemies as marks of infamy. Such, for instance, is Rommel, the name of one of the Assassins in certain Scottish degrees, which is probably a corruption of Cromwell. Jubelum Guibbs, another name of one of these traitors, has much puzzled the Masonic etymologists. I think that I have found its origin in the name of the Rev. Adam Gib, who was an anti-burgher clergyman of Edinburgh. When that city was taken possession of by the young Pretender, Charles Edward, in 1745, the clergy generally fled. But Gib removed only three miles from the city, where, collecting his loyal congregation, he buried anathemas for the cause of the house of Stuart, and so obnoxious had he become, that several attempts were made by the rebels to take his life. On Charles Edward's return to France, he erected in 1747 his "Primordial Chapter" at Arras; and in the composition of the high degrees there practised, it is very probable that he bestowed the name of his old enemy Gib on the most atrocious of the Assassins who figure in the legend of Third Degree. The letter u was doubtless inserted to prevent the French, in pronouncing the name, from falling into the soft sound of the G and calling the word Jib. The additional b and s were the natural and customary results of a French attempt to spell a foreign proper name. (See Arras, Primordial Chapter of.)

Guillemain de St. Victor, Louis. A distinguished French writer, who published several works on Freemasonry, the most valuable and best known of which is his Recueil Precieux de la Magonnerie Adonhiramite, first issued at Paris in 1782. This work, of which several editions were published, contains the catechisms of the first four degrees of Adoniramite Masonry, and an account of several other degrees, and is enriched with many learned notes. Ragon, who speaks highly of the work, erroneously attributes its authorship to the celebrated Baron de Tschoudy.

Gustavus IV., King of Sweden. He was initiated into Masonry, at Stockholm, on the 10th of March, 1793. Ten years after, on the 9th of March, 1803, Gustavus issued an Ordinance by which he required all the secret societies in his dominions to make known to the stadtholders of the cities where they resided, and in the provinces to his governors, the nature and names of the degrees of Masonry, and the object of their association; and also to submit at any time to a personal inspection by the officers of government. But at the end of the Ordinance the King says: "The Freemasons, who are under our immediate protection, are alone excepted from this inspection, and from this Ordinance in general."

Gymnosopist. The Eighth Degree of the Kabbalistic Rite.

Gymnosopists. (Signifying "naked sages"). A name given by the Greeks to those ancient Hindu philosophers who lived solitarily in the woods, wore little or no clothing, and addicted themselves to mystical contemplation and the practise of the most rigorous asceticism. Strabo divides them into Brahmins and Samans, the former of whom adhered to the strictest principles of caste, while the latter admitted any one into their number regarding whose character and kindred they were satisfied. They believed in the immortality of the soul and its migration into other bodies. They practised celibacy, abstained from wine, and lived on fruits. They held riches in contempt, and abstained from sensual indulgences.

Gypsies. (See Gypsies.) The name of a race of itinerants, of unknown origin. The Gypsies, or Egyptians, as they are sometimes called, are the supposed descendants of the Hebrews of the House of the Captivity of the Captivity, and have been termed "the wandering Jews." The Gypsies are a people of a dark complexion, with black eyes and hair. They are naturally anxious to pry into those of other men's affairs; and are at all times ready to obtain money. And thus was Freemasonry introduced into Europe." But De Paun is remarkable for the paradoxical character of his opinions. Mr. James Simpson, who has written a rather exhaustive History of the Gypsies (1866), finds (p. 338) "a considerable resemblance between Gypsism, in its harmless aspect, and Freemasonry—where this difference, that the former is a general, while the latter is a special, society; that is to say, the Gypsies have the language, or some of the words and phrases peculiar to the whole race, which each individual or class will use for different purposes. The race does not necessarily, and does not in fact, have intercourse with every other member of it. In that respect they resemble any ordinary community of men." And he adds: "There are many Gypsies Freemasons; indeed, they are the very people to push their way into a Masons' Lodge; for they have secrets of their own, and are naturally anxious to pry into those of others, by which they may be benefited. I was told of a Gypsy who died, lately, the Master of a Masons' Lodge. A friend, a Mason, told me the other day of his having entered a house in Yetholm where were five Gypsies, all of whom responded to his Masonic signs." But it must be remembered that Simpson is writing of the Gypsies of Scotland, a kingdom where the race is considerably advanced above those of any other country in civilization and in social position.
H.

(Heb. ה, Cheth; the hieroglyph was an altar thus, and finally the Hebrew 산.) The eighth letter in the alphabet, and in the Hebrew has the value in number of 8, while the Heb. ה, He, which is of the same hieroglyphic formation, has the numerical valuation of 5.


Habakkuk. (Heb. בַּעֲקָק, a struggler, a favorite.) The eighth of the twelve minor prophets. No account is contained in the Book of Habakkuk, either of the events of his life or the data when he lived. He is believed by many to have flourished about 630 B.C. In the Thirty-second Degree of the A. A. Scottish Rite, his name answers to the passwords Tuesday and Xerxes.

Habn. (Heb. חָבוֹנ, i, intelligiros.) Name of the initiate in the Fourth Degree of the modern French Rite, sometimes given as Johaben, or Jabin.

Habramah or Jabamiah. (Panum excellent.) Said to be used in the Thirtieth Degree of the A. A. Scottish Rite in France; it is not used in America.

Hacquet, G. A French notary at Port-au-Prince, subsequently a member of the Grand Orient of Paris, and President of the Royal Arch Chapter at Paris in 1814.

Hadeeses. An Arabic word, signifying the traditions handed down by Mohammed and preserved by the Mohammedan doctors. They are said to amount to 5266 in number. Many of the traditions of Mohammedan Masonry are said to be borrowed from the Hadeeses, just as much of the legendary lore of European Masonry is to be found in the Jewish Talmud.

Hafedha. The second of the four gods worshiped by the Arab tribe of Ad, before the time of Mohammed, to which Húd, or Heber, was sent. These were Šáka, the god of rain; Hafedha, the preserver from danger; Rázeča, the provider of food; and Sálema, the god of health.

Hagar. The old lectures taught the doctrine, and hence it was the theory of the Masons of the eighteenth century, that the landmark which requires all candidates for initiation to be free born is derived from the fact that the promise which was given to Isaac, the free-born son of Abraham and Sarah, was denied to Ishmael, the slave-born son of the Egyptian bondwoman Hagar. This theory is entertained by Oliver in all his writings, as a part of the old Masonic system. (See Free Born.)

Haggai. According to Jewish tradition, Haggai was born in Babylon during the captivity, and being a young man at the time of the liberation by Cyrus, he came to Jerusalem in company with Joshua and Zerubbabel, to aid in the rebuilding of the Temple. The work being suspended during the reigns of the two immediate successors of Cyrus, on the accession of Darius, Haggai urged the renewal of the undertaking, and for that purpose obtained the sanction of the king. Animated by the courage and patriotism of Haggai and Zechariah, the people prosecuted the work with vigor, and the second Temple was completed and dedicated in the year 516 B.C.

In the Royal Arch system of America, Haggai represents the scribe, or third officer of a Royal Arch Chapter. In the English system he represents the second officer, and is called the prophet.

Hague, The. A city of the Netherlands, formerly South Holland. Freemasonry was introduced there in 1731 by the Grand Lodge of England, when an occasional Lodge was opened for the initiation of Francis, Duke of Lorraine, afterward Emperor of Germany. Between that year and 1735 an English and a Dutch Lodge were regularly instituted, from which other Lodges in Holland subsequently proceeded. In 1749, the Lodge at The Hague assumed the name of “The Mother Lodge of the Royal Union,” whence resulted the National Grand Lodge, which declared its independence of the Grand Lodge of England in 1770. (See Netherlands.)

Hab. The Hebrew definite article ה, “the.” It forms the second syllable of the Substitute Word.

Hall or Hale. This word is used among Masons with two very different significations.
1. When addressed as an inquiry to a visiting brother it has the same import as that in which it is used under like circumstances by mariners. Thus: “Whence do you hail?”

2. Its second use is confined to what Masons understand by the “tie,” and in this sense it signifies to conceal, being derived from the Saxon word “hcel,” to hide, the e being pronounced in Anglo-Saxon as a in the word fate. By the rules of etymology, it should be spelled “hale,” but is usually spelled “hole.” The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England. “In the western parts of England,” says Lord King (Crit. Hist. Ap. Creed, p. 178), “at this very day, to hole over anything signifies, among the common people, to cover it; and he that covereth an house with tile or slate is called a hollar.”

Hall Committee. A committee established in all Lodges and Grand Lodges which own the building in which they meet, to which is entrusted the supervision of the building. The Grand Lodge of England first appointed
its Hall Committee in 1773, for the purpose of superintending the erection of the hall which had been projected.

**Hall, Masonic.** For a long time after the revival of Masonry in 1717, Masonic Lodges continued to meet, as they had done before that period, in taverns. Thus, the Grand Lodge of England was organized, and, to use the language of Anderson, "the quarterly communications were revived," by four Lodges, whose respective places of meeting were the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple-Tree Tavern, and the Rummer and Grapes Tavern. For many years the Grand Lodge held its quarterly meetings sometimes at the Apple-Tree, but principally at the Devil Tavern, and kept the Grand Feast at the hall of one of the Livery Companies. The first Lodge in Paris was organized at a tavern kept in the Rue des Boucheries by one Hure and the Lodges subsequently organized in France continued to meet, like those of England, in public houses. The custom was long followed in other countries of Europe. In America the practise ceased only at a comparatively recent period, and it is possible that in some obscure villages it has not yet been abandoned.

At an early period, and as the beginning of the fourteenth century, the Gilds, or Livery Companies, of London, had their halls or places of meeting, and in which they stored their goods for sale. At first these were mean buildings, but gradually they rose into importance, and the Goldsmith's Hall, erected in the fifteenth century, is said to have been an edifice of large dimensions and of imposing appearance. These halls, probably, as they were very common in the eighteenth century, were suggestive to the Freemasons of similar edifices for their own Fraternity; but undoubtedly the necessity, of a more respectable, more convenient, and more secure locality than was afforded by temporary resort to taverns and ale-houses must have led to the erection of isolated edifices for their peculiar use.

The first Masonic Hall of which we have any account is the one that was erected by the Lodge at Marseilles, in France, in the year 1765. Smith describes it very fully in his *Use and Abuse of Freemasonry* (p. 165), and calls it "a very magnificent hall." In 1773, the Grand Lodge of England made preliminary arrangements for the construction of a hall, a considerable sum having been already subscribed for that purpose. On the ist of March, 1775, the Superintending committee purchased a piece of land for the new edifice to be erected in solemn form, according to the ceremonial which was then adopted, and which, with a few modifications, continues to be used at the present day on similar occasions. On the foundation-stone it was designated as *Aula Latamorum*, "The Freemasons' Hall." It was finished in less than twelve months, and was dedicated, on the 23d of May, 1776, to Masonry, Virtue, Universal Charity and Benevolence; a formula still adhered to without variation in the English and American rituals.

In the same year, the Lodge at Newcastle, girls was led by the enterprise of the London Freemasons, erected a hall; an example which was followed, two years afterward, by the Lodge of Sunderland. And after this the erection of isolated halls for Masonic purposes became common not only in England, Scotland, and Ireland, but all over the Continent, wherever the funds of a Lodge would permit of the expenditure.

In America, Lodges continued to be held in taverns up to a very recent period. It is not now considered reputable; although, as has been already remarked, the custom is, perhaps, not entirely discontinued, especially in remote country villages. It is impossible to tell at what precise period and in what locality the first Masonic Hall was erected in America. It is true that in a Boston paper of 1773 we find (Moore's *Mag.*, xv., 162) an advertisement summoning the Masons to celebrate the festival of St. John the Evangelist at "Freemasons' Hall"; but, on examination, we learn that this was no other than a room in the Green Dragon Tavern. Other buildings, such as the Exchange Coffee-House, only partially used for Masonic purposes, were subsequently erected in Boston, and received by courtesy, but not by right, the name of "Masonic Halls"; but it was not until 1832 that the first independent hall was built in that city, which received the name of the Masonic Temple, a title which has since been very usually conferred on the halls in the larger cities. We may suppose that it was about this time, when a resuscitation of Masonic energy, which had been paralyzed by the anti-Masonic opposition, had commenced to develop itself, that the Lodges and Grand Lodges began to erect halls for their peculiar use. At present there is no dearth of these buildings for Masonic use of imposing grandeur and architectural beauty to be found scattered all over the land.

In America, as well as in Britain, the construction of Masonic Halls is governed by no specific rules, and is too often left to the judgment and taste of the architect, and hence, if that person be not an experienced Freemason, the building is often erected without due reference to the ritual requirements of the Order. But in these particulars, says Oliver, the Masons of the Continent are governed by a Ritual of Building, and he quotes, as a specimen of the Helvetian regulations, which was followed, two years afterward, by the Lodge of Sunderland, that the Lodges and Grand Lodges began to erect halls for their peculiar use.

The Lodge is, as we know, due east and west; but its chief window or its chief door must look to the east. On a day allowed
and a place appointed, the whole company of builders set out after high noon to lay the first stone."

Far more practical are the directions of Dr. Oliver himself for the construction of a Masonic Hall, given in his Book of the Lodge (ch. iii.), which is here condensed.

"A Masonic Hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eavesdroppers. As, however, such a situation in large towns can seldom be obtained, the Lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor. These windows ought to be all on one side—the south, if practicable—and furnished with proper ventilation, that the brethren be not incommoded, when pursuing their avocations, by the heat of the Lodge.

"The principal entrance to the Lodge room ought to face the east, because the east is where the sun rises, and, consequently, the light of the world; and therefore the brethren have access to the Lodge by that entrance, as a symbol of all Masonic purposes; and such a building only is entitled to the name of a Masonic Hall; but a close attendance to their general spirit and direction, or to similar regulations, should be impressed on every Lodge that undertakes the construction of a building exclusively for Masonic purposes; and such a building only is entitled to be called a Masonic Hall."

The division in the American Rite of the degrees among different bodies imposes the necessity, or at least the convenience, when erecting a Masonic Hall in this country, of appropriating some of the rooms to the uses of Ancient Craft Lodges, some to Royal Arch Chapters, some to Royal and Select Councils, and some to Commanderies of Knights Templars. It is neither proper nor convenient that a Chapter should be held in a Lodge; and it is equally expedient that the Asylum of a Commandery should be kept separate from both.

All of these rooms should be oblong in form, lofty in height, with an elevated dais or platform in the east, and two doors in the west, the one in the northwest corner leading into the preparation room, and the other communicating with the Tiler's apartment. But in other respects they differ. First, as to the color of the decorations. In a Lodge room the predominating color should be
be blue, in a Chapter red, and in a Council and Commandery black.

The dais should be elevated on three steps, and provided with a pedestal for the Master, while on each side are seats for the Past Masters, and dignitaries who may visit the Lodge. The pedestal of the Senior Warden in the west should be elevated on two steps, and that of the Junior Warden in the south on one. A similar arrangement, either permanent or temporary, should be provided in the Chapter room for working the intermediate degrees; but the eastern dais should be supplied with three pedestals instead of one, for the reception of the Grand Council. The tabernacle also forms an essential part of the Chapter room. This is sometimes erected in the center of the room, although the consistency of the symbolism would require that the whole room, during the working of the Royal Arch Degree, should be deemed a tabernacle, and then the veils would, with propriety, extend from the ceiling to the floor, and from one side of the room to the other. There are some other arrangements required in the construction of a Chapter room, of which it is unnecessary to speak.

Clerks of Royal and Select Masters are usually held in Chapter rooms, with an entire disregard of the historical teachings of the degrees. In a properly constructed Council chamber, which, of course, would be in a distinct apartment, there should be no veils, but nine curtains of a stone color; and these, except the last, starting from one side of the room, should stop short of the other, so as to form a narrow passage between the wall and the extremities of the curtains, reaching from the door to the ninth curtain, which alone should reach across the entire extent of the room. These are used only in the Select Degree, and can be removed when the Royal Master is to be conferred. Unlike a Lodge and Chapter, in a Council there is no dais or raised platform; but three tables, of a triangular form, are placed upon the level of the floor in the east. It is, however, very seldom that the funds of a Council will permit of the indulgence in a separate room, and those bodies are content to work, although at a disadvantage, in a Chapter room.

It is impossible, with any convenience, to work a Commandery in a Lodge, or even a Chapter room. The officers and their stations are so different, that what is suitable for one is unsuitable for the other. The dais, which has but one station in a Lodge and three in a Chapter, requires four in a Commandery, the Prelate taking his proper place on the right of the Generalsimo. But there are other more important differences. The principal apartment should be capable of a division by a curtain, which should separate the Asylum proper from the rest of the room, as the body of a veil in the ancient Church shut off the prospect of the altar, during the eucharistic sacrifice, from the view of the catechumens. There are several other rooms required in the Templar ritual which are not used by a Lodge, a Chapter, or a Council, and which makes it necessary that the apartments of a Commandery should be distinct. A banquet-room in close proximity to the Asylum is essential; and convenience requires that there should be an armory for the deposit of the arms and costume of the Knights. But it is unnecessary to speak of reflection rooms, and other places well known to those who are familiar with the ritual, and which cannot be dispensed with.

Hallelujah. (Praise the Lord.) Expression of applause in the degree of Sublime Ecossais, Heavenly Jerusalem, and other degrees.

Hallwell Manuscript. The earliest of the old Constitutions. It is in poetical form, and was probably transcribed in 1390 from an earlier copy. The manuscript is in the King's Library of the British Museum. It was published in 1840 by James O. Halliwell, and again in 1844, under the title of The Early History of Freemasonry in England. The Masonic character of the poem remained unknown until its discovery by Mr. Halliwell, who was not a Mason, because it was catalogued as A Poem of Moral Duties.

It is now more commonly known as the "Regius MS.," because it formed part of the Royal Library commenced by Henry VII., and presented to the British Museum by George II.

Hamalel. The name of the angel that, in accordance with the Kabbalistical system, governs the planet Venus.

Hamburg. In 1733, the Earl of Strathmore, Grand Master of England, granted a deputation "to eleven German gentlemen, good Brothers, for constituting a Lodge at Hamburg." (Anderson, Constitutions, 1738, p. 194.) Of the proceedings of this Lodge we have no information. In 1740, Bro. Luettman brought from England a Warrant for the establishment of a Lodge, and a patent for himself, as Provincial Grand Master of Hamburg and Lower Saxony. In October, 1741, it assumed the name of Abeslon, and in the same year the Provincial Grand Lodge of Hamburg and Saxony was opened, a body which, Findel says (p. 239), was the oldest Mother Lodge in Germany. About the year 1787, the Provincial Grand Lodge adopted the newly-invented Rite of Frederick L. Schröder, consisting of only three degrees. In 1801, it declared itself an independent Grand Lodge, and has so continued. The Grand Lodge of Hamburg practises Schröder's Rite. (See Schröder.) There is also in Hamburg a sort of Chapter, which was formed by Schröder, under the title of Geschichtliche Engbund, or Historical Select Union. It was intended as a substitute for Fessler's Degrees of RAEM. It was not known to the members which employ their time in studying the various...
systems of Masonry. The Mutter-Bund of the Confederacy of Hamburg Lodges, which make up this system, is independent of the Grand Lodge. The two authorities are entirely distinct, and bear much the same relation to each other as the Grand Lodges and Grand Chapters of the United States.

Hamilton, Hon. Robert M.A., M.D. Born 1830; died May, 1880, at Jamaica, of which island he was District Grand Master. This English gentleman was a member of the Queen's Body Guard. He was appointed District G. Master of Jamaica, November 5, 1858; District G. Supt. of Royal Arch Masons, January 10, 1859; Prov. G. M. M. M., 1877; and was a supernumerary member of the Supreme Council, 33d, of England, and Prov. G. Master of the Royal Order of Scotland.

Hand. In Freemasonry, the hand as a symbol holds a high place, because it is the principal seat of the sense of feeling as necessary to and so highly revered by Masons. The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar. Thus, Horapollo says that among the Egyptians the hand was the symbol of a builder, or one fond of building, because all labor proceeds from the hand. In many of the Ancient Mysteries the hand, especially the left, was the symbol of equity. In Christian art a hand is the indication of a holy person or thing. In early Medieval art, the Supreme Being was always represented by a hand extended from a cloud, and generally in the act of benediction. The form of this act of benediction, as adopted by the Roman Church, which seems to have been borrowed from the symbols of the Phrygian and Eleusinian priests or hierophants, who used it in their mystical processions, presents a singular analogy, which will be interesting to Mark Master of the Royal Order of Scotland.

Hand, Left. See Left Hand.
Hand, Right. See Right Hand.
Hand to Back. See Points of Fellowship.
Hand to Hand. See Points of Fellowship.
Hands, United. Clasped hands are a symbol of fidelity and trust. A Spanish work was published at Vitoria, in 1774, where three hands are shown united in the vignette on the title.

Hanover. Freemasonry was introduced into Hanover, in the year 1744, by the organization of the Lodge "Frederick"; which did not, however, get into active operation, in consequence of the opposition of the priests, until two years after. A Provincial Grand Lodge was established in 1755, which in 1828 became an independent Grand Lodge. In 1866, in consequence of the war between Austria and Prussia, Hanover was annexed to the latter country. There being three Grand Lodges at that time in Prussia, the king deemed it inexpedient to add a fourth, and, by a cabinet order of February 17, 1867, the Grand Lodge of Hanover was dissolved. Most of the Hanoverian Lodges united with the Grand Lodge Royal York at Berlin, and a few with the Grand Lodge of the Three Globes, the symbols of which are different.

Haphtzel. (Heb. נַחְפָּצֵל, Voluntas Dei.) A covered word used in the Twenty-third Degree of the A. A. Scottish Rite.

Har. The name of the second king in the Scandinavian Mysteries.

Haram, Grand. The Seventy-third Degree of the Rite of Mizraim.

Harbinger. The title of an officer in the Knights of the Holy Sepulcher, and also in the Knights of St. John the Evangelist.

Hardie, James. A Mason of New York, who published, in 1818, a work entitled The New Freemasons' Monitor and Masonic Guide. It evinced considerable ability, as more valuable than the Monitors of Webb and Cross, and deserved a greater popularity than it seems to have received.

Harleian Manuscripts. An old record of the Constitutions of Freemasonry, so called because it forms No. 2054 of the collection of manuscripts in the British Museum, which were originally collected by Robert Harley, Earl of Ox ford, the celebrated prime minister of Queen Anne, and known as the "Bibliotheca Harleian," or Harleian Library. The MS. consists of four leaves, containing six and a half pages of close writing in a cramped hand, said to be that of Randle Holmes, Chester Herald, who died in 1699. The MS. was first published by Bro. William James Hughan, in his Masonic Sketches and Reprints. The Manuscript was carefully transcribed for Bro. Hughan by a faithful copyist, and its correctness was verified by Mr. Sims, of the MS. department of the British Museum. Bro. Hughan places the date of the record
in the middle of the seventeenth century, and the story is probably correct. "The two following folios," says the Rev. Mr. Woodford, "in the volume (viz., 33 and 34) are of a very important character, inasmuch as the secrets of Freemasonry are referred to in the 'obligation' taken by Initiates, and the sums are recorded which William Wade gives to be a Freemason," and others who were admitted members of the Lodge. The amounts varied from five shillings to a pound, the majority being ten shillings and upwards. The fragment on folio 33 is as follows, and was written about the same time as the MS. Constitutions:

"There are several words & signs of a free mason to be revealed to ye with ye will not and ye will before that ye will not and ye will to day of Judgmt ye'll keep secret & not to reveal the same in the hearts of any person or to any but to the Mr. & fellows of the said society of free masons so helpe me God etc."  

A facsimile of this MS. has been published by the Quatuor Coronati Lodge.

There is another MS. in the same collection marked No. 1492, the date of which is conjectured to be about 1650, or rather later. It was copied by Bro. Henry Phillips, and first published in the Freemasons' Quarterly Review in 1836, pp. 288-295. The copy, however, unfortunately, is not an exact one, as Mr. E. A. Bond, of the Museum, who compared a part of the transcript with the original, says that "the copyist has overlooked peculiarities in many instances." It is important in containing the "Oath of Secrecy," which is in the following words:

"I, A. B. Doe, in the presence of Almighty God, and my fellows and Brethren here present, promise and declare that I will never at any time hereafter, by any Act, or Circumstance whatsoever, directly or indirectly publish, discover, reveal, or make knowne any of the Secrets, priviledges, or Councill of the Fraternity or Fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; soe helpe mee God and the holy contents of this book."  

A facsimile of this MS. also has been published by the Quatuor Coronati Lodge.

Harmony. It is a duty especially entrusted to the Senior Warden of a Lodge, who is figuratively supposed to preside over the Craft during the hours of labor, so that none shall depart from the Lodge dissatisfied or discontented, that harmony may be thus preserved, because, as the ritual expresses it, harmony is the strength and support of all well-regulated institutions.

Harmony, Universal. See Mesmeric Masonry.

Harrouester. Lord Harrouester is said to have been elected by the four Lodges of Paris as the Grand Master of France in 1736, succeeding the Earl of Derwentwater, Nothing is known of this nobleman in contemporary history. Burke makes no allusion to him in his Extinct Peerages, and probably the name has undergone one of those indecipherable mutations to which French writers are accustomed to subject all foreign names; indeed, Bro. R. F. Gould, in his Concise History of Freemasonry (p. 355), considers that the name may even be a corruption of "Derwentwater." [E. L. H.]  

Harodim. We owe the Masonic use of this word to Anderson, who first employed it in the Book of Constitutions, where he tells us that "there were employed about the Temple no less than three thousand and six hundred Princes or Master Masons to conduct the work," and in a note he says that "in 1 Kings v. 16 they are called Harodim in the Hebrew for three thousand and three hundred harodim over the people who labored at the work." Harodim, in Hebrew הרודים, is a grammatically compounded word of the plural form, and is composed of the definite article ה, and the word רד, which means to rule, to govern, and therefore, those who rule over, or overseers. In the parallel passage of 2 Chronicles ii. 18, the word used is מנהיגים, which has a similar meaning. But from the use of this word Harodim in 1 Kings, and the commentary on it by Anderson, it has come to pass that Harodim is now technically used to signify "Princes in Masonry." They were really overseers of the work, and hence the Masonic use of the term is not altogether inappropriate. Whoever inspects the two parallel passages in 1 Kings v. 16 and 2 Chron. ii. 18, will notice an apparent discrepancy. In the former it is said that there were three thousand and three hundred harodim, in Hebrew הרודים, and in the latter the number is increased to three thousand and six hundred. The commentators have noted but not explained the incongruity. Lee, in his Temple of Solomon, attempts to solve it by supposing that "possibly three hundred at a second review might be added to the number of officers for the greater care of the business." This is not satisfactory; not more so is the explanation offered by myself, many years ago, in the Lescion of Freemasonry. It is much more reasonable to suspect a clerical error of some old copyist which has been perpetuated. There is room for such an inadvertence, for there is no very great difference between הרודים, the Hebrew for three, and הרודים, which is אֵלֶחַ. The omission of the central letter would create the mistake. Masonic writers have adhered to the three thousand and six hundred, which is the enumeration in Chronicles. As the word Harodim was commonly conferred by the Lodges in the county of
Sectionist, or Clauseholder, another Companion is appointed to fill up the vacancy non-residence in London of any Lecturer, in case of the death, sickness, or in the Chapter; and no Clauseholder can the rank and privileges of a Clauseholder to him. This ticket entitles him to enjoy Chief Harod, specifying the clause allotted is presented with a ticket, signed by the ways chosen.

and out of these the General Director is al-

sections in the lecture are called Lecturers; and during the session a public lecture is usually delivered at stated times.

for the time being, that the lectures may be

unless the consent of the Council has been obtained for that purpose, and the General transfer his ticket to another Companion,

CLAUSEHO DERS. Such Companions as by assiduity become possessed of all the

sections of the respective sections, with

annually assigned by the Chief Harod to a

particular lectures restricted to each class .

Masonic system, and represent the art of

Masonry in a finished and complete form.

Illustrations, its nature and objects: (12th ed., p. 310.)

The mysteries of this Order are peculiar to the institution itself; while the lectures of the Chapter include every branch of the Masonic system, and represent the art of Masonry in a finished and complete form.

"Quique premit vocem digitoque silentias suadet." He who controls the voice and persuades to silence with his finger.

In this capacity, his statue was often placed at the entrance of temples and places where the mysteries were celebrated, as an indication of the silence and secrecy that should there be observed. Hence the finger on the lips is a symbol of secrecy, and has so been adopted in Masonic symbolism.

Harris, Thaddeus Mason. The Rev. Thaddeus Mason Harris, D.D., an American Masonic writer of some reputation, was born in Charlestown, Mass., July 7, 1767, and graduated at Harvard University in 1787. He was ordained as minister of a church in Dorchester in 1793, and died at Boston, April 3, 1812. He held at different times the offices of Deputy Grand Master, Grand Chaplain, and Corresponding Grand Secretary of the Grand Lodge of Massachusetts.

"His first great Masonic work," says Huntoon (Eulogy), "was the editing of a collation, revision, and publication of the 'Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons,' a quarto volume, printed at Worcester, Mass., 1792; a work which he accomplished with the accustomed diligence and fidelity with which he performed every enterprise confided to his care. His various occasional addresses while Grand Chaplain of the Grand Lodge, Masonic defences, and his volume of Masonic Discourses, published in 1801, constitute a large and valuable portion of the Masonic classic literature of America."
HARUSPICES, Order of. The word Haruspex comes from a Sanskrit word “hira,” meaning entrails; therefore implying a soothsayer or aruspice. The founder of the Etruscan order was Tages, described as a myth of self-creative power. This order is claimed to have been reestablished in Rome at the time of the foundation of the city. It embraced two divisions, those who formed their judgment from the movements and habits of animals as well as the flight of birds, and those who judged and foretold events by the inspection of the entrails of newly killed animals. These were the precursors of naturalists and physiologists.

**Hasidim, Sovereign Prince.** The Seventy-fifth and Seventy-sixth degrees of the Rite of Mizraim. It should be Chaasidim, which see.

**Hat.** To uncover the head in the presence of superiors has been, among all Christian nations, but as a mark of respect and reverence. The Eastern nations uncover the feet when they enter a place of worship; the Western uncover the head. The converse of this is also true; and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats.

**Haupt-Hutte.** Among the German Stone-Masons of the Middle Ages, the original Lodge at Strasburg was considered as the head of the Craft, under the title of the Haupt-Hütte, or Grand Lodge.

**Hautes Grades.** French. High Degrees, which see.

**Hayti.** Freemasonry, which had been in existence for several years in the island of Hayti, was entirely extinguished by the revolution which drove out the white inhabitants. In 1809, the Grand Lodge of England granted a charter for a Lodge at Port-au-Prince, and another at Cap-des-Afres. In 1817, it constituted two others, at Jeremias and at Jacmel. Subsequently, a Provincial Grand Lodge was established under obedience to England. January 25, 1824, this Provincial Grand Lodge declared its existence and organized the Grand Orient of Hayti, which is still in existence.

**Heart.** A technical Masonic term which signifies to make valid or legal. Hence one who has received a degree in an irregular manner or from incompetent authority is not recognized until he has been healed. The precise mode of healing depends on circumstances. If the Lodge which conferred the degree was clandestine, the whole ceremony of initiation would have as a mark of it. If the authority which conferred the degree was only irregular, and the question was merely a technical one of legal competence, it has been supposed that it was only necessary to exact an obligation of allegiance, or in other words to renew the covenant.

**Hearing.** One of the five senses, and an important symbol in Masonry, because it is through it that we receive instruction when ignorant, admonition when in danger, reproof when in error, and the claim of a brother who is in distress. Without this sense, the Mason would be crippled in the performance of all his duties; and hence deafness is deemed a disqualification for initiation.

**HEBREW**

**Heart of Hiram Abif.** There is a legend in some of the high degrees and in continental Masonry, that the heart of Hiram Abif was deposited in an urn and placed upon a monument near the holy of holies; and in some of the tracing boards it is represented as a symbol. The myth, for such it is, was probably derived from the very common custom in the Middle Ages of persons causing their bodies to be dismembered after death for the purpose of having parts of them buried in a church, or some place which had been dear to them in life. Thus Hardyng, in his *Metrical Chronicle of England*, tells us of Richard I. that "He queatthed his corpse then to be buried At Fount Everard, there at his father's feete; His herte invyncyble to Rome be sent full mete For their great truth and stedfast great con-stance."

The Medieval idea has descended to modern times; for our present lectures say that the ashes of Hiram were deposited in an urn.

**Hebrew Chronology.** The ecclesiastical year commences 1st Nissan, March, but the civil reckoning begins 1st Tishri, September, which is New Year's Day.

The following dates are accepted by the Hebrews, as given by Dr. Zunz in *Remarks* prefacing "The 24 Books of the Holy Scriptures according to the Masoretic Text":

- 3988, Creation.
- 2332, Flood.
- 3040, Abraham born.
- 1575, Moses born.
- 1495, Exodus.
- 1051, David acknowledged king.
- 1015, First Temple commenced.
- 586, First Temple destroyed.
- 529, Cyrus's Decree.
- 516, Second Temple completed.
- 330, Alexander conquers Palestine.

The succeeding dates are in accord with the research of other authorities.
The Temple was dedicated on five occasions:

1st. B.C. 1004, 15th day of Tishri (Ethanim and Abib) (1 Kings viii. 2-62).
2d. B.C. 726, when purified from the abominations of Ahas.
3d. B.C. 516, 3d Adar, upon completion of Zerubbabel's Temple.
4th. B.C. 164, 25th Kislev, after the victory of Judas Macabeus over the Syrians, the service lasted eight days.
5th. B.C. 22, upon completion of Herod's Temple.

The three Temples were destroyed on the same day and month of the year. The "threefold destruction" of the Temple took place on the 9th Ab, or fifth ecclesiastical month. The destruction of the Solomonian Temple, by Nebuchadnezzar, took place B.C. 586, or four hundred and sixteen years after dedication. The taking of the city of Jerusalem by Titus is commemorated as a fast day on the 17th Tamuz.

Passover, 14th Nisan; "Little" Passover, 15th Nisan.

Pentecost, or "First Fruits," commemorating the giving of the law on Mount Sinai, 6th Sivan.

Great Day of Atonement, 10th Tishri.

Feast of Tabernacles, 15-21 Tishri.

Feast of Purim, 14th and 15th Adar.

King Cyrus liberated the Jews, B.C. 538.

King Darius confirmed the decree, B.C. 520.

The Temple was dedicated on five occasions: 1. Knight of the Prussian Eagle; 2. Knight of the Comet; 3. The Scottish Purifier; 4. Victorious Knight; 5. Scottish Trinitarian, or Grand Master Commander of the Temple. This cannot be called a Rite, because it was never accepted and mander of the Temple. This cannot be called Scottish Trinitarian or Grand Master Com-

HENRIETTA

Hécart, Gabriel Antoine Joseph. A French Masonic writer, who was born at Valenciennes in 1755, and died in 1838. He made a curious collection of degrees, and invented a system of five, namely: 1. Knight of the Prussian Eagle; 2. Knight of the Comet; 3. The Scottish Purifier; 4. Victorious Knight; 5. Scottish Trinitarian, or Grand Master Commander of the Temple. This cannot be called a Rite, because it was never accepted and practised by any Masonic authority. It is known in nomenclatures as Hécart's system. He was the author of many dissertations and didactic essays on Masonic subjects. He at one time proposed to publish his collection of degrees with a full explanation of each, but did not carry his design into execution. Many of his works are cited in this work.

Height of the Lodge. From the earth to the highest heavens. A symbolic expression. (See Height of the Lodge.)

Heldmann, Dr. Friedrich. He was a professor of political science in the Academy of Bern, in Switzerland, and was born at Marzellshochem, in Franconia, November 24, 1770. He was one of the most profound of the German investigators into the history and philosophy of Masonry. He was initiated into the Order at Freiburg, in 1809, and, devoting himself to the study of the works of Fecceler and other eminent scholars, he resolved to establish a system founded on a collation of all the rituals, and which should be more in accordance with the true design of the Institution. For this purpose, in 1815, he organized the Lodge zur Brudertreue at Aarau, in Switzerland, where he then resided as a professor. For the Lodge he prepared a Manual, which he proposed to publish. But the Helvetian Directory demanded that the manuscript should be given to that body for inspection and correction, which the Lodge, unwilling to submit to such a censorship, refused to do. Heldmann, being reluctant to involve the Lodge in a controversy with its superiors, withdrew from it. He subsequently published a valuable work entitled Die drei ältesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft; i.e., The three oldest Memorials of the German Masonic Brotherhood, which appeared at Aarau in 1819. In this work, which is chiefly founded on learned researches of Krause, the Constitutions of the Stone-Masons of Strasburg were published for the first time.

Héler, A. A tiler or tegulator. From the Anglo-Saxon "helan." Also written "Hill- yar" and "Hilliar."

Helmet. A defensive weapon wherewith the head and neck are covered. In heraldry, it is a mark of chivalry and nobility. It was, of course, a part of the armor of a knight, and therefore, whatever may be the head covering adopted by modern Knights Templars, it is in the ritual called a helmet.

Helmets, To Deposit. In Templar ritualism, to lay aside the covering of the head.

Helmets, To Recover. In Templar ritualism, to resume the covering of the head.

Help. See Aid and Assistance.

Hemming, Samuel, D.D. Previous to the union of the two Grand Lodges of England in 1813, the Prestonian system of lectures was practised by the Grand Lodge of Modern Masons, while the Atholl Masons recognized higher degrees, and varied somewhat in their ritual of the lower. When the union was consummated, and the United Grand Lodge of England was organized, a compromise was effected, and Dr. Hemming, who was the Senior Grand Warden, and had been distinguished for his skill as the Master of a Lodge and his acquaintance with the ritual, was appointed to frame a new system of lectures. The Prestonian system was abandoned, and the Hemming lectures adopted in its place, not without the regret of many distinguished Masons, among whom was Dr. Oliver. Among the innovations of Dr. Hemming, which are to be regretted, are the abolition of the dedication to the two Saints John, and the substitution for it of a dedication to Solomon. Some other changes that were made were certainly no improvements.

Henrietta Marla. The widow of Charles I., of England. It is asserted, by those who support the theory that the Master's Degree was invented by the adherents of the exiled house of Stuart, and that its legend refers to the death of Charles I. and the restoration of his
son, that in the technical Masonic expression of
the "widow's son," the allusion is to the widow of the decapitated monarch. Those
who look farther for the foundation of the legend give, of course, no credence to a state-
ment whose plausibility depends only on a coincidence.

Henry VI. King of England from 1422 to
1461. This monarch is closely connected
with the history of Masonry because, in the
beginning of his reign and during his minority,
the celebrated "Statute of Laborers," which prohibited the congregations of the Masons,
was passed by an intolerant Parliament, and
because of the questions said to have been pro-
tessed to the Masons by the king, and their
answers, which are contained in what is called the "Leland Manuscript," a document which,
authoritative or not, might be a corruption of the
whose authenticity there are as many op-
portunists as there are defenders.

Heredom. In what are called the "high
degrees of the continental Rites, there is
nothing more puzzling than the etymology of
this word. We have the Royal Order of Her-
dom, given as the ne plus ultra of Masonry in
Scotland, and in almost all the Ritea the Rose
Croix of Heredom, but the true meaning of the
word is apparently unknown. Ragon, in his
Orthodoxe Maçonique (p. 91), asserts that it
has a political significance, and that it was
invented between the years 1740 and 1745, by
the adherents of Charles Edward the Pret-
tender, at the Court of St. Germain, which was
the residence, during that period, of the un-
fortunate prince, and that in their letters to
England, dated from Heredom, they mean to
denote St. Germain. He supposes it to be
derived from the Medieval Latin word "here-
dum," signifying "a heritage," and that it alludes to the Castle of St. Germain, the only
heritage left to the dethroned sovereign. But
as Ragon's favorite notion was that the haute grades were originally instituted for the
purpose of aiding the house of Stuart in its restora-
tion to the throne, a theory not now
generally accepted, at least without modifi-
cation, this etymology must be taken with
some grains of allowance. The suggestion is,
however, an ingenious one.

In some of the old manuscripts the word
Herodon is found as the name of a mountain
in Scotland; and we sometimes find in the
French Cahiers the title of "Rose Croix de Heroden."
There is not a very great difference
in the French pronunciation of Heredom and
Heroden, and one might be corruption of the
other. I was once inclined to this theory; but
even if it were the correct one we should gain
nothing, for the same difficulty would recur
in tracing the root and meaning of Heroden.
I was once inclined to this theory; but
even if it were the correct one we should gain
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tions, which are of importance, though not probably of the date of 926, assigned to them by Krause, give him that title, and say that he brought the custom of making himself understood by signs with him to Egypt. In the first ages of the Christian church, this mythical Egyptian philosopher was in fact considered as the inventor of everything known to the human intellect. It was fabled that Pythagoras and Plato had derived their knowledge from him, and that he had recorded his inventions on pillars. The Operative Masons, who wrote the Old Constitutions, obtained their acquaintance with him from the Polycronyceon of the monk Ranulf Higden, which was translated from the Latin by Tresvisu, and printed by William Caxton in 1482. It is repeatedly quoted in the Cooke MS., whose probable date is the latter part of the fifteenth century, and was undoubtedly familiar to the writers of the other Constitutions.

**Hermetic Art.** The art or science of Alchemy, so termed from Hermes Trismegistus, who was looked up to by the alchemists as the founder of their art. The Hermetic philosophers say that all the sages of antiquity, such as Plato, Socrates, Aristotle, and Pythagoras, were initiated into the secrets of their science; and that the hieroglyphics of Egypt and all the fables of mythology were invented to teach the dogmas of Hermetic philosophy. (See Alchemy.)

**Hermetic Philosophy.** Pertaining or belonging to that species of philosophy which pretends to solve and explain all the phenomena of nature by means of the three chemical principles, salt, sulphur, and mercury. Also that study of the sciences as pursued by the Rosicrucian fraternity. A practise of the arts of alchemy and similar pursuits, involving a duplex symbolism with their peculiar distinctions.

**Hermetic Rite.** A Rite established by Pernetty at Avignon, in France, and more commonly called the Illuminati of Avignon. (See Avignon, Illuminati of.)

**Heredom.** See Heredom.

**Herodem, Royal Order of.** See Royal Order of Scotland.

**Heroden.** "Heroden," says a MS. of the Ancient Scottish Rite, "is a mountain situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held." The word is not now used by Masonic writers, and was, undoubtedly, a corruption of Heredom.

**Heroine of Jericho.** An androgynous degree conferred, in America, on Royal Arch Masons, their wives, and daughters. It is intended to instruct its female recipients in the claims which they have upon the protection of their husbands' and fathers' companions, and to communicate to them an effectual method of proving those claims. An instance of friendship extended to the whole family of a benefactress by those whom she had benefited, and of the influence of a solemn contract in the case of a female. The case of Rahab, the woman of Jericho, from whom the degree derives its name; and for this purpose the second chapter of the Book of Joshua is read to the candidate. When the degree is received by a male, he is called a Knight of Jericho, and when by a female, she is termed a Heroine. It is a side or honorary degree, and may be conferred by any Royal Arch Mason on a candidate qualified to receive it.

**Herring, James.** Born in London, England, January 12, 1794; died in France, October 8, 1867; buried in Greenwood Cemetery, New York, October 27, 1867. The family emigrated to America in 1805. James was initiated in Solomon's Lodge, Somerville, New Jersey, in 1816. He was Master of Clinton Lodge, New York City, in 1827, 1828, 1832, and 1834, a period when the anti-Masonic spirit was in its zenith. He, with the remaining members of Clinton Lodge, was initiated with St. John's No. 1, and met in union December 18, 1834. He instituted the formation of the Lodge of Strict Observance, which was constituted by Grand Lodge, December 27, 1843, R. W. Bro. Herring being the Master, with which Lodge he remained until his death. On September 3, 1828, he was appointed Assistant Grand Secretary, and on June 3, 1829, was elected Grand Secretary, which office he retained until 1846. He sided with the "Phillips" or "Herring" Grand Body at the split in Grand Lodge on June 5, 1849, and remained its Grand Secretary until 1858, when, in June, the two Grand Lodges were fused. He was a delegate to the Convention of Grand Lodges held in Washington March 7, 1842. Bro. Herring delivered the oration, on August 25, 1847, in St. John's Lodge, in commemoration of the M. W. G. Masters, Morgan Lewis and Alex. H. Robertson, and other eminent Masons, on the occasion of the First Lodge of Sorrow held in America in the English language. He was exalted in Jerusalem Chapter, No. 8, R. Arch, N. Y., January 5, 1817, dubbed a Knights Templar in Columbian Commandery, No. 1, N. Y., and was received a Sov. G. I. General, Thirty-second Degree Scottish Rite. Bro. Herring was a P. H. Priest, P. G. Sec. of the G. G. Chapter, U. S., P. G. Master of the G. Encampment, N. Y., and Officer of the G. G. Encampment of U. S., and P. G. Representative of the Orient of Brazil and France.

**Hesed.** A corruption of Chesed, which see.

**Hesse-Cassel.** Freemasonry appears to have been founded in this electorate in 1743, by a Lodge at Marburg, called "Zu den drei Löwen," which was initiated with the charter of "Marc Aurel zum flammenden Stern." A Lodge also appears to have existed in 1771, at Cassel, called "Zum blauen Löwen." In 1817 the Grand Mother Lodge of Hesse-Cassel was founded, which lasted until 1829, when the government closed all Lodges. In 1849 one was reopened by General von Hlmschwerdt, but it was closed in 1855. It is now understood that this Lodge has been reopened.

**Hexagon.** A figure of six equal sides constitutes a part of the Scottish degree of Sublime Princes of the Royal Secret.
that species of picture-writing which was in
used among the ancient Egyptians. Their Philosphers
pressed their notions of Government by Signs
ical Figures and Allegorical Emblems, and ex-
Learning and Philosophy under Hieroglyph-
cated only to their initiates. Browne says
fane that knowledge which they communi-
use among the ancient Egyptians, whose
Hieroglyphics are properly the expressions of
which signify the engraving of sacred things .
not occur to those who died on the Sabbath
the third stroke reduces it to dust. This need
and half fire; at the first blow all the limbs
angel striking it thrice with a chain, half iron
sit on a new-made grave, the soul would re-turn to the body, which would stand up, the
Hibbut-Hakkeber. (Beating of the sep-
which are intimately connected with theMaster's Degree, but is confined to theadditions made to Ancient Craft Masonry
properly applicable to the Royal Arch or
degrees of the English and American systems,
and constitute the body
or high degrees was given. Their number
or high degrees was given. Their number
and a Costly diadem. He was required to be perfect in
his attire, his head encircled with a costly
dignity was sustained by the grandeur of
his imposing personal presence, and his
was presumed to be surrounded by a halo
the holy vessels and vestments, as used in
mystery.
Mystagog. The Chief
of holiness. His duty was to maintain and
was presumed to be surrounded by a halo
of holiness. His duty was to maintain and
powerful voice. His title of Nystagog was awarded
while instructing him by his manner and
him, and impressed the initiate
while instructing him, by his manner and
voice. His title of Mystagog was awarded
because he alone revealed the secret or
mystery.
Hierophylax. Title of the guardian of the holy vessels and vestments, as used in
seven Rites.
High Degrees. Not long after the in-
troduction of Freemasonry on the Continent,
in the beginning of the eighteenth century,
three new degrees were invented and named,
Ecossais, Novice, and Knights Templar.
these gave the impulse to the invention of
many other degrees all above the Master's
These gave the impulse to the invention of
many other degrees all above the Master's
and were confided the keeping of the sacred rec-
ords. Their duty was also to instruct the neophytes in the ritual of initiation, and to
secure its accurate observance.
Hieronymites. A hermit order estab-
lished in the fourteenth century, formed
from the third Order of St. Francis. Fol-
lowers of Thomas of Siena, who established
them selves among the wild districts of the
Sierra Morena, and so forming a community,
approved of Pope Gregory XI. in
1374.
Hierophant. From the Greek, ἱεροφαν-,
which signifies one who explains the sacred
thing. The Hierophant was, in the ancient
Mysteries, what the Master is in a Masonic Lodge—he who instructed the neophyte in
the doctrines which it was the object of the
mysteries to inculcate.
Hierophant or Mystagog. The Chief
Priest of the Eleusinians, selected from the
decke of Eumolpides. He was selected for
his imposing personal presence, and his
dignity was sustained by the grandeur of
his attire, his head encircled with a costly
dones. Their duty was also to instruct the
were confided the keeping of the sacred rec-
ords. Their duty was also to instruct the neophytes in the ritual of initiation, and to
secure its accurate observance.
Hierogrammatists. The title of those
priests in the Egyptian mysteries to whom
were confided the keeping of the sacred rec-
ords. Their duty was also to instruct the neophytes in the ritual of initiation, and to
secure its accurate observance.
Hieroglyphics. From two Greek words
which signify the engraving of sacred things. Hieroglyphics are properly the expressions of
ideas by representations of visible objects,
and the word is more peculiarly applied to
that species of picture-writing which was in
use among the ancient Egyptians, whose
priests by this means concealed from the pro-
motion the secret or
voice. His title of Nystagog was awarded
while instructing him by his manner and
him, and impressed the initiate
while instructing him, by his manner and
voice. His title of Mystagog was awarded
because he alone revealed the secret or
mystery.
not only rejected them, but forbidden their cultivation by those who are under their obedience. But, on the other hand, they have been strenuously supported by many who have believed the Ancient Craft degrees do not afford a sufficient field for the expansion of Masonic thought. A writer in the London Freemasons' Magazine (1858, i., 1167) has expressed the true theory on this subject in the following language:

"It is the necessary consequence of an exclusive addiction to Craft Masonry that the intellectual and artistic development of the minds of the members must suffer, the ritual sink to formalism, and the administration fall into the hands of the lower members of the Order, by a diminution in the initiations of men of high intellectual calibre, and by the inactivity, or practical sacri- ficial deities, and the valley or holy caverns of initiation, it is now retained for the purpose of giving warning and instruction as to the necessity of security and secrecy in the performance of our mystical rites, and this is the reason assigned in the modern lectures. And, indeed, the notion of thus expressing the necessity of secrecy seems to have been early adopted, while that of the sacredness of these places was beginning to be lost sight of; for in a lecture of the middle of the last century, or perhaps earlier, it was said that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the Vale of Jehoshaphat, or any other secret place." The sacredness of the spot is, it is true, here adverted to, but there is an emphasis given to its secrecy.

This custom of meeting on the "highest hills and in the lowest valleys" seems to have prevailed at Aberdeen, Scotland, for they say: "We ordain that no Lodge be held within a dwelling-house where there is people living in it, but in the open fields, except it be ill weather, and then let a house be chosen that no person shall hear or see us." Also, "We ordain lykewayes that all entering prentices be entered in our ancient out-field Lodge in the mearnes in the Parish of Negg, at the Stonnies at the poynt of the Ness." [E. E. C.]

High Grades. Sometimes used for High Degrees, which see.

High Priest. The presiding officer of a Chapter of Royal Arch Masons according to the American system. His title is "Most Excellent," and he represents Joshua, or Joshua, who was the son of Josedech, and the High Priest of the Jews when they returned from the Babylonian exile. He is seated in the east, and clothed in the apparel of the ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet, and white linen, and is decorated with a breastplate and mitre. On the front of the mitre is inscribed the words, "HOLINESS TO THE LORD." His jewel is a mitre.

High Priesthood, Order of. This order is an honorarium, to be bestowed upon the High Priest of a Royal Arch Chapter in the United States, and consequently no one is legally entitled to receive it until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. It should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in ample form, the assistance of at least nine High Priests, who have received it, is requisite. The General Grand Chapter of the United States has
HIGH

decided that although it is highly expedient that every High Priest should receive the order, yet its possession is not essentially necessary as a qualification for the discharge of his official duties.

The jewel of the degree consists of a plate of gold in the form of a triple triangle, a breastplate being placed over the point of union. In front, the face of each triangle is inscribed with the Tetragrammaton, ייִהוּד; on the other side, the upper triangle has the following mystical notation, אבג; the two lower triangles have the Hebrew letters ד and ג inserted upon them. Each side of each triangle should be one inch in length, and may be ornamented at the fancy of the wearer. The breastplate may be plainly engraved or set with stones. It was adopted in 1856, on the suggestion of the author of this work, at a very general but informal meeting of Grand and Past Grand High Priests during the session of the General Grand Chapter held at Hartford, Conn. It is now in general use.

It is impossible, from the want of authentic documents, to throw much light upon the historical origin of this degree. No allusion to it can be found in any ritual works out of America, nor even here anterior to about the end of the last and beginning of this century. Webb is the first who mentions it, and gives it a place in the series of capitular degrees. The question has, however, been exhaustively examined by Bro. William Hacker, Past Grand High Priest of Indiana, who has paid much attention to the subject of American Masonic archæology. In a letter to the author in August, 1875, he sought to investigate the origin of this Order, and I gladly avail myself of the result of his inquiries.


"Now, I infer, as we find no mention of the Order in the edition of 1797, and a monitory ritual appearing in the edition of 1802, that at some time between those dates we must look for the true origin of the Order.

"Turning then to the proceedings of the General Grand Chapter of the United States, we find that at the Communication held in the city of Providence, in the State of Rhode Island, on the 9th day of January, 1799, Benjamin Hurd, Jr., Thomas S. Webb, and James Harrison were appointed a committee to revise the Constitution, and report such alterations and amendments thereto as they shall find necessary to be made."

"The next day, January 10, 1799, Webb, as chairman of the committee, submitted their report, which was adopted as reported. In Article IV. of that Constitution, we find the forms for constituting new Chapters and installing High Priests fully laid down and provided for. In those forms, after certain ceremonies had been gone through with, 'All the Companions, except High Priests and Past High Priests, are requested to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.'

"Now, right here the question naturally arises, What were those 'other necessary ceremonies not proper to be written'? A few lines farther on we find this language laid down: 'In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed and anointed High Priest of this new Chapter. Now do not use the words 'and anointed,' as here used, fully answer the question as to what those 'other necessary ceremonies' were? It seems so to me."

"Upon this theory, then, we have Thomas Smith Webb and his associates on the committee, Benjamin Hurd, Jr., and James Harrison, as the authors of the Order. It was adopted by the General Grand Chapter on the 10th day of January, 1799, when it became a part of the constitutional requirements of Royal Arch Masonry; 'Genera so far at least as the authority of the Grand Chapter extended."

"Following this matter out, we find that this provision of the Constitution was retained until the Triennial Communication held in the city of Lexington, Kentucky, on the 19th day of September, 1853, when, on motion of Companion Gould, the section was repealed; thus leaving the Order of High Priesthood the exclusive property of those who were in possession of it.

"Where these Excellent Companions got
the original thought or germ out of which the Order was formed will have, perhaps, to be left to conjecture; yet even here I think or may we may find some data upon which to found a conclusion.

"In setting about the formation of an order suitable for the office of High Priest, what could be more natural or appropriate than to take the scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circumstances which brought that meeting about; the bringing forth the bread and wine; the blessing, etc.; and the anointing of Aaron and his sons to the Priesthood under the Mosaic dispensations. It does seem to me that these would be the most natural sources for any one to go to for facts and circumstances to work into an order of this kind.

"We can illustrate this point farther by reference to a note found in an old ritual of the 'Mediterranean Pass,' as then—and perhaps it may be so now—confounded under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note read as follows:

"'In some Priories the candidate partakes of bread from the point of a sword, and wine from a chalice placed upon the blade, handed to him by the Prelate.'

"Again, in an old manuscript of the ritual of the Royal Grand Conclave of Scotland, now also lying before me, I find similar language used in the ritual of the Templars' Order. How well the thoughts contained in these extracts have been worked into the Order of High Priest, every well-informed Mason must very well understand.

"But the question now comes up: were Webb and his associates in possession of these rituals at the time they originated the Order of High Priesthood? I think they were, and for these reasons: In these rituals to which I have referred I find these expressions used: 'That I will not shed the blood of a K. T. unlawfully,' 'the skull to be laid open, and all the brains to be exposed to the scorching rays of the sun;' with several other familiar expressions, which every Mason will readily recognize as appropriately wrought into Webb's Royal Arch Degree.

"From the foregoing facts, as well as others not stated, I infer that Thomas Smith Webb, with his co-advisers, Benjamin Hurd, Jr., and James Harrison, were the true authors of the Order; that it dates from the 10th day of January, 1799, at which time it was adopted by the General Grand Chapter, and became a part of the constitutional regulations and requirements of Royal Arch Masonry, so far as the authority of the General Grand Chapter extended, and that it continued as such until the 19th day of September, 1853, when it was repealed, as before stated.

"A thought or two further, and I will have finished. The Order, evidently intended that it should be conferred as a part of the installation ceremonies of a High Priest; and whether he ever conferred it at any other time or in any other manner I have been unable to learn, as I have never met with any one who claimed to have received the Order from him. At what time and by whom it was first conferred as a separate ceremonial is equally unknown to me. All I have yet been able to find upon this point is in Cross's Chart, where, in the edition of 1826, and it may also be in the earlier editions, I find it arranged as a separate ceremonial, and disconnected with the ceremonies of installation.

"The earliest authentic record of the organization of a Council of High Priests I have yet found is in the proceedings of the Grand Chapter of Ohio in 1828, where it appears that the Order was duly formed, rules adopted for its government, and a list of officers elected, with Companion John Snow as President.

"It is more than probable that the Order has always been conferred, west of the mountains, as a separate ceremonial, and never as a part of the installation ceremonies. It is well known that John Snow, who no doubt brought it with him when he came to the West, always so conferred it, and not until the applicant had been regularly elected and installed as High Priest of his Chapter. I have also met with those who claimed to have received it from the celebrated Lorenzo Dow, of whom it is further alleged that he always required an election and installation as a prerequisite to the Order. With these facts before us, and I have no doubt of the truth of every word of them, I would ask of those who have attempted to heap such obloquy and derision upon the Order, as Dr. Mitchell and others who have participated in its adulation stands that of the Honorable De Witt Clinton, for so many years the zealous and efficient General Grand High Priest. Then I say, when we take all these facts together, as they stand recorded before us, I think the question as to the origin and authenticity may be considered as fully settled.

**HIGH Priest of the Jews. The important office of the High Priesthood was instituted by Moses after the completion of the directions for erecting the tabernacle, and was restricted to Aaron and his de-**
The High Priest was at the head not only of ecclesiastical but of civil affairs, presiding in the Sanhedrim and judging the people. He superintended the Temple, directing the mode of worship, and preserving the building from profanation. He was inducted into his office by anointment and sacrifices, and was invested with a peculiar dress. This dress, as the Rabbis describe it, consisted of eight parts, namely, the braestplate, the ephod, with its curious girdle, the robe of the ephod, the miter, the brodered coat, and the girdle. The materials of which these were composed were gold, blue, red, purple, and fine white linen. As these garments are to a certain extent represented in the vestment of a High Priest of a Royal Arch Chapter, a brief description of them may be expedient: The High Priest was first clothed in a pair of linen drawers. Over this was a coat or shirt of fine linen reaching to his feet, and with sleeves extending to his wrists. Over this again was a robe of blue, called the coat of ephod. It was without sleeves, but consisted of two pieces, one before and another behind, having a large opening in the top for the passage of the head, and another on each side to admit the arms. It extended only to the middle of the legs, and its skirt was adorned with little golden bells and pomegranates. Above all these vestments was placed the ephod, which was inscribed the names of six of the tribes. On the front of the ephod he wore the breastplate; at solemn ministrations a bell was suspended thereon. On the back of the ephod he wore the ephod, with its curious girdle, the robe of blue, called the coat of ephod, the miter, the brodered coat, and the girdle. The materials of which these were composed were gold, blue, red, purple, and fine white linen. As these garments are to a certain extent represented in the vestment of a High Priest of a Royal Arch Chapter, a brief description of them may be expedient: The High Priest was first clothed in a pair of linen drawers. Over this was a coat or shirt of fine linen reaching to his feet, and with sleeves extending to his wrists. Over this again was a robe of blue, called the coat of ephod. It was without sleeves, but consisted of two pieces, one before and another behind, having a large opening in the top for the passage of the head, and another on each side to admit the arms. It extended only to the middle of the legs, and its skirt was adorned with little golden bells and pomegranates. Above all these vestments was placed the ephod, which has already been described as a short garment coming down only to the breast before, but somewhat longer behind, without sleeves, and artificially wrought with gold, and blue, and purple, and scarlet, in embroidery of various figures. It was looped on the shoulders with two onyx stones, on each of which was inscribed the names of six of the tribes. On the front of the ephod he wore the breastplate; at solemn ministrations a miter of fine linen of a blue color. This was wrapped in several folds, and worn about his head in the manner of a Turkish turban, except that it was without a crown, being open on top, and sitting on his head like a garland. In front of it there hung down upon his forehead a square plate of gold, called the plate of the golden crown, upon which were inscribed the words BOTANESS TO THE LORD, which were engraved in the ancient Hebrew or Samaritan characters. The vestments of a High Priest of a Royal Arch Chapter are intended to represent—though the representation is imperfect—the gorgeous apparel of the Jewish Pontiff. They are a miter, breastplate, and a robe of four colors. To these the Masonic ritualists have ascribed a symbolic signification. The miter teaches the High Priest the dignity of his office; the breastplate, his responsibility to the laws and ordinances of the Institution, and that the honor and interest of the Chapter should be always near his heart; and the robe, the different graces and virtues which are symbolized by the various colors of which it is composed.

High Twelve. The hour of noon or twelve o'clock in the day, when the sun is high in the heavens, in contradistinction to low twelve, or midnight, when the sun is low down beneath the earth. The expression is always used, in Masonic language, to indicate the hour of noon, at which time, as the tradition tells us, the Craft in the Temple were called from labor to refreshment. The phrase was used in the earliest rituals of the last century. The answer in the old catechisms to the question, "What's a clock?" was always, "High Twelve."
hierophants, in the east, west, and south, representing the gods Brahma, Vishnu, and Siva, surrounded by the attendant mystagogues, dressed in appropriate vestments. After an invocation to the sun, the aspirant was called upon to promise that he would be obedient to his superiors, keep his body pure, and preserve inviolable secrecy on the subject of the mysteries. He was then sprinkled with water, an invocation of the Deity was whispered in his ear; he was divested of his shoes, and made to circumambulate the cavern three times, in imitation of the course of the sun, whose rising was personated by the hierophant representing Brahma, stationed in the east, whose meridian height by the representative of Siva in the south, and whose setting by the representative of Vishnu in the west. He was then conducted through seven dark and gloomy caverns, during which period the waiving of Mahadeva for the loss of Siva was represented by dismal howlings. The usual paraphernalia of flashes of light, of dismal sounds and horrid phantoms, was practised to intimidate or confuse the aspirant. After the performance of a variety of other ceremonies, many of which we can only conjecture, the candidate reached the extremity of the seven caverns; he was now prepared for enlightenment by requisite instruction and the administration of a solemn oath.

This part of the ceremonies being concluded, the sacred conch was blown, the folding-doors were suddenly thrown open, and the aspirant was admitted into a spacious apartment filled with dazzling light, ornamented with statues and emblematical figures, richly decorated with gems, and scented with the most fragrant perfumes. This was a representation of Paradise.

The candidate was now supposed to be regenerated, and he was invested by the chief Brahman with the white robe and tiara; a cross was marked upon his forehead, and a tau upon his breast, and he was instructed in the signs, tokens, and lectures of the Order. He was presented with the sacred belt, the magical black stone, the talismanic jewel to be worn upon his breast, and the serpent stone, which, as its name importéd, was an antidote against the bite of serpents. And, lastly, he was entrusted with the sacred name, known only to the initiated. This ineffable name was AUM, which, in its triliteral form, was significant of the creative, preservative, and destroying power, that is, of Brahma, Vishnu, and Siva. It could not be pronounced, but was to be the subject of incessant silent contemplation. The symbols and the apophthega, or secret things of the mysteries, were now explained.

Here ended the Second Degree. The Third took place when the candidate had grown old, and his children had all been provided for. This consisted in a total exclusion in the forest, where, as an anchorite, he occupied himself in ablations, prayers, and sacrifices.

In the Fourth Degree he underwent still greater austerities, the object of which was to impart to the happy sage who observed them a portion of the Divine nature, and to secure him a residence among the immortal gods.

The object of the Indian mysteries appears, says Oliver, to have been to teach the unity of God and the necessity of virtue. The happiness of our first parents, the subsequent depravity of the human race, and the universal deluge were described in a manner which showed that their knowledge must have been derived from an authentic source.

Hinnom. A deep valley south of Mt. Moriah, known as Gehenna; in which carrion was cast as food for vultures. The holy valley of judgment, Jehoshaphat, has been improperly substituted for Hinnom in the Mosaics.

Hiram. The gavel, when wielded by the Master of the Lodge, is sometimes called the Hiram, because as the workmen at the Temple were controlled and directed by Hiram, the chief builder, so the Master preserves order in the Lodge by the proper use of the gavel.

Hiram or Huram. In Hebrew, הiram or הiram, meaning noble-born. The more correct pronunciation, according to the true value of the Hebrew letters, is Huram or Khuram; but universal Masonic usage renders it now impossible, or, at least, inexpedient, to make the change. The name of the King of Tyre is spelled Hiram everywhere in Scripture except in 1 Chronicles xiv. 1, where it occurs as Huram. In 1 Chron. xiv. 1, the original Hebrew text has him, but the Masons in the margin direct it to be read Huram. In our authorized version, the name is spelled Hiram, which is also the form used in the Vulgate and in the Targums; the Septuagint has Χέραμ, or Χεράμ.

Hiram Abif. There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple. Profane history is entirely silent in respect to his career, and the sacred records supply us with only very unimportant items. To fill up the space between his life and his death, we are necessarily compelled to resort to those oral legends which have been handed down from the ancient Masons to their successors. Yet, looking to their character, I should be unwilling to vouch for the authenticity of all; most of them were probably at first symbolical in their character; the symbol in the lapse of time having been converted into a myth, and the myth, by constant repetition, having assumed the formal appearance of a truthful narrative. Such has been the case in the history of all nations. But whatever may have been their true character, to the Mason, at least, they are interesting, and cannot be altogether void of instruction.

When King Solomon was about to build a temple to Jehovah, the difficulty of obtaining skilful workmen to superintend and to exe-
cut the architectural part of the undertaking was such, that he found it necessary to re-
quest of his friend and ally, Hiram, King of
Tyre, the use of some of his most able build-
ers; for the Tyrians and Sidonians were cele-
brated artists, and at that time were ad-
mitted to be the best mechanics in the world.
Hiram willingly complied with his request,
and despatched to his assistance an abun-
dance of men and materials, to be employed in
the construction of the Temple, and among
the former, a distinguished artist, to whom
was given the superintendence of all the work-
men, both Jews and Tyrians, and who was in
possession of all the skill and learning that
were required to carry out, in the most effi-
cient manner, all the plans and designs of
the King of Israel.

This artist, whom Freemasons recognize
sometimes as Hiram the Builder, sometimes
as the Widow's Son, but more commonly as
Hiram Abif, the earliest account is found in
the Ist Book of Kings (vii. 13, 14), where the
passage reads as follows: "And King Solom-
on sent and fetched Hiram out of Tyre. He was a widow's son
of the tribe of Naphtali, and his father was a
man of Tyre, a worker in brass, and he was
filled with wisdom and understanding, and
cunning to work all works in brass. And he
came to King Solomon and wrought all his
work." He is next mentioned in the 2d Book of
Chronicles (ch. ii. 13, 14), in the following
letter from Hiram of Tyre to King Solomon.

"And now I have sent a cunning man, en-
dered with understanding, of Huram my
father's. The son of a woman of the daugh-
ters of Dan, and his father was a man of Tyre,
skilful to work in gold and in silver, in brass,
in iron, in stone and in timber, in purple, in
blue and in fine linen and in crimson; also to
grave any manner of graving, and to find out
every device which shall be put to him, with
thy cunning men, and with the cunning men
of my lord David, thy father." In reading these two descriptions, everyone
will be at once struck with an apparent con-
tradiction in them in relation to the parentage
of their subject. There is no doubt—for in
this both passages agree—that his father was a
man of Tyre; but the discrepancy is in refer-
ence to the birthplace of his mother, who in
one passage is said to have been "of the tribe
of Naphtali," and in the other, "of the daugh-
ters of Dan." Commentators have, however,
melted with no difficulty in reconciling the con-
tradiction, and the suggestion of Bishop Pat-
rick is now generally adopted on this subject.
He supposes that she herself was of the tribe
of Dan, but that her first husband was of the
tribe of Naphtali, by whom she had this son;
and that when she was a widow, she married
a man of Tyre, who is called Hiram's father
because he bred him up and was the husband
of his mother.

Hiram Abif undoubtedly derived much of
his knowledge in mechanical arts from that
man of Tyre who had married his mother,
were established under his auspices. In 1738, Pope Clement XIV. issued his bull forbidding all congregations of Freemasons, which was followed in January, 1739, by the edict of Cardinal Fierro, which inflicted the penalty of death and confiscation of goods on all who should contravene the Papal order. Several arrests were made at Florence by the Inquisition, but, through the intercession of the Grand Duke, the persons who had been arrested were set at liberty.

For many years Freemasonry held but a precarious existence in Italy, the persecutions of the Church preventing any healthy growth. The Masons continued to meet, although generally in secret. The Masons of Rome struck a medal, in 1746, in honor of Martin Folkes; and the author of Anti-Saint-Nicolas says that there was a Grand Lodge at Naples in 1756, which was in correspondence with the Lodges of Germany. Naples, indeed, seems to have been for a long time the only place where the Lodges were in any kind of activity. In 1776, Queen Caroline exerted her interest in behalf of the Order. Smith, writing in 1783 (Use and Abuse, p. 211), says, “At present most of the Italian nobles and dignified ecclesiastics are Freemasons, who hold their meetings generally in private houses, though they have established Lodges at Naples, Leghorn, Venice, Verona, Turin, Messina, in the island of Sicily, Genoa, and Modena.”

In 1805 a Supreme Council of the Ancient and Accepted Rite was established at Milan by Count de Grasse-Tilly, and Prince Eugene accepted the offices of Grand Commander of the Council and Grand Master of the Grand Orient. When, by the defeat of Napoleon in 1814, the liberal policy of France was withdrawn, they have established Lodges at Naples, Leghorn, Venice, Verona, Turin, Messina, in the island of Sicily, Genoa, and Modena.”

In 1861 a Grand Orient of Italy was established by Garibaldi, and a Grand Lodge in 1861. A Grand Orient was removed from Turin to Florence, when many resignations took place, and a recusant body was formed. But peace at length prevailed, and a Constituent Assembly held at Rome on April 28, 1873, “the fundamental bases of Italian Masonic Fraternity” were adopted; and “the Grand Orient of Italy” was now in successful operation. There was also a Supreme Council of the Scottish Rite.

**Jabal.** Order of. A society of adepts, engaged in the search for the Universal Medicine; is now extinct. Mentioned by Fustier. (L. V., I. O., I. O. M.) Initial letters of significant words used in the Thirteenth Degree, A. A. Scottish Rite. They have reference to the recovery of the key of the Sacred Ark, which contains certain treasures. The Ark and its key having been lost in the forest during a battle which occurred when the Jews were journeying through the wilderness, the key was found in the mouth of a lion, who dropped it upon the ground on the approach of the Israelites. Much symbolical teaching is deduced from the historical myth.

**Ivory Key.** The symbolic jewel of the Fourth Degree, A. A. Scottish Rite. On the wards of the key is the Hebrew letter zain.

**Izabud.** A corruption of Zabud, which see.

**Izads.** The twenty-eight creations of the beneficent deity Ormuzd, or Aryanmaz, in the Persian religious system.

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**J.** The tenth letter in the English alphabet. It is frequently and interchangeably used with I, and written in Hebrew as Yod (יה), with the numerical value of 10, and having reference to the Supreme. (Heb., יָד, hvor yoreh.) A word of covered significance in the Fifteenth Degree of the A. A. Scottish Rite. It also has reference to the L., N. R., L., and S. E. (L. N. R. L.)

**Jabescheh.** (Heb., יבשע, Earth.) Also written Jubeschah. (See L. N. R. I.)

**Jabulum.** A corrupted word used in two of the degrees of the A. A. Scottish Rite, the Thirteenth and Seventeenth. The true word and its meaning, however, are disclosed to the initiate.

**Jaclun.** Hence called by Dudley and some other writers, who reject the points, ichin. It is the name of the right-hand pillar facing eastward (i.e., on the south), that stood at the porch of King Solomon’s Temple. It is derived from two Hebrew words, יָה, jah, “God,” and יָבָע, yabau, “will establish.” It signifies, therefore, “God will establish,” and is often called “the pillar of establishment.”

**Jachinal.** A Gallic corruption of Shekinah, to be found only in the French Cahiers of the high degrees.

**Jacobins.** A political sect that sprang up
In the beginning of the French Revolution, and which gave origin to the Jacobin clubs, so well known as having been the places where the leaders of the Revolution concocted their plans for the abolition of the monarchy and the aristocracy. Lieber says that it is a most surprising phenomenon that "so large a body of men could be found uniting rare energy with execrable vice, political madness, and outrageous cruelty, convinced all the while in the name of virtue." Barruel, in his *Histoire de Jacobinsisme*, and Robison, in his *Proofs of a Conspiracy*, both endeavor to prove that there was a coalition of the revolutionary conspirators with the Illuminati and the Freemasons which formed the Jacobin clubs, those bodies being, as they contend, only Masonic Lodges in disguise. The falsity of these charges will be evident to anyone who reads the history of French Masonry during the Revolution, and more especially during that part of the period known as the "Reign of Terror." when the Jacobin clubs were in most vigor. The Grand Orient, in 1788, declared that a politico-Masonic work, entitled *Les Jeevtes chasses de la Maçonnerie et leur Prieurat* par les Masons, was the production of a perverse mind, prepared as a poison for the destruction of Masonry, and ordered it to be burned. During the Revolution, the Grand Orient suspended its labors, and the Lodges in France were dissolved; and in 1793, the Duke of Orleans, the head of the Jacobins, who was also, unfortunately, Grand Master of the French Masons, resigned the latter position, assigning as a reason that he did not believe that there should be any mystery nor any secret society in a republic. It is evident that the Freemasons, as an Order, held themselves aloof from the political contests of that period.

**Jacob's Ladder.** The introduction of Jacob's ladder into the symbolism of Speculative Masonry is to be traced to the vision of Jacob, which is thus substantially recorded in the twenty-eighth chapter of the Book of Genesis: When Jacob, by the command of his father Isaac, was journeying toward Padan-aram, or Haran, during one night with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and whose top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God. Jacob's ladder, so remarkable in the history of the Jewish people, finds its analogue in all the ancient initiations. Whether this is to be attributed simply to a coincidence—a theory which but few scholars would be willing to accept—or to the fact that these analogues were all derived from a common fountain of symbolism, or whether, as suggested by Oliver, the origin of the symbol was lost among the practices of the Pagan rites, while the symbol itself was retained, it is, perhaps, impossible authoritatively to determine. It is, however, certain that the ladder as a symbol of moral and intellectual progress existed almost universally in antiquity, presenting itself either as a succession of steps, of gates, of degrees, or in some other modified form. The number of the steps varied; although the favorite one appears to have been seven, in reference, apparently, to the mystical character almost everywhere given to that number.

Thus, in the Persian mysteries of Mithras, there was a ladder of seven rounds, the passage through them being symbolical of the soul's approach to perfection. These rounds were called gates, and, in allusion to them, the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection. Each of these caverns was the representative of a world, or state of existence through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of increasing purity, and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the following table:

<table>
<thead>
<tr>
<th>Rank</th>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lead</td>
<td>Truth</td>
</tr>
<tr>
<td>2</td>
<td>Sun</td>
<td>Happy</td>
</tr>
<tr>
<td>3</td>
<td>Mercury</td>
<td>World of Preexistence</td>
</tr>
<tr>
<td>4</td>
<td>Venus</td>
<td>Heaven</td>
</tr>
<tr>
<td>5</td>
<td>Mars</td>
<td>World of Births</td>
</tr>
<tr>
<td>6</td>
<td>Moon</td>
<td>Mansion of the Blessed</td>
</tr>
<tr>
<td>7</td>
<td>Earth</td>
<td>Truth</td>
</tr>
</tbody>
</table>

In the mysteries of Brahma we find the same reference to the ladder of seven steps. The names of these were not different, and there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Preexistence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, and the abode of Brahma. Dr. Oliver thinks that in the Scandinavian mysteries the tree Ygragis was the representative of the mystical ladder. But although the ascent of the tree, like the ascent of the ladder, was a change from a lower to a higher sphere—from time to eternity, and from death to life—yet the imaginative genius of the North seems to have been inspired by the symbolism of many of its more salient features.

Among the Kabbalists, the ladder was represented by the ten Sephiroths, which, commencing from the bottom, were the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown, by which we arrive at the En Soph, or the Infinite.

In the higher Masonry we find the ladder of Kadosh, which consists of seven steps, thus
commencing from the bottom: Justice, Equity, Kindness, Good Faith, Labor, Patience, and Intelligence. The arrangement of these steps, for which we are indebted to modern ritualism, does not seem to be perfect; but yet the idea of the ladder as a symbol of the progressive scale of intellectual operations is carried out by making the topmost round represent Wisdom or Understanding.

The Masonic ladder which is presented in the symbolism of the First Degree ought really to consist of seven steps, which thus ascend: Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity; but the earliest examples of it present it only with three, referring to the three theological virtues, whence it is called the theological ladder. It seems, therefore, to have been settled by general usage that the Masonic ladder has but three steps.

As a symbol of progress, Jacob's ladder was early recognized. Picus of Mirandola, who wrote in the sixteenth century, in his oration, "De Honomis Dignitate," says that Jacob's ladder is a symbol of the progressive scale of intellectual communication between earth and heaven; and upon the ladder, as it were, step by step, man is permitted with the angels to ascend and descend until the mind finds blissful and complete repose in the bosom of divinity. The highest step he defines to be theology, or the study and contemplation of the Deity in his own abstract and exalted nature.

Other interpretations have, however, been given to it. The Jewish writers differ very much in their expositions of it. Thus, a writer of one of the Midrashes or Commentaries, finding that the Hebrew words for Ladder and Steps have each the same numerical value of letters, explains the ladder as typifying the giving of the law on that mount. Aben Ezra thought that it was a symbol of the human mind, and that the angels represented the sublime meditations of man. Maimonides supposed the ladder to symbolize nature in its operations; and, citing the authority of a Midrash which gives to it four steps, says that they represent the four elements; the two heavier, earth and water, descending by their specific gravity, and the two lighter, fire and air, ascending from the same cause. Abarbanel, assuming the Talmudic theory that Luz, where Jacob slept, was Mount Moriah, supposed that the ladder, resting on the spot which afterward became the holy of holies, was a prophetic symbol of the building of the Temple. And, lastly, Raphael interprets the ladder, and the ascent and the descent of the angels, as the prayers of man and the answering inspiration of God. Fludd, the Hermetic philosopher, in his Philosophia Mosaiica (1638), calls the ladder the symbol of the triple world, moral, physical, and intellectual; and Nicolai says that the ladder with three steps was, among the Rosicrucian Freemasons in the seventeenth century, a symbol of the knowledge of nature. Finally, Krause says, in his drei altesten Kunsturkunden (ii., 481), that a Brother Keher of Edinburgh, whom he describes as a skilful and truthful Mason, had in 1802 assured the members of a Lodge at Altenberg that originally only one Scottish degree existed, whose object was the restoration of James II. to the throne of England, and that of that restoration Jacob's ladder had been adopted by them as a symbol. Of this fact he further said that an authentic narrative was contained in the Archives of the Grand Lodge of Scotland. Notwithstanding Lawrie's silence on the subject, Krause is inclined to believe the story, nor is it in all its parts altogether without probability. It is more than likely that the Chevalier Ramsay, who was a warm adherent of the Stuarts, transferred the symbol of the mystical ladder from the Mithraic mysteries, with which he was very familiar, into his Scottish degrees, and that thus it became a part of the symbolism of the Kadosch system. In some of the political Lodges instituted under the influence of the Stuarts to assist in the restoration of their house, the philosophical interpretation of the symbol may have been perverted to a political meaning, and to these Lodges it is to be supposed that Keher alluded; but that the Grand Lodge of Scotland had made any official recognition of the fact is not to be believed. Lawrie's silence seems to be conclusive.

In the Ancient Craft degrees of the York Rite, Jacob's ladder was not an original symbol. It is said to have been introduced by Dunckerley when he reformed the lectures. This is confirmed by the fact that it is not mentioned in any of the early rituals of the last century, nor even by Hutchinson, who had an excellent opportunity of doing so in his lecture on the Nature of the Lodge, where he speaks of the covering of the Lodge, but says nothing of the means of reaching it, which he would have done, had he been acquainted with the ladder as a symbol. Its first appearance is in a Tracing Board, on which the date of 1776 is inscribed, which very well agrees with the date of Dunckerley's improvements. In this Tracing Board, the ladder has but three rounds; a change from the old seven-stepped ladder of the mysteries; which, however, Preston corrected when he described it as having many rounds, but three principal ones.

As to the modern Masonic symbolism of the ladder, it is, as I have already said, a symbol of progress, such as it is in all the old initiations. Its three principal rounds, representing Faith, Hope, and Charity, present us with the means of advancing from earth to heaven, from death to life—from the mortal to immortality. Hence its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven.

In the Prestonian lecture, which was elaborated out of Dunckerley's system, the ladder is said to rest on the Holy Bible, and to reach to the heavens. This symbolism is thus explained:

"By the doctrines contained in the Holy
Bible we are taught to believe in the Divine dispensation of Providence, which belief strengthens our Faith, and enables us to ascend the first step.

"That Faith naturally creates in us a Hope of becoming partakers of some of the blessed promises therein recorded, which Hope enables us to ascend the second step.

"But the third and last being Charity comprehends the whole, and he who is possessed of this virtue in its ample sense, is said to have arrived at the summit of his profession, or, more metaphorically, into an ethereal mansion veiled from the mortal eye by the scarry firmament."

In the modern lectures, the language is materially changed, but the idea and the symbolism are retained unaltered.

The delineation of the ladder with three steps only on the Tracing Board of 1776, which is a small one, may be attributed to notions of convenience. But the Masonic ladder should properly have seven steps, which represent the four cardinal and the three theological virtues.

The Jaina Cross. Used by several orders, and on the monuments of India. This symbol is also known as the Fylfot or Swastika. It is a religious symbol mentioned by Weaver in his *Funeral Monuments*, by Dr. H. Schliemann as having been found in the presumed ruins of Troy, by De Rossi and others in the Catacombs of Christian Rome, and there termed the *Crux dissimulata*. It has been found on almost every enduring monument on the globe, of all ages, and in both hemispheres.

Jamblichus. It is strange that the old Masons, when inventing their legend, which gave so prominent a place to Pythagoras as "an ancient friend and brother," should have entirely forgotten his biographer, Jamblichus, whose claims to their esteem and veneration are much greater than those of the Samian sage. Jamblichus was a Neoplatonic philosopher, who was born at Chaleis, in Calo, Syria, and flourished in the fourth century. He was a pupil of Porphyry, and was deeply versed in the philosophic systems of Plato and Pythagoras, and, like the latter, had studied the mystical theology of the Egyptians and Chaldeans whose Divine origin and truth he attempts to vindicate. He maintained that man, through theurgic rites and ceremonies, might commune with the Deity; and hence he attached great importance to initiation as the means of inculcating truth. He carried his superstitious veneration for numbers and numerical formula to a far greater extent than did the school of Pythagoras; so that all the principles of his philosophy can be represented by numbers.

Thus, he taught that one, or the monad, was the principle of all unity as well as diversity; the dual, or two, was the intellect; three, the soul; four, the principle of universal harmony; eight, the source of motion; nine, perfection; and ten, the result of all the emanations of the *to en*. It will thus be seen that Jamblichus, while adopting the general theory of numbers that distinguished the Pythagorean school, differed very materially in his explanations. He wrote many philosophical works on the basis of these principles, and was the author of a *Life of Pythagoras*, and a *Treatise of the Mysteries*. Of all the ancient philosophers, his system assimilates most—to the mystical and symbolic character of the Masonic philosophy.

James II. and III. of Scotland. See Stuart Masonry.

Jaminim or Jamlumim. (Heb., *water*.) A sacred name used in the Thirteenth Degree of the A. A. Scottish Rite.

Janitor. A door-keeper. The word *Sen- ting* in a Royal Arch Chapter is the proper equivalent of the *Tiler* in a Lodge, is in some jurisdictions replaced by the word Jan- tor. There is no good authority for the usage.

Japan. Freemasonry was introduced in Japan by the establishment at Yokohama, in 1869, of a Lodge by the Grand Lodge of England. A Masonic hall was built at Yokohama in 1889.

Japanese Faith. See Kofiki; also *Ni- hongi*. JAPANESE
Japhet. Heb., יָפֶה. The eldest son of Noah. It is said that the first ark—the ark of safety, the archetype of the tabernacle—was constructed by Shem, Ham, and Japhet under the superintendence of Noah. Hence these are significant words in the Royal Arch Degree.

Jasher. Book of. (Heb., סֵפֶר הָיָשָּׁר, The Book of the Upright.) One of the lost books of the ancient Hebrews, which is quoted twice (Josh. x. 13; 2 Sam. i. 18). A Hebrew minstrelsy, recording the warlike deeds of the national heroes, and anging the praises of eminent or celebrated men. An original is said to be in the library at Samarkand.

Jasper. Heb., גָּפֶר. A precious stone of a dullish green color, which was the last of the twelve precious stones, and in the high priest's breast-plate, according to the authorized version; but the Vulgate translation more correctly makes it the third stone of the second row. It represented the tribe of Zebulun.

Jebusite. See Omri.

Jedadiah. A special name given to King Solomon at his birth. It signifies “beloved of God.”

Jehoshaphat. East of Jerusalem, between Mount Zion and the Mount of Olives, lies the Valley of Jehoshaphat. In the most recent rituals this word has lost its significance, but in the older ones it played an important part. There was in reality no such valley in ancient Judæa, nor is there any mention of it in Scripture, except once by the prophet Joel. The name is altogether modern. But, as the Hebrew means the judgment of God, and as the prophecy of Joel declared that God would then judge the heathen for their deeds against the Israelites, it came at last to be believed by the Jews, which belief is shared by the Mohammedans, that the Valley of Jehoshaphat is to be the place of the last judgment. Hence it was invested with a peculiar degree of sanctity as a holy place. The idea was borrowed by the Masons of the last century, who considered it as the symbol of holy ground. Thus, in the earliest rituals we find this language:

"Where does the Lodge stand?"

"Upon holy ground, or the highest hill or lowest vale, or in the Valley of Jehoshaphat, or any other secret place."

This reference to the Valley of Jehoshaphat as the symbol of the ground floor of the Lodge was in this country retained until a very recent period; and the expression which alludes to it in the ritual of the Second Degree has only within a few years past been abandoned. Hutchinson referred to this symbolism, when he said that the Spiritual Lodge was placed in the Valley of Jehoshaphat to imply that the principles of Masonry are derived from the knowledge of God, and are established in the judgments of the Lord.

Jehovah. JEHOVAH is, of all the significant words of Masonry, by far the most important. Regghellini very properly calls it "the basis of our dogma and of our mysteries."

In Hebrew it consists of four letters, ייוא, and hence is called the Tetragrammaton, or four-lettered name; and because it was forbidden to a Jew, as it is to a Mason, to pronounce it, it also is called the Ineffable or Unpronounceable name. For its history we must refer to the sixth chapter of Exodus (verses 2, 3). When Moses returned discouraged from his first visit to Pharaoh, and complained to the Lord that the only result of his mission had been to incense the Egyptian king, and to excite him to the execution of greater burdens from the oppressed Israelites, God encouraged the patriarch by the promise of the great wonders which he would perform in behalf of his people, and confirmed the promise by imparting to him that sublime name by which he had not hitherto been known: "And God," says the sacred writer, "spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but by my name Jehovah was I not known unto them."

This Ineffable name is derived from the substantive verb ייוא, hayah, to be; and combining, as it does, in its formation the present, past, and future significations of the verb, it is considered as designating God in his immutable and eternal existence. This idea is carried by the Rabbis to such an extent, that Menasseh Ben Israel says that its four letters may be so arranged by permutations as to form twelve words, every one of which is a modification of the verb to be, and hence it is called the nomen substantiae vel essentiae, the name of his substance or existence.

The first thing that attracts our attention in the investigation of this name is the ancient regulation, still existing, by which it was made unlawful to pronounce it. This, perhaps, originally arose from a wish to conceal it from the surrounding heathen nations, so that they might not desecrate it by applying it to their idols. Whatever may have been the reason, the rule was imperative among the Jews. For its history we must refer to the Talmud, in one of its treatises, the "Sanhedrin," which treats of the question, Who of the Israelites shall have future life and who shall not? says: "Even he who thinks the name of God with its true letters forfeits his future life." Abraham Ben David Halevi, when discussing the names of God, says: "But the name ייוא we are not allowed to pronounce. In its original meaning it is conferred upon no other being, and therefore we abstain from giving any explanation of it."

We learn from Jerome, Origen, and Eusebius that in their time the Jews wrote the name in their copies of the Bible in Samaritan instead of Hebrew letters, in order to veil it from the inspection of the profane. Capellus says that the rule that the holy name was not to be pronounced was derived from a tradition, based on a passage in Leviticus (xxiv. 18), which says that he who blasphemeth the name of Jehovah shall be put to death; and he translates the verse as, "whoever shall pronounce the name Jehovah shall suffer death," because the word nokeb, here translated "to
blaspheme," means also "to pronounce distinctly, to call by name." Another reason for the rule is to be found in a rabbinical misinterpretation of a passage in Exodus.

In the third chapter of that book, when Moses asks of God what is His name, He replies "I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you,” and he adds, "this is my name forever." Now, the Hebrew word I AM is יְהֹוָה, Ehyeh. But as Mendelssohn has correctly observed, there is no essential difference between יְהֹוָה, Ehyeh, and יְהֹוָיה, Jehovah. But of Ehyeh God had said, "this is my name forever." Now the word forever is represented in the original by אלָמ, l’olam; but the Rabbis, says Capellus, by the change of a single letter, made פ֔וָר, l’omar, forever, read as if it had been written פ’ום, which means "to be concealed," and hence the passage was translated "this is my name to be concealed," instead of "this is my name forever." And thus Jehovah, in writing upon this subject, uses the following expressions: "Whereupon God declared to Moses His holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more." In obedience to this law, whenever the word Jehovah occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word "יהוָה, Adonai." Thus, instead of saying "holiness to Jehovah," as it is in the original, he would say "holiness to Adonai." And this same reverential reticence has been preserved by our translators in the authorized version, who, wherever Jehovah occurs, have, with a few exceptions, translated it by the word "Lord," written in the Hebrew method, "יהוה," Jehovah.

Maimonides tells us that the knowledge of this word was confined to the hachamin or wise men, who communicated its true pronunciation to the priests connected with it only on the Sabbath day, to such of their disciples as were found worthy; but how it was to be sounded, or with what vocal sounds its four letters were to be uttered, was utterly unknown to the people. Once a year, namely, on the day of atonement, the holy name was pronounced with the sound of its letters and with the utmost veneration by the high priest in the Sanctuary. The last priest who pronounced it, says Rabbi Bechai, was Simeon the Just, and his successors used in blessing only the twelve-lettered name. After the destruction of the city and Temple by Vespasian, the pronunciation of it ceased, for it was not lawful to pronounce it anywhere except in the Temple at Jerusalem, and thus the true and genuine pronunciation of the name was entirely lost to the Jewish people. Nor is it now known how it was originally pronounced. The Greeks called it Ιάω; the Romans Jova; the Samaritans always pronounced it Jahve.

The task is difficult to make one acquainted with the peculiarities of the Hebrew language comprehend how the pronunciation of a word whose letters are preserved can be wholly lost. It may, however, be attempted. The Hebrew alphabet consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he being previously made acquainted with the correct pronunciation of each word; and if he did not possess this knowledge, the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebrew, however, knew from practise the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of a in hat, hate, far, was, and that knight is pronounced knyt. The word is pronounced in the republic," written in the Hebrew method, would appear thus: "Gd sv th rpblc." Now, this incommunicable name of God consists of four letters, Yod, He, Vau, and He, equivalent in English to the combination JHVH. It is evident that these four letters cannot, in our language, be pronounced, unless at least two vowels be supplied. Neither can they in Hebrew. In other words, the vowels were known to the Jew, because he heard the words continually pronounced, just as we know that Mr. stands for Mister, because we continually hear this combination so pronounced. But the name of God, of which these four letters are symbols, was never pronounced, but another word, Adonai, substituted for it; and hence, as the letters themselves have no vocal power, the Jew, not knowing the implied vowels, was unable to supply them, and thus the pronunciation of the word was in time entirely lost.

Hence some of the most learned of the Jewish writers even doubt whether Jehovah is the true pronunciation, and say that the pronunciation of the name is one of the mysteries that will be revealed only at the coming of the Messiah. They attribute the loss to the fact that the Masoretic or vocal points belonging to another word were applied to the sacred name, whereby in time a confusion occurred in its vocalization.

In the ineffable degrees of the Scottish Rite, there is a tradition that the pronunciation varied among the patriarchs in different ages. Methuselah, Lamech, and Noah pronounced it Juha; Shem, Arphaxad, Selah, Heber, and Peleg pronounced it Jevah; Reu, Serug, Nahor, Terah, Abraham, Isaac, and Judah, called it Jevah; by Aminadab and Nahshon, Jevah; by Salmon, Boaz, and Obed, Joha; by Jesse and David, Jehovah. And they imply that none of these was the right pronunciation, which was only in the possession of Enoch, Jacob, and Moses, whose names are, therefore, not mentioned in this list. In all these words it must be noticed that the J is to be pronounced as Y, the a as in father, and the e as in fate.
Thus, Je-ho-va-h would be pronounced Ya-yo-va-h.

The Jews believed that this holy name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounces it," said they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name: it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals: from this king-name they receive their orders, and obey."

It was called the Shem hamphorash, the explanatory or declaratory name, because it alone, of all the Divine names, distinctly explains or declares what is the true essence of the Deity.

Among the Essenes, this sacred name, which was never uttered aloud, but always in a whisper, was one of the mysteries of their initiation, which candidates were bound by a solemn oath never to divulge.

It is reported to have been, under a modified form, a password in the Egyptian mysteries, and none, says Schiller, dare enter the temple of Serapis who did not bear on his breast or forehead the name Jao or J e-ha-ho; a name almost equivalent in sound to that of Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence.

The Rabbis asserted that it was engraved on the table of Seraphim; that scurrilous book of the Jews of the Middle Ages, called the Toldoth Jeshu, attributes and worn about him. But it would be tedious to relate all the superstitious myths that have been invented about this name.

The Rabbis asserted that it was engraved on the breast of the Firstborn King; and that scurrilous book of the Jews of the Middle Ages, called the Toldoth Jeshu, attributes and worn about him. But it would be tedious to relate all the superstitious myths that have been invented about this name.

And now as to the grammatical signification of this important word. Gesenius (Thesaur., I., 54) thinks—and many modern scholars agree with him—that the word is the future form of the Hiphil conjugation of the verb to be, pronounced Yaphah, and therefore that it denotes "He who made to exist, called into existence," that is, the Creator. The more generally accepted definition of the name is, that it expresses the eternal and unchangeable existence of God in respect to the past, present, and future. The second form is derived from the substantive verb hê hâ-yah, to be, and in its four letters combines those of the past, present and future of the verb. The letter hê in the beginning, says Buxtorf (de Nomine, v.), is a characteristic of the future; the hâ is in the middle, of the participle or present tense; and the la at the end, of the past. Thus, out of נוה we get נוה, he was; נוה, he is; and נוה, he will be. Hence, among other

titles it received that of nomen essentiae, because it shows the essential nature of God's eternal existence. The other names of God define His power, wisdom, goodness, and other qualities; but this alone defines His existence.

It has been a controverted point whether this name was made known for the first time to Moses, or whether the patriarchs had been previously acquainted with it. The generally recognized opinion now is, and the records of Genesis and Exodus sustain it, that the name was known to the patriarchs, but not in its essential meaning, into which Moses was the first to be initiated. In the language of Aben Ezra, "Certainly the name was already known to the patriarchs, but only as an uncomprehended and unmeaning noun, not as a descriptive, appellative one, indicative of the attributes and qualities of the Deity."

"It is manifest," says Kallisch (Comm. on Ez.), "that Moses, in being initiated into the holy and comprehensive name of the Deity, obtains a superiority over the patriarchs, who, although perhaps from the beginning more believing than the long-waver Moses, lived more in the sphere of innocent, childlike obedience than of manly, spiritual enlightenment."

"It," too, is the Masonic doctrine. In Freemasonry the Holy Name is the representative of the Word, which is itself the symbol of the nature of God. To know the Word is to know the true nature and essence of the Grand Architect.

When the pronunciation of the name was first interdicted to the people it is not certainly known. Leusden says it was a rabbinical prohibition, and was probably made at the second Temple. The statement of the Rabbi Bechah, already cited, that the word was pronounced for the last time by Simeon, before the spoli tion by the Roman emperor Vespasian, would seem to indicate that it was known at the second Temple, although its utterance was forbidden, which would coincide with the Masonic tradition that it was discovered while the foundations of the second Temple were being laid. But the general opinion is that the prohibition commenced in the time of Moses, the rabbinical writers tracing it to the law of Leviticus, already cited. This, too, is the theory of Masonry, which also preserves a tradition that the prohibition would have been removed at the first Temple, had not a well-known occurrence prevented it. But this is not to be viewed as an historic statement, but only as a medium of creating a symbol.

The Jews had four symbols by which they expressed this ineffable name of God: the first and most common was two Yods, with a Sheva and the point Kamets underneath, thus, י; the second was three points in a radiated form like a diadem, thus, י, to represent, in all probability, the sovereignty of God; the third was a Yod within an equilateral triangle, which the Kabbalists explained as a ray of light, whose luster was too transcendent to be contemplated by human eyes; and the fourth was the letter ℂ, which is the initial letter of Shadai, "the Almighty," and
was the symbol usually placed upon their phylacteries. Buxtorf mentions a fifth method which was used by the Yod, with a Kamets underneath, enclosed in a circle.

In Freemasonry, the equilateral triangle, called the delta, with or without a Yod in the center, the Yod alone, and the letter G, are recognized as symbols of the sacred and Ineffable name.

The history of the introduction of this word into the ritualism of Freemasonry would be highly interesting, were it not so obscure. Being in almost all respects an esoteric symbol, nearly all that we know of its Masonic relations is derived from tradition; and as to written records on the subject, we are compelled, in general, to depend on mere intimations or allusions, which are not always distinct in their meaning. In Masonry, as in the Hebrew mysteries, there was under the different appellations of the Word, the True Word, or the Lost Word, the symbol of the knowledge of Divine Truth, or the true nature of God.

That this name, in its mystical use, was not unknown to the Medieval Freemasons there can be no doubt. Many of their architectural emblems show that they possessed this knowledge. Nor can there be any more doubt that through them it came to their successors, the Freemasons of the beginning of the eighteenth century. No one can read the Defence of Masonry, written in 1730, without being convinced that the author (probably Martin Clare, q. v.) was well acquainted with this name; although he is, of course, careful to make no very distinct reference to it, except in one instance. "The occasion," he says, "of the brethren searching so diligently for their Master was, it seems, to receive from him the secret Word of Masonry, which should be delivered down to their fraternity in after ages." (Constitutions, 1738, p. 225.)

It is now conceded, from indisputable evidence, that the holy name was, in the earlier years, and, indeed, up to the middle of the last century, attached to the Third Degree, and that called the Master's Word. On some early tracing boards of the Third Degree among the emblems displayed is a coffin, on which is inscribed, in capital letters, the word JEHovah. Hutchinson, who wrote in 1774, makes no reference whatever to the Royal Arch, although that system had, by that time, been partially established in England; but in his lectures to Master Masons and on the Third Degree refers to the mystic word, the Tetragrammaton. (Lecture X., p. 180.) Oliver tells us distinctly that it was the Master's Word until Dunckerley took it out of the degree and transferred it to the Royal Arch. That it was so on the Continent, we have the unmistakable testimony of Guilemains de St. Victor, who says, in his Adonkramie Masonry (p. 90), that Solomon placed a medal on the tomb of Hiram, "on which was engraved Je

* But more recent authorities, such as R. F. Gould (Hist. of F. M.) and II. Sadler (Life of Dunckerley), have cast great doubt on these statements (see Dunckerley).
JEHOVAH

Name and Word hath always been considered, from the remotest ages, amongst us Christians and the Jews.

And then, after giving the well-known history from Josephus of the word, which, to remove all doubt as to what he says in the "Sheen Hamphorash, or the Unutterable Name," he adds: "Philo, the learned Jew, tells us not only that the word was lost, but also the time when, and the reason why. But, to make an end of these unprofitable disputes among the learned, he remembered that they all concur with the Royal Arch Masons in others much more essential: first, that the Name or Word is expressive of Self-Existence and Eternity; and, secondly, that it can be applicable only to that Great Being who was and is and WILL BE.

Notwithstanding this explicit and unmistakable declaration of the founder of the English Royal Arch, that the Tetragrammaton is the omnic word, the present system in England has rejected it, and substituted in its place three other words, the second of which is wholly unmeaning.

In the American system, as revised by Thomas Smith Webb, there can be no doubt that the Tetragrammaton was recognized as the omnic word. In the Freemasons' Monitor, prepared by him for monitirial instruction, he has inserted, among the passages of Scripture to be read during an exaltation, the following from Exodus, which is the last in order, and which anyone at all acquainted with the ritual will at once see is appropriated to the time of the euresis or discovery of the Word.

"And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them."

From this it will be evident that Webb recognized the word Jehovah, and not the three other words that have since been substituted for them by some Grand Chapters in America, and which it is probable were originally used by Webb as merely explanatory or declaratory of the Divine nature of the other and principal word. And this is in accordance with other of the traditions of the degree, that they all concur with the Royal Arch Masons shall thereafter be governed by a Master and Wardens. Bro. Hughan thinks that there is no evidence of the statement that a General Assembly was held at that time.

Jekson. This word is found in the French Cahiers of the high degrees. It is undoubtedly a corruption of Jaccuesson, and this a mongrel word compounded of the French Jacques and the English son, and means the son of James, that is, James II. It refers to Charles Edward the Pretender, who was the son of that abdicated and exiled monarch. It is a significant relic of the system attempted to be introduced by the adherents of the house of Stuart, and by which they expected to enlist Masonry as an instrument to effect the restoration of the Pretender to the throne of England. For this purpose they had altered the legend of the Third Degree, making it applicable to James II, who, being the son of Henrietta Maria, the widow of Charles I., was designated as "the widow's son."

Jena, Congress of. Jena is a city of Saxe-Weimar, in Thuringia. A Masonic Congress was convoked there in 1763, by the Lodge of Strict Observance, under the presidency of Johnson, a Masonic charlatan, whose real name was Becker. In this Congress the doc-
Jerusalem was announced that the Freemasons were the successors of the Knights Templar, a dogma peculiarly characteristic of the Rite of Sirit Observance. In the year 1784, a second Congress was convoked by Johnson or Leucht with the desire of authoritatively establishing his doctrine of the connection between Templarism and Masonry. The empirical character of Johnson was here discovered by the Baron Hund, and he was denounced, and subsequently punished at Magdeburg by the public authorities.

Jerusalem. The capital of Judea, and memorable in Masonic history as the place where was erected the Temple of Solomon. It is early mentioned in Scripture, and is supposed to be the Salem of which Melchisedek was king. At the time that the Israelites entered the Promised Land, the city was in possession of the Jebusites, from whom, after the death of Joshua, it was conquered. The Jerusalem of inhabitants. The New Jerusalem was capable of holding almost countless myriads of inhabitants. The New Jerusalem was stated to be a square of about 16,000 miles in circumference—of course, a mystical number, denoting that the city was such, is no longer in use, but the Universal Word is still found in the First Degree.

Jerusalem, Knight of. See Knight of Jerusalem.

Jerusalem, New. The symbolic name of the Christian church (Rev. xxi. 2-21; iii. 12). The Apostle John (Rev. xxi.), from the summit of a high mountain, beheld, in a pictorial symbol or scenic representation, a city resplendent with celestial brightness, which seemed to descend from the heavens to the earth. It was stated to be a square of about 400 miles, or 12,000 stadia, equal to about 16,000 miles in circumference—of course, a mystical number, denoting that the city was capable of holding almost countless millions of inhabitants. The New Jerusalem was beheld, like Jacob’s ladder, extending from earth to heaven. It plays an important part in the ritual of the Nineteenth Degree, or Grand Pontiff of the Ancient and Accepted Scottish Rite, where the descent of the New Jerusalem is a symbol of the descent of the empire of Light and Truth upon the earth.

Jerusalem, Prince of. See Prince of Jerusalem.

Jewel of an Ancient Grand Master. A Masonic tradition informs us that the jewel of an ancient Grand Master at the Temple was
the square and compass with the letter G between. This was the jewel worn by Hiram Abif on the day which deprived the Craft of his invaluable services, and which was subsequently found upon him.

**Jewel, Member's.** In many Lodges, especially among the Germans, where it is called "Mitglieder Zeichen," a jewel is provided for every member, and presented to him on his initiation or affiliation. It is to be worn from the buttonhole, and generally contains the name of the Lodge and some Masonic device.

**Jewels, Immovable.** See Jewels of a Lodge.

**Jewels, Movable.** See Jewels of a Lodge.

**Jewels of a Lodge.** Every Lodge is furnished with six jewels, three of which are movable and three immovable. They are termed jewels, says Oliver, because they have a moral tendency which renders them jewels of inestimable value. The movable jewels, so called because they are not confined to any particular part of the Lodge, are the rough ashlar, the perfect ashlar, and the trestle-board. The immovable jewels are the square, the level, and the plumb. They are termed immovable, because they are appropriated to particular parts of the Lodge, where alone they should be found, namely, the square to the east, the level to the west, and the plumb to the south. In the English system the division is the reverse of this. There, the square, level, and plumb are called movable jewels, because they pass from the three officers who wear them to their successors.

**Jewels, Official.** Jewels are the names applied to the emblems worn by the officers of Masonic bodies as distinctive badges of their offices. For the purpose of reference, the jewels worn in Symbolic Lodges, in Chapters, Councils, and Encampments are here appended.

### 1. In Symbolic Lodges.

- **W. Master** wears a square.
- **Senior Warden** " a level.
- **Junior Warden** " a plumb.
- **Treasurer** " cross keys.
- **Secretary** " cross pens.
- **Senior Deacon** " square and compass, sun in the center.
- **Junior Deacon** " square and compass, moon in the center.
- **Steward** " a cornucopia.
- **Tiler** " cross swords.

The jewels are of silver in a subordinate Lodge, and of gold in a Grand Lodge. In English Lodges, the jewel of the Deacon is a dove and olive branch.

### 2. In Royal Arch Chapters.

- **High Priest** wears a miter.
- **King** " a level surmounted by a crown.
- **Scribe** " a plumb-rule surmounted by a turban.

### Captain of the Host

- wears a triangular plate inscribed with a soldiery.

### Principal Sojourner

- " a triangular plate inscribed with a pilgrim.

### Royal Arch Captain

- " a sword.

### Grand Master of the Veils

- " a sword.

The other officers as in a Symbolic Lodge

All the jewels are of gold, and suspended within an equilateral triangle.

### 3. In Royal and Select Councils.

- **T. I. Grand Master** wears a trowel and square.
- **I. Hiram of Tyre** " a trowel and level.
- **Principal Conductor of the Works** " a trowel and plumb.
- **Treasurer** " a trowel and cross keys.
- **Recorder** " a trowel and cross pens.
- **Captain of the Guards** " a trowel and sword.
- **Steward** " a trowel and cross swords.
- **Marshal** " a trowel and baton.

If a Conductor of the Council is used, he wears a trowel and baton, and then a scroll is added to the Marshal's baton to distinguish the two officers.

All the jewels are of silver, and are enclosed within an equilateral triangle.

### 4. In Commanderies of Knights Templars.

- **Em't Commander** wears a cross surmounted by rays of light.
- **Generalissimo** " a square surmounted by a paschal lamb.
- **Captain-General** " a level surmounted by a cock.
- **Prelate** " a triple triangle.
- **Senior Warden** " a hollow square and sword of justice.
- **Junior Warden** " eagle and flaming sword.
- **Treasurer** " cross keys.
- **Recorder** " cross pens.
- **Standard-Bearer** " a plumb surmounted by a banner.
- **Warder** " a square plate inscribed with a trumpet and cross swords.

Three Guards

- " a square plate inscribed with a battle-ax.

The jewels are of silver.

**Jewels, Precious.** In the lectures of the Second and Third degrees, allusion is made to certain moral qualities, which, as they are intended to elucidate and impress the most important moral principles of the degree, are for
their great value called the Precious Jewels of a Fellow-Craft and the Precious Jewels of a Master Mason. There are three in each degree, and they are referred to by the Alarm. Their explanation is esoteric.

**Jewish Rites and Ceremonies.** A period of excitement in favor of the rites of Judaism centered upon and pervaded the people of various nations during the early portion of the fourteenth century. The ceremonies grew and took fast hold upon the minds of the Romans, and, combining with their forms, spread to Constantinople and northwest to Germany and France. The Jewish rites, traditions, and legends thus entered the mystic schools. It was during this period that the legend of Hiram first became known (Bro. G. H. Fort), and Jehovah's name, and mystic forms were transmitted by Byzantine workmen to Teutonic sodalities and German gilds. Thus, also, when the Christian enthusiasm pervaded the North, Prussia, has removed the interdict, and Judaism and the Twenty Letters of the Hebrew alphabet, which is claimed by the Kabbalists as the Book of the Creation. A Kabbalistic hymn was addressed, without distinction, to both the Hebrew Bible and Koran; their Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebraism (Encyclopaedia) that it is Johaben, or, more properly, Ihaoben, which he interprets the Son of God; but it would be difficult to find any such meaning according to the recognized rules of the Hebrew etymology.

**Jews, Disqualification of.** According to the Jewish Rites and Ceremonies. A period of excitement in favor of the rites of Judaism centered upon and pervaded the people of various nations during the early portion of the fourteenth century. The ceremonies grew and took fast hold upon the minds of the Romans, and, combining with their forms, spread to Constantinople and northwest to Germany and France. The Jewish rites, traditions, and legends thus entered the mystic schools. It was during this period that the legend of Hiram first became known (Bro. G. H. Fort), and Jehovah's name, and mystic forms were transmitted by Byzantine workmen to Teutonic sodalities and German gilds. Thus, also, when the Christian enthusiasm pervaded the North, Prussia, has removed the interdict, and Judaism and the Twenty Letters of the Hebrew alphabet, which is claimed by the Kabbalists as the Book of the Creation. A Kabbalistic hymn was addressed, without distinction, to both the Hebrew Bible and Koran; their Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebraism (Encyclopaedia) that it is Johaben, or, more properly, Ihaoben, which he interprets the Son of God; but it would be difficult to find any such meaning according to the recognized rules of the Hebrew etymology.

**Jobai.** A Mohammedan sect in Turkey and Persia, which took its name from the founder, Jezeed, a chief who slew the sons of Ali, the father-in-law of Mohammed. They were ignorant in the extreme, having faith in Jehovah's name, and mystic forms were transmitted by Byzantine workmen to Teutonic sodalities and German gilds. Thus, also, when the Christian enthusiasm pervaded the North, Prussia, has removed the interdict, and Judaism and the Twenty Letters of the Hebrew alphabet, which is claimed by the Kabbalists as the Book of the Creation. A Kabbalistic hymn was addressed, without distinction, to both the Hebrew Bible and Koran; their Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebraism (Encyclopaedia) that it is Johaben, or, more properly, Ihaoben, which he interprets the Son of God; but it would be difficult to find any such meaning according to the recognized rules of the Hebrew etymology.

**Jobel.** A nondenominational term introduced by Dr. Oliver to designate the system of Masonry, of which the two Sts. John are recognized as the patrons, and to whom the Lodges are dedicated, in contradistinction to the more recent system of Dr. Hemming, in which the dedication is to Moses and Solomon. Oliver was much opposed to the change, and wrote an interesting work on the subject entitled A Mirror for the Johannite Masons, which was published in 1848. According to his definition, the system practised in the United States is Johannite Masonry.

**Jobenites.** A Masonico-religious sect established in France, in 1819, by Fabre-Paliprat, and attached to the Order of the Temple, of which he was the Grand Master. (See Leveitikon and Temple, Order of the.)

**John's Brothers.** In the charter of Co- logne, it is said that before the year 1440 the

**John's.**
JOHNSON

JOHNSON

society of Freemasons was known by no other name than that of "John's Brothers," *Johannaeorum fratrem*; that they then began to be called at Valenciennes, Free and Accepted Masons; and that at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire. In another part of the charters it is said that the authors of the associations were called 'Brothers consecrated to John'—fratres Januari Sacros—because they followed the example and imitation of John the Baptist.

**Johnson.** Sometimes spelled Johnstone. An adventurer, and Masonic charlatan, whose real name was Leucht. He assumed Masonry as a disguise under which he could carry on his impostures. He appealed first at Jena, in the beginning of the year 1763, and proclaimed that he had been deputed by the chiefs of Templar Masonry in Scotland to introduce a reform into the German Lodges. He established a Chapter of Strict Observance (the Rite then dominating in Germany), and assumed the dignity of Grand Prior. He made war upon Ross, the founder of the Rotic Rite, and upon the Grand Lodge of the Three Globes, which then sustained that enthusiasm. Many of the German Lodges succumbed to his pretensions, and, surrendering their Warrants, gave in their adhesion to Johnson. Von Hund himself was at first deceived by him; but in 1764, at Altenberg, having discovered that Johnson had been formerly, under the name of Becker, the secretary of the Prince of Bernberg, whose confidence he had betrayed; that during the seven years' war he had been wandering about, becoming, finally, the servant of a Mason, whose papers he had stolen, and that by means of these papers he had been passing himself as that individual, J. von Hund denounced him as an impostor. Johnson fled, but was subsequently arrested at Magdeburg, and imprisoned in the fortress of Wartzberg, where in 1773 he died suddenly.

**John the Baptist.** See Saint John the Baptist.

**John the Evangelist.** See Saint John the Evangelist.

**Joinville, Chalou de.** See Chalou de Joinville.

**Jokshan.** (Heb., יֹכָשָן, fowser.) The second son of Abraham and Keturah, whose sons appear to be the ancestors of the Sabaeans and Dedanites, who inhabited part of Arabia Felix. (Same as Jekshan.)

**Jones, Engr.** One of the most celebrated of English architects, and hence called the Vitruvius of England. He was born at London on July 15, 1573, and died June 21, 1652, in the seventy-ninth year of his age. He was successively the architect of three kings—James I., Charles I., and Charles II.—and during his long career superintended the erection of many of the most magnificent public and private edifices in England, among which were the Banqueting-House of Whitehall, and the old church of St. Paul's. Jones's official position placed him, of course, in close connection with the Operative Masons. Anderson, seizing on this circumstance, says that James I. "approved of his being chosen Grand Master of England, to preside over the Lodges" (Constitutions, 1738, p. 98); but the Earl of Pembroke being afterward chosen Grand Master, he appointed Jones his Deputy. These statements are copied by Entick and Northouck in their respective editions of the Book of Constitutions; but it is hardly necessary to say that they need historical confirmation. Preston says:

"During his administration, several learned men were initiated into the Order, and the society considerably increased in consequence and reputation. Ingenious artists daily resorted to England, where they met with great encouragement; Lodges were instituted as the sumnaries of instruction in the sciences and polite arts, after the model of the Italian schools; the communications of the Fraternity were established, and the annual festivals regularly observed.

"There may be exaggeration or assumption in much of this, but it cannot be denied that the office of Jones as "King's Architect," and his labors as the most extensive builder of his time, must have brought him into close intimacy with the associations of Operative Masons, which were being rapidly influenced by a speculative character. It will be remembered that six years before Jones's death, Elias Ashmole was, by his own account, made a Freemason at Warrington, and Jones the architect and builder could hardly have taken less interest in the society than Ashmole the astrologer and antiquary. We have, perhaps, a right to believe that Jones was a Freemason.

**Jones, Stephen.** A miscellaneous writer and Masonic author of some celebrity. He was born at London in 1764, and educated at St. Paul's school. He was, on leaving school, placed under an eminent sculptor, but, on account of some difference, was removed and apprenticed to a printer. On the expiration of his articles, he was engaged as corrector of the press, by Mr. Strahan, the king's printer. Four years afterward, he removed to the office of Mr. Thomas Wright, where he remained until 1797, when the death of his employer dissolved his immediate connexion with the printing business. He then became the editor of the Whitehall Evening Post, and, on the decline of that paper, of the General Evening Post, and afterward of the European Magazine. His contributions to literature were very various. He supervised an edition of Reed's *Biographia Dramatica*, an abridgment of Burke's *Reflections on the French Revolution*, and also abridgments of many other popular works. But he is best known in general literature by his *Pronouncing and Explanatory Dictionary of the English Language*, published in 1798. This production, although following Walker's far superior work, was very favorably received by the public.

In Masonry, Stephen Jones occupied a very high position. He was a Past Master of the
Lodge of Antiquity, of which William Preston was a member, and of whom Jones was an intimate friend, and one of his executors. Preston had thoroughly instructed him in his system, and after the death of that distinguished Mason, he was the first to fill the appointment of Prestonian lecturer. In 1797 he published Masonic Miscellanies in Prose and Poetry, which went through many editions, the last being that of 1811. In a graceful dedication to Preston, he acknowledges his indebtedness to him for any insight that he may have acquired into the nature and design of Masonry. In 1816, he contributed the article "Masonry or Freemasonry" to the Encyclopaedia Londinensis. In 1821, after the death of Preston, he published an edition of the Illustrations, with Additions and Corrections. Bro. Matthew Cooke (London Freemasons' Magazine, September, 1859) says of him: "In the Masonic Craft, Bro. Jones was very deeply versed. He was a man of genial sympathies, and a great promoter of social gatherings." John Britton the architect, who knew him well, says of him (Autobiog., p. 302), that "he was a man of mild disposition, strict honesty, great industry, and unblemished character." In his latter days he was in embarrassed circumstances, and derived pecuniary aid from the Literary Fund. He died, on December 20, 1828, of dropsy, in King Street, Holborn, London.

Joppa. A town of Palestine and the seaport of Jerusalem, from which it is distant about forty miles in a westerly direction. It was here that the King of Tyre sent ships laden with timber and marble to be forwarded overland to Solomon for the construction of the Temple. Its shore is exceedingly rough, and much dreaded by navigators, who, on account of its exposure, and the perpendicularity of its banks, are compelled to be perpetually on their guard. The following extract from the narrative of the Baron Geramb, a Trappist, who visited the Holy Land in 1842, will be interesting to Mark Masters. "Yesteryear morning at break of day, boats put off and surrounded the vessel to take us to the town (of Joppa), the access to which is difficult on account of the numerous rocks that present to view their bare flanks. The walls were covered with spectators, attracted by curiosity. The boats being much lower than the bridge, upon which one is obliged to climb, and having no ladder, the landing is not effected without danger. More than once it has happened that passers-by, in their unplanned attempt to assist their limbs; and we might have met with the like accident, if several persons had not hastened to our assistance." (Pilgrimage to Jerusalem and Mount Sinai, vol. i., p. 27.) The place is now called Jaffa.

Joram. (Heb., יָרָם, excelsus.) One of three architects sent by Solomon to superintend the cutting and preparing of timber.

Jordan. A river of Judea, on the banks of which occurred the slaughter of the Ephraimites, which is alluded to in the Second Degree.

Jordan, Charles Stephen. Secret couselor of the King of Prussia, and Vice-President of the Academy of Sciences in Berlin, was born in the year 1745. In the year 1740, he founded, with the Baron von Bielfeld, the Lodge of Three Globes at Berlin, of which he was Secretary until the time of his death.

Jordan, Fords of. The exact locality of these fords (or "passages," as the Bible terms them) cannot now be designated, but most likely they were those nearly due east of Seikout, and opposite Mizpah. At these fords, in summer time, the river is more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords thirty miles higher up are those referred to, the same description will apply. At either place, the Jordan is about eighty feet wide; its banks encumbered by a dense growth of tamarisks, cane, willows, thorn bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the sea of Galilee, down to the Pilgrims' Ford, six miles above the Dead Sea. (Morris, Freemasonry in the Holy Land, p. 316.)

Joseph II. This emperor of Germany, who succeeded his mother Maria Theresa, at one time encouraged the Masons in his dominions, and, notwithstanding the efforts of the priests to prevent it, issued a decree in 1785, written, says Lenning, by his own hand, which permitted the meetings of Lodges under certain restrictions as to number. In this decree he says:

"In return for their compliance with this ordinance, the government accords to the Freemasons welcome, protection, and liberty; leaving entirely to their own direction the control of their members and their constitutions. The government will not attempt to penetrate into their mysteries.

"Following these directions, the Order of Freemasons, in which body are comprised a great number of worthy men who are well-known to me, may become useful to the great number of worthy men who are well-known to me, may become useful to the..."

But the Austrian Masons did not enjoy this tolerance long; the Emperor at length yielded to the counsels and the influence of the bigoted priesthood, and in 1789 the ordinance was rescinded, and the Lodges were forbidden to congregate under the severest penalties.

Joshaphat, Son of Ahilud. The name of the Orator in the degree of Provost and Judge, A. A. Scottish Rite.

Joshua. A Jewish author who lived in the first century, and wrote in Greek, among other works, a History of the Jews, to which recourse has been had in some of the high degrees, such as the Prince of Jerusalem, and Knight of the Red Cross, or Red Cross of Babylon, for details in framing their rituals.

Joshaphat, Son of Ahilud. The name of the Orator in the degree of Provost and Judge, A. A. Scottish Rite.

Joshua, the high priest who, with Zerubbabel the Prince of Judah, superintended the rebuilding of the Temple after the Baby-
Journey. Journeywork, or work by the day, in contradistinction to task, or work by the piece, and so used in all the old Constitutions. Thus, in the Dowland MS., there is the charge “that no maister nor fellowe, put no lord’s work to taske that was want to goe to jornaye.” It was fairer to the lord and to the craftsman to work by the day than by the piece. A daily wage was paid to the journeymen.

Journeyman. When the Lodges were altogether operative in their character, a Mason, having served his apprenticeship, began to work for himself, and he was then called a journeyman; but he was required, within a reasonable period (in Scotland it was two years), to obtain admission into a Lodge, when he was said to have passed a Fellow-Craft. Hence the distinction between Fellow-Crafts and journeymen was that the former were and the latter were not members of Lodges. Thus, in the minutes of St. Mary’s Chapel Lodge of Edinburgh, on the 27th of December, 1689, it was declared that “No Master shall employ a person who has not been passed a Fellow Craft in two years after the expiring of his apprenticeship”; and the names of several journeymen are given who had not complied with the law. A similar regulation was repeated by the same Lodge in 1705, complaint having been made “that there are several Masters of this house that tolerate jurnimen to work up and down this citie contrary to their oath of admission”; and such journeymen were forbidden to seek employment. The patronage of the Craft of Freemasons was bestowed only on those who had become “free of the guild.”

Jova. A significant word in the high degrees. It is a corrupted form of the Tetragrammaton.

Jubal Cain. Eroneously used for Tubal Cain, which see. Jubal was the second son of Lamech by his first wife, Ada, and was the founder of the science of music; while the third son, Tubal Cain, was a famous smithwright.

Jubela-o-m. The mythical names of assassins, the true interpretation of which is only known to the initiate who is an esoteric student.

Judah. The whole of Palestine was sometimes called the land of Judah, because Judah was a distinguished tribe in obtaining possession of the country. The tribe of Judah bore a lion in its standard, and hence the Masonic allusion to the Lion of the tribe of Judah. (See also Genesis xlix. 9, “Judah is a lion’s whelp.”)

Judah and Benjamin. Of the twelve tribes of Israel who were, at various times, carried into captivity, only two, those of Judah and Benjamin, returned under Zerubbabel to rebuild the second Temple. Hence, in the high degrees, which are founded on events that occurred at and after the building of the second Temple, the allusions are made only to the tribes of Judah and Benjamin.

Judith. (Heb., יִדְוָתוֹן.) Used in the French Adoptive Masonry, and in the Fifth Degree of Sovereign Illustrious Ecossais.

Jug Lodge. An obnoxious epithet bestowed, during the anti-Masonic excitement, upon certain assemblages of worthless men who pretended to confer the degrees upon candidates weak enough to confide in them. They derived their instructions from the so-called expositions of Morgan, and exacted a trifling fee for initiation, which was generally a jug of whisky, or money enough to buy one. They were found in the mountain regions of North and South Carolina and Georgia.

Junior Adept. (Junior Adeptus.) One of the degrees of the German Rose Croix.

Junior Entered Apprentice. According to the rituals of the early part of the last century, the Junior Entered Apprentice was placed in the North, and his duty was to keep out all cowans and eavesdroppers. There was also a Senior Entered Apprentice, and the two seem to have occupied, in some manner, the positions now occupied by the Senior and Junior Deacons. (See Senior Entered Apprentice.)

Junior Overseer. The lowest officer in a Mark Lodge. When Royal Arch Chapters are opened in the Mark Degree, the duties of the Junior Overseer are performed by the Grand Master of the First Veil.

Junior Warden. The third officer in a Symbolic Lodge. He presides over the Craft during the hours of refreshment, and, in the absence of the Master and Senior Warden, he performs the duty of presiding officer. Hence, if the Master and Senior Warden were to die or remove from the jurisdiction, the Junior Warden would assume the chair for the remainder of the term. The jewel of the Junior Warden is a Thumb, emblematic of the rectitude of conduct which should distinguish the brethren when, during the hours of refreshment, they are beyond the precincts of the Lodge. His seat is in the South, and he represents the Pillar of Beauty. He has placed before him, and carries in procession, a column, which is the representative of the left-hand pillar which stood at the porch of the Temple. (See Warden.)

The sixth officer in a Commandery of Knights Templar is also styled Junior Warden. His duties, especially in the reception of candidates, are very important. His jewel of office is an Eagle holding a Flaming Sword.

Jurisdiction of a Grand Lodge. The jurisdiction of a Grand Lodge extends over...
every Lodge working within its territorial limits, and over all places not already occupied by a Grand Lodge. The territorial limits of a Grand Lodge are determined in general by the political boundaries of the country in which it is placed. Thus the territorial limits of the Grand Lodge of New York are circumscribed within the settled boundaries of that State. Nor can its jurisdiction extend beyond these limits into any of the neighboring States. The Grand Lodge of New York could not, therefore, without an infringement of Masonic usage, grant a Warrant of Constitution to any Lodge located in any State where there was already a Grand Lodge. It might, however, charter a Lodge in a Territory, where there is not in existence a Grand Lodge of that Territory. Thus the Lodges of France held their allegiance to the Grand Lodge of England until the formation of a Grand Lodge of France, and the Grand Lodges of both England, Scotland, and France granted Warrants to various Lodges in America until after the Revolution, when the States began to organize Grand Lodges for themselves. For the purpose of avoiding collision and unfriendly feeling, it has become the settled law of American and English Masonry. But the continental Masons, and especially the Germans, have not so rigidly interpreted this law of unoccupied territory; and there have been in France, and still are in Germany, several Grand Lodges in the same kingdom exercising coordinate powers.

Jurisdiction of a Lodge. The jurisdiction of a Lodge is geographical or personal. The geographical jurisdiction of a Lodge is that which it exercises over the territory within which it is situated, and extends to all the Masons, affiliated and unaffiliated, who live within that territory. This jurisdiction extends to a point equally distant from the adjacent Lodge. Thus, if two Lodges are situated within twenty miles of each other, the geographical jurisdiction of each will extend ten miles from its seat in the direction of the other Lodge. But in this case both Lodges must be situated in the same State, and hold their Warrants from the same Grand Lodge; for it is a settled point of Masonic law that no Lodge can extend its geographical jurisdiction beyond the territorial limits of its own Grand Lodge.

The personal jurisdiction of a Lodge is that penal jurisdiction which it exercises over its own members wherever they may be situated. No matter how far a Mason may remove from the Lodge of which he is a member, his allegiance to that Lodge is indefeasible so long as he continues a member, and it may exercise penal jurisdiction over him.

Jurisdiction of a Supreme Council. The Masonic jurisdiction of the whole territory of the United States for the Ancient and Accepted Scottish Rite was divided between the Southern and Northern Supreme Councils in accordance with a special concession made by the former body in 1813, when the latter was organized. By this concession the Northern Supreme Council has jurisdiction over the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Pennsylvania, Ohio, Illinois, and Indiana; all the other States and Territories are under the jurisdiction of the Southern Supreme Council.

Justice. One of the four cardinal virtues, the practice of which is inculcated in the First Degree. The Mason who remembers how emphatically he has been charged to preserve an upright position in all his dealings with mankind, should never fail to act justly to himself, to his brethren, and to the world. This is the corner-stone on which alone he can expect “to erect a superstructure alike honorable to himself and to the Fraternity.” In iconology, Justice is usually represented as a matron with bandaged eyes, holding in one hand a sword and in the other a pair of scales at equipoise. But in Masonry the true symbol of Justice, as illustrated in the First Degree, is the feet firmly planted on the ground, and the body upright.

Justification. The Fifth Degree in the Rite of Fessler.

Just Lodge. A Lodge is said to be Just, Perfect, and Regular under the following circumstances: Just, when it is furnished with the three Great Lights; Perfect, when it contains the constitutional number of members; and Regular, when it is working under a Charter of Warrant of Constitution emanating from the legal authority.
K. (Heb., 5, Caph, signifying hollow of the hand.) This is the eleventh letter of the English alphabet, and in Hebrew has the numerical value of 20. In the Chaldaic or hieroglyphic it is represented by a hand.

Kabbala. The name of the holy temple of Mecca, which is to the Mohammedans what the Temple of Solomon was to the Jews. It is certainly older, as Gibbon admits, than the Christian era, and is supposed, by the tradition of the Arabsians, to have been erected in the nineteenth century B.C., by Abraham, who was assisted by his son Ishmael. It derives its name of Kaaba from its cubical form, it being fifteen feet long, wide, and high. It has but one aperture for light, which is a door in the east end. In the northeast corner is a black stone, religiously venerated by the Mussulmans, called "the black stone of the Kaaba," around which cluster many traditions. One of these is that it came down from Paradise, and was originally as white as milk, but that the sins of mankind turned it black; another is, that it is a ruby which was originally one of the precious stones of heaven, but that God deprived it of its brilliancy, which would have illuminated the world from one end to the other. Syed Ahmed, who, for a Mussulman, has written a very rational History of the Holy Mecca (London, 1870), says that the black stone is really a piece of rock from the mountains in the vicinity of Mecca; that it owes its black color to the effects of fire; and that before the erection of the temple of the Kaaba, it was no other than one of the numerous altars erected for the worship of God, and was, together with other stones, laid up in one of the corners of the temple at the time of its construction. It is, in fact, one of the relics of the ancient stone worship; yet it reminds us of the foundation-stone of the Solomonian Temple, to which building the temple of the Kaaba has other resemblances. Thus, Syed Ahmed, who, in opposition to most Christian writers, devoutly believes in its Abrahamic origin, says that (p. 6) "the temple of the Kaaba was built by Abraham in conformity with those religious practices according to which, after a lapse of time, the descendants of his second son built the Temple of Jerusalem."

Kabbala. The mystical philosophy or theosophy of the Jews is called the Kabbala. The word is derived from the Hebrew קבָּלָה, קבָּלָה, signifying to receive, because it is the doctrine received from the elders. It has sometimes been used in an enlarged sense, as comprehending all the explanations, maxims, and ceremonies which have been traditionally handed down to the Jews; but in that more limited acceptance, in which it is intimately connected with the symbolic systems of Freemasonry, the Kabbala may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture, and metaphysical conceptions concerning the Deity, man, and spiritual beings. In these interpretations and speculations, according to the Jewish doctors, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories. Buxtorf (Lex. Talm.) defines the Kabbala to be a secret science, which treats in a mystical and enigmatical manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in striking symbols and secret modes of teaching. Much use is made of it in the high degrees, and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Masonry.

In what estimation the Kabbala is held by Jewish scholars, we may learn from the traditions which they teach, and which Dr. Ginsburg has given in his exhaustive work (Kabbalah, p. 84), in the following words: "The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the fall, the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the prototypes with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science, the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and the frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. This constitutes the former the man, and the latter the woman. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted it to their successors. Of all who formed the unbroken line of tradition, David and Solomon were first initiated into the Kabbalah. No one, however, dared to write it down till Simon ben Jochai, who lived at the time of the destruction of the second Temple. Having been condemned to death by Titus, Rabbi Simon man-
aged to escape with his son, and concealed himself in a cavern, where he remained for twelve years. Here, in this subterranean abode, he occupied himself entirely with the contemplation of the sublime Kabbalah, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets, which were still unknown to theosophical Rabbi. Here, too, his disciples resorted to be initiated by their master into these divine mysteries; and here Simon ben Jochai expired with this heavenly doctrine in his mouth, whilst discoursing on it to his disciples. Scarcely had his spirit departed, when a dazzling light filled the cavern, so that no one could look at the Rabbi; whilst a burning fire appeared outside, forming as it were a sentinel at the entrance of the cave, and denying admission to the neighbors. It was not till the light inside, and the fire outside, had disappeared, that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, 'Come ye to the marriage of Simon b. Jochai; he is entering into peace, and shall rest in his chamber!' A flame preceded the coffin, which seemed enveloped by and burning like fire. And when the remains were deposited in the tomb, another voice was heard from heaven, saying, 'This is he who caused the earth to quake and the kingdoms to shake!' His son, R. Eliezer, and his secretary, R. Abba, as well as his disciples, then collated R. Simon b. Jochai's treatises, and out of these composed the celebrated work called Sohar, (11D,) i. e., Splendor, which is the grand storehouse of Kabbalism.

The Kabbala is divided into two kinds, the Practical and the Theoretical. The Practical Kabbala is occupied in instructions for the construction of talismans and amulets, and in the performance of magical ceremonies; the Theoretical Kabbala is again divided into the Dogmatic and the Literal. The Dogmatic Kabbala is the summary of the rabbinical theosophy and philosophy. The Literal Kabbala is the science which teaches a mystical mode of explaining sacred things by a peculiar use of the letters of words, and a reference to their value. Each of these divisions demands a separate attention.

The Dogmatic Kabbala. The origin of the Kabbala has been placed by some scholars at a period posterior to the advent of Christianity, but it is evident, from the traces of it which are found in the Book of Daniel, that it arose at a much earlier day. It has been supposed to be derived originally from the system of Zoroaster, but whether its inventors were the contemporaries or the successors of that philosopher and reformer it is impossible to say. The doctrine of emanation is, says King (Gnostics, p. 10), "the soul, the essential element of the Kabbala; it is likewise the essential element of Zoroastrism." But as we advance in the study of each we will find important differences, showing that, while the idea of the Kabbalistic theosophy was borrowed from the Zendavesta, the sacred book of the Persian sage, it was not a copy, but a development of it. The Kabbalistic teaching of emanation is best understood by an examination of the doctrine of the Sephiroth.

The Supreme Being, say the Kabbalists, is an absolute and inscrutable unity, having nothing whatever in common with his nature. He is called יְהֹוָה, EN SOFIH, "The Infinite One." In this infinitude he cannot be comprehended by the intellect, nor described in words intelligible by human minds, so as to make his existence perceptible. It was necessary, therefore, that, to render himself comprehensible, the EN SOFIH should make himself active and creative. But he could not become the direct creator; because, being infinite, he is without will, intention, thought, desire, or action, all of which are qualities of a finite being. The EN SOFIH, therefore, was compelled to create the world in an indirect manner, by ten emanations from the infinite light which he was and in which he dwelt. These ten emanations are the ten Sephiroth, or Splendors of the Infinite One, and the way in which they were produced was thus: At first the EN SOFIH sent forth into space one spiritual emanation. This first Sephirah is called יְהֹוָה, Kether, "the Crown," because it occupies the highest position. This first Sephirah contained within it the other nine, which sprang forth in the following order: At first a male, or active potency, proceeded from it, and this, the second Sephirah, is called יְהֹוָה, Chochmah or "Wisdom." This sent forth an opposite, female or passive potency, named יְהֹוָה, Binah or "Intelligence." These three Sephiroth constitute the first triad, and out of them proceeded the other seven. From the junction of Wisdom and Intelligence came the fourth Sephirah, called יְהֹוָה, Chessed or "Mercy." This was a male potency, and from it emanated the fifth Sephirah, named יְהֹוָה, Geburah or "Justice." The union of Mercy and Justice produced the sixth Sephirah, יְהֹוָה, Tifereth or "Beauty"; and these three constitute the second triad. From the sixth Sephirah came forth the seventh Sephirah, יְהֹוָה, Nitzach or "Firmness." This was a male potency, and produced the female potency named יְהֹוָה, Hod or "Splendor." From these two proceeded יְהֹוָה, Isod or "Foundation," and these three constituted the third triad of the Sephiroth. Lastly, from the Foundation came the tenth Sephirah, called יְהֹוָה, Malchut or "Kingdom," which was at the foot of all, as the Crown was at the top. This division of the ten Sephiroth into three triads was arranged into a form called by the Kabbalists the Kabbalistico Tree, or the Tree of Life, as shown in the diagram on opposite page.

In this diagram the vertical arrangement of the Sephiroth is called "Pillars." Thus the four Sephiroth in the center are called the "Middle Pillar." the three on the right, the "Pillar of Mercy"; and the three on the left, the "Pillar of Justice." They allude to these two qualities of God, of which the benignity...
of the one modifies the rigor of the other, so that the Divine Justice is always tempered by the Divine Mercy. C. W. King, in his Gnostics (p. 12), refers the right-hand pillar to the Pillar Jachin, and the left-hand pillar to the Pillar Boaz, which stood at the porch of the Temple; and "these two pillars," he says, "figure largely amongst all the secret societies of modern times, and naturally so; for these

illuminati have borrowed, without understanding it, the phraseology of the Kabbalists and the Valentians." But an inspection of the arrangement of the Sephiroth will show, if he is correct in his general reference, that he has transposed the pillars. Firmness would more naturally symbolise Boaz or Strength, as Splendor would Jachin or Establishment.

These ten Sephiroth are collectively denominated the archetypal man, the Microcosm, as the Greek philosophers called it, and each of them refers to a particular part of the body. Thus the Crown is the head; Wisdom, the brain; and Intelligence, the heart, which was deemed the seat of understanding. These three represent the intellectual; and the first triad is therefore called the Intellectual World.

Mercy is the right arm, and Justice the left arm, and Beauty is the chest. These three represent moral qualities; and hence the second triad is called the Moral World. Firmness is the right leg, Splendor the left leg, and Foundation the privates. These three represent power and stability; and hence the third triad is called the Material World. Lastly, Kingdom is the foot, the basis on which all stand, and represents the harmony of the whole archetypal man.

Again, each of these Sephiroth was represented by a Divine name and by an Angelic name, which may be thus tabulated:

<table>
<thead>
<tr>
<th>Sephiroth</th>
<th>Divine Names</th>
<th>Angelic Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crown</td>
<td>Eheyeh</td>
<td>Chajoth</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Jah</td>
<td>Ophanim</td>
</tr>
<tr>
<td>Intelligence</td>
<td>Jehovah</td>
<td>Areim</td>
</tr>
<tr>
<td>Mercy</td>
<td>El</td>
<td>Cashmalim</td>
</tr>
<tr>
<td>Justice</td>
<td>Eloha</td>
<td>Seraphim</td>
</tr>
<tr>
<td>Beauty</td>
<td>Elohim</td>
<td>Shinanim</td>
</tr>
<tr>
<td>Firmness</td>
<td>Jehovah Sabaoth</td>
<td>Tarshishim</td>
</tr>
<tr>
<td>Splendor</td>
<td>Elohim Sabaoth</td>
<td>Beni Elohim</td>
</tr>
<tr>
<td>Foundation</td>
<td>El Chai</td>
<td>Ishim</td>
</tr>
<tr>
<td>Kingdom</td>
<td>Adonai</td>
<td>Cherubim</td>
</tr>
</tbody>
</table>

These ten Sephiroth constitute in their totality the Atzilatic world or the world of emanations, and from it proceeded three other worlds, each having also its ten Sephiroth, namely, the Briatic world or the world of creation; the Jetziratic world or the world of formation; and the Asiatic world or the world of action; each inhabited by a different order of beings. But to enter fully upon the nature of these worlds would carry us too far into the obscure mysticism of the Kabbala.

These ten Sephiroth, represented in their order of ascent from the lowest to the highest, from the Foundation to the Crown, forcibly remind us of the system of Mystical Ladders which pervaded all the ancient as well as the modern initiations; the Brahmanical Ladder of the Indian mysteries; the Ladder of Mithras, used in the Persian mysteries; the Scandinavian Ladder of the Gothic mysteries, and in the Masonic mysteries the Ladder of Kadosh; and lastly, the Theological Ladder of the Symbolical degrees.

II. The Literal Kabbala. This division of the Kabbala, being, as has already been said, occupied in the explanation of sacred words by the value of the letters of which they are composed, has been extensively used by the inventors of the high degrees in the symbolism of their significant words. It is divided into three species: Gematria, Notaricon, and Temura.

1. Gematria. This word, which is evidently a rabbinical corruption of the Greek geometria, is defined by Buxtorf to be "a species of the Kabbala which collects the same sense of different words from their equal numerical value." The Hebrews, like other ancient nations, having no figures in their language, made use of the letters of their alphabet instead of numbers, each having a numerical value. Gematria is, therefore, a mode of con-
templating words according to the numerical value of their letters.

Any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the latent signification of the other. Thus the words in Genesis xlix. 10, “Shiloh shall come,” are supposed to contain a prophecy of the Messiah, because the letters of “Shiloh shall come,” המלך, and of “Messiah,” המלך, both have the numerical value of 358, according to the above table. By Gematria, applied to the Greek language, we find the identity of Abravas and Mithras, the letters of each word having in the Greek alphabet the equal value of 365. This is by far the most common application of the literal Kabbala.

2. Notaricon is derived from the Latin notarius, a shorthand writer or writer in cipher. The Roman Notarii were accustomed to use single letters, to signify whole words with other methods of abbreviation, by marks called "notes." Hence, among the Kabbalists, notaricon is a mode of constructing one word out of the initials or finals of many, or a sentence out of the letters of a word, each letter being used as the initial of another word. Thus of the sentence in Deuteronomy xxx. 13, "Who shall go up for us to heaven?" in Hebrew ויהי העם, the initial letters of each word are taken to form the word העם, "circumcision," and the finals to form יהוה, "Jehovah"; hence it is concluded that Jehovah hath shown circumcision to be the way to heaven. Again: the six letters of the first word in Genesis, יתברך "in the beginning," are made use of to form the initials of six words which constitute a sentence signifying that "In the beginning God saw that Israel would accept the law," יהוה יתברך ארא רחמים. And of the word בצל עם אדום.

3. Temura is a rabbinical word which signifies permutation. Hence temura is a Kabbalistic result produced by a change or permutation of the letters of a word. Sometimes the letters are transposed to form another word, as in the modern anagram; and sometimes the letters are changed for others, according to certain fixed rules of alphabetical permutation, the 1st letter being placed for the 2nd, the 2d for the 21st, the 3d for the 20th, and so on. It is in this way that Babel, בבל, is made out of Sheshach, שׁשך, and hence the Kabbalists say that when Jeremiah used the word Sheshach (xxv. 26), he referred to Babel.

Kabbalistic Companion. A degree found in the archives of the Mother Lodge of the Philosophical Rite of France.

Kadiri, Order of. A secret society existing in Arabia, which so much resembles Freemasonry in its object and forms, that Lieut. Burton, who succeeded in obtaining initiation into it, calls the members “Oriental Freemasons.” Burton gives a very interesting account of the Order in his Pilgrimage to El Medina and Mecca.

Kadosh. The name of a very important degree in many of the Masonic Rites. The word כדו is Hebrew, and signifies holy or consecrated, and is thus intended to denote the elevated character of the degree and the sublimity of the truths which distinguish it and its possessors from the other degrees. Pluche says that in the East, a person preferred to honor bore a scepter, and sometimes a plate of gold on the forehead, called a Kadosh, to apprise the people that the bearer of this mark or rod was a public person, who possessed the privilege of entering into hostile camps without the fear of losing his personal liberty.

The degree of Kadosh, though found in many of the Rites and in various countries, seems, in all of them, to have been more or less connected with the Knights Templar. In some of the Rites it was placed at the head of the list, and was then dignified as the ultima ultro of Masonry.

It was sometimes given as a separate order or Rite within itself, and then it was divided into three degrees of Illustrious Knight of the Temple, Knight of the Black Eagle, and Grand Elect.

Oliver enumerates five degrees of Kadosh: the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh Prince of Death; and Kadosh of the Ancient and Accepted Scottish Rite.

The French rituals speak of seven: Kadosh of the Hebrews; Kadosh of the first Christians; Kadosh of the Crusades; Kadosh of the Templars; Kadosh of Cromwell or the Puritans; Kadosh of the Jesuits; and the True Kadosh. But the correctness of this enumeration is doubtful, for it cannot be sustained by documentary evidence. In all of these Kadoshs the doctrine and the modes of recognition are substantially the same, though in most of them the ceremonies of initiation differ.

Ragon mentions a Kadosh which is said to have been established at Jerusalem in 1118; but here he undoubtedly refers to the Order of Knights Templar. He gives also in his Traité Général the nomenclature of no less than fifteen Kadosh degrees.

The doctrine of the Kadosh system is that the persecutions of the Knights Templar by Philip the Fair of France, and Pope Clement V., however cruel and sanguinary in its results, did not extinguish the Order, but it continued to exist under the forms of Freemasonry. That the ancient Templars are the modern Kadoshes, and that the builder at the Temple of Solomon is now replaced by James de Molay, the martyred Grand Master of the Templars, the assassins being represented by the King of France, the Pope, and Naffodei the informer against the Order; or, it is sometimes said, by the three informers, Squin de Florian, Naffodei, and the Prior of Montfaucon.

As to the history of the Kadosh degree, it is said to have been first invented at Lyons, in France, in 1743, where it appeared under the name of "Initiation de Prêt Eût... This degree, which is said to have been based upon the Templar doc-
trine heretofore referred to, was afterward developed into the Kadosh, which we find in 1755 incorporated into the Grand Elect Kadosh into the system of the Council of Emperors of the East and West, which was that year formed at Paris, whence it descended to the Scottish Rite Masons.

Of all the Kadoshes, two only are now important, viz.: the Philosophic Kadosh, which has been adopted by the Grand Orient of France, and the Knight Kadosh, which constitutes the Thirtieth Degree of the Ancient and Accepted Scottish Rite, this latter being the most generally diffused of the Kadoshes.

Kadosh, called also the Holy Man. (Kadosh ou l'Homme Saint.) The Tenth and last degree of the Rite of Martinism.

Kadosh, Grand, Elect Knight. The Sixtieth Degree of the Rite of Mizraim.

Kadosh, Knight. The Thirtieth Degree of the Scottish Rite. (See Knight Kadosh.)

Kadosh of the Jesuits. According to Thoré (Act. Lat., 1, 420), this degree is said to have been invented by the Jesuits of the College of Clermont. The statement is not well supported. De Bonville's Masonic Chapter of Clermont was probably, either with or without design, confounded with the Jesuitical College of Clermont. (See Jesuits.)

Kadosh Philosophique. A modification of the original Kadosh, for which it has been substituted and adopted by the Grand Orient of France. The military character of the Order is abandoned, and the Philosophic Kadosh wear no swords. Their only weapon is the Word.

Kadosh, Prince. A degree of the collection of Pyron.

Kadosh Prince of Death. The Twenty-seventh Degree of the Rite of Mizraim.

Kamea. Hebrew, קמא, an amulet. More particularly applied by the Kabbalists to magic squares inscribed on paper or parchment, and tied around the neck as a safeguard against evil. (See Magic Squares.)

Kang. In the year 1855 there were three Lodges in Kansas, holding warrants from the Grand Lodge of Missouri. On November 14, 1855, two of these Lodges met in convention at Leavenworth. In consequence of the absence of the third Lodge, the convention adjourned until December 27, 1855, on which day the two Lodges of Smithton and Leavenworth met, and, Wyandot Lodge being again absent, the delegates of these two Lodges organized the Grand Lodge of Kansas, and elected Richard R. Keen Grand Master.

But these proceedings were considered illegal, in consequence of the convention having been formed by two instead of three Lodges; and, accordingly, another convention of the three chartered Lodges in the Territory was held March 17, 1856, and the proceedings of the previous convention ratified by a reenactment, the same Grand Master being re-elected. There are 359 Lodges under the Grand Lodge of Kansas.

The Grand Commandery was organized January 27, 1856.

The Grand Council of Royal and Select Masters was organized December 12, 1867.

The Grand Commandery was organized December 29, 1868.

Karmatians. A Mohammedan sect that became notorious from its removal of the celebrated black stone of the Kaaba, and, after retaining it for twenty-two years, voluntarily surrendered it. Founded by Karmat at Ira in the ninth century.

Kasideans. A Latinized spelling of Chassidim, which see.

Katharsis. Greek, καθαρσις. The ceremony of purification in the Ancient Mysteries. Müller says (Doria, i, 384) that "one of the important parts of the Pythagorean worship was the παζαν, which was sung to the lyre in spring-time by a person sitting in the midst of a circle of listeners: this was called the katharsis or purification.

Keeper of the Seals. An officer called Garde des Sceaux in Lodges of the French Rite. It is also the title of an officer in Consistories of the Scottish Rite. The title sufficiently indicates the functions of the office.

Kellermann, Marshal. Duke de Valmy, born 1770, died 1855. Member of the Supreme Council and Grand Officer of Honor of G. O. of France; elected 1814. Served in the battles of Marengo, Austerlitz, and Waterloo.

Kelly, Christopher. A Masonic plagiarist, who stole bodily the whole of the typical part of the celebrated work of Samuel Lee entitled Orbis Miraculorum, or The Temple of Solomon pourtrayed by Scripture Light, and published it as his own under the title of Solomon's Temple spiritualized; setting forth the Divine Mysteries of the Temple, with an account of its Destruction. He prefaced the book with An Address to all Free and Accepted Masons. The first edition was published at Dublin in 1803, and on his removal to America he published a second in 1820, at Philadelphia. Kelly was, unfortunately, a Freemason, but not an honest one.

Kenning's Masonic Cyclopædia. Edited by Rev. A. F. A. Woodford, in London, contemporaneously with the Encyclopædia of Dr. A. G. Mackey, in America, but published by the well-known Bro. George Kenning, 198 Fleet Street, London, to whom the work is dedicated in affectionate terms. Kenning's Cyclopædia is rendered unusually invaluable in consequence of the fulness of its bibliography. Kloss's well-known Bibliographie der Freimaurer does not become so great a necessity, having Kenning; yet other subjects have not been permitted to suffer in consequence of the numerous short biographic sketches. The work is an admirably arranged octavo of nearly seven hundred pages.

Kentucky. Organized Freemasonry was introduced by the Grand Lodge of Virginia, which, in the year 1788, granted a charter for Lexington Lodge, No. 25, at Lexington. This was the first Lodge instituted west of the Alleghany Mountains.

Three other Lodges were subsequently chartered by Virginia, namely, at Paris, George-
town, and Frankford, and a dispensation granted for a fifth at Shelbyville. These five Lodges met in convention at Lexington on September 8, 1800. Having resolved that it was expedient to organize a Grand Lodge, an address was prepared to the Grand Lodge of Virginia, and the convention adjourned to October 16th. On that day it reassembled and organized the Grand Lodge of Kentucky, William Murray being elected Grand Master.

Chapters of Royal Arch Masons, independent of the Grand Lodge, were first established by Thomas Smith Webb in 1816, and the Grand Chapter was formed December 4, 1817.

The Grand Council of Royal and Select Masters was organized December 10, 1827.

The Grand Encampment (now the Grand Commandery) was organized October 5, 1847.

Scottish Masonry was introduced into Kentucky, and the Grand Consistory organized at Louisville, in August, 1832, by Bro. Albert G. MacKay, Secretary-General of the Supreme Council for the Southern Jurisdiction.

**Key.** "The key," says Dr. Oliver (Landm., i., 180, note), "is one of the most important symbols of Freemasonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed brother beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation. Among the ancients the key was a symbol of silence and circumspection; and thus Sophocles alludes to it in the (Edipus Coloneus (1051), where he makes the chorus speak of "the golden key which had come upon the tongue of the ministering hierophant in the mysteries of Eleusis—να και χρησις ὑπάρχει τῷ γλῶσσῃ βιαστὸς πρωτότοκον εὑρεθέντων." Callimachus says that the priestess of Ceres bore a key as the ensign of her mystic office. The key was in the mysteries of Isis a hieroglyphic of the opening or disclosing of the heart and conscience, in the kingdom of death, for trial and judgment.

In the old rituals of Masonry the key was an important symbol, and Dr. Oliver regrets that it has been abandoned in the modern system. In the rituals of the First Degree, in the eighteenth century, allusion is made to a key by whose help the secrets of Masonry are to be obtained, which key "is said to hang and not to lie, because it is always to hang in a brother's defence and not to lie to his prejudice." It was said, too, to hang "by the thread of life at the entrance," and was closely connected with the heart, because the tongue "ought to utter nothing but what the heart dictates." And, finally, this key is described as being "composed of no metal, but a tongue of good report." In the ritual of the Master's Degree in the Adonhiramite Rite, we find this catechism:

"Q. What do you conceal?"
"A. All the secrets which have been intrusted to me."

"Q. Where do you conceal them?"
"A. In the heart."

**Keystone.**

"Q. Have you a key to gain entrance there?"
"A. Yes, Right Worshipful."

"Q. Where do you keep it?"
"A. In a box of coral which opens and shuts only with ivory keys."

"Q. Of what metal is it composed?"
"A. Of none. It is a tongue obedient to reason, which knows only how to speak well of those of whom it speaks in their absence as in their presence." (Recueil Précieux, p. 87.)

All of this shows that the key as a symbol was formerly equivalent to the modern symbol of the "instructive tongue," which, however, with almost the same interpretation, has now been transformed to the Second or Fellow-Craft's Degree. The key, however, is still preserved as a symbol of secrecy in the Royal Arch Degree; and it is also presented to us in the same sense in the ivory key of the Secret Master, or Fourth Degree of the Scottish Rite.

In many of the German Lodges an ivory key is made a part of the Masonic clothing of each brother, to remind him that he should lock up or conceal the secrets of Freemasonry in his heart.

But among the ancients the key was also a symbol of power; and thus among the Greeks the title of στυλοσκευή, or key-bearer, was bestowed upon one holding high office; and with the Romans, the keys are given to the bride on the day of marriage, as a token that the authority of the house was bestowed upon her; and if afterward divorced, they were taken from her, as a symbol of the deprivation of her office. Among the Hebrews the key was used in the same sense. "As the robe and the baldric," says Lowth (Is., p. 2, s. 4), "were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil." Thus in Isaiah it is said: "The key of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut, and none shall open" (xxii. 22). Our Savior expressed a similar idea when he said to St. Peter, "I will give unto thee the keys of the kingdom of heaven." It is in reference to this interpretation of the symbol, and not that of secrecy, that the key has been adopted as the official jewel of the treasurer of a Lodge, because he has the purse, the source of power, under his command.

**Key of Masonry.** See Knight of the Sun.

**Keystone.** The stone placed in the center of an arch which preserves the others in their places, and secures firmness and stability to the arch. And was formerly the custom of Operative Masons to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the Keystone was most likely to receive the most prominent mark, that of the superintendent of the structure. Such is related to have occurred to that Keystone which plays so important a part in the legend of the Royal Arch Degree.

The objection has sometimes been made, that the arch was unknown in the time of Solomon. But this objection has been completely laid at rest by the researches of an-
tiquaries and travelers within a few years past. Wilkinson discovered arches with regular keystones in the doorways of the tombs of Thebes, the construction of which he traced to the year 1540 B.C., or 460 years before the building of the Temple of Solomon. And Dr. Clark asserts that the Cyclopean gallery of Tiryns exhibits lancet-shaped arches almost as old as the time of Abraham. In fact, at the Solomonic era, the construction of the arch must have been known to the Dionysian architects, of whom, it is the received theory, many were present at the building of the Temple.

Khem. The Egyptian Deity, Amon, in the position metaphorically used in representations of Buddha and by the Hermetic philosophers, one hand toward Heaven and the other toward Nature.

Khepra. An Egyptian Deity, presiding over transformation, and represented with the beak of a hawk, and the body of a ram.

Kh-her-bek. The Master of Ceremonies in the Egyptian system of worship.

Khesan or Chesan. (_lex.) The same Hebrew month as Marchesvan, which see.

Khetem el-Nablim. Mohammed, the successor of the prophet.

Khon. The title given to the dead, subject to examination as depicted in ch. 125 of the Book of the Dead in the Egyptian Ritual.

Khotbah. The Confession of Faith under the Mohammedan law.

Khurum-Abi. A variation of the name of Hiram Abi.

Kl. A word used in the old Ritual of the Eight Degree of the A. A. Scottish Rite.

Kilwinning. As the city of York claims to be the birthplace of Masonry in England, the obscure little village of Kilwinning is entitled to the same honor with respect to the origin of the Order in the sister Kingdom of Scotland. The claim to the honor, however, in each case, depends on the bare authority of a legend, the authenticity of which is now doubted by many Masonic historians. A place, which, in itself small and wholly undistinguishable in the political, the literary, or the commercial annals of its country, has become of great importance in the estimation of the Masonic antiquity from its intimate connection with the history of the Institution.

The Abbey of Kilwinning is situated in the bailiwick of Cunningham, about three miles north of the royal burgh of Irving, near the Irish Sea. The abbey was founded in the year 1140, by Hugh Morville, Constable of Scotland, and dedicated to St. Winning, being intended for a company of monks of the Tyro-nesian Order, who had been brought from Kelso. The edifice must have been constructed at great expense, and with much magnificence, since it is said to have occupied several acres of ground in its whole extent. Lawrie (Hist. of Freemasonry, 1804) says that, by authentic documents as well as by other collateral arguments which amount almost to a demonstration, the existence of the Kilwinning Lodge has been traced back as far as the end of the fifteenth century. But we know that the body of architects who perambulated the Continent of Europe under the name of "Traveling Freemasons," flourished at a much earlier period; and we learn, also, from Lawrie himself, that several of these Masons traveled into Scotland, about the beginning of the twelfth century. Hence, we have every reason to suppose that these men were the architects who constructed the Abbey of Kilwinning, and who first established the Institution of Freemasonry in Scotland. If such be the fact, we must place the origin of the first Lodge in that kingdom at an earlier date, by three centuries, than that claimed for it by Lawrie, which would bring it much nearer, in point of time, to the great Masonic Assembly, which is traditionally said to have been convened in the year 926, by Prince Edwin, at York, in England.

There is some collateral evidence to sustain the probability of this early commencement of Masonry in Scotland. It is very generally admitted that the Royal Order of Heredom was founded by King Robert Bruce, at Kilwinning. Thory, in the Acta Latomorum, gives the following chronicle: "Robert Bruce, King of Scotland, under the title of Robert J., created the Order of St. Andrew of Chardon, after the battle of Bannockburn, which was fought on the 24th of June, 1314. To this Order was afterwards united that of Heredom, for the sake of the Scotch Masons, who formed a part of the thirty thousand troops with whom he had bought an army of one hundred thousand Englishmen. King Robert reserved the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of Heredom at Kilwinning." Dr. Oliver says that "the Royal Order of Heredom had formerly its chief seat at Kilwinning; and there is every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge." In 1820, there was published at Paris a record which states that in 1256, James, Lord Stewart, received the Earls of Gloucester and Ulster into his Lodge at Kilwinning; which goes to prove that a Lodge was then existing and in active operation at that place.

The modern iconoclasts, however, who are leveling these old legends with unsparing hands, have here been at work. Bro. D. Murray Lyon has attacked the Bruce legend, and in the London Freemason Magazine (1868, p. 141) says: "Seeing that the fraternity of Kilwinning never at any period practised or acknowledged other than Craft degrees, and have not preserved even a shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the Institution of a Secret Order at Kilwinning, the fraternity of the 'Heredom' must be attributed to another than the hero of Bannockburn, and a birthplace must be sought for it in a soil still more favorable to the growth of the high grades than Scotland has hitherto proved." He intimates that the legend was the inven-
tion of the Chevalier Ramsay, whose birthplace was in the vicinity of Kilwinning.

I confess that I look upon the legend and the documents that contain it with some favor, as at least furnishing the evidence that there has been among the Fraternity a general belief of the antiquity of the Kilwinning Lodge.

Those, however, whose faith is of a more hesitating character, will find the most satisfactory testimonies of the existence of that Lodge in the beginning of the fifteenth century. At that period, when James II. was on the throne, the Barons of Roslin, as hereditary Patrons of Scotch Masonry, held their annual meetings at Kilwinning, and the Lodge at that place granted charters to Lodges in foreign countries. Thus, it has been the identical Lodge which had first practised Freemasonry in Scotland. The petition, the stupendous fabric which was erected in Scotland, so called because it is supposed to have been written in 1542, we find, in a list of nineteen Grand Lodges in Europe, that of Scotland was organized, the Kilwinning Lodge ceased to retain its supremacy, and finally its very existence. As in the case of the sister kingdom, where the Grand Lodge was removed from York, the birthplace of the Craft, to London, so in Scotland, the supreme seat of the Order was at length transferred from Kilwinning to the metropolis; and hence, in the doubtful document entitled the "Charter of Colognie," which purports to have been written in 1542, we find, in a list of nineteen Grand Lodges in Europe, that that of Scotland is mentioned as sitting at Edinburgh, under the Grand Mastership of John Bruce. In 1736, when the Grand Lodge of Scotland was organized, the Kilwinning Lodge was one of its constituent bodies, and continued in its obedience until 1743. In that year it petitioned to be recognized as the oldest Lodge in Scotland; but as the records of the original Lodge had been lost, the present Lodge could not prove, says Lawrie, that it was the original body. It organized Lodges in Scotland; and several instances are on record of its issuing charters as Mother Kilwinning Lodge to Lodges in foreign countries. Thus, it granted one to a Lodge in Virginia in 1758, and another in 1768 to some brethren in Ireland, calling themselves the Lodge of High Knights Templar. But in 1807 the Mother Lodge of Kilwinning renounced all right of granting charters, and came once more into the bosom of the Grand Lodge, bringing with it all her daughter Lodges.

Here terminates the connection of Kilwinning as a place of any special importance with the Masonry of Scotland. As for the Abbey, the stupendous fabric which was erected by the Freemasons who first migrated into Scotland, its history, like that of the Lodge which they founded, is one of decline and decay. In 1560, it was in a great measure demolished by Alexander, Earl of Glencairn, in obedience to an Order from the States of Scotland, in the exercise of their usurped authority during the imprisonment of Mary Stuart. A few years afterward, a part of the abbey chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down and an elegant church erected in the modern style. In 1789, so much of the ancient abbey remained as to enable Grose, the antiquary, to take a sketch of the ruins; but now not a vestige of the building is to be found, nor can its exact site be ascertained with any precision.

Kilwinning Manuscript. Also called the Kilwinning Masonry, or Kilwinning Manuscript. For an account of this body, which was for some time the rival of the Grand Lodge of Scotland, see Kilwinning.

Kilwinning System. The Masonry practiced in Scotland, so called because it is supposed to have been instituted at the Abbey of Kilwinning. Oliver uses the term in his Mirror for the Johannite Masons (p. 120). (See Saint John's Masonry.)

King. The second office in a Royal Arch Chapter in America. He is the representative of Zerubbabel, prince or governor of Judah. When the Chapter meets as a Lodge of Mark, Past, or Most Excellent Masters, the king acts as Senior Warden.

After the rebuilding of the second Temple, the government of the Jews was administered...
by the high priest as the vicegerents of the kings of Persia, to whom they paid tribute. This is the reason that the high priest is the presiding officer in a Chapter, and the king only a subordinate. But in the Chapters of England and Ireland, the king is made the presiding officer. The jewel of the king is of a level surmounted by a crown suspended within a triangle.

**King of the Sanctuary.** A side degree formerly conferred in the presence of five Past Masters, now in disuse.

**King of the World.** A degree in the system of the Philosophical Rite.

**Kings, The Five.** The sacred code of the older Chinese. The word king signifies web of cloth, or the warp that keeps the threads in position, or upon which we may weave the somber and golden colors that make up this life's pictured history. This great light in Chinese secret societies contains the best sayings of the best sages on the ethical-political duties of life. They cannot be traced to a period beyond the tenth century B.C., although the religion is believed to be older.

Some of the superior classes of Chinese are believers in the great philosopher Lao-tse, and others in the doctrines of Confucius. The two religions appear to be twin in age, not strikingly dissimilar, and each has been given a personality in color in accordance with the character of ethics believed in by the two writers. Lao-tse and Confucius were the revivers of an older religion, the former of whom was born 604 B.C., and the latter fifty-four years subsequently.

The five kings are, the Yih-King, or Book of Changes; the Shu-King, or Book of Annals; the Ch'un T'siu, or “Spring and Autumn”; and the Li-King, or Book of Rites. The fourth book was composed by Confucius himself, while the first three are supposed to have been compiled by him, and the fifth by his disciples from his teachings.

Dr. Legge, late Professor of Chinese at Oxford, England, and Dr. Medhurst assert that there are no authentic records in China earlier than 1100 B.C., and no alphabetical writing before 1500 B.C.

The grandeur of the utterances and brilliancy of the intellectual productions of Confucius and Mencius, as law-givers and expounders of the sacred code of the Chinese, called The Five Kings, are much to be admired, and are the trestle-board of fully 80,000,000 of the earth's population.

**Kislev or Chislev.** (322.) The third month of the Hebrew civil year, and corresponding with the months November and December, beginning with the new moon of the former.

**Kiss, Fraternal.** The Germans call it der bruder kuss; the French, le baiser fraternal. It is the kiss given in the French and German Lodges by each brother to his right and left hand neighbor when the labors of the Lodge are closed. It is not adopted in the English or American systems of Ancient Craft Masonry, although practiced in some of the higher degrees.

**Kiss of Peace.** In the reception of an Ancient Knight Templar, it was the practice for the one who received him to greet him with a kiss upon the mouth. This, which was called the osculum pacis, or kiss of peace, was borrowed by the Templars from the religious orders, in all of which it was observed. It is not practiced in the receptions of Masonic Templarism.

**Kloss, Georg Burkh. Franz.** A celebrated German Mason and Doctor of Medicine, who was born in 1788. Dr. Kloss was initiated into Masonry early in life. He reorganized the Eclectic Grand Lodge, of which he was several times Grand Master. He resided at Frankfort-on-the-Main, where he gained a high reputation as a physician. He was the possessor of an extensive Masonic library, and devoted himself to the study of the antiquities and true character of the Masonic institution, so much that he was styled the ”teacher of the German Freemasons.” Kloss’s theory was that the present Order of Freemasons found its origin in the stone-cutters and building corporations of the Middle Ages. He delivered, in the course of his life, many valuable historical discourses before the Lodge Zur Einigkeit, several of which were printed and published: Annals of the Lodge Zur Einigkeit, Frankfort, 1840; Freemasonry in its true meaning, from the ancient and genuine documents of the Stonemasons, Leipsic, 1846; A History of Freemasonry in England, Scotland, and Ireland, Leipsic, 1848; A History of the Freemasons of France, from genuine documents, Darmstadt, 1852; and a Bibliography of Freemasonry, Frankfort, 1844. This last is a most valuable contribution to Masonic literature. It contains a list of more than six thousand Masonic works in all languages, with critical remarks on many of them. Dr. Kloss died at Frankfort, February 10, 1854. Bro. Meisinger, who delivered his funeral oration, said of him: “He had a rare amount of learning and was a distinguished linguist; his reputation as a physician was deservedly great; and he added these a friendly, tender, amiable disposition, with great simplicity and uprightness of character.”

**Kneeling.** Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that “a certain degree of religious reverence is attributed to the knees of man.” Solomon placed himself in this position when he prayed at the consecration of the Temple; and Masons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In the act of prayer, Masons in the lower degrees adopt the standing posture, which was the usage of the primitive Church, where it was symbolic of the resurrection; but Masons in the higher degrees generally kneel on one knee.

**Knee to Knee.** When, in his devotions to the G. A. O. T. U., he seeks forgiveness for the
past and strength for the future, the Mason is taught that he should, in these offices of devotion, join his brother's name with his own. The prerogative that Job, in his blindness, thought was denied to him, when he exclaimed, "Oh that one might plead for a man with God, as a man pleadeth for his neighbor!" is here not only taught as a right, but inculcated as a duty; and the knee is directed to be bent in intercession, not for ourselves alone, but for the whole household of our brethren.

Knechthe-st. The Egyptian goddess personifying the West, facing the East.

Knife and Fork Degree. Those Masons who take more delight in the refreshments of the banquet than in the labors of the Lodge, and who admire Masonry only for its social aspect, are ironically said to be "Members of the Knife and Fork Degree."

The sarcasm was first uttered by Dermott, when he said in his Athnain Razon (p. 36), speaking of the Moderns, that "it was also thought expedient to abolish the old custom of studying geometry in the Lodge; and some of the young brethren made it appear that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the roundness of the Lodge than the best scale and compass in Europe.

Knigge, Adolph Franz Friederich Ludwig, Baron von. He was at one time among the most distinguished Masons of Germany; for while Weishaupt was the ostensible inventor and leader of the system of Bavarian Illuminism, it was indebted for its real form and organization to the inventive genius of Knigge. He was born at Brendenbeck, near Hanover, October 16, 1752. He was initiated, January 20, 1772, in a Lodge of Strict Observance at Cassel, but does not appear at first to have been much impressed with the Institution, for, in a letter to Prince Charles of Hesse, he calls its ceremonies "absurd, jugglery." Subsequently his views became changed, at least for a time. When, in 1780, the Marquis de Costanzo was dispatched by Weishaupt to Northern Germany to propagate the Order of the Illuminati, he made the acquaintance of Knigge, and succeeded in gaining him as a disciple. Knigge afterward entered into a correspondence with Weishaupt, in consequence of which his enthusiasm was greatly increased. After some time, in reply to the urgent entreaties of Knigge for more light, Weishaupt confessed that the Order was as yet in an unfinished state, and actually existed only in his own brain; the lower classes alone having been organized. Recognizing Knigge's abilities, he invited him to Bavaria, and promised to surrender to him all the manuscript materials in his possession, that Knigge might out of them, assisted by his own invention, construct the high degrees of the Rite.

Knigge accordingly repaired to Bavaria in 1781, and when he met Weishaupt, the latter consented that Knigge should elaborate the whole system up to the highest mysteries.

This task Knigge accomplished, and entered into correspondence with the Lodges, exerting all his talents, which were of no mean order, for the advancement of the Rite. He brought to its aid the invaluable labors of Bode, whom he prevailed upon to receive the degrees.

After Knigge had fully elaborated the system, and secured for it the approval of the Arecopagites, he introduced it into his district, and began to labor with every prospect of success. But Weishaupt now interfered; and, notwithstanding his compact with Knigge, he made many alterations and additions, which he imperiously ordered the Provincial Directors to insert in the ritual. Knigge, becoming disgusted with this proceeding, withdrew from the Order and soon afterward entirely from Freemasonry, devoting the rest of his life to general literature. He died at Bremen, May 6, 1796.

Knigge was a man of considerable talents, and the author of many books, both Masonic and non-Masonic. Of these the following are the most important. A work published anonymously in 1781, entitled Ueber Jesuiten, Freimaureren und deutsche Rosenkreuzer, i. e., "On the Jesuits, Freemasons and Rosicrucians"; Versuch über die Freimaurerei, i. e., "Essay on Freemasonry," in 1784; Beitrage zur neuesten Geschichte des Freimaurerordens, i. e., "Contribution towards the latest History of the Order of Freemasons," in 1786; and, after he had retired from the Illuminati, a work entitled Philo's endliche Erklärung, or "Philo's final Declaration," 1788, which proceeded to be his answer to the numerous inquiries made of him in reference to his connection with the Order.

Among his most popular non-Masonic works was a treatise on Social Philosophy, with the title of Ueber den Umgang mit Menschen, or, "On Conversation with Men." This work, which was written toward the close of his life, was published posthumously in 1796.

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equestrian character. Although Tacitus says that the German kings and chiefs were attended in war and peace by a select body of faithful servants, and although the Anglo-Saxon kings and thanes had their military attendants, who served them with a personal fealty, the knight, in the modern acceptance of the word, did not appear until the establishment in France of the order of chivalry. Thence knighthood rapidly passed into the other countries of Christendom; for it always was a Christian institution.

The stages through which a candidate passed until his full investiture with the rank of knighthood were three: the Page, the Squire or Esquire, and the Knight.

1. The Page. The child who was destined to knighthood continued until he was seven years old in the charge of women, who gave him that care which his tender age required. He was then taken from them and placed in the hands of a governor, who prepared him by a robust and manly education for the labors and dangers of war. He was afterward put into the household of some noble, where he first assumed the title of a Page. His employments were to perform the service of a domestic about the person of his master and mistress; to attend them in the chase, on their journeys, their visits, and their walks; to carry their messages, or even to wait on them at table. The first lessons given to him were in the love of God and attention to and respect for females. His religious education was not neglected, and he was taught a veneration for all sacred things. His instructions in respect to manners, conversation, and virtuous habits were all intended to prepare him for his future condition as a knight.

2. The Squire. The youth, on emerging from the employment of a Page, took on him that of Squire, called in French ecuyer. This promotion was not unaccompanied by an appropriate ceremony. The Page who was to be made a Squire was presented to the altar by his father and mother, or by those who represented them, each holding a lighted taper in his hand. The officiating priest took from the altar a sword and belt, on which he bestowed the kiss, as a mark of respect for females. His religious education was not neglected, and he was taught a veneration for all sacred things. His instructions in respect to manners, conversation, and virtuous habits were all intended to prepare him for his future condition as a knight.

3. The Knight. These services merited and generally received from the knight the most grateful acknowledgment, and in time the high honor of the badge of knighthood bestowed by his own hand, for every knight possessed the prerogative of making other knights.

The age of twenty-one was that in which the youthful Squire, after so many proofs of zeal, fidelity, and valor, might be admitted to the honor of knighthood. The rule as to age was not, however, always observed. Sometimes the Squire was not knighted until he was further advanced in years, and in the case of princes the time was often anticipated. There are instances of infants, the sons of kings, receiving the dignity of knighthood.

The creation of a knight was accompanied by solemn ceremonies, which some writers have been pleased to compare to those of the Church in the administration of its sacraments, and there was, if not a close resemblance, a manifest allusion in the one to the other. The white habit and the bath of the youth Squire, after so many proofs of zeal, fidelity, and valor, might be admitted to the honor of knighthood. The rule as to age was not, however, always observed. Sometimes the Squire was not knighted until he was further advanced in years, and in the case of princes the time was often anticipated. There are instances of infants, the sons of kings, receiving the dignity of knighthood.

The preliminary ceremonies which prepared the neophyte for the sword of chivalry were as follows: austere fasts; whole nights passed in prayers in a church or chapel; the sacraments of confession, penance, and the eucharist; batheings, which prefigured purity of manners and life; a white habit as a symbol of the same purity, and in imitation of the custom with new converts on their admission into the Church, and a serious attention to sermons; were all duties of preparation to be devoutly performed by the Squire previous to his being armed with the weapons and decorated with the honors of knighthood.

An old French chronicler succinctly details the ceremony of creation and investiture. The neophyte bathes; after which,
clothed in white apparel, he is to watch all night in the church, and remain there in prayer until after the celebration of high mass. The communion being then received, the youth solemnly raises his joined hands and his eyes to heaven, when the priest who had administered the sacrament passes the sword over the neck of the youth and blesses it. The candidate then kneels at the feet of the lord or knight who is to arm him. The lord asks him with what intent he desires to enter into that sacred Order, and if his views tend only to the maintenance and honor of religion and of knighthood. The lord, having received from the candidate a satisfactory reply to these questions, administers the oath of reception, and gives him three strokes on the neck with the flat side of the sword, which he then girds upon him. This scene passes sometimes in a hall or in the court of a palace, or, in times of war, in the open field.

The girding on of the sword was accompanied with these or similar words: "In the name of God, of St. Michael, and of St. George, I make thee a knight: be brave, be hardy, and make thee a good knight; after which seven blows were given upon his neck by him who confers the dignity, with the flat of the sword, and directed to rise in words like these: "Aris, Sir Damian"; a formula still followed by the sovereigns of England when they confer the honor of knighthood. And hence the word "Sir," which is equivalent to the old French "Sire," is accounted, says Ashmole, "parcel of their style."

Sir William Segar, in his treatise on Civil and Military Honor, gives the following account of the ceremonies used in England in the sixth century: "A stage was erected in some cathedral, or spacious place near it, to which the gentleman was conducted to receive the honor of knighthood. Being seated on a chair decorated with green silk, it was demanded of him if he were of a good constitution, and able to undergo the fatigue required in a soldier; also whether he were a man of good morals, and what credible witnesses he could produce to assure the same.

Then the Bishop or Chief Prelate of the Church administered the following oath: 'Sire, you that desire to receive the honor of knighthood, swear before God and this holy book that you will not fight against his Majesty, that now bestoweth the order of knighthood upon you. You shall also swear to maintain and defend all Ladies, Gentlemen, Widows and Orphans; and you shall shun no adventure of your person in any war wherein you shall happen to be.'

"The oath being taken, two Lords led him to the King, who drew his sword, and laid it upon his head, saying, God and St. George (or what other saint the King pleased to name,) make thee a good knight; after which seven blows were given in white came and girt a sword to his side and four knights put on his spurs. These ceremonies being over, the Queen took him by the right hand, and a Duchess by the left, and leading him to a rich seat, placed him on an ascent, where they seated him, the King sitting on his right hand, and the Queen on his left.

"Then the Lords and Ladies also sat down upon other seats, three descents under the King; and being all thus seated, they were entertained with a delicate collation; and so the ceremony ended."

The manner of arming a newly made knight was first to put on the spurs, then the coat of mail, the cuirass, the brasset or casque, and the gauntlets. The lord or knight conferring the honor then girded on the sword, which last was considered as the most honorable badge of chivalry, and a symbol of the labor that the knight was in future to encounter. It was in fact deemed the real and essential part of the ceremony, and which actually constituted the knight. Du Cange, in his Glossarium, defines the Latin word militare, in its medieval sense, as signifying "to make a knight," which was, he says, "balteo militari accingere," i.e., to gird on him the knighly belt; and it is worthy of remark, that cingulus, which in pure Latin signifies a belt, came in the later Latin of Justinian to denote the military profession. I need not refer to the common expression, "a belted knight," as indicating the close connection between knighthood and the girding of the belt. It was indeed the belt and sword that made the knight.

The oath taken by the knight at his reception devoted him to the defense of religion and the Church, and to the protection of widows, orphans, and all of either sex who were powerless, unhappy, or suffering under injustice and oppression; and to shrink from the performance of these duties whenever called upon, even at the sacrifice of his life, was to incur dishonor for the rest of his days. Of all the laws of chivalry, none was maintained with more rigor than that which secured respect for the female sex. "If an honest and virtuous lady," says Brantome, "will maintain her firmness and constancy, her servant, that is to say, the knight who had devoted himself to her service, must not even spare his life to protect and defend her, if she runs the least risk either of her fortune, or her honor, or of any censurable word, for we are bound by the laws of Chivalry to be the champions of women's afflictions."

Nor did any human law insist with so much force as that of chivalry upon the necessity of an inviolable attachment to truth. Adherence to his word was esteemed the most honorable part of a knight's character. Hence to give his word was considered the most mortal and irreparable affront, to be expiated only by blood.

An oath or solemn promise given in the name of a knight was of all oaths the most inviolable. Knights taken in battle engaged to come of their own accord to prison whenever it was required by their captors, and on their word of honor they were readily allowed liberty for the time for which they asked it; for no one ever doubted that they would ful-
fil their engagements. Sovereigns considered their oath of knighthood as the most solemn that they could give, and hence the Duke of Bretagne, having made a treaty of peace with Charles VI. of France, swore to its observance "by the faith of his body and the loyalty of his knighthood."

It is scarcely necessary to say that generous courage was an indispensable quality of a knight. An act of cowardice, of cruelty, or of dishonorable warfare in battle, would overwhelm the doer with deserved infamy. In one of the tenzones, or poetical contests of the Troubadours, it is said that to form a perfect knight all the tender offices of humanity should be united to the greatest valor, and pity and generosity to the conquered associated with the strictest justice and integrity. Whatever was contrary to the laws of war was inconsistent with the laws of chivalry.

The laws of chivalry also enforced with peculiar impressiveness sweetness and modesty of temper, with that politeness of demeanor which the word courtesy was meant perfectly to express. An uncourteous knight would have been an anomaly.

Almost all of these knightly qualities are well expressed by Chaucer in the Prologue to his Knight's Tale (l. 43-50; 67-72):

"A knight there was, and that a worthy man, That from the time that he first began To ride out he loved chivalry, Truth and honor, freedom and courtesy. Full worthy was he in his lord's war And thereto had he ridden, no man farther; As well in Christendom as in Heatheness, Truth and honor, freedom and courtesy. Full worthy was he in his lord's war And ever honored for his worthiness. He was a very perfect, gentle knight."

The most common and frequent occasions on which knights were created, independent of those which happened in war, were at the great feasts of the Church, and especially at the feast of Pentecost; also at the publications of peace or a truce, the coronations of kings, the birth or baptism of princes, and the days on which those princes had themselves received knighthood. But a knight could at any time confer the distinction on one whom he deemed deserving of it.

There was a distinction between the titles as well as the dress of a knight and a squire. The knight was called Don, Sire, Messire, or, in English, Sir—a title not bestowed upon a squire: and while the wife of the former was called a Lady, that of the latter was only a Gentlewoman. The wife of a knight was sometimes called Militissa, or female knight.

In their dresses and their harness, knights were entitled to wear gold and golden decorations, while the squires were confined to the use of silver. Knights alone had a right to wear, for the lining of their cloaks and mantles, ermine, sable, and menivier, which were the most valuable furs; while those of a less costly kind were for the squires. The long and trailing mantle, of a scarlet color, and lined with ermine or other precious furs, which was called the Mantle of Honor, was especially reserved for the knight. Such a mantle was always presented by the kings of France to knights whom they created. The mantle was considered the most august and noble decoration that a knight could wear, when he was not dressed in his armor. The official robes still worn by many magistrates in Europe are derived from the knightly Mantle of Honor.

It should be remarked that the order of knighthood, and the ceremonies accompanying the investiture of a knight, were of a symbolic character, and are well calculated to remind the Freemason of the symbolic character of his own Institution.

The sword which the knight received was called "the arrow of mercy," and he was told to conquer his enemies by mercy rather than by force of arms. Its blade was two-edged, to remind him that he must maintain chivalry and justice, and contend only for the support of these two chief pillars of the temple of honor. The lance represented Truth, because truthful, like the lance, is straight. The coat of mail was the symbol of a fortress erected against vice; for, as castles are surrounded by walls and ditches, the coat of mail is closed in all its parts, and defends the knight against treason, disloyalty, pride, and every other evil passion. The rowsel of the spur were given to urge the possessor on to deeds of honor and virtue. The shield, which he places between his enemy, was to remind him that the knight is a shield interposed between the prince and the people, to preserve peace and tranquillity.

In a Latin manuscript of the thirteenth century, copied by Anstis (App., p. 58), will be found the following symbolesque explanation of the ceremonial of knighthood.

The bath was a symbol of the washing away of sin by the sacrament of baptism. The bed into which the novice entered and reposed after the bath, was a symbol of the peace and rest of mind which would be the result of the virtue of chivalry. The white garments with which he was afterward clothed, were a symbol of the purity which a knight should maintain. The scarlet robe put on the newly made knight was symbolic of the blood which he should be ready to shed for Christ and the Church. The dark boots are a sign of the earth, whence we consider the most august and noble decoration which a knight should maintain. The white belt is a symbol of chastity. The red robe put on the newly made knight was symbolic of the blood which he should be ready to shed for Christ and the Church. The dark boots are a sign of the earth, whence we

There was one usage of knighthood which is peculiarly worthy of attention. The love of
glory, which was so inspiring to the knights of chivalry, is apt to produce a spirit of rivalry and emulation that might elsewhere prove the fruitful source of division and discord. But this was prevented by the fraternities of arms so common among the knights. Two knights who had, perhaps, been engaged in the same expeditions, and had conceived for each other a mutual esteem and confidence, would enter into a solemn compact by which they became and were called "Brothers in arms." Under this compact, they swore to share equally the labors and the glory, the dangers and the profits of all enterprises, and never, under any circumstances, to abandon each other. The brother in arms was to be the enemy of those who were the enemies of his brother, and the friend of those who were his friends; both of them were to divide their present and future wealth, and to employ that and their lives for the deliverance of each other if taken prisoner. The claims of a brother in arms were paramount to all others, except those of the sovereign. If the services of a knight were demanded at the same time by a lady and by a brother in arms, the claim of the former gave way to that of the latter. But the duty which was owing to the prince or to the country was preferred to all others, except those of the sovereign. In this case, the bond of brotherhood was indissoluble, and a violation of the oath which bound two brothers together so long as their respective sovereigns were at peace, and a declaration of war between two princes dissolved all such confraternities between the subjects of each. But except in this particular case, the bond of brotherhood was indissoluble, and a violation of the oath which bound two brothers together was deemed an act of the greatest infamy. They could not challenge each other. They even wore in battle the same habits and armor, as if they desired that the enemy should mistake one for the other, and thus that both might incur an equal risk of the dangers with which each was threatened.

Knights were divided into two ranks, namely, Knights Bachelors and Knights Bannerets. The Knight Bachelor was of the lower rank, and derived his title most probably from the French bas chevalier. In the days of chivalry, as well as in later times, this dignity was conferred without any reference to a qualification of property. Many Knights Bachelors were in fact mere adventurers, unconnected by feudal ties of any sort, who offered their services in war to any successful leader, and found in their sword a means of subsistence, not only by pay and plunder, but in the regularly established system of ransom, which was owing to the prince or to the country. But generally the same ceremonial was used in times of peace at the making of a Knight Banneret as at the institution of barons, viscounts, earls, and the other orders of nobility, with whom they claimed an almost equality of rank.

Not long after the institution of knighthood as an offspring of chivalry, we find, besides the individual Knights Bachelors and Knights Bannerets, associations of knights banded together for some common purpose, of which there were two classes. First: Fraternities possessing property and rights of patronage in the shape of fiefs. They were independent bodies into which knights were admitted as monks were into religious foundations. Of this class may be mentioned, as examples, the three great religious Orders—the Templars, the Hospitallers, and the Teutonic Knights. The second class consisted of honorary associations established by sovereigns within their respective dominions, consisting of members whose only common tie is the possession of the same titular distinction. Such are most of the European orders of knighthood now existing, as the Knights of the Garter in England, the Knights of St. Andrew in Russia, and the Knights of the Golden Fleece in Spain. The institution of these titular orders of knighthood dates at a much more recent period than that of the Fraternities who constitute the first class, for not one of them can trace its birth to the time of the Crusades, at
which time the Templars and similar orders came fully and finally impress the character of knighthood, and that of Freemasonry, such as that there were three degrees in one as there are in the other, and that there was a close resemblance in the ceremonies of initiation into both orders. He thus intimates for them a common origin; but these parallels should rather be considered simply as coincidences. The theory first advanced by the Chevalier Ramsay, and adopted by Hund and the disciples of the Rite of Strict Observance, that all Freemasons are Templars, and that Freemasonry is a lineal successor of ancient knighthood, is now rejected as wholly untenable and unsupported by any authentic history. The only connection between knighthood and Freemasonry is that which was instituted after the martyrdom of James de Molay, when the Knights Templar sought concealment and security in the bosom of the Masonic Fraternity.

When one was made a knight, he was said to be dubbed. This is a word in constant use in the Medieval manuscripts. In the old Patavian statutes, "Miles adobatus," a dubbed knight, is defined to be "one who, by the usual ceremonies, acquires the dignity and profession of chivalry." The Provengal writers constantly employ the term to dub, "adouber," and designate a knight who has gone through the ceremony of investiture as "un chevalier adoubé," a dubbed knight. Thus, in the Roman de d'Auberi, the Lady d'Auberi says to the king:

"Sire, dit elle, par Dieu de Paradis, Soit adouber mes fréres auberis."

That is, "Sire, for the love of the God of Paradise, let my brothers be dubbed." The meaning of the word then is plain: to dub, is to make or create a knight. But its derivation is not so easily settled amid the conflicting views of writers on the subject. The derivation by Menage from duplex is not worth consideration. Henschell's, from a Patavian statute, "Miles adobatus," a dubbed knight, is defined to be "one who, by the usual ceremonies, acquires the dignity, on the neck or shoulder of the newly made knight, which ceremony, Ashmole thinks, was called the accolade. Thus, in his History of the Order of The Garter (p. 15), he says: 'The first Christian kings, at giving the belt, kissed the left knight on the left cheek, saying: In the honor of the Father and the Son and the Holy Ghost, I make you a knight.' It was called the osculum pacis, the kiss of favor or of brotherhood (more correctly the kiss of peace), and is presumed to be the accolade or ceremony of embracing, which Charles the Great used when he knighted his son Louis the Débonnaire."

In the book of Johan de Vignay, which was written in the fourteenth century, this kiss of peace is mentioned together with the accolade: "Et le Seigneur leur doit donner une colée en signe de proeste et de hardement, et que il leur souveigne de celui noble homme qui la fait chevalier. Et donc les doit le Seigneur baiser en la bouche en signe de paix et d'amour"; i.e., "And the lord ought to give him [the newly-made knight] an accolade as a symbol of readiness and boldness, and in memory of the nobleman who has made him a knight; and then the lord ought to kiss him on the mouth as a sign of peace and love."

In an old manuscript in the Cottonian Library, entitled "The manner of making Knights after the custome of Engelande," a copy of which is inserted in Anstis's Historical Essay on the Knighthood of the Bath (Append., p. 99), is this account of the embrace and kiss, accompanied with a blow on the neck: "Thanne shall the Squyere lift up his armes on high, and the Kyng shall put his armes about the nekke of the Squyer, and lyftynge up his right hande he shal abyme the Squyer in the nekke, seyeng thus: Be ye a good Knyhte; kissing him." Anstis himself is quite confused in his description of the ceremonial, and enumerates "the blow upon the cheek, the accolade, with the embracynge and kiss of peace," as if they were distinct and separate ceremonies; but in another part of his book he calls the accolade "the laying hands upon the shoulders." I am inclined to believe, after much research, that both the blow on the neck and the embrace constituted properly the accolade. This blow was sometimes given with the hand, but sometimes with the sword. Anstis says that "the action which fully and finally impresses the character of
Knighthood is the blow given with the hand upon the neck or shoulder. But he admits that there has been a controversy among writers whether the blow was heretofore given with a sword or by the bare hand upon the neck (p. 73).

The mystical significance which Caseneuve gives in his Etymologies (voc. Accolée) is ingenious and appropriate, namely, that the blow was given on the neck to remind him who received it that he ought never, by flight from battle, to give an enemy the opportunity of striking him on the same place.

But there was another blow, which was given in the earliest times of chivalry, and which has by some writers been confounded with the accolade, which at length came to be substituted for it. This was the blow on the cheek, or, in common language, the box on the ear, which was given to a knight at his investiture. This blow was never called the accolade by the old writers, but generally the alapa, rarely the gautada. Du Cange says that this blow was sometimes given on the neck, and that then it was called the colaphus, or, by the French code, from col, the neck. Duchesne says the blow was always given with the hand, and not with the sword.

Ashmole says: "It was in the time of Charles the Great the way of knighting by the colaphum, or blow on the ear, used in sign of sustaining future hardships, ... a custom long after retained in Germany and France. Thus William, Earl of Holland, who was to be knighted before he could be emperor, at his being elected king of the Romans, received knighthood by the box of the ear, etc., from John, king of Bohemia, A. D. 1247."

Both the word alapa and the ceremony which it indicated were derived from the form of manumission among the Romans, where this custom of being freed received a blow called alapa on the cheek, characterized by Claudian as "felicis injuria," a happy injury, to remind him that it was the last blow he was compelled to submit to: for thenceforth he was to be a freeman, capable of vindicating his honor as "felix injuria," a happy injury, to remind him who bath armed thee as a Order of Chivalry, and this blow is given in the customary way the blow, and said to him: "Sir Knight, look that you be true and loyal to the king my master, or else I must hew these spurs from your heels." His shield too was reversed, and the heralds had certain marks called abatements, which they placed on it to indicate his dishonor.

M. de St. Palaye concludes his learned and exhaustive Mémoires sur l'ancienne Chevalerie with this truthful tribute to that spirit of chivalry in which ancient knighthood found its birth, and with it I may appropriately close this article:

"It is certain that chivalry, in its earliest period, tended to promote order and good morals; and although it was in some respects imperfect, yet it produced the most accomplished models of public valor and of those pacific and gentle virtues that are the ornaments of domestic life; and it is worthy of consideration, that in an age of darkness, most rude and unpolished, such examples were to be found as the results of an institution founded solely for the public welfare, as in the most enlightened times have never been surpassed and very seldom equalled."

Knight. 1. An order of chivalry. (See Knighthood and Knight Masonic.) 2. The Eleventh and last degree of the Order of African Architects.

Knight, Black. See Black Brothers.

Knight Commander. (Chevalier Commandeur.) 1. The ninth Degree of the Rite of Elect Cohens. 2. A distinction conferred by the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States on deserving Honorary Thirty-third and Sublime Princes of the Royal Secret. It is conferred by a vote of the Supreme Council, and is unattended with any other ceremony than the presentation of a decoration and a patent.

Knight Commander of the Temple. See Sovereign Commander of the Temple.

Knight Commander of the White and Black Eagle. (Chevalier Commandeur de l'Aigle blanc et noir.) The Eightieth Degree of the collection of the Metropolitan Chapter of France.
Knight Crusader. (Chevalier Croisé.)

Thory says (Act. Lat., i., 303) that this is a chivalric degree, which was communicated to him by a member of the Grand Lodge of Copenhagen. He gives no further account of its character.

Knight Elect of Fifteen. 1. The Sixteenth Degree of the Ancient and Accepted Rite, more commonly called Illustrious Elect of Fifteen. (See Elect of Fifteen.)

2. The Tenth Degree of the Chapter of Emperors of the East and West.

3. The Eleventh Degree of the Rite of Mziraim.

Knight Elect of Twelve, Sublime. The Eleventh Degree of the Ancient and Accepted Rite, sometimes called "Twelve Illustrious Knights." After vengeance had been taken upon the traitors mentioned in the degrees of Elect Knights of Nine and Illustrious Elect of Fifteen, Solomon, to reward those who had exhibited their zeal and fidelity in inflicting the required punishment, as well as to make room for the exaltation of others to the degree of Illustrious Elect of Fifteen, appointed twelve of these latter, chosen by ballot, to constitute a new degree, on which he bestowed the name of Sublime Knights Elect, and gave them the command over the twelve tribes of Israel. The Sublime Knights rendered an account each day to Solomon of the work that was done in the Temple by the respective tribes, and received their pay. The Lodge is called a Chapter. In the old rituals Solomon presides, with the title of Thrice Puissant, and instead of Wardens, there are a Grand Inspector and a Master of Ceremonies. In the modern ritual of the Southern Jurisdiction, the Master and Wardens represent Solomon, Hiram of Tyre, and Adoniram, and the style of the Master and Senior Warden is Thrice Illustrious. The room is hung with black, sprinkled with white and red tears.

The apron is white, lined and bordered with black, with black strings; on the flap, a flaming heart.

The sash is black, with a flaming heart on the breast suspended from the right shoulder to the left hip.

The jewel is a sword of justice. This is the last of the three Elus which are found in the Ancient Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that ritual, but not, as Ragon admits, with the happiest effect.

Knight Evangelist. A grade formerly in the archives of the Lodge of St. Louis des Arts Réunis at Calais. (Thory, Acta Lat., i., 312.)

Knight Hospitaller. See Knight of Malta.

Knight, Illustrious or Illustrious Elect. (Chevalier Illustre ou Elu Illustre.) The Thirteenth Degree of the Rite of Mziraim.

Knight Jupiter. (Le Chevalier Jupiter.)

The Seventy-eighth Degree of the collection of Peuvrel.

Knight Kadosh, formerly called Grand Elect Knight Kadosh. (Grand Elu du Chevalier Kadosh.) The Knight Kadosh is the Thirty-fourth Degree of the Ancient and Accepted Scottish Rite, called also Knight of the White and Black Eagle. While retaining the general Templar doctrine of the Kadosh system, it symbolizes and humanizes the old lesson of vengeance. It is the most popular of all the Kadoshes.

In the Knight Kadosh of the Ancient and Accepted Scottish Rite, the meetings are called Councils. The principal officers are, according to the recent rituals, a Commander, two Lieutenant Commanders, called also Prior and Preceptor; a Chancellor, Orator, Almoner, Recorder, and Treasurer. The jewel, as described in the ritual of the Southern Supreme Council, is a double-headed eagle, displayed resting on a teutonic cross, the eagle silver, the cross gold enameled red. The Northern Council uses instead of the eagle the letters J. B. M. The Kadoshes, as representatives of the Templars, adopt the Beau-seant as their standard. In this degree, as in all the other Kadoshes, we find the mystical ladder of seven steps.

Knight Kadosh of Cromwell. Ragon says of this (Tasuraiur, p. 171), that it is a pretended degree, of which he has four copies, and that it appears to be a monstrosity invented by an enemy of the Order for the purposes of calumny. The ritual says that the degree is conferred only in England and Prussia, which is undoubtedly untrue.

Knight Masonic. The word knight, prefixed to so many of the high degrees as a part of the title, has no reference whatever to the orders of chivalry, except in the case of Knights Templar and Knights of Malta. The word, in such titles as Knight of the Ninth Arch, Knight of the Brazen Serpent, etc., has a meaning totally unconnected with Medieval knighthood. In fact, although the English, German, and French words Knight, Ritter, and Chevalier, are applied to both, the Latin word for each is different. A Masonic knight is, in Latin, eques; while the Medieval writers always called a knight of chivalry miles. So constant is this distinction, that in the two instances of Masonic knighthood derived from the chivalric orders, the Knights Templar and the Knight of Malta, this word miles is used, instead of eques, to indicate that they are not really degrees of Masonic knighthood. Thus we say Miles Templarius and Miles Malus. If they had been inventions of a Masonic ritualist, the titles would have been Eques Temp- larius and Eques Malus.

The eques, or Masonic knight, is therefore not, in the heraldic sense, a knight at all. The word is used simply to denote a position higher than that of a mere Master; a position calling, like the "devoir" of knighthood, for the performance of especial duties. As the word "prince," in Latin language, denotes not one of princely rank, but one invested with a share of Masonic sovereignty and command, so "knight" denotes one who is expected to be distinguished with peculiar fidelity to the
cause in which he has enlisted. It is simply, as has been said, a point of rank above that of the Master Mason. It is, therefore, confined to the high degrees.

Knight Mahadon. (Chevalier Mahadon.) A degree in the Archives of the Lodge of St. Louis des Amis Réunis at Calais.

Knight of Asia. Initiated. See Asia, Incident to Knights of.

Knight of Athens. (Chevalier d' Athènes.) 1. The Fifty-second Degree of the Rite of Mizraim. 2. A degree in the nomenclature of Fustier. 3. A degree in the Archives of the Mother Lodge of the Philosophe Rite in France.

Knight of Aurora. (Chevalier de l'Aurore.) A degree belonging to the Rite of Palestine. It is a modification of the Kadosh, and is cited in the collection of Fustier. In the collection of M. Viany, it is also called Knight of Palestine.

Knight of Beneficence. (Chevalier de la Bienfaisance.) The Forty-ninth Degree of the collection of the Metropolitan Chapter of France. It is also called Knight of Perfect Silence.

Knight of Brightness. (Chevalier de la Clarté.) The Seventh and last degree of the system of the Clerks of Strict Observance, called also Magnus.

Knight of Christ. After the dissolution of the Templars in the fourteenth century, those knights who resided in Portugal retained the possessions of the Order in that country, and perpetuated it under the name of the Knights of Christ. Their badge is a red cross pattée, charged with a plain white cross.

(See Christ, Order of.)

Knight of Constantinople. A side degree; instituted, doubtless, by some lecturer; teaching, however, an excellent moral lesson of humility. Its history has no connection with Masonry. The degree is not very extensively diffused; but several Masons, especially in the Western States, are in possession of it. It may be conferred by any Master Mason on another; although the proper performance of the ceremonies requires the assistance of several. When the degree is formally conferred, the body is called a Council, and consists of the following officers: Illustrious Sovereign, Chief of the Artisans, Seneschal, Conductor, Prefect of the Palace, and Captain of the Guards.

Knight of Hope. 1. A species of androgynous Masonry, formerly practised in France. The female members were called Dames de l'Iris or Dames de l'Espérance. 2. A synonym of Knight of the Morning Star, which see.

Knight of Iris. (Chevalier de l'Iris.) The Fourth Degree of the Hermetic Rite of Montpellier.

Knight of Jerusalem. (Chevalier de Jerusalem.) The Sixty-fifth Degree of the collection of the Metropolitan Chapter of France.

Knight of Justice. Knights Hospitalers of St. John of Jerusalem or Knights of Malta were called, in the technical language of the Order, Knights of Justice.

Knights of Malta. This Order, which at various times in the progress of its history received the names of Knights Hospitalers, Knights of St. John of Jerusalem, Knights of Rhodes, and, lastly, Knights of Malta, was one of the most important of the religious and military orders of knighthood which sprang into existence during the Crusades which were instituted for the recovery of the Holy Land. It owes its origin to the Hospitalers of Jerusalem, that wholly religious and charitable Order which was established at Jerusalem, in 1048, by pious merchants of Amalfi for the succor of poor and distressed Latin pilgrims. (See Hospitalers of Jerusalem.) This society, established when Jerusalem was in possession of the Mohammedans, passed through many vicissitudes, but lived to see the Holy City conquered by the Christian knights. It then received many accessions from the Crusaders, who, laying aside their arms, devoted themselves to the pious avocation of attending the sick. It was then that Gerard, the Rector of the Hospital, induced the brethren to take upon themselves the vows of poverty, obedience, and chastity, which they did at the hands of the Patriarch of Jerusalem, who clothed them in the habit selected for the Order, which was a plain, black robe bearing a white cross of eight points on the left breast. This was in the year 1099, and some writers here date the beginning of the Order of Knights of Malta. But this is an error. It was not until after the death of Gerard that the Order assumed that military character which it ever afterward maintained, or, in other words, that the peaceful Hospitalers of Jerusalem became the warlike Knights of St. John.

In 1118, Gerard, the Rector of the Hospital, died, and was succeeded by Raymond du Puy, whom Marulli, the old chronicler of the Order, in his Vite de' Gran Maestri (Napoli, 1636), calls "secondo Rettore e primo Maestro." But this is an error. It was not until after the death of Gerard that the Order assumed that military character which it ever afterward maintained, or, in other words, that the peaceful Hospitalers of Jerusalem became the warlike Knights of St. John.

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By the rule established by Du Puy for the government of the Order, it was divided into three classes, namely: 1. Knights, who were called Knights of Justice; 2. Chaplains; and 3. Serving Brothers; all of whom took the three vows of chastity, obedience, and poverty. There was also attached to the institution a body of men called Donats, who, without assuming the vows of the Order, were employed in the different offices of the hospital, and who wore what was called the demicross, as a badge of their connection.

The history of the Knights from this time until the middle of the sixteenth century is but a chronicle of continued warfare with the enemies of the Christian faith. When Jerusalem was captured by Saladin, in 1187, the Hospitallers retired to Marat, a town and fortress of Palestine which still acknowledged the Christian name. In 1191, they made a determination, which in that year had been recaptured by the Christians, their principal place of residence. For just one hundred years the knights were engaged, with varying success, in sanguinary contests with the Saracens and other infidel hordes, until Acre, the last stronghold of the Christians in the Holy Land, having fallen beneath the blows of the victorious Moslems, Syria was abandoned by the Latin race, and the Hospitallers found refuge in the island of Cyprus, where they established their convent.

The Order had been much attenuated by its frequent losses in the field, and its treasury had been impoverished. But commands were at once issued by John de Villiers, the Grand Master, to the different Grand Priories in Europe, and large reinforcements in men and money were soon received, so that the Fraternity were enabled again to open their hospital and to recommence the practice of their religious duties. No longer able to continue their military exploits on land, the knights betook themselves to their galleys, and, while they protected the pilgrims who still flocked in vast numbers to Palestine, gave securite to the Christians commerce of the Mediterranean. On sea, as on land, the Hospitallers still showed that they were the inexorable and terrible foes of the infidels, whose captured vessels soon filled the harbor of Cyprus.

But in time a residence in Cyprus became unpleasant. The king, by heavy taxes and other rigorous exactions, had so disgusted them, that they determined to seek some other residence. The neighboring island of Rhodes had long, under its independent princes, been the refuge of Turkish corsairs; a name equivalent to the more modern one of pirates. Fulk de Villaret, the Grand Master of the Hospital, having obtained the approval of Pope Clement and the assistance of several of the European States, made a descent upon the island, and, after months of hard fighting, on the 15th of August, 1310, planted the standard of the Order on the walls of the city of Rhodes; and the island thenceforth became the home of the Hospitallers, who were often called the Knights of Rhodes.

The Fraternity continued to reside at Rhodes for two hundred years, acting as the outpost and defense of Christendom from the encroachments of the Ottoman power. Of this long period, but few years were passed in peace, and the military reputation of the Order was still more firmly established by the prowess of the knights. These two centuries were marked by other events which had an important bearing on the fortunes of the institution. The rival brotherhood of the Templars was abolished by the machinations of a pope and a king of France, and what of its revenues and possessions was saved from the spoliation of its enemies was transferred to the Hospitallers.

There had always existed a bitter rivalry between the two Orders, marked by unhappy contentions, which on some occasions, while both were in Palestine, amounted to actual strife. Toward the Knights of St. John the Templars had never felt nor expressed a very kindly feeling; and now this acceptance of an unjust appropriation of their goods in the hour of their disaster, key to the state of ill-will, and the unhappy children of De Molay, as they passed away from the theater of knighthood, left behind them the bitterest imprecations on the disciples of the Hospital.

The Order, during its residence at Rhodes, also underwent several changes in its organization, by which the simpler system observed during its infancy in the Holy Land was rendered more perfect and more complicated. The greatest of all these changes was in the character of the European Commanderies. During the period that the Order was occupied in the defense of the holy places, and losing large numbers of its warriors in its almost continual battles, these Commanderies served as nurseries for the preparation and education of young knights who might be sent to Palestine to reinforce the exhausted ranks of their brethren. But now, secured in their island home, Jerusalem permanently in possession of the infidel, and the enthusiasm once inspired by Peter the Hermit forever dead, there was no longer need for new Crusaders. But the knights, engaged in strengthening and decorating their insular possession by erecting fortifications for defense, and palaces and convents for residence, now required large additions to their revenue to defray the expenses thus incurred. Hence the Commanderies were the sources whence this revenue was to be derived; and the Commanders, once the Principals, as it were, of military schools, became lords of the manor in their respective provinces. There, by a judicious and economical administration of the property which had been entrusted to them, by the cultivation of gardens and orchards, by the rent received from arable and meadow lands, of mills and fisheries appertaining to their estates, and even by the voluntary contributions of their neighbors, and by the raising of stock, they were enabled to add greatly to their income. Of this one-fifth was claimed, under the name...
of responsons, as a tribute to be sent annually to Rhodes for the recuperation of the always diminishing revenue of the Order.

Another important change in the organization of the Order was made at a General Chapter held about 1320 at Montpellier, under the Grand Mastership of Villanova. The Order was then divided into languages, a division unknown during its existence in Palestine. These languages were at first seven in number, but afterward increased to eight, by the subdivision of that of Aragon. The principal dignities of the Order were at the same time divided among these languages, so that a particular dignity should be always enjoyed by the same language. These languages, and the dignities respectively attached to them, were as follows:

1. Provence: Grand Commander.
2. Auvergne: Grand Marshal.
3. France: Grand Hospitaler.
4. Italy: Grand Admiral.
5. Aragon: Grand Conservator.
7. Castile: Grand Chancellor.

But perhaps the greatest of all changes was that which took place in the personal character of the Knights. "The Order," says Taaffe (Hist., iv., 234), "had been above two hundred years old before it managed a boat, but was altogether equestrian during its two first, and perhaps most glorious, centuries." But on settling at Rhodes, the knights began to attack the Turks by sea with the same prowess with which they had formerly met them on land, and the victorious contests of the galleys of St. John with the Turkish corsairs, who were infesting the Mediterranean, proved them well entitled to the epithet of naval warriors.

In the year 1480, Rhodes was unsuccess-

fully besieged by the Ottoman army of Mohammed II., under the command of Pulelogous Pas-dida, and Collavedo. In 1826 and 1827, the Turks were repulsed with great slaughter. But the attack of the Sultan Solyman, forty-four years afterward, was attended with a different result, and Rhodes was surrendered to the Turkish forces on the 20th of December, 1522. The terms of the capitulation were liberal to the knights, who were permitted to retire with all their personal property; and thus, in the Grand Mastership of L'Isle Adam, Rhodes ceased forever to be the home of the Order, and six days afterward, on New Year's Day, 1523, the fleet, containing the knights and four thousand of the inhabitants, sailed for the island of Candia.

From Candia, where the Grand Master re-
mained but a short time, he proceeded with his knights to Italy. Seven long years were passed in negotiations with the monarchs of Europe, and in the search for a home. At length, the Emperor Charles V., of Germany, vested in the Order the complete and perpetual sovereignty of the islands of Malta and Gozo, and the city of Tripoli; and in 1530, the knights took formal possession of Malta, where, to borrow the language of Porter (Hist., ii., 33), "for upwards of two centuries and a half, waved the banner of St. John, an honor to Christianity and a terror to the infidel of the East." From this time the Order received the designation of "Knights of Malta," a title often bestowed upon it, even in official documents, in the place of the original one of "Knights Hospitalers of St. John of Jerusalem."

For 268 years the Order retained possession of the island of Malta. But in 1798 it was surrendered without a struggle by Louis de Hompesch, the imbecile and pusillanimous Grand Master, to the French army and fleet under Bonaparte; and this event may be considered as the commencement of the suppression of the Order as an active power.

Hompesch, accompanied by a few knights, embarked in a few days for Trieste, and subsequently retired to Montpellier, where he resided in the strictest seclusion and poverty until May 12, 1805, when he died, leaving behind him not enough to renumerate the physicians who had attended him.

The great body of the knights proceeded to Russia, where the Emperor Paul had a few years before been proclaimed the protector of the Order. On the 27th of October, 1798, a Chapter of such of the knights as were in St. Petersburg was held, and the Emperor Paul I. was elected Grand Master. This election was made valid, so far as its irregularities would permit, by the abdication of Hompesch in July, 1799.

At the death of Paul in 1801, his successor on the throne, Alexander, appointed Count Soltikoff as Lieutenant of the Mastery, and directed him to convene a Council at St. Petersburg to deliberate on future action. This assembly adopted a new statute for the election of the Grand Master, which provided that each Grand Priory should in a Provincial Chapter nominate a candidate, and that out of the persons so nominated, the Pope should make a selection. Accordingly, in 1802, the Pope appointed John de Tommasi, who was the last knight that bore the title of Grand Master.

On the death of Tommasi, the Pope declined to assume any longer the responsibility of nominating a Grand Master, and appointed the Bailiff Guevvar Luardo simply as Lieutenant of the Mastery, a title afterward held by his successors, Centelles, Busca, De Candia, and as anavoevo to 1829 and 1827, the first steps were taken for the revival of the English language, and Sir Joshua Meredith, Bart., who had been made a knight in 1798 by Hompesch, being appointed Lieutenant Prior of England, admitted many English gentlemen into the Order.

But the real history of the Order of St. John of Jerusalem ends with the disgraceful capitulation at Malta in 1798. All that has since remained of it, all that now remains—however imposing may be the titles assumed—is but the dilated shadow of its former existence.
The organization of the Order in its days of prosperity was very complicated, partaking both of a monarchical and a republican character. Over all presided a Grand Master, who, although invested with extensive powers, was still controlled by the legislative action of the Grand Chapter.

The Order was divided into eight languages, each of which presided one of the Grand dignitaries with the title of Conventual Bailiff. These dignitaries were the Grand Commander, the Grand Marshal, the Grand Hospitaler, the Grand Conservator, the Grand Turco-poleier, the Grand Bailiff, and the Grand Chancellor. Each of these dignitaries resided in the palace or inn at Malta which was appropriated to his language. In every province there were one or more Grand Priories presided over by Grand Priors, and beneath these were the Commanderies, over each of which was a Commander. There were scattered through the different countries of Europe 22 Grand Priories and 596 Commanderies.

Those who desired admission into the Order as members of the first class, or Knights of Malta, were required to produce proofs of noble descent. The ceremonies of initiation were public and exceedingly simple, consisting of little more than the taking of the necessary vow. In this the Hospitalers differed from the Templars, whose formula of admission was veiled in secrecy. Indeed, Porter (Hist., i., 203) attributes the escape of the former Order from the accusations that were heaped upon the latter, and which led to its dissolution, to the fact that the Knights "abjured all secrecy in their forms and ceremonies."

The Order was dissolved in England by Henry VIII., and, although temporarily restored by Mary, was finally abolished in England. A decree of the Constituent Assembly abolished it in France in 1792. By a decree of Charles IV., of Spain, in 1801, the two languages of Aragon and Castile became the Royal Spanish Order of St. John, of which he declared himself the Grand Master.

Now, only the languages of Germany and Italy remain. The Order is, therefore, at this day in a state of abeyance, if not of disintegration, although it still maintains its vitality, and the functions of Grand Master are exercised by a Lieutenant of the Magistery, who resides at Rome. Attempts have also been made, from time to time, to revive the Order in different places, sometimes with and sometimes without the recognition of the recognized head of the Order. For instance, there are now in England two bodies—one Catholic, under Sir George Bowyer, and the other Protestant, at the head of which is the Duke of Manchester; but each repudiates the other. But the relic of the old and valiant Order of Knights Hospitalers claims no connection with the branch of Masonry which bears the title of Knights of Malta, and hence the investigation of the present condition is no part of the province of this work.

**Knights of Malta, Masonic.** The degree of Knight of Malta is conferred in the United States as "an appendant Order" in a Commandery of Knights Templar. There is a ritual attached to the degree, but very few are in possession of it, and it is generally communicated after the candidate has been created a Knight Templar; the ceremony consisting generally only in the reading of the passage of Scripture prescribed in the Monitors, and the communication of the modes of recognition.

How anything so anomalous in history as the commingling in one body of Knights Templar and Knights of Malta, and making the same person a representative of both Orders, first arose, it is now difficult to determine. It was, most probably, a device of Thomas S. Webb, and was, it may be supposed, the results of a too great fondness for the accumulation of degrees. Mitchell, in his *History of Freemasonry* (ii., 83), says: "The degree, so called, of Malta, or St. John of Jerusalem, crept in, we suppose, by means of a bungler, who, not knowing enough of the ritual to confect it properly, satisfied himself by simply adding a few words in the ceremony of dubbing; and thus, by the addition of a few signs and words but imperfectly understood, constituted a Knights Templar also a Knight of Malta, and so the matter stands to this day." I am not generally inclined to place much confidence in Mitchell as an historian; yet I cannot help thinking that in this instance his guess is not very far from the truth, although, as usual with him, there is a tinge of exaggeration in his statement.

There is evidence that the degree was introduced at a very early period into the Masonry of this country. In the Constitution of the "United States Grand Encampment," adopted in 1805, one section enumerates "Encampments of Knights of Malta, Knights Templars, and Councils of Knights of the Red Cross," now Companions of the Red Cross. It will be observed that the Knight of Malta precedes the Knights Templar; whereas, in the present system, the former is made the ultimate degree of the series. Yet, in this Constitution, no further notice is taken of the degree; for while the fees for the Red Cross and the Templar degrees are prescribed, there is no reference to any to be paid for that of Malta. In the revised Constitution of 1816, the order of the series was changed to Red Cross, Templar, and Malta, which arrangement has ever since been maintained.

The Knights of Malta are designated as one of the "Appendant Orders," a title and a subordinate position which the pride of the old Knights of Malta would hardly have permitted them to accept. In 1856, the Knights Templar of the United States had become convinced that the incorporation of the Order of Malta with the Knights Templar, and making the same person the possessor of both Orders, was so absurd a violation of all historic truth as to make the session of the General Grand Encampment in that year, at Hartford, Connecticut, on the
They appeared more intent upon thwarting, says (Hist. K. of Malta, i. 107), speaking of times burst forth into open hostility. Porter stored, and is now communicated in the Commanderies of Knights Templar.

There is no fact in history better known than that there existed from their very birth a rivalry between the two Orders of the Temple and of St. John of Jerusalem, which sometimes burst forth into open hostility. Porter says (Hist. K. of Malta, i. 107), speaking of the dissensions of the two Orders, "instead of confining their rivalry to a friendly emulation, whilst combating against their common foe, they appeared more intent upon thwarting and frustrating each other, than in opposing the Saracen."

To such an extent had the quarrels of the two Orders proceeded, that Pope Alexander III., found it necessary to interfere; and in 1179 a hollow truce was signed by the rival houses of the Temple and the Hospital; the terms of which were, however, never strictly observed by either side. On the dissolution of the Templars so much of their possessions as were not confiscated to public use were given by the sovereigns of Europe to the Knights of Malta, who accepted the gift without compunction. And there is a tradition that the surviving Templars, indignant at the spoliation and at the mercenary act of their old rivals in willingly becoming a party to the robbery, solemnly registered a vow never thereafter to recognize them as friends.

The attempt at this day to make a modern Knights Templar accept initiation into a hated and antagonistic Order is to display a lamentable ignorance of the facts of history. Another reason why the degree of Knight of Malta should be rejected from the Masonic system is that the ancient Order never was a secret association. Its rites were open and public, wholly unlike anything in Masonry. In fact, historians have believed that the favor shown to the Hospitalers, and the persecutions waged against the Templars, are caused by the fact that the latter Order had a secret system of initiation which did not exist in the former. The ritual of reception, the signs and words as modes of recognition now practised in the modern Masonic ceremonial, are all a mere invention of a very recent date. The old Knights knew nothing of such a system.

A third, and perhaps the best, reason for rejecting the Knights of Malta as a Masonic degree is to be found in the fact that the Order no longer exists, although in a somewhat decayed condition; and that its members, claiming an uninterrupted descent from the Knights who, with Hompesch, left the island of Malta in 1797, and threw themselves under the protection of Paul of Russia, utterly disclaim any connection with the Freemasons, and almost contemptuously repudiate the so-called Masonic branch of the Order. In 1858, a manifesto was issued by the supreme authority of the Order, dated from "the Magisterial Palace of the Sacred Order" at Rome, which, after stating that the Order, as it then existed, consisted only of the Grand Priories in the Langues of Italy and Germany, the knights in Prussia, who trace descent from the Grand Bailiwick of Brandenburg, and a few other knights who had been legally received by the Mastership and Council, declares that: "Beyond and out of the above-mentioned Languages and Priories, and excepting the knights created and constituted as aforesaid, all those who may so call or entitle themselves are legally ignored by our Sacred Order."

There is no room there provided for the so-called Masonic Knights of Malta. But a writer in Notes and Queries (3d Ser., iii., 413), who professes to be in possession of the degree, says, in reply to an inquiry, that the Masonic degree "has nothing whatever to do with the Knights Hospitalers of St. John of Jerusalem." This is undoubtedly true in reference to the American degree. Neither in its form, its ritual, the objects it professes, its tradition, nor its historical relations, is it in the slightest degree assimilated to the ancient Order of Hospitalers, afterward called Knights of Rhodes, and, finally, Knights of Malta. To claim, therefore, to be the modern representatives of that Order, to wear its dress, to adopt its insignia, to flaunt its banners, and to leave the world to believe that the one is but the uninterrupted continuation of the other, are acts which must be regarded as a very ridiculous assumption, if not actually entitled to a less courteous appellation.

For all these reasons, I think that it is much to be regretted that the action of the Grand Encampment in repudiating the degree in 1858 was reversed in 1882. The degree has no historical or traditional connection with Masonry; holds no proper place in a Commandery of Templars, and ought to be wiped out of the catalogue of Masonic degrees."

Knight of Masonry, Terrible. (Chevalier Terrible de la Maçonnerie.) A degree contained in the collection of Le Page.

Knight of Palestine. (Chevalier de la Paix Terrible.) A degree of the Rite of Mizraïm. 2. The Ninth Degree of the Reform of St. Martin. 3. One of the series of degrees formerly given in the Baldwyn Encampment of England, and said to have been introduced into Bristol, in 1800, by some French refugees under the authority of the Grand Orient of France.

* A different view is now generally held by Templars regarding the Knights of Malta, and a modified ritual has been adopted from the Canadian work where the Malta is the principal degree of their Priories. The adoption of this ritual among the Commanderies of America is optional, but when once adopted must be conformed to in their Degree. This change was brought about by the visiting influence from Canada and also the reasons for the Malta being a degree of chivalry. For a similar reason the Knights of the Cross has been justified by the sanguine companion of the Red Cross, and properly never deserved a place in the degrees of chivalry, as the ritual plainly shows.

[E. E. C.]
**Knight of Patmos.** An apocalyptic degree mentioned by Oliver in his *Landmarks,* it refers, he says, to the banishment of St. John.

**Knight of Perfumes.** (Chevalier des Parfums.) The Eighth Degree of the Rite of the East (Rite d'Orient) according to the nomenclature of Fustier.

**Knight of Pure Truth.** (Chevalier de la Pure Vertu.) Thury mentions this as a secret society instituted by the scholars of the Jesuitical college at Tulle. It could scarcely have been Masonic.

**Knight of Purity and Light.** (Ritter der Klarheit und des Lichts.) The Seventh and last degree of the Rite of the Clerks of Strict Observance, which sees.

**Knight of Rhodes.** 1. One of the titles given to the Knights Hospitalers in consequence of their long residence on the island of Rhodes. 2. A degree formerly conferred in the Baldwyn Encampment at Bristol, England. It seems in some way to have been confounded with the Mediterranean Pass.

**Knight of Rose Croix.** See Rose Croix.

**Knight of St. Andrew, Grand Scottish.** (Grand Ecossais de Saint André.) Sometimes called "Patriarch of the Crusades." The Twenty-ninth Degree of the Ancient and Accepted Scottish Rite. Its ritual is founded on a legend, first promulgated by the Chevalier Ramsay, to this effect: that the Freemasons were originally a society of knights founded in Palestine for the purpose of building Christian churches; that the Saracens, to prevent the execution of this design, sent emissaries among them, who disguised themselves as Christians, and were continually throwing obstacles in their way; that, on discovering the existence of these spies, the knights instituted certain modes of recognition to serve as the means of detection; that they also adopted symbolic ceremonies for the purpose of instructing the proselytes who had entered the society in the forms and principles of their new religion; and finally, that the Saracens, having become too powerful for the knights any longer to contend with them, they had adopted the initiatory secrets and modes of recognition, which is found in the collection of Le-Pedron. It refers, he says, to the banishment of St. Andrew's cross, appropriately decorated, and suspended from a green collar bordered with red.

In the ritual of the Southern Jurisdiction, the leading idea of a communication between the Christian knights and the Saracens has been preserved; but the ceremonies and the legend have been altered. The lesson intended to be taught is toleration of religion.

This degree also constitutes the sixty-third of the collection of the Metropolitan Chapter of France; the fifth of the Rite of Clerks of Strict Observance; and the twenty-first of the Rite of Mithraism. It is also to be found in many other systems.

**Knight of St. Andrew, Free.** (Chevalier libre de Saint-André.) A degree found in the collection of Pyron.

**Knight of St. Andrew of the Thistle.** (Chevalier Ecossais de S. André du Chardon.) The Seventy-fifth Degree of the collection of the Metropolitan Chapter of France.

**Knight of St. John of Jerusalem.** 1. The original title of the Knights of Malta, and derived from the church and monastery built at Jerusalem in 1048 by the founders of the Order, and dedicated to St. John the Baptist. (See Knight of Malta.) 2. A mystical degree divided into three sections, which is found in the collection of Lamennais.

**Knight of St. John of Palestine.** (Chevalier de Saint Jean de la Palestine.) The Forty-eighth Degree of the Metropolitan Chapter of France.

**Knight of the Altar.** (Chevalier de l'Autel.) The Twelfth Degree of the Rite of the East according to the nomenclature of Fustier.

**Knight of the American Eagle.** An honorary degree invented many years ago in Texas or some other of the Western States. It was founded on incidents of the American Revolution, and gave an absurd legend of Hiram Abiff's boyhood. It is believed to be now obsolete.

**Knight of the Anchor.** (Chevalier de l'Ancre.) 1. An androgynous degree. (See Anchor, Order of Knights and Ladies of the.) 2. The Twenty-first Degree of the collection of the Metropolitan Chapter of France.
symbol of those who imitate without due penetration. The members boasted that they possessed all the secrets of the Ancient Temples, on which account they were persecuted by the modern Order. The lion and ape, as symbols of courage and address, are found in one of the degrees described in the Franc-Maçon Ecrasés.

Knight of the Arch. (Chevalier de l'Arche.) A degree found in the nomenclature of the Scottish Rite.

Knight of the Argonauts. (Chevalier des Argonautes.) The first point of the Sixth Degree, or Knight of the Golden Fleece of the Hermetic Rite of Montpellier.

Knight of the Banquet or Table of the Seven Sages. (Chevalier de la Table du Banquet des Sept Sages.) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Knight of the Black Eagle. (Chevalier de l'Aigle noir.) 1. The Seventy-sixth Degree of the collection of the Metropolitan Chapter of France; called also Grand Inquisitor, Grand Inspector, Grand Elu or Elect, in the collection of Le Rouge. 2. The Thirty-eighth Degree of the Rite of Mizraim.

Knight of the Brazen Serpent. (Chevalier du Serpent d'Airain.) The Twenty-fifth Degree of the Ancient and Accepted Scottish Rite. The history of this degree is founded upon the circumstances related in Numbers ch. xxi. ver. 6-9: "And the Lord said unto Moses, Make thee a fiery serpent, and put it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live . And Moses made a serpent of brass, and set it upon a pole: and it shall come to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived ."

Knight of the Christian Mark. Called also Guard of the Conclave. A degree formerly conferred in the United States on Knights Templar, in a body called a Council of the Trinity. The legend of the Order is that it was organized by Pope Alexander for the defense of his person, and that its members were selected from the Knights of St. John of Jerusalem. In the ceremonies there is a reference to the tau cross or mark on the forehead, represented from the Knights of St. John of Jerusalem. In this cross, the Jewish lighting of seven lamps, one on each day, is imitated, and therefore the ceremony of initiation lasts for seven days.

Knight of the Comet. (Chevalier de la Comète.) A degree found in the collection of the Brethren of the Golden Fleece, or Knight of the Golden Fleece of the Temple by Judas Maccabæus after its pollution by the Syrians. In the ritual of the degree, the Jewish lighting of seven lamps, one on each day, is imitated, and therefore the ceremony of initiation lasts for seven days.

Knight of the Crown. (Chevalier de la Couronne.) A degree in the collection of Pyron. The legend of the Order is that it was founded in the time of the Crusades, by John Ralph, who established the Order in the Holy Land as a military and monastic society, and gave it the name of the Brazen Serpent, because it was a part of their obligation to receive and gratuitously nurse sick travelers, to protect them against the attacks of the Saracens, and escort them safely to Palestine; thus alluding to the healing and saving virtues of the Brazen Serpent among the Israelites in the wilderness.

Knight of the Door. (Chevalier de la Porte.) The Fourth Degree of the Rite of the East according to the nomenclature of Fusier.
Knight of the Eagle. (Chevalier de l'Aigle.) 1. The First Degree of the Chapter of Clermont. 2. The Third Degree of the Clerks of Strict Observance. 3. The Fifty-sixth Degree of the collection of the Metropolitan Chapter of France. 4. It was also one of the degrees of the Chapter of the Grand Lodge Royal York of Berlin. 5. The Thirty-seventh Degree of the Rite of Mizraim. Thory (Acta Lat., 1., 291) says it was also one of the appellations of the degree more commonly called Perfect Master in Architecture, which is the Fourteenth of the Primitive Scottish Rite, and is found also in some other systems.

Knight of the Eagle and Pelican. One of the appellations of the degree of Rose Croix, because the jewel has on one side an eagle and on the other a pelican, both at the foot of the cross, in allusion to the symbolism of the degree. (See Rose Croix, Prince of.)

Knight of the Eagle reversed. (Chevalier de l'Aigle renversé.) Thory (Acta Lat., 1., 292) records this as a degree to be found in the Archives of the Scottish Lodge Saint Louis des Aims Réunis al Calais. In heraldic phrase, an eagle reversed is an eagle with the wings drooping.

Knight of the East. (Chevalier d'Orient.) This is a degree which has been extensively diffused through the most important Rites, and it owes its popularity to the fact that it commemorates in its legend and its ceremonies the labors of the Masons in the construction of the second Temple.

1. It is the Fifteenth Degree of the Ancient and Accepted Scottish Rite, the description of which will apply with slight modifications to the same degree in all the other Rites. It is founded upon the history of the assistance rendered by Cyrus to the Jews, who permitted them to return to Jerusalem, and to commence the rebuilding of the house of the Lord. Zerubbabel, therefore, as the Prince of the Jews, and Cyrus the King of Persia, as his patron, are important personages in the drama of reception; which is conducted with great impressiveness even in the old and somewhat imperfect ritual of the last century, but which has been greatly improved in the modern rituals adopted by the Supreme Councils of the United States. The cordon of a Knight of the East is a broad green watered ribbon, worn as a baleine from left to right. The sash or girdle is of white watered silk, edged above, and fringed below with gold. On it is embroidered a bridge, with the letters L. D. P. on the arch, and also on other parts of the girdle human heads, and mutilated limbs, and crowns, and swords. The apron is crimson, edged with green, a bleeding head and two swords crossed on the flap, and on the aprons three triangles interlaced formed of triangular links of chains. The jewel is three triangles interlaced enclosing two naked swords.

Scripture and the traditions of the Order furnish us with many interesting facts in relation to this degree. The Knights of the East are said to derive their origin from the captivity of the Israelites in Babylon. After seventy-two years of servitude, they were restored to liberty by Cyrus, King of Persia, through the intercession of Zerubbabel, a prince of the tribe of Judah, and Nehemias, a holy man of a distinguished family, and permitted to return to Jerusalem and rebuild the Temple.

2. It is the Sixth Degree of the French Rite. It is substantially the same as the preceding degree.

3. The Sixth Degree of the old system of the Royal York Lodge of Berlin.

4. The Fifteenth Degree of the Chapter of the Emperors of the East and West, and this was most probably the original degree.

5. The Fifty-second Degree of the collection of the Metropolitan Chapter of France.

6. The Forty-first Degree of the Rite of Mizraim.

7. The Sixth Degree of the Rite of Philanthropes.

8. The Eleventh Degree of the Adonhiramite Rite.

9. It is also substantially the Tenth Degree, or Knight of the Red Cross of the American Rite. Indeed, it is found in all the Rites and systems which refer to the second Temple.

Knight of the East and West. (Chevalier d'Orient et d'Occident.) 1. The Seventeenth Degree of the Ancient and Accepted Scottish Rite. The oldest rituals of the degree were very imperfect, and did not connect it with Freemasonry. They contained a legend that upon the return of the knights from the Holy Land, in the time of the Crusaders, they organized the Order, and that in the year 1118 the first knights, to the number of eleven, took their vows between the hands of Garinus, patriarch. The allusion, here, is evidently to the Knights Templar; and this legend would most probably indicate that the degree originated with the Templar system of Ramsay. This theory is further strengthened by the other legend, that the Knights of the East represented the Masons who remained in the East after the building of the first Temple, while the Knights of the East and West represented those who traveled West and disseminated the Order over Europe, but who returned during the Crusades and reunited with their ancient brethren, whence we get the name.

The modern ritual as used in the United States has been greatly enlarged. It still retains the apocalyptic character of the degree which always attached to it, as is evident from the old tracing-board, which is the figure described in the first chapter of the Revelation of St. John. The jewel is a heptagon inscribed with symbols derived from the Apocalypse, among which are the lamb and the book with seven seals. The apron is yellow, lined and edged with crimson. In the old ritual its device was a two-edged sword. In the new one
it is a tetractys of ten dots. This is the first of the philosophical degrees of the Scottish Rite.

2. The Seventeenth Degree of the Chapter of Emperors of the East and West.

**Knight of the Eastern Star**. (Chevalier de l'Étoile de l'Orient.) The Fifty-seventh Degree of the Metropolitan Chapter of France.

**Knight of the East, Victorius.** (Chevalier victorius de l'Orient.) A degree found in the collection of Hébert.

**Knight of the East, White.** (Chevalier d'orient.) The Fortieth Degree of the Rite of Misraim.

**Knight of the Election.** (Chevalier du Choix.) The Thirty-third Degree of the Rite of Misraim.

**Knight of the Election, Sublime.** (Chevalier sublème du Choix.) The Thirty-fourth Degree of the Rite of Misraim.

**Knight of the Golden Eagle.** (Chevalier de l'Aigle d'or.) A degree in the collection of Pymont.

**Knight of the Golden Fleece.** (Chevalier de la Toison d'or.) The Sixth Degree of the Hermetic Rite of Montpellier.

**Knight of the Golden Key.** (Chevalier de la Clé d'or.) The Third Degree of the Hermetic Rite of Montpellier.

**Knight of the Golden Star.** (Chevalier de l'Etoile d'or.) A degree contained in the collection of Peuvret.

**Knight of the Grand Arch.** (Chevalier de la Grande Arce.) A degree which Thory (Acta Lat., i. 296) says is contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

**Knight of the Holy City, Beneficent.** (Chevalier bienfaisant de la Cité Sainte.) The Order of Beneficent Knights of the Holy City of Jerusalem was created, according to Ragon, at Lyons, in France, in 1782, by the brethren of the Lodge of Chevaliers Bienfaisants. But Thory (Acta Lat. i. 296) says it was rectified at the Congress of Wilhelmbad. Both are perhaps right. It was probably first invented at Lyons, at one time a prolific field for the hautes grades, and afterward adopted at Wilhelmabad, whence it began to exercise a great influence over the Lodges of Strict Observance. The Order professed the Rite of Martinism; but the members attempted to convert Freemasonry into Templarism, and transferred all the symbols of the former to the latter system. Thus, they interpreted the two pillars of the poroi and their names as alluding to Jacobus Burgundius or James the Burgundian, meaning James de Molay, the last Grand Master of the Templars; the three gates of the Temple signified the three vows of the Knights Templar, obedience, poverty, and chastity; and the spig of acacia referred to that which was planted over the ashes of De Molay when they were transferred to Herodion in Scotland. The Order and the doctrine sprang from the Templar system of Ramsay. The theory of its Jesuitic origin can scarcely be admitted.

**Knight of the Holy Sepulcher.** 1. As a Masonic degree, this was formerly given in what were called Councils of the Trinity, next after the Knight of the Christian Mark; but it is no longer conferred in America, and may now be considered as obsolete. The Masonic legend that it was instituted by St. Helena, the mother of Constantine, in 302, after she had visited Jerusalem and discovered the cross, and that, in 304, it was confirmed by Pope Marcellinus, is altogether apocryphal. The military Order of Knights of the Holy Sepulcher still exists; and Mr. Curson, in his Visits to the Monasteries in the Levant, states that the Order is still conferred in Jerusalem, but only on Roman Catholics of noble birth, by the Reverendissimo or Superior of the Franciscans, and that the accolade, or blow of knighthood, is bestowed with the sword of Godfrey de Bouillon, which is preserved, with its spurs, in the sacristy of the Church of the Holy Sepulcher. Madame Pfeiffer, in her Travels in the Holy Land, confirms this account. Dr. Heylin (Acts Lat. i. 295) says that the Order was instituted in 1099, when Jerusalem was regained from the Saracens by Philip of France. Faryn, in his Théâtre d'Honneur, gives a different account of the institution. He says that while the Saracens possessed the city they permitted certain canons regular of St. Augustine to have the custody of the Holy Sepulcher. Afterward Baldwin, King of Jerusalem, made them Men-of-Arms and Knights of the Holy Sepulcher, and ordained that they should continue to wear their white habits, and on the breast of his own arms, which were a red cross potent between four Jerusalem crosses. Their rule was confirmed by Pope Innocent III. The Grand Master was the Patriarch of Jerusalem. They engaged to fight against infidels, to protect pilgrims, to redeem Christian captives, to hear Mass every day, recite the hours of the cross, and bear the five red crosses in memory of our Savior's wounds. On the loss of the Holy Land, they retired to Perugia, in Italy, where they retained their white habit, but assumed a double red cross. In 1484, they were incorporated with the Knights Hospitalers, who were then at Rhodes, but in 1496, Alexandre VI. assumed, for himself and the Popes his successors, the Grand Mastership, and empowered the Guardian of the Holy Sepulcher to bestow Knighthood of the Order upon pilgrims. Unsuccessful attempts were made by Philip II., of Spain, in 1558, and the Duke of Newburg, in 1625, to restore the Order. It is now found only in Jerusalem, where it is conferred, as has been already said, by the Superior of the Franciscans.

2. It is also the Fiftieth Degree of the Metropolitan Chapter of France.

**Knight of the Interior.** (Chevalier de l'Intérieur.) The Fifth Degree of the Rite of the East according to the nomenclature of Pujolier.

**Knight of the Kabbala.** (Chevalier de la Cabale.) The Eighth Degree of the collection of the Metropolitan Chapter of France.

**Knight of the Lilies of the Valley.** This was a degree conferred by the Grand Orient of France as an appendage to Templarism.
Knights Templar who received it were constituted Knights Commanders.

**Knight of the Lion.** (Chevalier du Lion.) The Twentieth Degree of the Metropolitan Chapter of France.

**Knight of the Mediterranean Pass.** An honorary degree that was formerly conferred in Encampments of Knights Templar, but is now disused. Its meetings were called Councils; and its ritual, which was very impressive, supplies the tradition that it was founded about the year 1367, in consequence of certain events which occurred to the Knights of Malta. In an excursion made by a party of these knights in search of forage and provisions, they were attacked while crossing the river Offanto (the ancient Aufidio) by a large body of Saracens, under the command of the renowned Amurath I. The Saracens had concealed themselves in ambush, and when the knights were on the middle of the bridge which spanned the river, they were attacked by a sudden charge of their enemies upon both extremities of the bridge. A long and sanguinary contest ensued; the knights fought with their usual valor, and were at length victorious. The Saracens were defeated with such immense slaughter that fifteen hundred of their dead bodies encumbered the bridge, and the river was literally stained with their blood. In commemoration of this event, and as a reward for their valor, the victorious knights had free permission to pass and repass in all the coasts of the Mediterranean Sea without danger of molestation, whence the name of the degree is derived. As the latter part of this legend has not been verified by voyagers in the Mediterranean, the degree has long been disused. Dr. Mackey says that he had a ritual of it, which was in the handwriting of Dr. Moses Holbrook, the Grand Commander of the Southern Supreme Council of the Ancient and Accepted Scottish Rite.

**Knight of the Moon.** A mock Masonic society, established in the last century in London. It ceased to exist in the year 1810.

**Knight of the Morning Star.** Called also Knight of Hope. A degree in the Archives of the Mother Lodge of the Philosophical Rite, which is said to be a modification of the Kadosh.

**Knight of the Ninth Arch.** The Thirteenth Degree of the Ancient and Accepted Scottish Rite, called also the "Royal Arch of Solomon," and sometimes the "Royal Arch of Enoch." It is one of the most interesting and impressive of what are called the Ineffable Degrees. Its legend refers to Enoch, and to the method by which, notwithstanding the destructive influence of the deluge and the lapse of time, he was enabled to preserve important secrets to be afterward communicated to the Craft. According to the present ritual, its principal officers are a Thrice Puissant Grand Master, representing King Solomon, and two Wardens, representing the King of Tyre and the Inspector Adoniram. Bodies of this degree are separate Chapters. The color is black strewed with tears. The jewel is a circular medal of gold, around which is inscribed the following letters: R. S. R. S. T. P. S. R. I. A. Y. E. S., with the date Anno Enochii 2995. On the reverse is a blazing triangle with the Tetragrammaton in the center in Samaritan letters.

This degree claims great importance in the history of Masonic ritualism. It is found, under various modifications, in almost all the Rites; and, indeed, without it, or something like it, the symbolism of Freemasonry cannot be considered as complete. Indebted for its origin to the inventive genius of the Chevalier Ramsay, it was adopted by the Council of the Emperors of the East and West, whence it passed into the Ancient and Accepted Rite. Though entirely different in its legend from the Royal Arch of the York and American Rites, its symbolic design is the same, for one can with equal propriety refer to the Royal Arch of Mizraim and pervades them all. Vassal, who is exceedingly flippant in much that he has written of Ecossism, says of this degree, that, "considered under its moral and religious aspects, it offers nothing either instructive or useful." It is evident that he understood nothing of its true symbolism.

**Knight of the North.** (Chevalier du Nord.) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais. Thory (Acta Lat., i., 328) mentions another degree called Sublime Knight of the North, which he says is the same as one in the collection of Peuvret, which has the singular title of Daybreak of the Rough Ashlar, Point du Jour de la Pierre Brute.

**Knight of the Phenix.** (Chevalier du Phénix.) The Fourth Degree of the Philosophical Scottish Rite.

**Knight of the Prussian Eagle.** (Chevalier de l'Arc-en-ciel.) The Sixteenth Degree of the Rite of the East according to the nomenclature of Fustier.

**Knight of the Purificatory.** (Chevalier du Purificatoire.) The Sixteenth Degree of the Rite of the East according to the nomenclature of Fustier.

**Knight of the Rainbow.** (Chevalier de l'Arc-en-ciel.) The Sixty-eighth Degree of the Kabbalistic Rite.

**Knight of the Red Cross.** This degree, whose legend dates it far anterior to the Christian era, and in the reign of Darius, has no analogy with the chivalric orders of knighthood. It is purely Masonic, and intimately connected with the Royal Arch Degree, of which, in fact, it ought rightly to be considered as an appendage. It is, however, now always conferred in a Commandery of Knights Templar in this country, and is given as a preliminary to reception in that degree. Formerly, the degree was sometimes conferred in an independent council, which Webb (edit. 1812, p. 123) defines to be "a council that derives its authority immediately from the Grand Encampment unconnected with an Encampment of Knights Templars."

The
embassy of Zerubbabel and four other Jewish chiefs to the court of Darius to obtain the protection of that monarch from the encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the Red Cross Degree. The history of this embassy is found in the eleventh book of the Antiquités de Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians. The legend is as follows: After the death of Cyrus, the Jews, who had been released by him from their captivity, and permitted to return to Jerusalem, for the purpose of rebuilding the Temple, found themselves obstructed in the undertaking by the neighboring nations, especially by the Samaritans. Hereupon they sent an embassy, at the head of which was their prince, Zerubbabel, to Darius, the successor of Cyrus, to crave his interposition and protection. Zerubbabel, awaiting a favorable opportunity, succeeded not only in obtaining his request, but also in renewing the friendship which formerly existed between the king and himself. In commemoration of these events, Darius is said to have instituted a new order, and called it the Knights of the East. They afterward assumed their present name from the red cross borne in their banners. Webb, or whoever else introduced it into the American Templar system, undoubtfully took it from the Sixteenth Degree, or Prince of Jerusalem of the Ancient and Accepted Rite. It has, within a few years, been carried into England, under the title of the "Red Cross of Babylon." In New Brunswick, it has been connected with Cryptic Masonry. It is there as much out of place as it is in a Commandery of Knights Templar. Its only true connection is with the Royal Arch Degree.

**Knight of the Red Eagle.** (Chevalier de l'Aigle rouge.) The Thirty-ninth Degree of the Rite of Mizraim. The red eagle forms a part of the arms of the House of Brandenburg, and the Order of Knights of the Red Eagle was instituted, in 1705, by George William, hereditary Prince of Bayreuth. In 1792, it was placed among the Prussian orders. The Masonic degree has no connection with the political order. The Mizraimites appropriated all titles that they fancied.

**Knight of the Rose.** (Chevalier de la Rose.) The Order of the Knights and Ladies of the Rose (Chevaliers et Chevalieres de la Rose) was obtaining his request, but also in renewing the friendship which formerly existed between the king and himself. In commemoration of these events, Darius is said to have instituted a new order, and called it the Knights of the East. They afterward assumed their present name from the red cross borne in their banners. Webb, or whoever else introduced it into the American Templar system, undoubtfully took it from the Sixteenth Degree, or Prince of Jerusalem of the Ancient and Accepted Rite. It has, within a few years, been carried into England, under the title of the "Red Cross of Babylon." In New Brunswick, it has been connected with Cryptic Masonry. It is there as much out of place as it is in a Commandery of Knights Templar. Its only true connection is with the Royal Arch Degree.

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to the charms of this enchanting scene, in the midst of which the Hierophant communicated to the candidate the modes of recognition peculiar to the Order. (Clavel, Hist. Pit., 115–7.)

The Order had but a brief existence. In 1784, F. B. von Grossing invented, in Germany, an Order bearing a similar name, but its duration was so ephemeral as that of the French one.

**Knight of the Rosy and Triple Cross.** (Chevalier de la Rose et Triple Croix.) A degree in the Archives of the Lodge of Saint Louis des Amis Rétunis at Calais.

**Knight of the Rosy Cross.** See Royal Order of Scotland.

**Knight of the Round Table.** (Chevalier de la Table ronde.) A degree in the Archives of the Lodge of Saint Louis des Amis Rétunis at Calais.

**Knight of the Round Table of King Arthur.** (Chevalier de la Table ronde du Roi Arthur.) 1. Thory (Acta Lat. I, 341) says that this is a degree of the Primitive Rite; but neither Dr. Mackey nor the Rev. A. F. A. Woodford (Kennings’s Masonic Cyclopedia) has been able to trace the degree. Dr. Mackey says that he has seen the manuscript of a degree of this name written many years ago, which was in the possession of Bro. C. W. Moore, of Boston. It was an honorary degree, and referred to the poetic legend of King Arthur and his knights.

**Knight of the Royal Ax.** (Chevalier de la royale Hache.) The Twenty-second Degree of the Ancient and Accepted Scottish Rite, called also Prince of Libanus, or Lebanon. It was instituted to record the memorable services rendered to Masonry by the "mighty cedars of Lebanon." The legend of the degree informs us that the Sidonians were employed in cutting cedars on Mount Libanus or Lebanon for the construction of Noah's ark. Their descendants subsequently cut cedars from the same place for the ark of the covenant; and the descendants of these were again employed in cutting cedars on Mount Libanus or Lebanon for the use of the second Temple. This celebrated nation formed colleges on Mount Lebanon, and in their labors always adored the Great Architect of the Universe. No doubt this last sentence refers to the Druids, that secret sect of Theists who still reside upon Mount Lebanon and in the adjacent parts of Syria, and whose mysterious ceremonies have attracted so much of the curiosity of Eastern travelers.

The apron of the Knights of the Royal Ax is white, lined and bordered with purple. On it is painted a round table, on which are laid its old catechisms, now unfortunately too much neglected, are full of suggestive thoughts, to investigate the true secret of the Order. Its old catechisms, now unfortunately too much neglected, are full of suggestive thoughts, and in its modern ritual, for which we are indebted to the inventive genius of Bro. Albert Pike, it is by far the most learned and philosophical of the Scottish degrees.
Knight of the Sword. (Chevalier de l’Épée.) One of the titles of the Scottish Rite degree of Knight of the East. So called in allusion to the legend that the Masons at the second Temple worked with the trowel in one hand and the sword in the other. Du Cange, on the authority of Arnoldus Lubeckius, describes an Order, in the Middle Ages, of Knights of the Sword (Militis Gladii), who, having vowed to wield the sword for God’s service, wore a sword embroidered on their mantles as a sign of their profession, whence they took their name. But it was not connected with the Masonic degree.

Knight of the Tabernacle. In the Minute Book of the “Grand Lodge of all England,” extracts from which are given by Bro. Hughan in his Unpublished Records (p. 140), we find the expression Knight of the Tabernacle, used in the year 1780, as synonymous with Knight Templar.

Knight of the Tabernacle of the Divine Truth. (Chevalier du Tabernacle des Verités divines.) A degree contained in the nomenclature of Fustier.

Knight of the Temple. (Chevalier du Temple.) This degree is common to all the systems of Masonry founded on the Templar doctrine.

1. It is a synonym of Knights Templar.
2. The Eighth Degree of the Rite of the Philalethes.
3. The Sixty-ninth Degree of the collection of the Metropolitan Chapter of France.
4. The Sixth Degree of the Clerks of Strict Observance.
5. The Ninth Degree of the Rite of the East according to the nomenclature of Fustier.
6. The Thirty-sixth Degree of the Rite of Mizraim.

Knight of the Three Kings. An American side degree of but little importance. Its history connects it with the dedication of the first Temple, the conferrer of the degree representing King Solomon. Its moral tendency appears to be the inculcation of reconciliation of grievances among Masons by friendly conference. It may be conferred by any Master Mason on another.

Knight of the Throne. (Chevalier du Trône.) The Second Degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the Triple Cross. (Chevalier de la Triple Croix.) The Sixty-sixth Degree of the collection of the Metropolitan Chapter of France.

Knight of the Triple Period. (Chevalier de la Triple Période.) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knight of the Triple Sword. (Chevalier de la Triple Épée.) A degree in the collection of Pyron.

Knight of the Two Crowned Eagles. (Chevalier des deux Aigles Couronnées.) The Twenty-second Degree of the collection of the Metropolitan Chapter of France.

Knight of the West. (Chevalier d’Oc- cident.) 1. The Sixty-fourth Degree of the collection of the Metropolitan Chapter of France. 2. The Forty-seventh Degree of the Rite of Mizraim.

Knight of the White and Black Eagle. (Chevalier de l’Aigle blanc et noir.) One of the titles of the Thirtieth Degree of the Ancient and Accepted Scottish Rite, or Knight Ka- dosh. In the Rite of Perfection of the Em- emors of the East and West, it constituted the Twenty-fourth Degree, under the title of Knight Commander of the White and Black Eagle. The white eagle was the emblem of the eastern empire, and the black of the western. Hence we have the Knights of the White Eagle in Russia, and the Knights of the Black Eagle in Prussia, as orders of chivalry. The two combined were, therefore, appropriately (so far as the title is concerned) adopted by the Council which assumed Masonic jurisdiction over both empires.

Knight of the White Eagle. The Sixty- four Degree of the Rite of Mizraim. As a political order, that of the Knights of the White Eagle was instituted by Wladislas, King of Poland, in 1325. It is still conferred by the Caar of Russia.

Knight of Unction. (Chevalier d’Oncle- tion.) The Fifty-first Degree of the collection of the Metropolitan Chapter of France.

Knight, Perfect. (Chevalier Parfait.) A degree of the Ancient Chapter of Clermont, found in the Archives of the Mother Lodge of the Philosophic Rite.

Knight, Professed. See Eques Professus. Knight, Prussian. See Noachite. Also the Thirty-fifth Degree of the Rite of Mizraim.

Knight Rower. (Chevalier Rameur.) The Order of the Knights and Ladies Rowers (Ordre des Chevaliers Rameurs et Chevalières Rameuses) was an androgynous and adoptive Rite, founded at the city of Rouen, in France, in 1738, and was therefore one of the earliest instances of the adoptive system. It met with very little success.

Knight, Royal Victorious. (Chevalier royal Victorieux.) A degree formerly conferred in the Chapter attached to the Grand Orient of Bologne.

Knight, Sacrificing. (Chevalier Sacrifi- ant.) A degree found in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knights Templar. The piety or the super- stition of the age had induced multitudes of pilgrims in the eleventh and twelfth centuries to visit Jerusalem for the purpose of offering their devotions at the sepulcher of the Lord and the other holy place in that city. Many
of these religious wanderers were weak or aged, almost all of them unarmed, and thousand of them were subjected to insult, to pillage, and often to death, inflicted by the hordes of Arabs who, even after the capture of Jerusalem by the Christians, continued to infest the sea coast of Palestine and the roads to the capital.

To protect the pious pilgrims thus exposed to plunder and bodily outrage, nine French knights, the followers of Baldwyn, united, in the year 1118, in a military confraternity or brotherhood in arms, and entered into a solemn compact to aid each other in clearing the roads, and in defending the pilgrims in their passage to the holy city.

Two of these knights were Hugh de Payens and Godfrey de St. Aldemar. Raynouard (Les Templiers) says that the names of the other seven have not been preserved in history, but Wilke (Geschichte des T. H. Ordens) gives them as Roral, Gundemar, Godfrey Basol, Payens de Montidier, Archibald de St. Aman, André de Montbar, and the Count of Provence.

Uniting the monastic with the military character, they took, in the presence of the Patriarch of Jerusalem, the usual vows of poverty, chastity, and obedience, and with great humility assumed the title of "Poor Fellow Soldiers of Christ." Baldwyn, the King of Jerusalem, assigned for their residence a part of his palace which stood near the former site of the Temple; and the Abbot and Canons of the Temple gave them, as a place in which to store their arms and magazines, the street between the palace and the Temple, whence they derived the name of Templars; a title which they ever afterward retained.

Raynouard says that Baldwyn sent Hugh de Payens to Europe to solicit a new crusade, and that while there he presented his companions to Pope Honorius II., from whom he craved permission to form a religious military order in imitation of that of the Hospitalers. The pontiff referred them to the ecclesiastical council which was then in session at Troyes, in Champagne. Thither De Payens repaired, and represented to the fathers the vocation of himself and his companions as defenders of the pilgrim; the enterprise was approved, and St. Bernard was directed to prescribe a rule for the infant Order.

This rule, in which the knights of the Order are called Pauperes commissiti Christi et Templi Salomonis, or "The Poor Fellow Soldiers of Christ and of the Temple of Solomon," is still extant. It consists of seventy-two chapters, the details of which are remarkable for their ascetic character. It enjoined severe devotional exercises, self-mortification, fasting, and prayer. It prescribed for the professed knights white garments as a symbol of a pure life; esquires and retainers were to be clothed in black. To the white dress, Pope Eugenius II. subsequently added a red cross, to be worn on the left breast as a symbol of martyrdom.

Hugh de Payens, thus provided with a rule that gave permanence to his Order, and encouraged by the approval of the Church, returned to Jerusalem, carrying with him many recruits from among the noblest families of Europe.

The Templars soon became preeminently distinguished as warriors of the cross. St. Bernard, who visited them in their Temple retreat, speaks in the warmest terms of their self-denial, their frugality, their modesty, their piety, and their bravery. "Their arms," he says, "are their only finery, and they use them with courage, without dreading either the number or the strength of the barbarians. All their confidence is in the Lord of Hosts, and in fighting for his cause they seek a sure victory or a Christian and honorable death."

Their banner was the Beausenant, of divided white and black, indicative of peace to their friends, but destruction to their foes. At their reception each Templar swore never to turn back on three enemies, but should he be alone, to fight them if they were infidels. It was their wont to say that a Templar ought either to vanquish or die, since he had nothing to give for his ransom but his girdle and his knife.

The Order of the Temple, at first exceedingly simple in its organization, became in a short time very complicated. In the twelfth century it was divided into three classes, which were Knights, Chaplains, and Serving Brethren.

1. The Knights. It was required that whoever presented himself for admission into the Order must prove that he was sprung from a knightly family, and was born in lawful wedlock; that he was free from all previous obligations; that he was neither married nor betrothed; that he had not made any vows of reception in another Order; that he was not involved in debt; and finally, that he was of a sound and healthy constitution of body.

2. The Chaplains. The Order of the Temple, unlike that of the Hospitalers, consisted at first only of laymen. But the bull of Pope Alexander III., issued in 1162, gave the Templars permission to receive into their houses spiritual persons who were not bound by previous vows, the technical name of whom was chaplains. They were required to serve a novitiate of a year. The reception was, except in a few points not applicable to the clergy, the same as that of the knights, and they were required to take only the three vows of poverty, chastity, and obedience. Their duties were to perform all religious offices, and to officiate at all the ceremonies of the Order, such as the admission of members at installations, etc. Their privileges were, however, unimportant, and consisted principally in sitting next to the Master, and being first served at table.

3. The Serving Brethren. The only qualification required of the serving brethren, was, that they should be free born and not slaves; yet it is not to be supposed that all the persons of this class were of mean condition. Many
men, not of noble birth, but of wealth and high position, were found among the serving brethren. They fought in the field under the knights, and performed at home the menial offices of the household. At first there was but one class of them, but afterward they were divided into two—the Brethren-at-Arms and the Handicraft Brethren. The former were the soldiers of the Order. The latter, who were the most esteemed, remained in the Preceptories, and exercised their various trades, such as those of farriers, armorers, etc. The reception of the serving brethren did not differ, except in some necessary particulars, from that of the knights. They were, however, by the accident of their birth, precluded from promotion out of their class.

Besides these three classes there was a fourth—not, however, living in the bosom of the Order—who were called Affiliati or the Affiliated. These were persons of various ranks and of both sexes, who were recognized by the Order, though not openly connected with it, as entitled to its protection, and admitted to a participation in some of its privileges, such as protection from the interdicts of the Church, which did not apply to the Order. The Grand Master resided originally at Jerusalem; afterward, when that city was lost, at Acre, and finally at Cyprus. His duty was then associated with him, in the person of another knight. These two remained all night in the chapel, engaged in prayer. In the morning, they chose two others, and these four, two more, and so on until the number of twelve (that of the apostles) had been selected. The twelve then selected a Chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of the votes. When the election was completed, it was announced to the assembled brethren; and when all had promised obedience, the Prior, if the person was present, said to him, "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, Brother N., to be our Master."

Then, turning to the brethren, he said, "Beloved Sirs and Brethren, give thanks unto God; behold here our Master." The Chaplains then chanted the Te Deum; and the brethren, taking their new Master in their arms, carried him into the chapel and placed him before the altar, where he continued kneeling, while the brethren prayed, and the Chaplains repeated the Kyrie Eleison, the Pater Noster, and other devotional exercises. Next in rank to the Grand Master was the Seneschal, who was his representative and lieutenant. Then came the Marshal, who was the General of the Order. Next was the Treasurer, an office that was always united with that of Grand Preceptor of Jerusalem. He was the Admiral of the Order. The Draper, the next officer in rank, had charge of the clothing of the Order. He was a kind of Commissary General. The Turcopoliers was the Commander of the light-horse. There was also a class of officers called Visitors, whose duties, as their name imports, was to visit the different Provinces, and correct abuses. There were also some subordinate offices appropriated to the Serving Brethren, such as Sub marshal, Standard-Bearer, Farrier, etc.

These officers, with the Grand Preceptors of the Provinces and the most distinguished knights who could attend, constituted the General Chapter or great legislative assembly of the Order, where all laws and regulations were made and officers elected. This assembly was not often convened, and in the intervals its powers were exercised by the Chapter of Jerusalem.

The Order thus organized, as it increased in prosperity and augmented its possessions in the East and in Europe, was divided into Provinces, each of which was governed by a Grand Preceptor or Grand Prior; for the titles were indiscriminately used. That, however, of Preceptor was peculiar to the Templars, while that of Prior was common both to them and to the Knights Hospitallers of St. John.

These Provinces were fifteen in number, and were as follows: Jerusalem, Tripolis, Antioch, Cyprus, Portugal, Castile and Leon, Aragon, France and Auvergne, Normandy, Aquitaine, Provence, England, including Scotland and Ireland; Germany, Upper and Central Italy, and Apulia and Sicily. Hence it will be seen that there was no part of Europe, except the impoverished kingdoms of Denmark, Sweden, and Norway, where the Templars had not extended their possessions and their influence.
In all the provinces there were numerous temple-houses called Preceptories, presided over by a Preceptor. In each of the larger Preceptories there was a Chapter, in which local regulations were made and members were received into the Order.

The reception of a knight into the Order was a very solemn ceremonial. It was secret, none but members of the Order being permitted to be present. In this it differed from that of the Knights of Malta, whose form of reception was open and public; and it is to this difference, between a public reception and a secret initiation, that may, perhaps, be attributed a portion of the spirit of persecution exhibited by the Church to the Order in its latter days.

Of this reception, the best and most authentic account is given by Münter in his [Statutenbuch des Ordens der Tempelherren (pp. 29-42), and on that I shall principally rely.

On the day of the reception, the Master and the knights being in the Chapter, the Master said:

"Beloved Knights and Brethren, ye see that the majority are willing that this man shall be received as a brother. If there be among you any one who knows anything concerning him, wherefor he cannot rightfully become a brother, let him say so. For it is better that this should be made known beforehand than after he has been brought before us." All being silent, the candidate is conducted into an adjoining chamber. Two or three of the oldest knights are sent to him to warn him of the difficulties and hardships that he will have to encounter; or, as the Benedictine rule says, all the hard and rough ways that lead to God —"omnia dura et aspera, per quse itur ad Deum."

They commenced by saying: "Brother, do you seek the fellowship of the Order?" If he replied affirmatively, they warned him of the rigorous services which would be demanded of him. Should he reply that he was willing to endure all for the sake of God and to become the slave of the Order, they further asked him if he were married or betrothed; if he had ever entered any other Order; if he owed more than he could pay; if he was of sound body; and if he was of free condition? If his replies were satisfactory, his examiners returned to the Chapter room and made report; whereupon the Master again inquired if any one present knew anything against the candidate. All being silent, he asked: "Are you willing that he should be received in God's name?" and all the knights answered: "Let him be received in God's name." His examiners then returned to him and asked him if he still persisted in his intention. If he replied that he did, they gave him the necessary instructions how he should act, and led him to the door of the Chapter room. There entering he cast himself on his knees before the Master, with folded hands, and said: "Sir, I am come before God, before you and the brethren, and pray and beseech you, for God and our dear Lady's sake, to admit me into your fellowship and to the good deeds of the Order, as one who will for all his life long be the servant and slave of the Order."

The Master replied: "Beloved Brother, you are desirous of a great matter, for you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine horses and rich caparisons, that we eat and drink well, and are splendidly clothed. From this you conclude that you will be well off with us. But you know not the rigorous maxims which are in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform, in future, what you wish yourself. For when you wish to be on this side of the sea, you will be sent to the other side; when you will wish to be in Acre, you will be sent to the district of Antioch, to Tripolis, or to Armenia; or you will be sent to Apulia, to Sicily, or to Lombardy, or to Burgundy, or to England, or to any other country where we have houses and possessions. When you will wish to sleep, you will be ordered to watch; when you will wish to watch, then you will be ordered to go to bed; when you will wish to eat, then you will be ordered to do something else. And as both we and you might suffer great inconvenience from what you have, mayhap, concealed from us, look here on the holy Evangelists and the word of God, and answer the truth to the questions which we shall put to you; for if you lie, you will be perjured, and may be expelled the Order, from which God keep you!""

The questions which had been before asked by his examiners were then repeated more at large, with the additional one whether he had made any contract with a Templar or any other person to secure his admission.

His answers being satisfactory, the Master proceeded: "Beloved Brother, take good heed that you have spoken truth to us, for should you in any one point have spoken falsely, you would be put out of the Order, from which God preserve you. Now, beloved Brother, heed well what we shall say to you. Do you promise God and Mary, our dear Lady, that your life long you will be obedient to the Master of the Temple and the Prior who is set over you?"

"Yes, Sir, God willing."

"Do you promise God and Mary, our dear Lady, all your life long to live chaste in your body?"

"Yes, Sir, God willing."

"Do you promise God and Mary, our dear Lady, your life long you will be obedient to the Master of the Temple and the Prior who is set over you?"

"Yes, Sir, God willing."

"Do you promise God and Mary, our dear Lady, that your life long you will, with the help of the perfect power and strength that God gives you, help to conquer the holy land of Jerusalem, and with your best power you will help to keep and guard that which the Christians possess?"

"Yes, Sir, God willing."
"Do you promise God and Mary, our dear Lady, never to hold this Order for stronger or weaker, for worse or for better, but with the permission of the Master or the convent which has the authority?"

"Yes, Sir, God willing."

"Finally, do you promise God and Mary, our dear Lady, that you will never be present when a Christian shall be unjustly and unlawfully despoiled of his heritage, and that you will never by counsel or act take part therein?"

"Yes, Sir, God willing."

Then the Master said: "Thus, in the name of God and Mary our dear Lady, and in the name of St. Peter of Rome, and our Father the Pope, and in the name of all the Brethren of the Order, we receive you to all the good works of the Order which have been done from the beginning, and shall be done to the end, you, your father, your mother, and all your lineage, who you will and shall have a share therein. In like manner do you receive us into all the good works which you have done or shall do. We assure you bread and water, and the poor clothing of the Order, and toil and labor in abundance."

The Chaplain then read the 133d Psalm and the prayer of the Holy Ghost, Deux qui cora fidelium, and the brethren repeated the Lord's prayer. The Prior and the Chaplain gave the recipient the fraternal kiss. He was then seated before the Master, who delivered to him a discourse on his duties and obligations as a member of the Order.

These duties may be thus summed up: He was never to assault a Christian, nor swear, nor receive any attendance from a woman without the permission of his superiors; not to kiss a woman, even his mother or sister; to hold no child to the baptismal font; and not to abuse no man, but to be courteous to all. He was to sleep in a linen shirt, drawers and hose, and girded with a small girdle; to attend Divine service punctually, and to begin and end his meals with a prayer.

Such is the formula of reception, which has been collected by Münter from the most authentic sources, and is thus described in Chapter XX: "To all the professed knights, both in winter and summer, we give, if they can be procured, white garments, that those who have cast behind them a dark life, may know that they are to commend themselves to their Creator by a pure and white life." The white mantle was therefore the peculiar vestment of the Templars, as the black was of the Hospitallers.

The fact that the Templars had a secret initiation is now generally conceded, although a few writers have denied it. But the circumspect and cautious silence in its favor is too great to be overcome by anything except positive proof to the contrary, which has never been adduced. It is known that at these receptions none but members of the Order were admitted; a prohibition which would have been unnecessary if the ceremonies had not been secret. In the meetings of the General Chapter of the Order, even the Pope's Legate was refused admission.

It would not be fair to quote the one hundred and twenty accusations preferred against the Templars by Clement, because they were undoubtedly malicious falsehoods invented by an unprincipled Pontiff pandering to the cupidity of an avaricious monarch; but yet some of them are of such a nature as to indicate what was the general belief of men at the time. Thus, Art. 32 says: "Quod recep- tiones istius clandestine faciebant"; i. e., that they were wont to have their receptions in secret.

The 100th is in these words: "Quod sic se includunt ut tenenda capitula ut omnes jan- uas domus et ecclesiae in quibus tenent capitu- ula ferment adae firment quod nullo sit nec esse possit accessus ad eam nec juxta: ut possit quicunque videre vel audire de factis vel- dictis eorum"; i. e., that when they held their Chapters, they shut all the doors of the house or church in which they met so closely that no one could approach near enough to see or hear what they were doing and saying. And the next article is more particular, for it states that, to secure themselves against eavesdroppers, they were accustomed to place a watch, as we should now say a izer, upon the roof of the house, "excubicum super tectum," who could give the necessary warning.

Of course it is impossible to obtain an accurate knowledge of all the details of this secret reception of the ancient Templars, since it must have been generally oral; but I have always been inclined to think, from allusions here and there scattered through the history of the Templars, that many of its features have descended to us, and are to be found in the ritual of initiation practised by the Masonic Knights Templar.

The dress of the Templars was prescribed for them by St. Bernard, in the rule which he composed for the government of the Order, and is thus described in Chapter XX.

"To all the professed knights, both in winter and summer, we give, if they can be procured, white garments, that those who have cast behind them a dark life, may know that they are to commend themselves to their Creator by a pure and white life." The white mantle was therefore the peculiar vestment of the Templars, as the black was of the Hospitallers.
The general direction of St. Bernard as to clothing was afterward expanded, so that the dress of a Templar consisted of a long, white tunic, nearly resembling that of a priest's in shape, with a red cross on the front and back; under this was his life-girdle clasped by a girdle. Over all was the white mantle with the red cross patee. The head was covered by a cap or hood attached to the mantle. The arms were a sword, lance, mace, and shield. Although at first the Order adopted as a seal the representation of two knights riding on one horse, as a mark of their poverty, subsequently each knight was provided with three horses, and an esquire selected usually from the class of Serving Brethren.

To write the history of the Templar Order for the two centuries of its existence would, says Addison, be to write the Latin history of Palestine, and would occupy a volume. Its details would be accounts of glorious struggles with the infidel in defense of the Holy Land, and of Christian pilgrimage, sometimes successful and often disastrous; of arid sands well moistened with the blood of Christian and Saracen warriors; of disreputable contests with its rival of St. John; of final forced departure from the places which its prowess had conquered, but which it had not strength to hold, and of a few years of luxurious, and it may be of licentious indulgence, terminated by a cruel martyrdom and dissolution.

The fall of Acre in 1292, under the vigorous assault of the Sultan Mansour, led at once to the evacuation of Palestine by the Christians. The Knights Hospitaller of St. John of Jerusalem, afterward called Knights of Rhodes, and then of Malta, betook themselves to Rhodes, where the former, assuming a naval character, resumed the warfare in their galleys against the Mohammedans. The Templars, after a brief stay in the island of Cyprus, retired to their different Preceptories in Europe.

Porter (Hist. K. of Malta, i., 174) has no panegyric for these recreant knights. After eulogising the Hospitallers for the persevering energy with which, from their island home of Rhodes, they continued the war with the infidel in defense of the Holy Land, and Saracen warriors; of disreputable contests with its rival of St. John; of final forced departure from the places which its prowess had conquered, but which it had not strength to hold, and of a few years of luxurious, and it may be of licentious indulgence, terminated by a cruel martyrdom and dissolution.

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"The Templar, on the other hand, after a brief sojourn in Cyprus, instead of rendering the smallest assistance to his chivalrous and knightly brethren in their new undertaking, hurried with unseemly haste to his numerous wealthy European Preceptories, where the grossness of his licentiousness, the height of his luxury, and the arrogance of his pride, soon rendered him an object of the most invincible hatred among those who possessed ample power to accomplish his overthrow. During these last years of their existence little can be said in defense of the Order; and although the barbarous cruelty with which their extinction was accomplished has raised a feeling of compassion in their behalf, which bids fair to efface the memory of their crimes, still it cannot be denied that they had of late years so far deviated from the original purposes of their Institution as to render them highly unfit depositories of that wealth which had been bequeathed to them for purposes so widely different from those to which they had appropriated it."

The act of cruelty and of injustice by which the Templar Order was dissolved in the fourteenth century, has bequeathed an inglorious memory on the names of the infamous king, and no less infamous pope, who accomplished it. In the beginning of the fourteenth century, the throne of France was filled by Philip the Fair, an ambitious, a vindictive, and an avaricious prince. In his celebrated controversy with Pope Boniface, the Templars had, as was usual with them, sided with the pontiff and opposed the king; this at last excited his hatred: the Order was enormously wealthy; this aroused his avarice; their power interfered with his designs of political aggrandizement; and this alarmed his ambition. He, therefore, secretly concerted with Pope Clement V. a plan for their destruction, and the appropriation of their revenues. Clement, by his direction, wrote in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on some matters of great importance to the Order. De Molay obeyed the summons, and arrived in the beginning of 1307 at Paris, with sixty knights and a large amount of treasure. He was immediately imprisoned, and, on the thirteenth of October following, every knight in France was, in consequence of the secret orders of the king, arrested on the pretended charge of idolatry, and other enormous crimes, of which Squin de Flexian, a renegade and expelled Prior of the Order, was said to have confessed that the knights were guilty in their secret Chapters.

What these charges were has not been left to conjecture. Pope Clement sent a list of the articles of accusation, amounting to one hundred and twenty in number, to all the archbishops, bishops, and Papal commissaries upon which to examine the knights who should be brought before them. This list is still in existence, and in it we find such charges as these: 1. That they required those who were received into the Order to abjure Christ, the Blessed Virgin, and all the saints. 7. That they denied that Christ had suffered for man's redemption. 9. That they made their reception secret. 14. That they worshiped a cat in their assemblies. 16. That they did not believe in the eucharistic sacrifice. 20. That they said the Grand Master had the power of absolution. 29. That they practiced obscene ceremonies in their receptions. 32. That their receptions were secret; a charge repeated in articles 97, 98, 99, 100, and 101, in different forms. 42. That they had an idol, which was a head with one or with three faces, and sometimes a human skull. 52, 53. That they exercised magic arts.

On such preposterous charges as these the
knights were tried, and of course, as a foregone conclusion, condemned. On the 12th of May, 1310, fifty-four of the knights were publicly burnt, and on the 18th of March, 1313, De Molay, the Grand Master, and the three principal dignitaries of the order, suffered the same fate. They died faithfully asserting their innocence of all the crimes imputed to them. The Order was now, by the energy of the King of France, assisted by the spiritual authority of the pope, suppressed throughout Europe. So much of its vast possessions as were not appropriated by the different sovereigns to their own use, or to that of their favorites, was bestowed upon the Order of the Knights of Malta, whose acceptance of the donation did not tend to diminish the ill feeling which had always existed between the members of the two Orders.

As to the story of the continuation of the Order after the death of James de Molay, by Johannes Larmenius, under the authority of a charter of transmission given to him by De Molay a few days before his death, that subject is more appropriately treated in the history of the Order of the Temple, which claims, by virtue of this charter, to be the regular successor of the ancient Order.

From the establishment of the Order by Hugh de Payens, until its dissolution during the Mastership of De Molay, twenty-two Grand Masters presided over the Order, of whom the following is an accurate list, compiled on the authority of Addison. The roll of Grand Masters in the Rite of Strict Observance, and that in the Order of the Templar, differ in several names; but these rolls are destitute of authenticity.

1. Hugh de Payens, elected in 1118.
2. Robert of Burgundy, 1136.
3. Everard de Barri, 1142.
5. Bertrand de Blanquefort, 1154.
6. Philip of Naplous, 1157.
8. God de Troyes, 1180.
13. Philip de Flessis, 1201.
15. Peter de Montaigu, 1218.
16. Hermann de Perigord, 1236.
17. William de Sonnac, 1245.
18. Reginald de Vichier, 1252.
20. William de Beaune, 1273.
21. Theoald de Gaudini, 1291.
22. James de Molay, 1297.

(See Trans. Quar. Cor., vol. XX.)

Knights Templar, Masonic. The connection of the Knights Templar with the Freemasons may much more plausibly be traced than that of the Knights of Malta. Yet, unfortunately, the sources from which information is to be derived are for the most part traditionary; authentic dates and documents are wanting. Tradition has always been inclined to trace the connection to an early period, and to give to the Templar system of secret reception a Masonic character, derived from their association during the Crusades with the mystical Society of the Assassins in Syria. Lawrie (Hist., p. 57), or Sir David Brewster, the real author of the work which bears Lawrie's name, embodies the tradition in this form:

"Almost all the secret associations of the ancients either flourished or originated in Syria and the adjacent countries. It was here that the Dionysian artists, the Essenes with the history and customs of Syria, that the Knights Templar were actually members of the Syrian fraternities."

Even if this hypothesis were true, although it might probably suggest the origin of the secret reception of the Templars, it would not explain the connection of the modern Templars with the Freemasons, because there is no evidence that these Syrian fraternities were Masonic.

There are four sources from which the Masonic Templars are said to have derived their existence; making, therefore, as many different divisions of the Order.

1. Those who claim John Mark Larmenius as the successor of James de Molay.
2. Those who recognize Peter d'Aumont as the successor of De Molay.
3. Those who derive their Templarism from the Count Beaujeu, the nephew of Molay.
4. Those who claim an independent origin, and repudiate alike the authority of Larmenius, of Aumont, and of Beaujeu.

From the first class spring the Templars of France. They profess to have maintained the Order by authority of a charter given by De Molay to Larmenius. This body of Templars designate themselves as the "Order of the Temple." Its seat is in Paris. The Duke of Sussex received from it the degree and the authority to establish a Grand Conclave in England. He did so; and convened that body once, but only once. During the remaining years of his life, Templarism had no activity in England, as he discountenanced all Chris-
tian and chivalric Masonry. (See Temple, Order of the.)

The second division of Templars is that which is founded on the theory that Peter d' Aumont fled with several knights into Scotland, and there united with the Freemasons. This legend is intimately connected with Ramsay's tradition—that Freemasonry sprang from Templarism, and that all Freemasons are Knights Templar. The Chapter of Clermont adopted this theory, and in establishing their high degrees asserted that they were derived from these Templars of Scotland. The Baron Hund carried the theory into Germany, and on it established his Rite of Strict Observance, which was a Templar system. Hence the Templars of Germany must be classed under the head of the followers of Aumont. (See Strict Observance.)

The third division is that which asserts that Count Beaujeu, a nephew of the last Grand Master, De Molay, and a member of the Order of Knights of Christ—the same assumed by the Templars of Portugal—had received authority from that Order to disseminate the degree. He is said to have carried the degree and its ritual into Sweden, where he incorporated it with Freemasonry. The story is, too, that Beaujeu collected his uncle's ashes and interred them in Stockholm, where a monument was erected to his memory. Hence the Swedish Templar Masons claim their descent from Beaujeu, and the Swedish Rite is through this source a Templar system.

Of the last class, or the Templars who recognized the authority of neither of the leaders who have been mentioned, there were two subdivisions, the Scotch and the English; for it is only in Scotland and England that this independent Templarism found a foothold.

It was only in Scotland that the Templars endured no persecution. Long after the dissolution of the Order in every other country of Europe, the Scottish Preceptors continued to exist, and the knights lived undisturbed. One portion of the Scottish Templars entered the army of Robert Bruce, and, after the battle of Bannockburn, were merged in the “Royal Order of Scotland,” established by him. (See Royal Order of Scotland.)

Another portion of the Scottish Templars united with the Knights Hospitallers of St. John. They lived amicably in the same houses, and continued to do so until the Reformation. At this time many of them embraced Protestantism. Some of them united with the Freemasons, and established “the Ancient Lodge” at Stirling, where they conferred the degree of Knight of the Garter, and Knights of Malta, and Knights Templar. It is to this division that we are to trace the Masonic Templars of Scotland.

The Roman Catholic knights remaining in the Order placed themselves under David Seaton. Lord Dundee afterward became their Grand Master. Charles Edward, the “Young Pretender,” is said to have been admitted into the Order at Holyrood House, Edinburgh, on September 24, 1745, and made the Grand Master. He is also said, but without any proof, to have established the Chapter of Arras and the high degrees.* To this branch, I think, there can be but little doubt that we are to attribute the Templar system of the Ancient and Accepted Scottish Rite as developed in its degree of Kadosh.

The English Masonic Templars are most probably derived from that body called the “Baldwyn Encampment,” or from some one of the four coordinate Encampments of London, Bath, York, and Salisbury, which it is claimed were formed by the members of the Preceptory which had long existed at Bristol, and who, on the dissolution of their Order, are supposed to have united with the Masonic Fraternity. The Baldwyn Encampment claims to have existed from “time immemorial”—an indefinite period—but we can trace it back far enough to give it a priority over all other English Encampments. From the Encampment of the Templars, repudiating all connection with Larmenius, with Aumont, or any other of the self-constituted leaders, but tracing its origin to the independent action of knights who fled for security and for perpetuity into the body of Masonry, we may be held justified in entitled to derive the Templars of the United States.

Of this brief statement, we may make the following summary:

1. From Larmenius came the French Templars.
2. From Aumont, the German Templars of Strict Observance.
3. From Beaujeu, the Swedish Templars of the Rite of Zimmendorf.
4. From the Protestant Templars of Scotland and the Ancient Lodge of Stirling, the Scotch Templars.
5. From Prince Charles Edward and his adherents, the Templars of the Ancient and Accepted Scottish Rite.
6. From the Baldwyn Encampment and its coordinates, the old English and the American Templars.

The Government of Masonic Knights Templar in the United States is vested, first, in Commander-in-Chief, under whom confer the Red Cross and Templar degrees and instruct in the secrets of Malta.† The usual expression, that a candidate after being made a Knight Templar is also created a Knight of Malta, involves an absurdity. No man being a Knights Templar could, by the original statutes, be a member of any other Order; and it is to be regretted that the wise provision of the Grand Encampment in 1856, which struck the degree of Malta from the ritual of the Commander-in-Chief, should have been in 1862 unwisely repealed. The secrets in which the candidate is instructed are the modern inventions of the Masonic Knights of Malta. The original Order had no secrets.

* For a critical examination of this story see Hughan's Jacobite Lodge at Rome, ch. 3.
† See foot-note after Knights of Malta.
Temple Order, enclosing the Passion Cross, front center of the scarf a metal star of nine points, in allusion to the nine founders of the Order. On the left side, a strip of navy lace one-fourth of an inch wide, bordered with black one inch on either side, and chapeau, with appropriate trimmings. The suit is black, with black gloves. A black velvet sash, trimmed with silver lace, crosses the body from the left shoulder to right hip, having at its end a cross-hilted dagger, a black rose on the left shoulder, and a Maltese cross at the end. Where the sash crosses the left breast, it is a nine-pointed star in silver, with a cross and serpent of gold in the center, within a circle, around which are the words, "in hoc signo vinces." The apron is of black velvet, in triangular form, to represent the delta, and edged with silver lace. On its flap is placed a triangle of silver, perforated with twelve holes, with a cross and serpent in the center; on the center of the apron are a skull and crossbones, between three stars of seven points, having a red cross in the center of each. The belt is black, to which is attached a cross-hilted sword. The cap varies in form and decoration in different Encampments. The standard is black, bearing a nine-pointed cross of silver, having in its center a circle of green, with the cross and serpent in gold, and the motto around "in hoc signo vinces."

In 1859 the Grand Encampment enacted a statute providing that all Commanderies, which might be thereafter chartered should have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length.

Sword.—Thirty-four to forty inches, inclusive of scabbard; helmet head, cross handle, and metal scabbard. Belt.—Red enameled or patent leather, two inches wide, fastened round the body with buckle or clasp.

From what has been said, it will appear that there are two modes of dress or costume in use among the Templars of the United States—one, the old or "black uniform," which was adopted at the first organization of the Order in this country, and which is still used by the old Commanderies which were in existence previous to the year 1859; and the new or "white uniform," which was adopted by the Grand Encampment in that year, and which has been prescribed for all Commanderies chartered since that year.

This difference of costume has recently been the occasion of much discussion in the Order. In 1872, Sir J. Q. A. Fellows, the Grand Master, thinking that it was his duty to enforce a uniform dress in the Order, issued his decree requiring all the Commanderies in the United States which were then using the black uniform, to abandon it, and to adopt the white uniform, which had been originally ordered in 1859, and subsequently amended in 1862. Much opposition has been manifested to this order in the Commanderies and Grand Commanderies where the black costume was in use. The Grand Master's interpretation of the statute of the Grand Encampment has been doubted or denied, and the order has been virtually disobeyed by most, if not by all of them. The question has assumed great importance in consequence of the feeling that has been created, and is therefore worthy of discussion. Dr. Mackey's views were against the correctness of the Grand Master's interpretation of the law, and Dr. Mackey's views were against the correctness of the law, and so were those of the living Past Grand Masters, which has been prescribed for all Commanderies chartered since that year. From what has been said, it will appear that there are two modes of dress or costume in use among the Templars of the United States—one, the old or "black uniform," which was adopted at the first organization of the Order in this country, and which is still used by the old Commanderies which were in existence previous to the year 1859; and the new or "white uniform," which was adopted by the Grand Encampment in that year, and which has been prescribed for all Commanderies chartered since that year.

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consideration of this report was postponed until the next triennial meeting. The changes in costume proposed by the committee were not very great; the baldric and the essential apron were preserved, and a white tunic, not hitherto used, was recommended.

At the session of 1859, at Chicago, the subject of dress was alluded to by the Grand Master in his address; and his remarks, together with the report of the committee made in 1856, were referred to a special committee of seven, of which the Grand Master was chairman, and Sir Knights Doyle, Pike, Simons, Mackey, Morris, and French were the members.

This committee reported a uniform which made material differences in the dress theretofore worn, and especially by the rejection of the apron and the introduction of a white tunic and a white cloak. These last were favorite notions of Grand Master Hubbard, and they were adopted by the committee mainly in deference to his high authority.

The proposed measure met at first with serious opposition, partly on account of the rejection of the apron, which many Templars then held, as they do now, to be an essential feature of Masonic Templarism, and a tangible record of the union at a specific period in history of the two Orders; but mainly, perhaps, on account of the very heavy expense and inconvenience which would devolve on the old Commanderies, if they were required at once to throw aside their old dress and provide a new one.

This opposition was only quelled by the agreement on a compromise, by which the old Commanderies were to be exempted from the operation of the law. The regulations for the new costume were then passed, and the compromise immediately after adopted in the words of the following resolution, which was proposed by Sir Knight Doyle, who was one of the committee:

"Resolved, That the costume this day adopted by the Grand Encampment be, and the same is hereby, ordered to be worn by all Commanderies chartered at this Grand Encampment, or that shall hereafter be established in this jurisdiction, and by all subordinates that may hereafter be chartered in their respective jurisdictions.

This was a compromise, nothing more or less, and so understood at the time. The old Commanderies were then in the majority, and would not have consented to any change involving so much expenditure, unless they had been relieved from the burden themselves.

But the white tunic and cloak were never popular with the knights, who had been required by the regulations of 1859 to wear them. In consequence of this, at the session in 1862, an motion of Sir Knight Bailey, "the subject matter of costume and the resolution relating thereto were referred to a Select Committee of Five."

This committee made a report, in which they "proposed" a uniform. The record says that "the report was agreed to, and the uniform was adopted." But there are some points in this report that are worthy of notice. In the first place, not a word is said about the compromise resolution adopted in 1859, although it was referred to the committee.

That resolution was not repealed by any action taken at the session of 1862, and still must remain in force. It secured to the old Commanderies the right to wear the old black costume; a right which could not be taken from them, except by a repeal of the resolution conferring the right. Nothing need be said of the manifest injustice of repealing a resolution granted by the friends of a measure to its opponents to remove their opposition. In 1859, the promise was made to the old Commanderies, that if they would agree to a certain uniform, to be prescribed for new Commanderies, their own old, traditional costume should never be interfered with. Might could, it is true, repeal this compromise; but Right would, for that purpose, have to be sacrificed. But the fact is, that the sense of right in the Grand Encampment prevented such an act of discourtesy, "not to put too fine a point upon it," and no one can find in the proceedings of the Grand Encampment any act which repeals the compromise resolution of 1859; and this has been the opinion and the decision of all the Grand Masters who have wielded the baculus of office, except the present one.

But, in the second place, the report of 1862 shows clearly that the object of the committee was to recommend a change in the uniform that had been adopted for new Commanderies in 1859, and which had become objectionable on account of the tunic and cloak, and that they did not intend to refer at all to the old dress of the old Commanderies.

In the report the committee say: "The objections advanced to the costume adopted at the last Triennial Conclave of this Grand Body are want of adaptation to the requirements of our modern Templars, its liability to injury, and its expensiveness." Now, who advanced these objections? Clearly, not the old Commanderies. They were well satisfied with the mode of dress which they had received from their fathers; and which was dear to them for its solemn beauty and its traditional associations; and the right to wear which had been secured to them in 1859, with the understanding that if they ever desired, of their own accord, to lay it aside, they would then adopt, in its stead, the regulation dress of the Grand Encampment. But this was to be for their own free action.

It was very evident that the old Commanderies had never complained that the tunics and cloaks were from their material expensive, and from their color liable to injury. The old Commanderies did not use these expensive and easily soiled garments. It was the new Commanderies that had made the objection, and for them the legislation of 1862 was undertaken.
Dr. Mackey held, therefore, that the compromise resolution of 1859 still remains in force; that even if the Grand Encampment had the right to repeal it, which he did not admit, it never has enacted any such repeal; that the old Commanderies have the right to wear the old black uniform, and that the legislation of 1862 was intended only to affect the new Commanderies which had been established since the year 1859, when the first dress regulation was adopted.

It would scarcely be proper to close this article on Masonic Templarism without some reference to a philological controversy which has recently arisen among the members of the Order in the United States in reference to the question whether the proper title in the plural is "Knights Templars" or "Knights Templar." This subject was first brought to the attention of the Order by the introduction, in the session of the Grand Encampment in 1871, of the following resolutions by Sir Knight Charles F. Stansbury, of Washington City.

"Resolved, That the proper title of the Templar Order is 'Knights Templar,' and not 'Knights Templar,' as now commonly used under the sanction of the example of this Grand Encampment.

"Resolved, That the use of the term 'Knights Templar' is an innovation, in violation of historic truth, literary usage, and the philology and grammar of the English language."

This report was referred to a committee, who reported "that this Grand Encampment has no authority to determine questions of historic truth, literary usage, and the philology and grammar of the English language," and they asked to be discharged from the further consideration of the subject. This report is not very creditable to the committee, and puts a very low estimate on the character of the Grand Encampment. Certainly, it is the duty of every body of men to inquire whether the documents issued under their name are in violation of these principles, and if so, to correct the error. If a layman habitually writes bad English, it shows that he is illiterate; and the committee should have sought to preserve the Grand Encampment from a similar charge. It should have investigated the subject, which to scholars is of more importance than it seemed to consider. If they should have defended the Grand Encampment in the use of the term, or have recommended its abandonment. Moreover, the Grand Recorder reports that on examination he finds that the title Knights Templars was always used until 1856, when it was changed to Knights Templar; and the committee should have inquired by whose authority the change was made. But having failed to grapple with the question of good English, the Craft afterward took the subject up, and a long discussion ensued in the different Masonic journals, resulting at last in the expression, by the best scholars of the Order, of the opinion that Knights Templars was correct, because it was in accordance with the rules of good English, and in unexceptional agreement with the usage of all literary men who have written on the subject."

Bro. Stansbury, in an article on this question which he published in Mackey's National Freemason ([i, 191), has almost exhausted the subject of authority and grammatical usage. He says: "That it is an innovation in violation of historic truth is proved by reference to all historical authorities. I have made diligent researches in the Congressional Library, and have invoked the aid of all my friends who were likely to be able to assist me in such an investigation, and so far from finding any conflict of authority on the question, I have never been able to discover a single historical authority in favor of any other title than 'Knights Templars.'"

I refer to the following list of authorities: "Encyclopedia Britannica, Encyclopedia Americana, Chamber's Encyclopedia, London Encyclopedia, Encyclopedia Metropolitana, Penny Cyclopaedia, Cottle Cyclopaedia, Ree's Cyclopaedia, Wade's British Chronology, Blair's Chronological Tables, Chambers's Miscellany (Crusades), Chalmers's Book of Days, Addison's Knights Templars, Pantologia, Bonstelle's Heraldry, Hallam's Middle Ages, Lingard's History of England; Glossographia Anglicana Nova, 1707; Blackstone's Commentaries, vol. 1, p. 406; Appleton's Cyclopaedia of Biography (Molai); Townsend's Calendar of Knights, London, 1828; Mosheim's Ecclesiastical History (ed. 1832), vol. ii., p. 481; Dugdale's Monasticon Anglicanum, vol. vi., p. 813; Hayden's Dictionary of Dates; Beeton's Dictionary of Universal Information; Burne's Sketch of the History of the Knights Templars; Laurie's History of Freemasonry; Taffe's History of Knights of Malta; London Freemasons' Magazine; Sutherland's Achievements of Knights of Malta; Clark's History of Knights; Ashmole's History of the Order of the Garter; Turner's England in the Middle Ages; Brande's Encyclopedia; Tanner's Notitia Monastica, 1744, pp. 307-310.

"These will, perhaps, suffice to show what, in the course of historical research, the term Knights Templars is the only one employed.

In coming to the consideration of the question, it appears that it may be examined in two ways, grammatically and traditionally; in other words, we must inquire, first, which of these two expressions better accords with the rules of English grammar; and, secondly, which of them has the support and authority of the best English writers.

1. If we examine the subject grammatically, we shall find that its proper decision depends simply on the question: Is “Templar” a noun or an adjective? If it is an adjective, then “Knights Templar” is correct, because adjectives in English have no plural form. It would, however, be an awkward and unusual phraseology, because it is the almost invariable rule of the English language that the adjective should precede and not follow the substantive which it qualifies.

But if “Templar” is a substantive or noun, then, clearly, “Knights Templar” is an ungrammatical phrase, because “Templar” would then be in apposition with “Knights,” and should be in the same regimem; that is to say, two nouns coming together, and referring to the same person or thing, being thus said to be in apposition, must agree in number and case. Thus we say King George or Duke William; when King and George, and Duke and William are in apposition and in the singular; but speaking of Thackeray’s “Four Georges,” and intending to designate who they were by an explanatory noun in apposition, we should put both nouns in the plural, and say the four Georges, Kings of England.” So when we wish to designate a simple Knight, who is not only a Knight, but also belongs to that branch of the Order which is known as Templars, we should call him a “Knight Templar;” and if there be two or more of these Templars, we should call them “Knights Templar.” In every case, we say “Knight Hospitaler” and “Knights Hospitallers.”

Now there is abundant evidence, in the best works on the subject, of the use of the word “Templar” as an adjective, and none of its use as an substantive.

It would be tedious to cite authorities, but a reference to our best English writers will show the constant employment of “Templar” as a substantive only. The analogy of the Latin and French languages supports this view, for “Templarius” is a noun in Latin, as “Templier” is in French.

2. As to traditional authority, the usage of good writers, which is the “jus et norma quendam,” is altogether in favor of “Knights Templars,” and not “Knights Templar.”

In addition to the very numerous authorities collected by Bro. Stansbury from the shelves of the Congressional Library, Dr. Mackey collated all the authorities in his own library.

All the English and American writers, Masonic and un-masonic, except some recent American ones, use the plural of Templar to designate more than one Knight. In a few instances, Dr. Mackey found “Knight Templars,” but never “Knights Templar.” The very recent
American use of this latter phrase is derived from the authority of the present Constitution of the Grand Encampment of the United States, and is therefore the very point in controversy. The former Constitution used the phrase 'Knights Templar.' "On the whole," Dr. Mackey concludes, "I am satisfied that the expression 'Knights Templar' is a violation both of the grammatical laws of our language and of the usage of our best writers on both sides of the Atlantic, and it should therefore, I think, be abandoned." *

**Knights of St. John the Evangelist of Asia in Europe.** Founded at Schleswig and Hamburg by Count of Ecker and Eckhoffen, in 1756, out of his Order of the "True Light," founded the previous year.

**Knights of the True Light.** A degree founded by Count of Ecker and Eckhoffen, in 1758.

**Knocks, Three.** When the Craft were to be called to labor in old North Germany, "the Master should give three knocks, a Pallirer two, consecutively; and in case the Craft at large were imperatively demanded, one blow must be struck, morning, midday, or at eventide." (Ordnung der Steinmetzen, 1462, Art. 28.) Fort, in his Early History, etc., says, "three strokes by a Master convened all the members of that degree; two strokes by the Pallirer called the Fellows, and by a single blow each member was assembled in Lodge.

**Knowledge.** In the dualism of Masonry, knowledge is symbolized by light, as ignorance is by darkness. To be initiated, to receive knowledge is symbolized by light, as ignorance by darkness. To be initiated, to receive knowledge is symbolized by light, as ignorance is intended for a joke.

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**Knowledge.** In the dualism of Masonry, knowledge is symbolized by light, as ignorance is by darkness. To be initiated, to receive light is to acquire knowledge; and the cry of the neophyte for light is the natural aspiration of the soul for knowledge.

**Knowledge, degrees of.** See Degrees of Knowledge.

**Kojiki.** (Book of Ancient Traditions.) The oldest monument of Shintoism, in ancient Japan. It is written in pure Japanese, and was composed by order of the Mikado Gennio, A.D. 712, and first printed about 1625. The adherents of Shintoism number about 14,000,000.

**Konx Omopax.** There is hardly anything that has been more puzzling to the learned than the meaning and use of these two apparently barbarous words. Bishop Warburton says (Div. Leg., I., ii., 4), but without giving his authority, that in the celebration of the Eleusinian mysteries, "the assembly was dismissed with these two barbarous words, KONX OMILAEZ"; and he thinks that this "shows the Mysteria not to have been originally Greek." Le Clerc (Bib. Univ., vi., 86) thinks that the words seem to be only an incorrect pronunciation of kota and omphale, which, he says, signify in the Phrygian language, "watch, and abstain from evil." Potter also (Gr. Ant., 346) says that the words were used in the Eleusinian mysteries.

The words occur in none of the old Greek lexicons, except that of Heeckyhius, where they are thus defined: "Koyx omopah. An acclamation used by those who have finished anything. It is also the sound of the judge's ballots and of the clespydra. The Athenians used the word blos." The words were always deemed inexplicable until 1797, when Captain Wilford offered, in the Asiatic Researches (vol. v., p. 300), the following explanation. He there says that the real words are Candshah Om Pacsha; that they are pure Sanskrit; and are used to this day by the Brahmans at the conclusion of their religious rites. Candehu signifies the object of our most ardent wishes. Om is the famous monosyllable used both at the beginning and conclusion of a prayer or religious rite, like our word Amen. Pacsha exactly answers to the obsolete Latin word riz; it signifies change, course, stead, place, turn of work, fortune, etc., and is particularly used in pouring water in honor of the gods.

Uwaroff (Ess. sur les Myst. d'Eleus.) calls this "the most important of modern discoveries." Creuzer, Schelling, and Münther also approve of it.

Not so with Lobeck, who, in his Aflagophamus (p. 775), denies not only that such words were used in the Eleusinian mysteries, but the very existence of the words themselves. He says that in the title of the article in Heychchius there is a misprint. Instead of Koxf 6µat, it should be Koyx 6µ. where 6µ is the usual abbreviation of dµatles, like or similar to dµates; the true reading would be Koyx 6µat, or Kox, like pacx; and he confirms this by referring to mao, to which Heychchius gives the same meaning as he does to Koyx. This is too simple for Godfrey Higgins, who, in his Anacal., i., 253, "a pretended emendation."

It is nevertheless very ingenious, and is calculated to shake our belief that these words were ever used in the Eleusinian Rites, notwithstanding the learned authority of Meusius, Warburton, Lempriere, Creuzer, Uwaroff, and others.

**Korah.** The son of Izhar, uncle of Moses, who was famed for beauty and wealth. It is related that he refused to give alms, as Moses had commanded, and brought a villainous charge against Moses, who complained thereof to God; the answer was that the earth would obey whatever command he should give; and Moses said, "O earth, swallow them up;" then Korah and his confederates were sinking into the ground, when Korah pleaded for mercy, which Moses refused. Then God said, "Moses, thou hadst no mercy on Korah, though he asked pardon of thee four times; but I would have had compassion on him if he
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had asked pardon of me but once."—Al Bei-
duo the Divine Architect. But, unlike the
Old and New Testaments, the Koran has
no connection with, and gives no support to,
any of the Masonic legends or symbols, ex-
cept in those parts which were plagiarized by
the Jewish apocryphal works, produced a system of Mo-
hammedan Masonry, consisting of twelve de-
gress, founded on the teachings of the Koran.
Krause, Carl Christian Friedrich. One
of the most learned and laborious Masons of
Germany, and one who received the smallest
reward and the largest persecution for his
learning and his labors. The record of his life
reflects but little credit on his contemporaries
who were high in office, but it would seem low
in intellect. Findel (Hist. of F. M., p. 625)
calls them "the antiquated German Masonic
world." Dr. Krause was born at Eisenberg,
a small city of Altenberg, May 6, 1781. He was
educated at Jena, where he enjoyed the in-
structions of Reinhold, Fichte, and Schelling.
While making theology his chief study, he de-
voted his attention at the same time to phi-
losophy and mathematics. In 1801, he ob-
tained his degree as Doctor of Philosophy, and
established himself at the University of Jena
as an extraordinary professor. There he re-
mained until 1805, marrying in the meantime
a lady of the name of Fuchs, with whom he
remained until 1805, leaving as the fruit of his
union eight sons and five daughters.
In 1805, Krause removed to Dresden, and
remained there until 1813. In April, 1806, he
was initiated into Freemasonry in the Lodge
"Archimede." As soon as he had been initi-
at ed, he commenced the study of the Institu-
tion by the reading of every Masonic work
that was accessible. It was at this time that
Krause adopted his peculiar system of philos-
ophy, and adopted the Jewish and Christian
Scriptures. Finch, however, in one of his
apocryphal works, produced a system of Mo-
hammedan Masonry, consisting of twelve de-
grees, founded on the teachings of the Koran.
and the Hadsees or traditions of the prophet.
This system was a pure invention of Finch.
Krause experienced its effects through all the remaining years of his
life. He was prevented on frequent occasions,
by the machinations of his Masonic enemies,
were excommunicated. Nor did the perse-
cution here cease. Krause experienced its ef-
fects through all the remaining years of his
life. He was prevented on frequent occasions,
by the machinations of his Masonic enemies,
Krause was an extensive writer on philosophical subjects. His most important works are his Lectures on the System of Philosophy, 1828, and his Lectures on the Fundamental Truths of Science, 1829; both published at Goettingen.

His great work, however, to which he owes his Masonic fame, is his Kunsturkunden. He commences this work by a declaration of his design in writing it, which was twofold: first, to enlighten the brotherhood in reference to the three oldest documents in possession of the Craft, by a philological and philosophical examination of these records; and secondly, and with a higher purpose, to call their attention to a clear perception of the fundamental idea of a general union of mankind, to be accomplished by a reorganization of their own brotherhood. To the rituals of the present day he objected as wanting in scientific formula, and he thought that out of these old records they might well construct a better and more practical system.

But with all his learning, while his ideas of reform, if properly carried out, would undoubtedly advance and elevate the Masonic Institution, he committed grave errors in his estimation of the documents that he has made the groundwork of his system.

The three documents which he has presented as the oldest and most authentic records of the Fraternity are: 1. The well-known Leland Manuscript, a document of whose authenticity there are the gravest doubts; 2. The Entered Apprentice's Lecture, a document published early in the eighteenth century, to which, in his second edition, he has added what he calls the New English Lecture; but it is now known that Krause's Lecture is by no means the oldest catechism extant; and, 3. The York Constitution, which, claiming the date of 926, has been recently suspected to be not older than the early part of the eighteenth century.

Notwithstanding these assumptions of authenticity for documents not really authentic, the vast learning of the author is worthy of all admiration. His pages are filled with important facts and suggestive thoughts that cannot fail to exert an influence on all Masonic investigations. Krause cannot but be considered as one of the founders of a new Masonic literature, not for Germany alone, but for the whole world of Masonic students.

Krause Manuscript. A title sometimes given to the so-called York Constitutions, a German translation of which was published by Krause, in 1810, in his Kunsturkunden. (See York Constitutions and Manuscripts, Apocryphal.)

Krishna or Christna. One of the Tri-murti in the Hindu religious system. The myth proceeds to state that Devanaguy, upon the appearance of Vishnu, fell in a profound ecstasy, and having been overshadowed (Sanskrit), the spirit was incarnated, and upon the birth of a child, the Virgin and Son were conducted to a sheepfold belonging to Nanda, on the confines of the territory of Madura. The newly born was named Krishna (in Sanskrit, sacred). The Rajah of Madura had been informed in a dream that this son of Devanaguy should dethrone and chastise him for all his crimes; he therefore sought the certain destruction of the child, and ordained the massacre, in all his states, of all the children of the male sex born during the night of the birth of Krishna. A troop of soldiers reached the sheepfold of Nanda, the lord of a small village on the banks of the Ganges, and celebrated for his virtues. The servants were about to arm in defense, when the child, who was at his mother's breast, suddenly grew to the appearance and size of a child ten years of age, and running, amused himself amidst the flock of sheep. The exploits of this wonder child, his preaching the new or reformed doctrine of India, his disciples and loved companion Ard-jouna, the parables, philosophic teaching, the myth of his transfiguration, his ablutions in the Ganges before his death, and tragic end, together with the story of his revival after three days, and ascension, are graphically told by many authors, perhaps more brilliantly in La Bible dans l'Inde, as translated into English by Louis Jacolliot.

Kulma. The Hindustani Confession of Faith.

Kun, Kivi. These two words, pronounced "koom" and "keevy," are found as ceremonial words in one of the high degrees. They are from the Hebrew, and are interpreted as meaning arise! and kneel! They are not significant words, having no symbolic allusion, and seem to have been introduced merely to mark the Jewish origin of the degree in which they are employed. In the modern rituals they are disused.

Kun. Arabic for Be, the creative fiat of God.
L. (Heb., ל; Samaritan, ⲫ.) The shape of the twelfth English letter is borrowed from that of the Oriental lomad, coinciding with the Samaritan. The numerical value in Hebrew is thirty. The Roman numeral L is fifty. Hebrew name of Deity, as an equivalent, is יהוה, YHWH, or Dóctus. This letter also signifies a stimulus, generally female.

Laanah. (Heb., לאהנה,) Wormwood, a word used in the Order of Ismael.

Labady. A member of the G. Loge de France, banished, in 1766, for alleged libel. An exile to Blois, in October, 1767, for permitting Masonic assemblies at his residence contrary to the orders of the government.

Labarum. The monogram of the name of Christ, formed by the first two letters of that name, ΧΡΙΣΤΟΣ, in Greek. It is the celebrated cross upon which the legend says was founded in the sky on Nunday to the Emperor Constantine, and which was afterward placed by him upon his standard. Hence it is sometimes called the Cross of Constantine. It was adopted as a symbol by the early Christians, and frequent instances of it are to be found in the catacombs. According to Eusebius, the Labarum was surrounded by the motto EN TÓTI NIKA, or conquer by this, which has been Latinized into in hoc signo vinces, the motto assumed by the Masonic Knights Templar. The derivation of the word Labarum is uncertain. (See In hoc signo vinces.)

Labor. It is one of the most beautiful features of the Masonic Institution, that it teaches not only the necessity, but the nobility of labor. From the time of opening to that of closing, a Lodge is said to be at labor. This is but one of the numerous instances in which the terms of Operative Masonry are symbolically applied to Speculative, for, as the Operative Masons were engaged in the building of material edifices, so Free and Accepted Masons are supposed to be employed in the erection of a superstructure of virtue and morality upon the foundation of the Masonic principles which they were taught at their admission into the Order. When the Lodge is engaged in reading petitions, hearing reports, debating financial matters, etc., it is said to be occupied in business; but when it is engaged in the form and ceremony of initiation into any of the degrees, it is said to be at work. Initiation is Masonic labor. This phraseology at once suggests the connection of our speculative system with an operative art that preceded it, such as the Labarum has been conceived. Labor says Gädicke, "is an important word in Masonry; indeed, we might say the most important. For this, and this alone, does a man become a Freemason. Every other object is secondary or incidental. Labor is the scheme of design of the Lodge meeting. But do such meetings always furnish evidences of industry? The labor of an Operative Mason will be visible, and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by a tempest. He knows that he has done his labor. And so must the Freemason labor. His labor must be visible to himself and to his brethren, or, at least, it must conduco to his own internal satisfaction. As we build neither a visible Solomonic Temple nor an Egyptian pyramid, our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done." As Masons, we labor in our Lodge to make ourselves a perfect building, without blemish, working hopefully for the consummation, when the house of our earthly tabernacle shall be finished, when the lost word of Divine truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God service.

Laborare est orare. To labor is to pray; or, in other words, labor is worship. This was a saying of the Medieval monks, which is well worth meditation. This doctrine that labor is worship, has been advanced and maintained, from time immemorial, as a leading dogma of the Order of Freemasonry. There is no other human institution under the sun which has set forth this great principle in such bold relief. We hear constantly of Freemasonry as an institution that inculcates morality, that fosters the social feeling, that teaches brotherly love; and all this is well, because it is true; but we must never forget that from its foundation-stone to its pinnacle, all over its vast temple, is inscribed, in symbols of living light, the great truth that labor is worship.

Laboratory. The place where experiments in chemistry, pharmacy, etc., are performed; the workroom of the chemist. An important apartment in the conferring of the degrees of the Society of Rosicrucians.

Laborers, Statutes of. Toward the middle of the fourteenth century, a plague of excessive violence, known in history as the Black Death, invaded Europe, and swept off fully one-half of the inhabitants. The death of so many workmen had the effect of advancing the price of all kinds of labor to double the former rate. In England, the Parliament, in 1350, enacted a statute, which was soon followed by others, the object of which was to regulate the rate of wages and the price of the necessaries of life. Against these enactments, which were called the Statutes of Laborers, the artisans of all kinds rebelled; but the most active opposition was found among the Masons, whose organization, being better regulated, was more effective. In 1360, statutes were passed forbidding their "congregations, chapters, regulations, and oaths," which were

* See Freemason.
from time to time repeated, until the third year of the reign of Henry VI., A. D. 1425, when the celebrated statute entitled "Masons shall not confederate themselves in chapters and congregations," was enacted in the following words:

"Whereas, by yearly congregations and confederacies, made by the Masons in their General Assemblies, the good course and effect of the Statutes for Laborers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons, our said sovereign lord the king, willing in this case to provide a remedy, by the advice and assent aforesaid, and at the special request of the Commons, hath ordained and established, that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons, and their chapters and congregations be punished by imprisonment of their bodies, and make fine and ransom at the king's will."

[Findel (Hist. of F. M., p. 94), following Preston, says that this Statute was passed in the Parliament of Bays; but this is erroneous, for the Act forbidding Masons to meet in Chapters or Congregations was passed in 1425 by the Parliament at Westminster, while the Parliament of Bays met at Leicester in the following year. (See Bats, Parliament of.)—E. L. H.]

All the Statutes of Laborers were repealed in the fifth year of Elizabeth; and Lord Coke gave the opinion that this act of Henry VI. became, in consequence, "of no force or effect"; a decision which led Anderson, very absurdly, to suppose that "this most learned judge really belonged to the ancient Lodge, and was a faithful brother" (Constitutions, 1723, p. 57); as if it required a judge to be a Mason to give a just judgment concerning the interests of Masonry.

**Labrum.** From the Latin. A lip or edge, as of a dish or font; having reference to the vase at the entrance of places of worship for preliminary lustration. Labrum, a place full of intricacies, with winding passages, as the Egyptian, Samian, and Cretan labyrinths. That of the Egyptians was near Lake Moeris, which contained twelve palaces under one roof, and was of polished stone, with many vaulted passages, and a court of 3,000 chambers, half under the earth and half above them. Pliny states it was 3,000 years old in his day. The labyrinth is symbolical of the vicissitudes and anxieties of life, and is thus metaphorically used in a number of the degrees of various Rites. Sage of the Labyrinth is the eighteenth grade, Rite of Memphis, in the Order of 1800. Sage Sublime of Labyrinth, the fifty-fifth grade of the same organization. (See Catanombe.)

**Lacépéde, B. G. E. de la Ville.** A French savant and naturalist, born in 1756, died 1825. President of the Legislative Assembly in 1791.

**Lacorne.** The Count of Clermont, who was Grand Master of France, having abandoned all care of the French Lodges, left them to the direction of his Deputies. In 1761, he appointed one Lacorne, a dancing-master, his Deputy; but the Grand Lodge, indignant at the appointment, refused to sanction it or to recognize Lacorne as a presiding officer. He accordingly constituted another Grand Lodge, and was supported by adherents of his own character, who were designated by the more respectable Masons as the "Lacorne faction."

In 1762, the Count of Clermont, influenced by the representations that were made to him, revoked the commission of Lacorne, and appointed M. Chaillou de Joinville his Substitute General. In consequence of this, the two rival Grand Lodges became reconciled, and a union was concluded, Jan. 3, 1762. But the reconciliation did not prove altogether satisfactory. In 1765, at the annual election, neither Lacorne nor any of his associates were chosen to office. They became disgusted, and, retiring from the Grand Lodge, issued a scandalous protest, for which they were expelled; and subsequently they organized a spurious Grand Lodge and chartered several Lodges. But from this time Lacorne ceased to have a place in regular Masonry, although the dissensions first begun by him ultimately gave rise to the Grand Orient as the successor of the Grand Lodge.

**Ladder.** A symbol of progressive advancement from a lower to a higher sphere, which is common to Masonry and to many, if not all, of the Ancient Mysteries. In each, generally, as in Masonry, the number of steps was seven. (See Jacob's Ladder.)

**Ladder, Brahmanical.** The symbolic ladder used in the mysteries of Brahma. It had seven steps, symbolic of the seven worlds of the Indian universe. The lowest was the Earth; the second, the World of Reexistance; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and the upper worlds; the fifth, the World of Births in which souls are born again; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, who was himself a symbol of the sun.

**Ladder, Jacob's.** See Jacob's Ladder.

**Ladder, Kabbalistic.** The ladder of the Kabbalists consisted of the ten Sephiroths or emanations of Deity. The steps were in an ascending series—the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown. This ladder formed the exception to the usual number of seven steps or rounds.

**Ladder, Mithraistic.** The symbolic ladder used in the Persian mysteries of Mithras. It had seven steps, symbolic of the seven planets and the seven metals. Thus, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury
Ladder of Kadosh. This ladder, belonging to the high degrees of Masonry, consists of the seven following steps, beginning at the bottom: Justice, Equity, Kindliness, Good Faith, Labor, Patience, and Intelligence or Wisdom. Its supports are love of God and love of our neighbor, and their totality constitute a symbol of the devoir of Knighthood and Masonry, the fulfilment of which is necessary to make a Perfect Knight and Perfect Mason.

Ladder, Rosicrucian. Among the symbols of the Rosicrucians is a ladder of seven steps standing on a globe of the earth, with an open Bible, square, and compasses resting on the top. Between each of the steps is one of the following letters, beginning from the bottom: I. N. R. I. F. S. C., being the initials of Jesus, Nazarenus, Rex, Iudaeorum, Fides, Spe, Caritas. But a more recondite meaning is sometimes given to the first four letters.

Ladder, Theological. The symbolic ladder used in the Gothic mysteries. Dr. Oliver refers it to the Yggrasil, or sacred ash-tree. But the symbolism is either very obscure or very doubtful. It retains, however, the idea of an ascent from a lower to a higher sphere, which was common to all the mystical ladder systems. At its root lies the dragon of death; at its top are the eagle and hawk, the symbols of life.

Lamp, Knight of the Inextinguishable. A degree quoted in the nomenclature of Fus- sembly, and naturally to chivalric Masonry; and hence we find it among the symbols of modern Templarism. The paschal lamb, as a Christian and Masonic symbol, called also Agnus Dei, or the Lamb of God, first appeared in Christian art after the sixth century. It is depicted as a lamb standing on the ground, holding by the left forefoot a banner, on which a cross is inscribed. This paschal lamb, or Lamb of God, has been adopted as a symbol by the Knights Templar, being borne in one of the banners of the Order, and constituting, with the square which it surmounts, the jewel of the Generalissimo of a Commandery. The lamb is a symbol of Christ; the cross, of his passion; and the banner, of his victory over death and hell. Mr. Barrington states (Archaeologia, ix., 134) that in a deed of the English Knights Templar, granting lands in Cambridgeshire, the seal is a Holy Lamb, and the arms of the Master of the Temple at London were argent, a cross gules, and on the dexter quarters three crowns, with the inscription "Pro Te Domine." The grand sigil of the Order, and constituting with the square which it surmounts, the jewel of the Generalissimo of a Commandery. The lamb is a symbol of Christ; the cross, of his passion; and the banner, of his victory over death and hell. Mr. Barrington states (Archaeologia, ix., 134) that in a deed of the English Knights Templar, granting lands in Cambridgeshire, the seal is a Holy Lamb, and the arms of the Master of the Temple at London were argent, a cross gules, and on the dexter quarters three crowns.

Lamballe, The Princess of. Niece of Marie Antoinette, murdered in 1792 at Paris. The Grand Mistress of the so-called Mother Lodge of "La Maconnerie d'Adoption."

Lambkin Apron. See Apron.

Lammas Sabactani. An expression used in the Masonic French Rite of Adoption.

Lamp, Knight of the Inextinguishable. A degree quoted in the nomenclature of Fusse-
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old time have set in thine inheritance." Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the "sons of light," are called the landmarks of the Order. The universal language and the universal laws of Masonry are landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred landmarks, by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offenses that a Mason can commit.

In the decision of the question what are and what are not the landmarks of Masonry, there has been much diversity of opinion among writers. Dr. Oliver says (Dict. Symb. Mas.) that "some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no landmarks beyond its peculiar secrets." But all of these are loose and unsatisfactory definitions, excluding things that are essential, and admitting others that are unessential.

Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the landmarks are therefore "of higher antiquity than memory or history can reach."

The first requisite, therefore, of a custom or rule of action to constitute it a landmark, is, that it must have existed from "time whereof the memory of man runneth not to the conclusion of the third degree, 4. The government of the Fraternity by an authority called a Grand Master, who is elected from the body of the Craft, is a fourth landmark of Masonry. Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of
the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a landmark of the Order, Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the Institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary.

5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whenever held, is a fifth landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge; and that he is also entitled to preside and to communicate of every subordinate Lodge, where he may happen to be present.

6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, is another and a very important landmark. The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this prohibition, and to allow a candidate to be initiated at once. This prerogative he possessed before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power.

7. The prerogative of the Grand Master to give dispensations for opening and holding Lodges is another landmark. He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under dispensation." (See Lodges.)

8. The prerogative of the Grand Master to make Masons at sight is a landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was, perhaps, at the very time substantially exercising the prerogative, without the slightest remark or opposition. (See Sight, Making Masons at.)

9. The necessity for Masons to congregate in Lodges is another landmark. It is not to be understood by this that any ancient landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the landmarks of the Order always prescribed that Masons should, from time to time, congregate together for the purpose of either Operative or Speculative labor, and that these congregations should be called Lodges. Formerly, these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But Warrants of Constitution, by-laws, permanent officers, and annual arrears are modern innovations wholly outside the landmarks, and dependent entirely on the special enactments of a comparatively recent period.

10. The government of the Craft, when so congregated in a Lodge, by a Master and two Wardens, is also a landmark. A congregation of Masons meeting together under any other government, as that, for instance, of a president and vice-president, or a chairman and subchairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a Warrant of constitution is at the present day. The names, of course, vary in different languages; but the officers, their number, prerogatives, and duties are everywhere identical.

11. The necessity that every Lodge, when congregated, should be duly tiled, is an important landmark of the Institution which is never neglected. The necessity of this law arises from the esoteric character of Masonry. The duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which therefore constitutes a landmark.

12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives, is a twelfth landmark. Formerly, these general meetings, which were usually held once a year, were called "General Assemblies," and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Mason represented himself; now he is represented by his officers. (See Representatives of Lodges.)

13. The right of every Mason to appeal from the decision of his brethren, in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a landmark highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned landmark, as well as the principles of just government.

14. The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order. This is called "the right of visitation." This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing,
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who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this visit.

15. It is a landmark of the Order, that no visitor unknown to the brethren present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for his qualifications, the examination may be dispensed with, as the landmark refers only to the cases of strangers, who are not to be recognised unless after strict trial, due examination, or lawful information.

16. No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges. This is undoubtedly an ancient landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation, which is, in fact, in itself a Masonic offense, does not exempt a Mason from Masonic jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a landmark of the Order. These qualifications are that he shall be a man—unmutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the Rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic Institution, and from its symbolic teachings, and have always existed as landmarks.

19. A belief in the existence of God as the Grand Architect of the Universe, is one of the most important landmarks of the Order. It has been always admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed Atheist was ever made a Mason. The very initiatory ceremonies of the First Degree forbid and prevent the possibility of such an occurrence.

20. Subsidiary to this belief in God, as a landmark of the Order, is the belief in a resurrection to a future life. This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believe in Masonry, and not to believe in a resurrection, would be an absurd anomaly, which could not be excused by the reflection that he who thus confounded his belief and his skepticism was so ignorant of the meaning of both theories as to have no rational foundation for his conduct.

21. It is a landmark that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say, advisedly, "Book of the Law," because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the "Book of the Law" is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The "Book of the Law" is to the Speculative Mason his spiritual trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The landmark, therefore, requires that a "Book of the Law," a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

22. The equality of all Masons is another landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect, which rightly belong to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level—that on that level we are all traveling to one predestined goal—that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preference. When the labors of the Lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

23. The secrecy of the Institution is another and most important landmark. The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the Institution on account of it, and however much some unskilful brethren have been
unwilling in times of trial, for the sake of expediency, to divert it of its secret character, it will be ever impossible to do so, even were the landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries; as an open society, it would not last for as many years.

24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching, constitute another landmark of the Order. The Temple of Solomon was the symbolic cradle of the Institution, and, therefore, the reference to the Operative Masonry which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve this Temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

25. The last and crowning landmark of all is, that these landmarks can never be changed. Nothing can be subtracted from them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors.


Language, Universal. The invention of a universal language, which men of all nations could understand and through which they could communicate their thoughts, has always been one of the Utopian dreams of certain philologists. In the seventeenth century, Dalgarno had written his Ars Signorum to prove the possibility of a universal character and a philosophical language. About the same time Bishop Wilkins published his Essay toward the Ideal of a Philosophical Language; and even the mathematical Leibnitz entertained the project of a universal language for all the world. It is not, therefore, surprising, that when the so-called Leland Manuscript stated that the Masons concealed a "universelle longage," Mr. Locke, or whoever was the commentator on that document, should have been attracted by the statement.

"A universal language," he says, "has been much desired by the learned of many ages. It is a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages."

The "guess" of the commentator was near the truth. A universal language founded on words is utterly impracticable. Even if once inaugurated by common consent, a thing itself impossible, the lapse of but a few years, and the continual innovation of new phrases, would soon destroy its universality. But there are signs and symbols which, by tacit consent, have always been recognized as the exponents of certain ideas, and these are everywhere understood. It is well known that such a system does not consider these 'Orders' ever the top, and paper or vellum was used for the sheets having been stitched together at the service. It was published in Freemasons' Charges (p. 31), and since in facsimile by the museum) does not consider these 'Orders' ever. Sims (MS. Department of the British Museum) believes the Free Masons Orders and Constitutions are believed to have been part of the collection made by Lord Burghley (Sec. of State, temp. Edward VII.), who died A.D. 1598.

Bro. Gould, in his History (vol. i., p. 61), says the "MS. is contained on the inner side of three sheets and a half of stout paper, eleven by fifteen inches, making in all seven folios, many of the principal words being in large letters of an ornamental character. Mr. Sims (MS. Department of the British Museum) does not consider these 'Orders' ever occupied by formed a roll, though there are indications of the sheet having been stitched together at the top, and paper or vellum was used for additional protection. It has evidently seen service." It was published in Freemasons' Map, February 24, 1838, and Hughan's Old Charges (p. 31), and since in facsimile by the Quatuor Coronati Lodge. The catalogue of the Lansdowne MSS.—which consisted of twelve hundred and forty-five volumes, bought by Parliament, in 1807, for £4925—has the following note on the contents of this document:
LANTURELUS

No. 48. A very foolish legendary account of the original of the Order of Freemasonry—"in the handwriting, it is said, of Sir Henry Ellis."

LANTURELUS, Ordre des. Instituted, according to Clavel, in 1771, by the Marquis de Croismare. Its purposes or objects are not now understood.

Lapicida. A word sometimes used in Masonic documents to denote a Freemason. It is derived from *lapsis*, a stone, and *cudo*, to cut, and is employed by Varro and Livy to signify "a stone-cutter." But in the low Latin of the Middle Age it took another meaning; and Du Cange defines it in his *Glossarium* as "Ædilectorum structor; Gall. Maçon," i.e., "A builder of edifices; in French, a Mason"; and he quotes two authorities of 1304 and 1392, where *lapicidae* evidently means builders. In the *Vocabul. Ugit.* Anno 1592, *Lapicidus* is defined "a cutter of stones." The Latin word now more commonly used by Masonic writers for *Frémason* is *Latomus*; but *Lapicida* is purer Latin. (See *Latomus*.)

Larmenius, Johannes Marcus. According to the tradition of the Order of the Temple—the credibility of which is, however, denied by most Masonic scholars—John Mark Larmenius was in 1314 appointed by James de Molay his successor as Grand Master of the Templars, which power was transmitted by Larmenius to his successors, in a document entitled "The Charter of Transmission." (See Temple, Order of.)

Larudan, Abbé. The author of a work entitled *Les Frères-Maçons croyants. Suite du livre intitulé l'Ordre des Franc-Macons trahi, traduit du Latin.* The first edition was published at Amsterdam in 1746. In calling it the sequel of *L'Ordre des Franc-Macons trahi*, but the Abbé Peres, Larudan has sought to attribute the authorship of his own libellous work to Perau, but without success, as the internal evidence of style and of tone sufficiently distinguishes the two works. Kloss says (*Biblog.*, No. 1574) that this work is the armoury from which all subsequent enemies of Masonry have derived their weapons. Larudan was the first to broach the theory that Oliver Cromwell was the inventor of Freemasonry.

Lasalle, Troubat de. One of the founders of the Mother Lodge of the "Rite Ecossais Philosophique."

Lateran Councils. They were five in number, regarded as ecumenical, and were held in the Church of St. John Lateran in Rome, in 1123, 1139, 1179, 1215, and 1512.

Latin Lodge. In the year 1785, the Grand Lodge of Scotland granted a Warrant for the establishment of the Royal Eagle Lodge at Edinburgh; the whole of whose work was conducted in the Latin language. Of this Lodge, the celebrated and learned Dr. John Brown was the founder and Master. He had himself translated the ritual into the classical language of Rome, and the minutes were written in Latin. (Lyon's *Hist. of the Lodge of Edinburgh*, p. 257.) The Lodge is No. 160 on the Scotch Roll, but ceased to work in Latin in 1794.

Latomia. This word has sometimes been used in modern Masonic documents as the Latin translation of the word Lodge, with what correctness we will see. The Greek *læρωνίος*, *latomios* (or *læroŭla*), from the roots *laas*, a stone, and *temno*, to cut, meant a place where stones were cut, a quarry. From this the Romans got their word *latomia*, more usually spelled *lautumia*, which also, in pure Latinity, meant a stone-quarry. But as slaves were confined and made to work in the quarries by way of punishment, the name was given to any prison excavated out of the living rock and below the surface of the earth, and was especially so applied to the prison excavated by Servius Tullius under the Capitoline hill at Rome, and to the state prison at Syracuse.

Both *læroŭla* and *lautumia* are seldom used by ancient writers in their primary sense of "a stone-quarry," but both are used in the secondary sense of "a prison," and therefore "Latomia" cannot be considered a good equivalent for "Lodge."

Latomus. By Masonic writers used as a translation of *Fremason* into Latin; thus, Thory entitles his valuable work, *Acta Latomorum*, i.e., "Transactions of the Freemasons." This word was not used in classical Latinity. In the low Latin of the Middle Age it was used as equivalent to *lapicida*. Du Cange defines it, in the form of *lathomus*, as a cutter of stones, "Cæsar lapidum." He gives an example from one of the ecclesiastical Constitutions, where we find the expression "carpentarii ac Latomus," which may mean *Carpenters and Masons* or *Carpenters and Stone-Cutters.* Du Cange also gives *Latomus* as one of the definitions of *Maçonnetus*, which he derives from the French Maçon. But *Maçonnetus* and *Latomus* could not have had precisely the same meaning, for in one of the examples cited by Du Cange, we have "Jean de Bareno, Maçonnet, Latonio de Gratianopolis," i.e., "John de Bareno, Mason and Stone-Cutter (?) of Grenoble." Latomus is here evidently an addition to Maçonnetus, showing two different kinds of occupation. We have abundant evidence in Medieval documents that a Maçonnetus was a builder, and a Latomus was most probably an inferior order, what the Masonic Constitutions call a "rough Mason." The propriety of applying it to a Freemason seems doubtful. The word is sometimes found as *Lathomus* and *Lativius.*

Latour d'Auvergne, Le Prince de. President of the Mother Lodge of the "Rite Ecossais Philosophique" in 1809, and member of the Grand Orient of France in 1814.

Latro. This word was much used, without any necessary trouble to the commentators on the old Records of Masonry. In the legend of the Craft contained in all the old *Constitutions*,

LATRES
we are informed that the children of Lamech knew that God would take vengeance for sinne, either by fire or water, wherefore they did write these sciences that they had found in two pillars of stone, that they might be found after that God had taken vengeance; the one was of marble and would not burn, the other was Latres and would not dworse in water. (Harleian MS. No. 1942.) It is the Latin word later, a brick. The legend is derived from Josephus (Antiq., I., ii.), where the same story is told. Whiston properly translates the passage, "they made two pillars; the one of brick, the other of stone." The original Greek is λάτεται, which has the same meaning. The word is variously corrupted in the manuscripts. Thus the Harleian MS. has latres, which comes nearest to the correct Latin plural form; the Copenhagen MS. has lattres; the Dowland, laterns; the Lansdowne, letterne; and the Sloane MS., No. 3848, getting furthest from the truth, has letera. It is strange that Halliwell (Early Hist. of F. M. in England, 2d ed., p. 8) should have been ignorant of the true meaning, and that Hy. Phillips (Freemasons' Quarterly Review, 1836, p. 289) in commenting on the Harleian MS., should have supposed that it alluded "to some floating substance." The Latin word later and the passage in Josephus ought readily to have led to an explication.

Laurel Crown. A decoration used in some of the higher degrees of the Ancient and Accepted Scottish Rite. The laurel is an emblem of victory; and the corona triumphalis of the Romans, which was given to generals who had gained a triumph by their conquests, was made of laurel leaves. The laurel crown in Masonry is given to him who has made a conquest over his passions.

Laurens, J. L. A French Masonic writer, and the author of an Essai historique et critique sur la Franche-Maconnerie, published at Paris in 1805. In this work he gives a critical examination of the principal works that have treated of the Institution. It contains also a refutation of the imputations of anti-Masonic writers. In 1808 he edited an edition of the Vocabulaire des Franc-Masons, the first edition of which had been issued in 1805. In 1825 was published a Histoire des Initiations de l'ancienne Egypt with an essay by Laurens on the origin and aim of the Ancient Mysteries. (Kloss, Bibliographie, No. 3871.)

Laurie, Alexander. He was originally a stocking-weaver, and afterward became a bookseller and stationer in Parliament Square, Edinburgh, and printer of the Edinburgh Gazette. He was appointed bookseller and stationer to the Grand Lodge of Scotland, and afterward Grand Secretary. In 1804 he published a book entitled The History of Freemasonry, drawn from authentic sources of information; with an Account of the Grand Lodge of Scotland, from its Institution in 1736 to the present time, compiled from the Records; and an Appendix of Original Papers. Of this valuable and interesting work, Laurie was at one time deemed the author, notwithstanding that the learning exhibited in the first part, and the numerous references to Greek and Latin authorities, furnished abundant internal evidence of his incapacity, from previous education, to have written it. The doubt which naturally arises, whether he was really the author, derives great support from the testimony of the late Dr. David Irving, Librarian to the Faculty of Advocates, Edinburgh. A writer in the Notes and Queries (3d Ser., III., 866), on May 9, 1863, stated that at the sale of the library of Dr. Irving, on Saturday, March 28, 1862, a copy of Lawrie's History of Freemasonry was sold for £1. In that copy there was the following memorandum in the handwriting of Dr. Irving: "The history of this book is somewhat curious, and perhaps there are only two individuals now living by whom it could be divulged. The late Alexander Lawrie, 'Grand Stationer,' wished to recommend himself to the Fraternity by the publication of such a work. Through Dr. Anderson, he requested me to undertake its compilation, and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance David Brewster, by whom it was readily undertaken, and I can say was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature of Alexander Laurie, and the volume is commonly described as Lawrie's History of Freemasonry." There can be no doubt of the truth of this statement. It has never been usual for publishers to attribute a work of their own to the name of a literary man and affix their own names to books which they have written by proxy. Besides, the familiarity with abstruse learning that this work exhibits, although totally irreconcilable with the attainments of the stocking-weaver, can readily be assigned to Sir David Brewster the philosopher. (See Lyon's Hist. of the Lodge of Edinburgh, p. 56.) Lawrie had a son, William Alexander Laurie, he had thus, for some unknown reason, changed the spelling of his name), who was for very many years the Grand Secretary of the

Law, Sacred. See Sacred Law.


Laws, Local. See Laws of Masonry.

Laws of Masonry. The laws of Masonry, or those rules of action by which the Institution is governed, are very properly divided into three classes: 1. Landmarks. 2. General Laws or Regulations. 3. Local Laws or Regulations.

1. Landmarks. These are the unwritten laws of the Order, derived from those ancient and universal customs which date at so remote a period that we have no record of their origin.

2. General Laws. These are all those Regulations that have been enacted by such bodies as had at the time universal jurisdiction. They operate, therefore, over the Craft wheresoever dispersed; and as the paramount bodies which enacted them have long ceased to exist, it would seem that they are unenforceable. It is generally agreed that these General or Universal Laws are to be found in the old Constitutions and Charges, so far as they were recognized and accepted by the Grand Lodge of England at the revival in 1717, and adopted previous to the year 1721.

3. Local Laws. These are the Regulations which, since 1721, have been and continue to be enacted by Grand Lodges. They are of force only in those jurisdictions which have adopted them, and are repealable by the bodies which have enacted them. They must, to be valid, be not repugnant to the Landmarks or the General Laws, which are of paramount authority.

Lay Brothers. In the Old Charges which were approved in 1722, and published in 1723, by Anderson, in the Book of Constitutions, the regulations as to lawsuits are thus laid down: "And if any of them do you injury, you must apply to his Maj. in 1732; from thence you may appeal to the Grand Lodge, at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable custom of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath and rancor, (not in the common way,) saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time." (Constitutions, 1723, p. 56.)

Lax Observance. (Observantia Laxa.) When the Rite of Strict Observance was instituted in Germany by Von Houd, its disciples gave to all the other German Lodges which refused to submit to its obedience and adopt its innovations, but preferred to remain faithful to the English Rite, the title of "Lodge of Lax Observance." Ragon, in his Orthodossie Maconnique (p. 236), has committed the unaccountable error of calling it a schism, established at Vienna in 1707; thus evidently confounding it with Starck's Rite of the Clerks of Strict Observance.

Lay Brothers. A society founded in the eleventh century, consisting of two classes, who were skilled in architecture; also recognized as a degree in the Rite of Strict Observance.

Layer. A term used in the old Records to designate a workman inferior to an Operative Freemason. Thus: "Alsoe that no Mason make moulds, square or rule to any rough layers." (Harleian MS., No. 2054.)

In Dr. Murray's new English Dictionary the word is said to mean "one who lays stones; a mason," and is described as obsolete in this sense. A quotation is given from Wydlii's Bible of 1382, 1 Chron. xxii. 15, "Many craftie men, masons and layers." [E. L. H.]

Lazarus, Order of. An order instituted in Palestine, termed the "United Order of St. Lazarus and of our Beloved Lady of Mount Carmel." It was a military order engaged against the Saracens, by whom it was nearly destroyed. In 1150 the knights assumed the vows of Obedience, Poverty, and Chastity, in the presence of William the Patriarch. In 1572, Gregory XII. united the Italian knights of the order with that of St. Maurice. Vincent de Paul, in 1617, founded a religious order, which was approved in 1626, and erected into a conclave in 1632, from the Priory of St. Lazarus in Paris, which was occupied by the order during the French Revolution. The members are called Priests of the Mission, and are employed in teaching and missionary labors.

Lebanon. A mountain, or rather a range of mountains in Syria, extending from beyond Sidon to Tyre, and forming the northern boundary of Palestine. Lebanon is celebrated for the cedars which it produces, many of which are from fifty to eighty feet in height, and cover with their branches a space of ground the diameter of which is still greater. Hiram, King of Tyre, in whose dominions Mount Lebanon was situated, furnished these trees for the building of the Temple of Solomon. In relation to Lebanon, Kitto, in his Biblical Cyclopedia, has these remarks: "The forests of the Lebanon mountains only could
France. Lechangeur's fame, as the founder and the superior grades. Incensed at this, Lechangeur announced to them that he would elevate himself above them by creating a rite for no Chapters were established except in the city of Naples. But in 1810 a patent was granted by him to Michel Bedarride, by whom the Rite was propagated in France. Lechangeur's fame, as the founder of the Rite, was overshadowed by the greater zeal and impetuosity of Bedarride, by whom his self-assumed prerogatives were usurped. He died in 1812.

Lecture. Each degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degree are set forth. This arrangement is called a lecture. Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which have varied at different periods, although the substance remains the same. According to Preston, the lecture of the first degree contains six sections; that of the second, four; and that of the third, twelve. But according to the arrangement adopted in this country, commonly known as the "Webb lectures," there are three sections in the first degree, two in the second, and three in the third.

In the Entered Apprentice's, the first section is almost entirely devoted to a recapitulation of the ceremonies of initiation. The initiatory portion, however, supplies certain modes of recognition. The second section is occupied with an explanation of the ceremonies that had been detailed in the first—the two together furnishing the interpretation of ritualistic symbolism. The third is exclusively occupied in explaining the significance of the symbols peculiar to the degree.

In the Fellow-Craft's Degree, the first section, like the first section of the Entered Apprentice, is merely a recapitulation of ceremonies, with a passing commentary on some of them. The second section introduces the neophyte for the first time to the differences between Operative and Speculative Masonry and to the Temple of King Solomon as a Masonic symbol, while the candidate is ingeniously deputed as a seeker after knowledge.

In the Master's Degree the first section is again only a detail of ceremonies. The second section is the most important and impressive portion of all the lectures, for it contains the legend on which the whole symbolic character of the Institution is founded. The third section is an interpretation of the symbols of the degree, and is, of all the sections, the one least creditable to the composer.

In fact, it must be confessed that many of the interpretations given in these lectures are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express their thoughts. Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation. The lectures, however, serve as an introduction or supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phenicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof; and hence it was of such importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as to perform the service of bringing it down to the seaside, whence it was to be taken along the coasts in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem."

The Ancient and Accepted Scottish Rite has dedicated to this mountain its Twenty-ninth Degree, or Prince of Lebanon. The Druses now inhabit Mount Lebanon, and still preserve there a secret organization. (See Druses.)

Le Bauld de Nans, Claude Etienne. A distinguished Masonic writer, born at Besançon in 1736. He was by profession a highly respected actor, and a man of much learning, which he devoted to the cultivation of Freemasonry. He was for seven years Master of the Lodge St. Charles de l'Union, in Mannheim; and on his removal to Berlin, in 1771, became the Orator of the Lodge Royale York de l'Amitié, and editor of a Masonic journal. He delivered, while Orator of the Lodge—a position which he resigned in 1778—a large number of discourses, a collection of which was published at Berlin in 1788. He also composed many Masonic odes and songs, and published, in 1781, a collection of his songs for the use of the Lodge Royale York, and in 1786, his Loge Maçonique. He is described by his contemporaries as a man of great knowledge and talents, and Fessler has paid a warm tribute to his learning and to his labors in behalf of Masonry. He died at Berlin in 1789.

Lechangeur. An officer of one of the Lodges of Milan, Italy, of whom Rebold (Hist. des Trois G. Loges, p. 575) gives the following account. When, in 1803, a Supreme Council of the Ancient and Accepted Scottish Rite was established at Milan, Lechangeur became a candidate for membership. He received some of the degrees; but subsequently the founders of the Council, for satisfactory reasons, declined to confer upon him the superior grades. Incensed at this, Lechangeur announced to them that he would elevate himself above them by creating a rite of ninety degrees, into which they should not be admitted. He carried this project into effect, and the result was the Rite of Mizraim, of which he declared himself to be the Superior Grand Conservator. His energies seem to have been exhausted in the creation of his unwieldy rite, for no Chapters were established except in the city of Naples. But in 1810 a patent was granted by him to Michel Bedarride, by whom the Rite was propagated in France.
preliminary essay, enabling the student, as he advances in his initiation, to become acquainted with the symbolic character of the Institution. But if he ever expects to become a learned Mason, he must seek in other sources for the true development of Masonic symbolism. The lectures alone are but the primer of the science.

Lecturer, Grand. An officer known only in the United States. He is appointed by the Grand Master or the Grand Lodge. His duty is to visit the subordinate Lodges, and instruct them in the ritual of the Order as practised in his jurisdiction, for which he receives compensation partly from the Grand Lodge and partly from the Lodges which he visits.

Lectures, History of the. To each of the degrees of Symbolic Masonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the degree are contained. A knowledge of these lectures—which must, of course, be communicated by oral teaching—constitutes a very important part of a Masonic education; and, until the great progress made within the present century in Masonic literature, many bright Masons, as they are technically styled, could claim no other foundation than such a knowledge for their high Masonic reputation. But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms, is now considered necessary to form a Masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal language, which has always been the boast of the Institution, not only is a knowledge of them absolutely necessary to every practical Freemason, but a historical knowledge of the changes which they have from time to time undergone constitutes an interesting part of the literature of the Order.

Comparatively speaking (comparatively in respect to the age of the Masonic Institution), the system of Lodge lectures is undoubtedly a modern invention. That is to say, we can find no traces of any forms of lectures like the present in the middle, or perhaps the close, of the seventeenth century. Examinations, however, of a technical nature, intended to test the claims of the person examined to the privileges of the Order, appear to have existed at an early period. They were used until at least the middle of the eighteenth century, but were perpetually changing, so that the tests of one generation of Masons constituted no tests for the succeeding one. Oliver very properly describes them as being "something like the conundrums of the present day—difficult of comprehension—admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysteries and symbols of the Institution." (On the Masonic Tests of the Eighteenth Century. Golden Remains, vol. iv., p. 16.) These tests were sometimes, at first, distinct from the lectures, and sometimes, at a later period, incorporated with them. A specimen is the answer to the question, "How blows the wind?" which was, "Due east and west."

The Examination of a German Stone-Mason," which is given by Findel in the appendix to his History, was most probably in use in the fourteenth century. Dr. Oliver was in possession of what purports to be a formula, which he supposes to have been used during the Grand Mastership of Archbishop Chicheley, in the reign of Henry VI., and from which (Rev. of a Sq., p. 11) he makes the following extracts:

"Q. Peace be here? A. I hope there is. Q. What o'clock is it? A. It is going to six, or going to twelve. Q. Are you very busy? A. No. Q. Will you give or take? A. Both; or which you please. Q. How go squares? A. Straight. Q. Are you rich or poor? A. Neither. Q. Change me that? A. I will. Q. In the name of the King and the Holy Church, are you a Mason? A. I am so taken to be. Q. What is a Mason? A. A man begot by a man, born of a woman, brother to a king. Q. What is a fellow? A. A companion of a prince, etc.

There are other questions and answers of a similar nature, conveying no instruction, and intended apparently to be used only as tests. Dr. Oliver attributes, it will be seen, the date of these questions to the beginning of the fifteenth century; but the correctness of this assumption is doubtful. They have no internal evidence in style of having been the invention of so early a period of the English tongue.

The earliest form of catechism that we have on record is that contained in the Sloane MS., No. 3329, now in the British Museum, which has been printed and published by the Rev. A. F. A. Woodford. One familiar with the catechisms of the eighteenth century will detect the origin of much that they contain in this early specimen. It is termed in the manuscript the Mason's "private discourse by way of question and answer," and is in these words:

"Q. Are you a mason? A. Yes, I am a Freemason. Q. How shall I know that? A. By your sign and token. Q. What is your sign? A. My F. and A.M. Q. Where is your token? A. The points of my Entrance. Q. Which is the first? A. The first is a hole and the second is a hollow. Q. What is it? A. A hole. Q. Are you rich or poor? A. No. Q. Will you give or take? A. Both; or which you please. Q. What is a Mason? A. A man begot by a man, born of a woman, brother to a king. Q. What is a fellow? A. A companion of a prince, etc."

In the name of the King and the Holy Church, are you a Mason? A. I am so taken to be. Q. What is a Mason? A. A man begot by a man, born of a woman, brother to a king. Q. What is a fellow? A. A companion of a prince, etc.
fremmason? A. He y't was caryed to ye highest pinnicall of the temple of Jerusalem. Q. Whith'r is your lodge shut or open? A. It is shut. Q. Where lyes the keys of the lodge doore? A. They ley in a bound case or under a three cornerd pavem't about a foote and halfe from the lodge door. Q. What is thy key of your lodge doore made of? A. It is not made of wood stone iron or steel or any sort of mettle but the tongue of good report behind a Broth'rs back as well as be fore his face. Q. How many jewels belon to your lodge? A. There are three the square pavem't the blazing star and the Danty tassel. Q. How long is the cable rope of your lodge? A. As long as from the Lop of the liver to the root of the tongue. Q. How many lights are in your lodge? A. There the sun the mast'r and the square. Q. How high is your lodge? A. Without foots yards or Inches, it reaches to heaven. Q. How stood your lodge? A. East and west as all holly Temples stand. Q. Which is the mast'rs place in the lodge? A. The east place is the mast'rs place in the lodge and the jewel resteth on him first and he seteth men to worke w't the m'rs have in the forenoon the wardens rep in the afternoon. Q. Where was the word first given? A. At the tower of Babylon. Q. Where did they first call their lodge? A. As the said holy chapell and all the cloathes or und'r the cloathes? A. Und'r the cloathes or und'r the cloathes? A. Und'r the cloathes. Q. Whither above the cloathes? A. Und'r the right arm. God is gratfull to all Wor shipful Maest'rs and fellows in that worship full lodge from whence we last came and to you good fellow w't is your name. A. J or B then giving the grip of the hand he will say Brother John greet you well you. A. God's good greeting to you dear Broth'r."

But when we speak of the lectures, in the modern sense, as containing an exposition of the symbolism of the Order, we may consider it as an established historical fact, that the Fraternity were without any such system until after the revival in 1717. Previous to that time, brief extemporary addresses and charges in addition to these test catechisms were used by the Masters of Lodges, which, of course, varied in excellence with the varied attainments and talents of the presiding officer. We know, however, that a series of charges were in use about the middle and end of the seventeenth century, which were ordered "to be read at the making of a Freemason." These "Charges and Covenants," as they were called, contained no instructions on the symbolism and ceremonies of the Order, but were confined to an explanation of the duties of Masons to each other. They were altogether exoteric in their character, and have accordingly been repeatedly printed in the authorized publications of the Fraternity.

Dr. Oliver, who had ampler opportunities than any other Masonic writer of investigating this subject, says that the earliest authorized lectures with which he has met were those of 1720. They were arranged by Drs. Anderson and Desaguliers, perhaps, at the same time that they were compiling the Charges and Regulations from the ancient Constitutions. They were written in a catechetical form, which form has ever since been retained in all subsequent Masonic lectures. Oliver says that "the questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft as it was understood at that period." The "digest" must, indeed, have been brief, since the lectures of the Third Degree, or what was called "the Master's Part," contained only thirty-one questions, many of which are simply tests of recognition. Dr. Oliver says the number of questions was only seven; but he probably refers to the seven tests which Dr. Temple concludes the lecture. There are, however, twenty-four other questions that precede these.

A comparison of these—the primitive lectures, as they may be called—with those in use in America at the present day, demonstrates that a great many changes have taken place. There are not only omissions of some things, and additions of others, but sometimes the explanations of the same points are entirely different in the two systems. Thus the Andersonian lectures describe the "furniture" of a Lodge as being the "Mosaic pavement, blazing star, and indented tassel," emblems which are now, perhaps more properly, designated as "ornaments." But the present furniture of a Lodge is also added to the pavement, star, and tassel, under the name of "other furniture." The "greater lights" of Masonry are entirely omitted, or, if we are to suppose them to be meant by the expression "fixed lights," then these are referred, differently from our system, to the three windows of the Lodge.

In the First Degree may be noticed, among others, the following points in the Andersonian lectures which are omitted in the American system: the place and duty of the Senior and Junior Entered Apprentices, the punishment of cowans, the bone bone-box, and all that refers to it; the clothing of the Master, the age of an Apprentice, the use of the day and night, and the direction of the wind. These latter, however, are, strictly speaking, what the Masons of that time denominated "tests." In the same degree, the following, besides many other important points in the "tests," are altogether omitted in the old lectures of Anderson: the place where Masons anciently met, the theological ladder, and the lines parallel. Important changes have been made in several particulars; as, for instance, in the "points of entrance," the preceding lecture giving an entirely different interpretation of the expression, and designating what are now called "points of entrance" by the term "principal signs"; the distinctions...
between Operative and Speculative Masonry, which are now referred to the Second Degree, are there given in the First; and the dedication of the Bible, compass, and square is differently explained.

In the Second Degree, the variations of the old from the modern lectures are still greater. The old lecture is, in the first place, very brief, and much instruction deemed important at the present day was then altogether omitted. There is no reference to the distinctions between Operative and Speculative Masonry (but this topic is adverted to in the former lecture); the approaches to the middle chamber are very differently arranged; and not a single word is said of the fords of the river Jordan. It must be confessed that the ancient lecture of the Fellow-Craft is immeasurably inferior to that contained in the modern system, and especially in that of Webb.

The Andersonian lecture of the Third Degree is brief, and therefore imperfect. The legend is, of course, referred to, and its explanation occupies nearly the whole of the lecture; but the details are meager, and many important facts are omitted, while there are in other points striking differences between the ancient and the present system.

But, after all, there is a general feature of similarity—a substratum of identity—pervading the two systems of lectures—the ancient and the modern—which shows that the one derives its parentage from the other. In fact, some of the answers given in the year 1730 are, word for word, the same as those used in America at the present time.

[Nothing definite can be stated about the lectures in England until the last quarter of the eighteenth century, when William Preston took the matter in hand and revised or more probably rewrote them entirely.]

Hemming, in attempting to avoid this error, made, and some of the most cherished symbols of the Order in England. But in 1813 the two Grand Lodges—the "Moderns" and the "Ancients," as they were called—after years of antagonism, were happily united, and then, as the first exercise of this newly combined authority, it was determined "to revise" the system of lectures.

This duty was entrusted to the Rev. Dr. Hemming, the Senior Grand Warden, and the result was the Union or Hemming lectures, which are now the authoritative standard of English Masonry. In these lectures many alterations of the Prestonian system were made, and some of the most cherished symbols of the Fraternity were abandoned, as, for instance, the twelve grand points, the initiation of the free born, and the lines parallel. Preston's lectures were rejected in consequence, it is said, of their Christian references; and Dr. Hemming, in attempting to avoid this error, fell into a greater one, of omitting in his new course some of the important ritualistic landmarks of the Order.

[Nothing can be said with any certainty about the lectures in England until the second great crisis of 1813 to 1814, when the "Ancients" and the "Moderns," after years of estrangement, were reconciled. The ceremonies of the Order in England at this time were exactly those given to the Order in all their fulness of illustration and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed. Not that Freemasonry had not always been a science, but that for all that time, and longer, her science had been dormant—had been in abeyance. From 1717 the Craft had been engaged in something less profitable, but more congenial than the cultivation of Masonic science. The pleasant suppers, the medicums of punch, the harmony of song, the miserable puns, which would have provoked the ire of Johnson beyond anything that Boswell has recorded, left no time for inquiry into abstruser matters. The revelations of Dr. Johnson furnish us abundant positive evidence of the low state of Masonic literature in those days; and if we need negative proof, we will find it in the entire absence of any readable book on Scientific Masonry, until the appearance of Hutchinson's and Preston's works. Preston's lectures were, therefore, undoubtedly the inauguration of a new era in the esoteric system of Freemasonry.

These lectures continued for near half a century to be the authoritative text of the Order in England. But in 1863 the two Grand Lodges—the "Moderns" and the "Ancients," as they were called—after years of antagonism, were happily united, and then, as the first exercise of this newly combined authority, it was determined "to revise" the system of lectures.

The lectures of Webb contained much that was almost a verbal copy of parts of Preston; but the whole system was briefer, and the paragraphs were framed with an evident view to facility of memorization. It is a herculean task to acquire the whole system of Prestonian lectures, while that of Webb may be mastered in a comparatively short time, and by much inferior intellects. There
have, in consequence, in former years, been many "bright Masons" and "skillful lecturers" whose brightness and skill consisted only in the easy repetition from memory of the set form of phrases established by Webb, and who were otherwise ignorant of all the science, the philosophy, and the history of Masonry. But in the later years, a perfect verbal knowledge of the lectures has not been esteemed so highly in America as in England, and the most erudite Masons have devoted themselves to the study of those illustrations and that symbolism of the Order which lie outside of the lectures. Book Masonry—that is, the study of the principles of the Institution as any other science is studied, by means of the various treatises which have been written on these subjects—has been, from year to year, getting more popular with the American Masonic public, which is becoming emphatically a reading people.

The lecture on the Third Degree is eminently Hutchinsonian in its character, and contains the bud from which, by a little culture, we might bring forth a gorgeous blossom of symbolism. Hence, the Third Degree has always been the favorite of American Masons. But the lectures of the First and Second degrees, the latter particularly, are meager and unsatisfactory. The explanations, for instance, of the form and extent of the Lodge, of its covering, of the theological ladder, and especially of the point within the circle, will disappoint any intellectual student who is seeking, in a symbolical science, for some rational explanation of its symbols that promises to be worthy of his investigations.

**Lefranc.** The Abbé Lefranc, Superior of the House of the Eudistes at Caen, was a very bitter enemy of Freemasonry, and the author of two libelous works against Freemasonry, both published in Paris; the first and best known, entitled *Le Voile levé pour les curieux, ou le secret des révolutions,* 1791 (relished at Liége in 1827), and the other, *Conversations Lexicon,* 1791, the very authors of the Conversations Lexicon, refer to these monkish narratives, which originated in the twelfth and thirteenth centuries, say that the title legend was given to all such narratives, either true or false, that has been traditionally preserved from the time of its first oral communication. Such a remark, however correct it may be in reference to these monkish narratives, which have been traditionally preserved from the time of its first oral communication. Such is the definition of a Masonic legend. The authors of the Conversations Lexicon, referring to the monstros and the rituals of a great many degrees, and from these he obtained the information on which he has based his attacks upon the Order. Some idea may be formed of his accuracy and credibility, from the fact that he asserts that Faustus Socinus, the Father of Modern Unitarianism, was the contriver and inventor of the Masonic system—a theory so absurd that even Robison and Barruel both reject it.

**Left Hand.** Among the ancients the left hand was a symbol of equity and justice. Thus, Apuleius (Met., l. x.), when describing the procession in honor of Isis, says one of the ministers of the sacred rites "bore the symbol of equity, a left hand, fashioned with the palm extended; which seems to be more adapted to administering equity than the right, from its natural inactivity, and its being endowed with no craft and no subtlety."

**Left Side.** In the symbolism of Masonry, the First Degree is represented by the left side, which is to indicate that as the left is the weaker part of the body, so is the Entered Apprentice's Degree the weakest part of Masonry. This doctrine, that the left is the weaker side of the body, is very ancient. Plato says it arises from the fact that the right is more used; but Aristotle contends that the organs of the right side are by nature more powerful than those of the left.

**Legally Constituted.** See Constituted, Legally.

**Legate.** In the Middle Ages, a legate, or legatus, was one who was, says Du Cange (Glossar.), "in provincias a Principe ad executandas judicis mittebatur," sent by a prince into the provinces to exercise judicial functions. The word is now applied by the Supreme Council of the Ancient and Accepted Scottish Rite to designate certain persons who are sent into unoccupied territory to propagate the Rite. The word is, however, of recent origin, not having been used before 1866. A legate should be in possession of at least the Thirty-second Degree.

**Legend.** Strictly speaking, a legend, from the Latin, *legendus,* "to be read," should be restricted to a story that has been committed to writing; but by good usage the word has been applied more extensively, and now properly means a narrative, whether true or false, that has been traditionally preserved from the time of its first oral communication. Such is the definition of a Masonic legend. The authors of the Conversations Lexicon, referring to the monstros and the rituals of a great many degrees, and from these he obtained the information on which he has based his attacks upon the Order. Some idea may be formed of his accuracy and credibility, from the fact that he asserts that Faustus Socinus, the Father of Modern Unitarianism, was the contriver and inventor of the Masonic system—a theory so absurd that even Robison and Barruel both reject it.
of some symbolic idea; in which latter respect they differ entirely from the monastic legends, which often have only the fertile imagination of some studious monk for the basis of their construction.

The instructions of Freemasonry are given to us in two modes: by the symbol and by the legend. The symbol is a material, and the legend a mental, representation of a truth. The sources of neither can be in every case authentically traced. Many of them come to us, undoubtedly, from the old Operative Masons of the Medieval gilds. But whence they got them is a question that naturally arises, and which still remains unanswered. Others have sprung from a far earlier source; perhaps, as Creuzer has suggested in his Symbolik, from an effort to engrave higher and purer knowledge on an imperfect religious idea. If so, then the myths of the Ancient Mysteries, and the legends of their traditions of Freemasonry, would have the same remote and the same final cause. They would differ in construction, but they would agree in design. For instance, the myth of Adonis in the Syrian mysteries, and the legend of Hiram Abif in the Third Degree, would differ very widely in their details; but the object of each would be the same, namely, to teach the doctrine of the restoration from death to eternal life.

The legends of Freemasonry constitute a considerable and a very important part of its ritual. Without them, its most valuable portions as a scientific system would cease to exist. It is, in fact, in the traditions and legends of Freemasonry, more, even, than in its material symbols, that we are to find the deep religious instructions which the Institution is intended to inculcate. It must be remembered that Freemasonry has been defined to be "a system of morality, veiled in allegory and illustrated by symbols." Symbols, then, constitute the whole of the system: allegory comes in for its share; and this allegory, which veils the Divine truths of Masonry, is presented to the neophyte in the traditions and instructions of the craft.

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They may be divided into three classes: 1. The Mythical legend. 2. The Philosophical legend. 3. The Historical legend. And these three classes may be defined as follows:

1. The myth may be engaged in the transmission of a narrative of early deeds and events having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circumstances and personages, and then it constitutes the mythical legend.

2. Or it may have been invented and adopted as the medium of enunciating a particular thought, or of inculcating a certain doctrine, when it becomes a philosophical legend.

3. Or, lastly, the truthful elements of actual history may greatly predominate over the fictitious and invented materials of the myth; and the narrative may be, in the main, made up of facts, with a slight coloring of imagination, when it forms an historical legend.

**Legend of Enoch.** See Enoch.

**Legend of Euclid.** See Euclid, Legend of.

**Legend of the Craft.** The Old Records of the Fraternity of Operative Freemasons, under the general name of Old Constitutions or Constitutions of Masonry, or Old Charges, were written in the fourteenth, fifteenth, sixteenth, and seventeenth centuries. The loss of many of these by the indiscretion of overzealous brethren was deplored by Anderson; but a few of them have been long known to us, and many more have been recently recovered, by the labors of such men as Hughan, from the archives of old Lodges and from manuscript collections in the British Museum. In these is to be found a history of Freemasonry; full, it is true, of absurdities and anachronisms, and yet exceedingly interesting, as giving us the belief of our ancient brethren on the subject of the origin of the Order. This history has been called by Masons the "Legend of the Craft," because it is really a legendary narrative, having little or no historic authenticity. In all those Old Constitutions, the legend is substantially the same; showing, evidently, a common origin; most probably an oral teaching which prevailed in the earliest ages of the confraternity. In giving it, the Dowland Manuscript, as reproduced in Hughan's Old Charges (1872), has been selected for the purpose, because it is believed to be a copy of an older one of the beginning of the sixteenth century, and because its rather modernized spelling makes it more intelligible to the general reader.

**THE LEGEND OF THE CRAFT.**

"Before Noyes flood there was a man called Lameche as it is written in the Byble, in the iijth chapter of Genesio; and this Lameche had two wives, and the one height Ada and the other height Sella; by his first wife Ada he gott a son and a daughter; and by that other wife Sella he gott a son and a daughter. And these four children founden the begining of all the sciences in the world. And his brother Tuball found the science of Musicke, songe of tonge, harpe and orgaine. And the third brother Tuball Cain found smitcraft of gold, silver, copper, iron, and steel; and the daughter found the craft of Weavinge. And these children knew well that God would take vengeance for synn, either by fire or by water; wherefore they writ their science that they had found in two pillars of stone, that they might be found after Noyes flood. And that one stone was marble, for that would not bren with fire; and that other stone was clepped laterns, and would not drown in noe water.

“Our intent is to tell you trulie how and in what manner these stones were found, that these sciences were written in. The great Hermarys that was Cubys son, the which Cub..."
And that they should love well together, and the King and to the lord that they owe. And at the making of the Tower of Babylon there was Masonrye first made much of. And the Kings of Babylon that height Nemrothe, was a mason himself, and loved well the science, as it is said with masters of histories. And when the City of Nyneve, and other citi- ties of the East should be made, Nemrothe, the Kinge of Babilon, sent thither threscore Masons at the rogation of the Kinge of Nyneve his cosen. And when he sent them forth, he gave them a charge on this manner: That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; soe that the master may have worship, and all that long to him. And other moe charges he gave them. And this was the first time that ever Masons had any charge of his science.

"Moreover, when Abraham and Sara his wife went into Egypt, there he taught the Seaven Scyences to the Egyptian; and he had a worthy Scooler that height Ewclyde, and he learned right well, and was a master of all the vii Sciences liberall. And in his dayes it befell that the lord and the estates of the realme had soue many sons that they had gotten some by their wives and some by other ladies of the realme; for that land is a hot- land and a plentiful of generation. And they had not competent livelode to find with their children; wherefore they made much care. And then the King of the land made a great Counsell and a parliament, to witt, how they might find their children honestly as gentle- men. And they could find noe manner of good way. And then they did crye through all the realme, if their were any man that could informe them, that he should come to them, and he should be soe rewarded for his travall, that he should hold him pleased.

"After that this cry was made, then came this worthy clarke Ewclyde, and said to the king and to all his great lords: 'If yee will, this worthy clarke Ewclyde, and said to the

"Curious craftsmen walked about full wide into divers countries, some because of learninge more craft and cunninge, and some to teach them that had but little conyngye. And
and to learn of them sciences that loved Masons much more than his father did. And he was a great practiser in Geometry; and he had a son that height Edwinne, and he many divers buildings; and loved well Masons. Great works of Abbeys and Towers, and other into good rest and peace, and builded many worthy King of England and brought this land into France. And when he was in his estate he tooke Masons, and did helpe to make men Masons that were none; and set them to workes, and gave them both the charges and the manners and good paie, as he had learned of other Masons; and confirmed them a Chartor from yeare to yeare, to hold their semblle when they would; and cherished them right much; and thus came the science into France.

"England in all this season stood voyd as for any charge of Masonrye unto St. Albones tyne. And in his days the King of England that was a Pagan, he did wall the towne about that is called Sainct Albones. And Sainct Albones was a worthy Knight, and stewart with the Kinge of his Household, and had governance of the realme, and also of the makinge of the town walls; and loved well Masons and cherished them much. And he made their paie right good, standynges as the realm did, for he gave them ij. s. vjd. a weeke, and iijd. to their nonesynches. And before that time, through all this land, a Mason took but a penny a day and his meate, till Sainct Albones amended it, and gave them a charter of the Kinge and his Counsell for to hold a general Assemble, and gave it the name of Assemble; and thereat he was himselfe, and helped to make Masons, and gave them charges as ye shall hear afterward."

Right soon after the decease of Sainct Albone, there came divers warres into the realm of England of divers Nations, soe that any Mason should be made, for to give him his Charge. And fro that day unto this time manners of Masons have beene kept in that forme as well as men might governe it. And furthermore divers Assemblies have beene put and ordained in the science, and certaine charges by the best advice of Masters and fellowes."

If anyone carefully examines this legend, he will find that it is really a history of the rise and progress of architecture, with which is mixed Masonry, and St. Albones. Among the Middle Ages were but obeying a natural instinct which leads every man to seek to elevate the character of his profession, and to give to it an authentic claim to antiquity. It is this instinct which has given rise to so much of the mythical element in the modern history of Masonry. Anderson has thus written his records in the very spirit of the legend of the Craft, and Preston and Oliver have followed his example. Hence this legend derives its great importance from the fact that it has given a complexion to all subsequent Masonic history. In dissecting it with critical hands, we shall be enabled to dissever its mythical portions from the historical part of it, and to assign to it its true value as an exponent of the Masonic sentiment of the Middle Ages.

Legend of the Gild. A title by which the Legend of the Craft is sometimes designated in reference to the Gild of Operative Masons.

Legend of the Royal Arch Degree. Much of this legend is a myth, having very little foundation, and some of it none, in historical accuracy. But underneath it all there lies a profound stratum of philosophical symbolism. The destruction and the rebuilding of the Temple by the efforts of Zerubbabel and his compatriots, the captivity and the return of the captives, are matters of sacred history; but many of the details have been invented and introduced for the purpose of giving form to a symbolic idea. And this idea, expressed in the symbolism of the Royal Arch, is the very highest form of that which the ancient Mystagogues called the eurexia, or the discovery. There are some portions of the legend which do not bear directly on the sym-
bolism of the second Temple as a type of the second life, but which still have an indirect bearing on the general idea. Thus the particular legend of the three weary sojourners is undoubtedly a mere myth, there being no known historical testimony for its support; but it is evidently the enunciation symbolically of the religious and philosophical idea that Divine truth may be sought and won only by successful perseverance through all the dangers, trials, and tribulations of life, and that it is not in this, but in the next life, that it is fully attained.

The legend of the English and the American systems is identical; that of the Irish is very different as to the time and events; and the legend of the Royal Arch of the Scottish Rite is more usually called the legend of Enoch.

**Legend of the Third Degree.** The most important and significant of the legendary symbols of Freemasonry is, undoubtedly, that which relates to the fate of Hiram Abif, the commonly called, "by way of excellence," the Legend of the Third Degree.

The first written record that I have been able to find of this legend is contained in the second edition of Anderson's Constitutions, published in 1735 (p. 14), and is in these words:

"It (the Temple) was finished in the short space of seven years and six months, to the amazement of all the world; when the capstone was celebrated by the Fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred in the Lodge near the Temple, according to ancient usage."

In the next edition of the same work, published in 1736 (p. 24), a few additional circumstances are related, such as the participation of King Solomon is the general grief, and the fact that the King of Israel "ordered his obsequies to be performed with great solemnity and decency." With these exceptions, and the citations of the same passages, made by subsequent authors, the narrative has always remained unwritten, and descended, from age to age, through the means of oral tradition.

The legend has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone, no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

What, then, is the significance of this symbol so important and so extensively diffused? What interpretation can we give to it that will account for its universal adoption? How is it that it has thus become so intimately interwoven with Freemasonry as to make, to all appearances, a part of its very essence, and to have been always deemed inseparable from it?

To answer these questions satisfactorily, it is necessary to trace, in a brief investigation, the remote origin of the institution of Freemasonry and its connection with the ancient systems of initiation.

It was, then, the object of all the rites and mysteries of antiquity to teach the doctrine of the immortality of the soul. This dogma, shining as an almost solitary beacon-light in the surrounding gloom of Pagan darkness, had undoubtedly been received from that ancient people or priesthood, among whom it probably existed only in the form of an abstract proposition or a simple and unembellished tradition. But in the more sensual minds of the Pagan philosophers and mystics, the idea, when presented to the initiates in their mysteries, was always conveyed in the form of a scenic representation. The influence, too, of the early Sabian worships of the sun and heavenly bodies, in which the solar orb was adored on its resurrection, each morning, from the apparent death of its evening setting, caused this rising sun to be adopted in the more ancient mysteries as a symbol of the regeneration of the soul.

Thus, in the Egyptian mysteries we find a representation of the death and subsequent regeneration of Osiris; in the Phoenician, of Adonis; in the Syrian, of Dionysus; in all of which the scenic apparatus of initiation was intended to indoctrinate the candidate into the dogma of a future life.

It will be sufficient here to refer to the theory of Oliver, that through the instrumentality of the Tyrian workmen at the Temple of King Solomon, what he calls the spurious and pure branches of the Masonic system were united at Jerusalem, and that the same method of scenic representation was adopted by the latter from the former, and the narrative of the Temple Builder substituted for that of Dionysus, which was the myth peculiar to the mysteries practised by the Tyrian workmen.

The idea, therefore, proposed to be communicated in the myth of the ancient mysteries was the same as that which is now conveyed in the Masonic Legend of the Third Degree.

Hence, then, Hiram Abif is, in the Masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the Temple was the visible symbol of the world, its builder became the mythical symbol of man, the dweller and worker in that world.

Man, setting forth on the voyage of life, with faculties and powers fitting him for the due exercises of the high duties to whose performance he has been called, holds, if he be "a curious and cunning workman," skilled in all moral and intellectual purposes (and it is only of such men that the Temple Builder can be the symbol), within the grasp of his attainment, the knowledge of all that Divine truth imparted to him as the heirloom of his race—
The living soul, with the lifeless body which necessary lesson of death has been imparted. In the Ancient Mysteries. The bitter, but the aphanism, concealment or disappearance human frailty. Grave, and is buried in the rubbish of his sin and down by death, he sinks prostrate into the race—he must eventually yield, and, stricken—the direst, the most inexorable foe of his temptation; he may cast misfortunes aside and allure his youth; misfortunes darken the path—ent ages—he is beset by peril. Temptations Orientalists have beautifully called the difference of God. Man is born to trouble, as the sparks fly up—before him clear and calm, with joyous sunshine and refreshing zephyrs? Alas! not so. "Man is born to trouble, as the sparks fly upward." At every "gate of life"—as the Orientalists have beautifully called the different ages—he is beset by peril. Temptations allure his youth; misfortunes darken the path—way of his manhood, and his old age is encumbered with infirmity and disease. But clothed in the armor of virtue he may resist the temptation; he may cast misfortunes aside and rise triumphantly above them; but to the last—direct, the most inexorable foe of his race—he must eventually yield, and, stricken down by death, he sinks prostrate into the grave, and is buried in the rubbish of his sin and human frailty.

Here then, in Masonry, is what was called the apotheosis, concealment or disappearance in the Ancient Mysteries. The bitter, but necessary lesson of death has been imparted. The living soul, with the lifeless body which encased it, has disappeared, and can nowhere be found. All is darkness—confusion—despair. Divine truth—the worn—for a time is covered with infirmity and disease. But clothed in the armor of virtue he may resist the temptation; he may cast misfortunes aside and rise triumphantly above them; but to the last—direct, the most inexorable foe of his race—he must eventually yield, and, stricken down by death, he sinks prostrate into the grave, and is buried in the rubbish of his sin and human frailty.

But if the mythic symbolism ended here, with this lesson of death, then were the lesson incomplete. That teaching would be vain and idle may more, it would be corrupt and absurd. But the process which should stop short of the conscious and innate instinct for another existence. And hence the succeeding portions of the legend are intended to convey the sublime symbolism of a resurrection from the grave and a new birth into another life. The discovery of the body, which, in the initiations of the ancient mysteries, was called the euresis; and its removal, from the polluted grave into which it had been cast, to an honored and sacred place within the precincts of the temple, are all profoundly and beautifully symbolic of that great truth, the discovery of which was the object of all the ancient initiations, as it is almost the whole design of Freemasonry, namely, that when man shall have passed the gates of life and have yielded to the inexorable fiat of death, he shall then (not in the pictured ritual of an earthly Lodge, but in the realities of that eternal one, of which the former is but an atypical) be raised, at the omnic word of the Grand Master of the Universe, from time to eternity—from the tomb of corruption to the chambers of hope—from the darkness of death to the celestial beams of life—and that his disembodied spirit shall be conveyed as near to the holy of holies of the Divine presence as humanity can ever approach to deify.

Thus, some of the earlier continental writers have supposed the myth to have been a symbol of the destruction of the Order of the Templars, looking upon its restoration to its original wealth and dignities as being prophetically symbolized. In some of the high philosophical degrees it is taught that the whole legend refers to the sufferings and death, with the subsequent resurrection of Christ.

Hutchinson, who has the honor of being the earliest philosophical writer on Freemasonry in England, supposes it to have been intended to embody the idea of the decadence of the Jewish religion and the substitution of the Christian in its place and on its ruins. Dr. Oliver thinks that it is typical of the murder of Abel and Cain, and that it symbolically refers to the universal death of our race through Adam and its restoration to life in the Redeemer, according to the expression of the Apostle, "as in Adam we all died, so in Christ we all live."

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Ragon makes Hiram a symbol of the sun born of its vivifying rays and fructifying power by the three winter months, and its restoration to prolific heat by the season of spring. And, finally, Des Etanges, adopting, in part, the interpretation of Ragon, adds to it another which he calls the moral symbolism of the legend, and supposes that Hiram is no other than eternal reason, whose enemies are the vices that deprave and destroy humanity.

To each of these interpretations it seems to me that there are important objections, though perhaps to some less so than to others. As to those who seek for an astronomical interpretation of the legend, in which the annual changes of the sun are symbolized, while the ingenuity with which they press
their argument cannot but be admired, it is evident that, by such an interpretation, they yield all that Masonry has gained of religious development in past ages, and fall back upon that corruption and perversion of Sabraism from which it was the object, even of the Spurious Freemasonry of antiquity, to rescue its disciples.

The Templar interpretation of the myth must at once be discarded if we would avoid the difficulties of anachronism, unless we deny that the legend existed before the abolition of the Order of Knights Templar, and such denial would be fatal to the Antiquity of Freemasonry.

And as to the adoption of the Christian reference, Hutchinson and, after him, Oliver, profoundly philosophical as are the Masonic speculations of both, have, I am constrained to believe, fallen into a great error in calling the Master Mason's Degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and Christianity is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The creed of Freemasonry is the primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language, citizens of every nation may converse; at its altar men of all religions may kneel; to its creed, disciples of every faith may subscribe.

But the true ancient interpretation of the legend—the universal, Masonic one—for all countries and all ages, undoubtedly, was that the fate of the Temple Builder is but figurative of the pilgrimage of man on earth, through trials and temptations through sin and sorrow, until his eventual fall beneath the blow of death and his final and glorious resurrection to another and an eternal life.

And now, in conclusion, a word of historical criticism may not be misplaced. It is not at all essential to the value of the symbolism that the legend shall be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth embodying the utterance of a religious sentiment, the symbolic lesson of life and death and the fate of the Temple Builder is but figurative of the pilgrimage of man on earth, through trials and temptations through sin and sorrow, until his eventual fall beneath the blow of death and his final and glorious resurrection to another and an eternal life.

Legislation. On the subject of that cry ing air of the Order—over-legislation by Grand Lodges—Gov. Thomas Brown, formerly Grand Master of Florida, has wisely said: "Too much legislation is the vice of the present day, as well in Masonic as in civil government. The same thirst for change and innovation which has prompted tyros and demagogues to impeal upon governmental law, and write expositions of the common law, has prompted uninform and unscrupulous Masons to legislate upon the landmarks of Masonry."

Leland, John. An eminent English antiquary, the chaplain of King Henry VIII., who appointed him "King's Antiquary," a title which he was the first and last to bear. The king also directed him to search after the antiquities of England, "and peruse the libraries of all cathedrals, abbeys, priories, colleges, etc., as also all places wherein records, writings, and secrets of antiquity were deposited." Leland, accordingly, traveled over England for several years, and made many collections of manuscripts, which were afterward deposited in the Bodleian Library. He was a man of great learning and industry. He was born in Leland Manuscript. There is no one of the old Records of Freemasonry, except, perhaps, the Charter of Cologne, that has given rise to more controversy among the critics than the one generally known as the "Leland Manuscript." It derives this name from the statement made in its title, which is: "Concernynge the mystery of maconrye; wryttene by the bande of Kyng Henry the Sixthe of the name, and faythfullye copied by me, Johan Leylande Antiquarias, by the commaundement of His Highnesse." It first appeared in the Gentleman's Magazine for 1758 (p. 417), where it purports to be a reprint of a pamphlet published five years before at Frankfurt. The title of the paper in the Gentleman's Magazine is: "Copy of a small pamphlet, consisting of twelve pages in Svo, printed in Germany in 1748, entitled 'Ein Brief von dem berühmten Heren Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war dieser Brief von dem berühmten Herrn Johann Locke betreffend die Frey-Maurerein . So war der
and no less from a due regard to the royal writer, and our author, his transcriber, indefatigable in every part of literature: it will also be admitted, acknowledgment is due to the learned Mr. Locke, who, amidst the closest studies and the most strict attention to human understanding, could unbend his mind in search of this ancient treatise, which he first brought from obscurity in the year 1696.

The Manuscript purports to be a series of questions proposed by Henry VI. and answers given by the Masons. It is accompanied by an introductory letter and a commentary by Mr. Locke, together with a glossary of the archaic words. The best account of the Manuscript is contained in the letter of Locke to the Earl of Pembroke, dated May 6, 1696, in which, after stating that he had procured a copy of it from the Bodleian Library, he adds:

"The Manuscript of which this is a copy appears to be about one hundred and sixty years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about one hundred years. For the original is said to have been in the handwriting of King Henry the VI. Where that prince had it is an uncertainty; but it seems to me to be an examination (taken, perhaps, before the King) of some of one of the Brotherhood of Masons, among whom he entered himself, as 'tis said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them."

After its appearance in the Gentleman's Magazine, which first introduced the knowledge of it to the world, and in Huddesford's L. of Leland, who evidently copied it from the Manuscript, it next appeared, in 1764, in the Pocket Companion, and in 1769 in Calcott's Condit Disquisition. In 1775, Hutchinson introduced it into his Spirit of Masonry. Dermott published it in his Ahiman Rezon, and Preston in his Illustrations. Norrothemck, in 1784, embodied it in his edition of the Constitutions; and it has since been repeatedly published in England and America, so that the Craft have had every opportunity of becoming familiar with its contents. Translations of it have been given in French by Thory, in his Acta Latomorum; in German by Lenning, in his Encyclopædie; by Krause, in his Handbuch der Masons, among whom he entered himself, as

1. That it was not published in any of the early editions of the works of Locke.
2. That it was printed for the first time at Frankfort, in 1748.
3. That it was not known in England until 1753.
4. That Anderson makes no mention of it.
5. That it is not in any of the editions of Leland's works printed before 1772.
6. That the Manuscript says that Masonry was brought from the East by the Venetians.
7. That the troubles in the reign of Henry VI. and his incapacity, render it improbable that he would have occupied his mind with the subject of Freemasonry.
8. That the manuscript is a forgery!

In the first place, why should such a document have been printed abroad? Was it likely that it should have found its way to Frankfort, nearly half a century afterwards, and been published without any explanation of the source whence it was obtained? Again, the orthography is most grotesque, and too gross ever to have been copied of the hands of Henry VI. or Leland, or both combined. For instance, we have Peter Gower, a Grecian, explained in a note by the fabricator—for who else could have solved it?—to be Phygagraos! As a whole, we may say that the Manuscript is a forgery, and is quite a parallel to the recently discovered one of the first English Mercurie.

Among the German opponents of the Manuscript are Lessing, Keller, and Findel; and more recently, the iconoclasts of England, who have been attacking so many of the ancient records of the Craft, have not left this one unspared.

On the other hand, it has ranked among its advocates some of the most learned Masons of England, Germany, and France, of whom may be named Krause, Fessler, Lenning, Reghellini, Preston, Hutchinson, Calcott (these three, perhaps, without critical examination), and Oliver. Of these the language of the last may be cited as a specimen of the arguments adduced in its favor.

"This famous Manuscript," says Dr. Oliver (Freemasons' Quart. Rev., 1840, p. 10), "poe-
scesses the reputation of having converted the
learned Locke, who was initiated after care-
fully perusing and analysing it. Before any
faith can be placed on this invaluable docu-
ment, it will be necessary to say a word re-
pecting its authenticity. I admit that there
is some degree of mystery about it, and doubts
have been entertained whether it be not a
forgery. We have the strongest presumptive
proofs that it was in existence about the mid-
dle of the last century, because the utmost
publicity was given to it; and as at that time
Freemasonry was beginning to excite a con-
siderable share of public attention, the decep-
tion, had it been such, would have been pub-
licly exposed by its opponents, who appear to
have used the lash of ridicule very freely, as
witness Hogarth's picture of Night, where the
principal figures represent some brethren,
decorated with aprons and jewels, returning
from the Lodge in a state of intoxication; the
broad sheet of the Scald Miserables, and other
prints and publications in which Freemasonry
is burlesqued. But no attempt was ever made
to invalidate its claim to be a genuine docu-
ment."

After enumerating the several books in
which it had been published, he resumes his
argument, as follows:

"Being thus universally diffused, had it been
a suspected document, its exposure
would certainly have been attempted; par-
ticularly about the close of the last century,
when the progress of Masonry was sensibly
checked by the publication of works which
charged it with being the depository of prin-
ciples fatal equally to the peace and religion
of civil society; and if a forgery, it would have
been unable to have endured the test of a
critical examination. But no such attempt
was made; and the presumption therefore is
that the document is authentic.

"I should be inclined to pronounce, from
internal evidence only, that the 'Letter and
Annotations' were written by Locke; but
there are corroborating facts which appear
conclusive; for this great philosopher was
actually residing at Oates, the country-seat of
Sir Francis Masham at the time when the
papers is dated; and shortly afterwards he
was made; and the presumption therefore is
that the document is authentic.

"The Metropolitan Chapter of France had,
from the year 1777, annually held philo-
osophical conventions, at which lectures on
Masonic subjects were delivered by such men
as Court de Gebelin. In 1789 these con-
ventions were discontinued in consequence of
the political troubles of the times, but they
were renewed in 1812 by M. Lenoir, who
delivered before the Chapter a course of eight
lectures on the relations which exist
between the ancient mysteries of the Egyp-
tians and the Greeks and those of Free-
masonry. In 1814, he published the sub-
stance of these lectures in a work entitled
La Franche-Maconnerie rendue à sa véritable
origine, ou l'Antiquité de la Franche-Maison-
nerie proved by the Explication des Mystres Anciens et Modernes (Paris, 4to, p. 304). The theory of the author being that the mysteries of Freemasonry are only a repetition of those of antiquity, he attempts to support it by investigations into the ancient initiations that are marked with profound learning, although the work was severely criticised in the Journal de Debats. He had previously published, in 1809, a work in three volumes, entitled Nouvelle Explication des Hieroglyphes ou Anciens Allegories sacrées des Egyptiennes. He died at Paris, June 12, 1839.

Leontica. Ancient sacrificial festivals in honor of the sun; the officiating priests being termed Leontics.

Leo XII., Pope. Born in 1760, died in 1829. On the 13th of March, 1824, he issued the well-remembered bull, beginning “Quo graviora mala,” against the Freemasons.

Lepage. One of those French Masons who in the latter part of the last century occupied themselves in the accumulation of cahiers or rituals of Masonic degrees. Most of the degrees in his collection, which is said to have been a valuable one, are referred to by Thory in the nomenclature contained in his Acta Latomorum.

Lerouge, Andre Joseph Etienne. A man of letters and zealous Mason of Paris, born at Commercy, April 25, 1766. He made a large and valuable collection of manuscript and printed degrees. He died in 1834, and on the 7th of January, 1835, his collection was sold at public auction. Thory has made use of it in his Nomenclature des Grades. Lerouge was the author of several didactic writings on Masonic subjects, all of which, however, have had but an ephemeral existence. He was one of the editors of the French Masonic journal Hermes, published in 1819, and of the Melanges de Philosophie, d'Histoire et de Literature Masonique. He was a man of much learning, and is said to have supplied several of his Masonic contemporaries with assistance in the preparation of their works.

Lesser Lights. In the lecture of the First Degree we are told that a Lodge has three symbolic lesser lights; one of these is in the East, one in the West, and one in the South. There is no light in the North, because King Solomon's Temple, of which every Lodge is a representation, was placed so far north of the ecliptic that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The North we therefore Masonically call a place of darkness.

This symbolic use of the three lesser lights is very old, being found in the earliest lectures of the last century.

The three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun—its rising in the East, its meridian in the South, and its setting in the West; and thus the symbolism of the Lodge, as typical of the world, continues to be preserved.

The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple “were the golden candlesticks, five on the right hand and five on the left.” They were always typical of moral, spiritual, or intellectual light.

The custom prevalent in some localities, of placing the burning tapers, or three symbolic lesser lights, East, West, and South, near the altar, is sometimes changed so that these respective lights are burning on or beside the pedestals of the Master and his two Wardens at their several stations. In the old Teutonic mythology, and in accordance with Medieval court usage, flaming lights or fires burned before each column, similarly situated, on which rested the image of Odin, Thor, and Frey. These columns are further represented as Wisdom, Strength, and Beauty, sustaining the “Starry-decked Heaven,” roof or ceiling colored blue, with stars.

Lessing, Gottfried Ephraim. A learned litterateur of Germany, who was born at Kaunitz, in the Niederlausitz, January 22, 1729, and died on the 15th of February, 1781, at Woeafbuntal, where he was librarian to the Duke of Brunswick. Lessing was initiated in a Lodge at Hamburg, and took great interest in the Institution. His theory, that it sprang out of a secret association of Templars which had long existed in London, and was modified in form by Sir Christopher Wren, has long been rejected, if it was ever admitted by any; but in his two works Ernst uud Falk and Nathan der Weise, he has given profound and comprehensive views on the genius and spirit of Freemasonry. Lessing was the most eminent litterateur of his age, and has been styled “the man who was the forerunner of the philosophers, and whose criticisms supplied the place of poetry.” (See Ernest and Falk.)

Lessons. The passages of Scripture quoted by the Prelate in the ceremony of inducting a candidate into the Masonic Order of Knights Templar. It is an ecclesiastical term, and is used by the Templars because these passages are intended to instruct the candidate in reference to the incidents of our Savior's life which are referred to in the ritual.

Letter of Application. More properly called a Petition, which see.


Lettuce. A sacred plant used in the mysteries of Adonis, and therefore the analogue of the Acacia in the mysteries of Freemasonry.

Leuchtt. A Masonic charlatan of the eighteenth century, better known by his assumed name of Johnson, which see.

Level. In Freemasonry, the level is a symbol of equality; not of that social equality which would destroy all distinctions of rank and position, and beget confusion, insubordination, and anarchy; but of that fraternal equality which, recognizing the fatherhood of God, admits as a necessary corollary the brotherhood of man. It, therefore, teaches us that, in the sight of the Great Architect of the Universe, his creatures, who are at an im-
of ten thousand. Adoniram was placed over Jerusalem were employed by monthly courses where a levy of thirty thousand men of Jerusalem were felled in the forests of Lebanon, the timbers for building the Temple at Jerusalem. The facts are derived from the statement in 1 Kings v. 13, 14: "And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon ten apiece in courses; a month they were in Lebanon and two months at home: and Adoniram was over the levy." These wood-cutters were not Tyrians, but all Israelites.

Levi, Der. The Levi was the fourth grade of the Order of the Knights of the True Light.

Levite, Knight. The Knight Levite was the fourth section of the Seventh Degree of the Rite of Clerks of Strict Observance.

Levite of the External Guard. The lowest of the nine Orders of the Priesthood, or highest of the Masonic degrees in the Order of the Temple as modified by Fabrè-Palaprat. It was equivalent to Kadosh.

Levites. Those descendants of Levi who were employed in the lowest ministerial duties of the Temple, and were thus subordinate to the priests, who were the lineal descendants of Aaron. They are represented in some of the high degrees.

Leveteau. A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Levitikon. There is a spurious Gospel of St. John, supposed to have been forged in the fifteenth century, which contradicts the genuine Gospel in many particulars. It contains an introduction and a commentary, said to have been written by Nicephorus, a Greek monk of Athens. This commentary is called the 'Levitikon.' Out of this Gospel and its comments, Fabrè-Palaprat, about the year 1814, composed a liturgy for the sect of Johannites, which he had established and attached to the Order of the Temple at Paris.

Levy. A collection of men raised for a particular purpose. The lectures tell us that the timbers for building the Temple at Jerusalem were felled in the forests of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand. Adoniram was placed over this levy. The facts are derived from the statement in 1 Kings v. 13, 14: "And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon ten apiece in courses; a month they were in Lebanon and two months at home: and Adoniram was over the levy." These wood-cutters were not Tyrians, but all Israelites.

Lewis. 1. An instrument in Operative Masonry. It is an iron cramp which is inserted in a cavity prepared for that purpose in any large stone, so as to give attachment to a pulley and hook whereby the stone may be conveniently raised to any height and deposited in its proper position. It is well described by Mr. Gibson, in the British Archaeologia (vol. x, p. 127); but he is in error in attributing its invention to a French architect in the time of Louis XIV., and its name to that monarch. The contrivance was known to the Romans, and several taken from old ruins are now in the Vatican. In the ruins of Whitby Abbey, in England, which was founded by Oswy, King of Northumberland, in 658, large stones were discovered, with the necessary preparation for the insertion of a lewis. The word is most probably derived from the old French lévée, any contrivance for lifting. The modern French call the instrument a louvre.

2. In the English system, the lewis is found on the tracing-board of the Entered Apprentice, where it is used as a symbol of strength, because, by its assistance, the Operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. It has not been adopted as a symbol by the American Masons, except in Pennsylvania, where, of course, it receives the English interpretation.

3. The son of a Mason is, in England, called a lewis, because it is his duty to support the sinking powers and aid the failing strength of his father; or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy." In the rituals of the middle of the last century he was called a louveteau. From this the French derived their word lufton, which they apply in the same way. They also employ the word louveteau, and call the daughter of a Mason louveteau. Louveteau is probably derived directly from the louve, the French name of the implement; but it is a singular coincidence that louveteau also means a young wolf, and that in the Egyptian mysteries of Isis the candidate was made to wear the mask of a wolf's head. Hence, a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his Saturnalia, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of...
stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language lukos signifies both the sun and a wolf. Hence some etymologists have sought to derive louveteau, the son of a Mason, from louveteau, a young wolf. But the more direct derivation from lewes, the operative instrument is preferable.

In Browne's Master Key, which is supposed to represent the Prestonian lecture, we find the following definition:

"What do we call the son of a Freemason?"

"A Lewis.

"What does that denote?"

"Strength.

"How is a Lewis depicted in a Mason's Lodge?"

"As a cramp of metal, by which, when fixed into a stone, great and ponderous weights are raised to a certain height and fixed upon their proper basis, without which Operative Masons could not so conveniently do.

"What is the duty of a Lewis, the son of a Mason, to his aged parents?"

"To bear the heavy burden in the heat of the day and help them in time of need, which, by reason of their great age, they ought to be exempted from, so as to render the close of their days happy and comfortable.

"His privilege for so doing?"

"To be made a Mason before any other person, however dignified by birth, rank, or riches, unless he, through complaisance, waives this privilege."

[The term occurs in this sense in the Constitutions of 1738 at the end of the Deputy Grand Master's song—in allusion to the expected birth of George III., son of Frederick, Prince of Wales:

"May a Lewis be born, whom the World shall admire, Serene as his Mother, August as his Sire."

It is sometimes stated that a Lewis may be initiated before he has reached the age of twenty-one; but this is not so under the English Constitution, by which a dispensation is required in all cases of initiation under age, as was distinctly stated at the meeting of the Grand Master's Lodge of England held on December 2, 1874. The Scotch Constitution, however, does allow a Lewis to be entered at eighteen years of age. (Rule 180.)

No such right is recognized in America, where the symbolism of the Lewis is unknown, though it has been suggested, not without some probability, that the initiation of Washington when he was only twenty years and eight months old, may be explained by a reference to this supposed privilege of Lewis.—E. L. H.

Lexington, Congress of. This Congress was convoked in 1853, at Lexington, Kentucky, for the purpose of attempting to form a General Grand Lodge.* A plan of constitution was proposed, but a sufficient number of Grand Lodges did not accede to the proposition to give it efficacy.

*See General Grand Lodge.
who was his own master—free, independent, and often a nobleman.

Mosheim, speaking of the state of literature in the eleventh century, uses the following language: "The seven liberal arts, as they were now styled, were taught in the greatest part of the schools that were erected in this century for the education of youth. The first stage of these sciences was grammar, which was followed successively by rhetoric and logic. When the disciple, having learned these branches, which were generally known by the name of trivium, extended his ambition further, and was desirous of new improvement in the sciences, he was conducted slowly through the quadrivium (arithmetic, music, geometry, and astronomy) to the very summit of literary fame."

The Freemasons of the Middle Ages, always anxious to elevate their profession above the position of a mere operative art, readily assumed these liberal arts and sciences as a part of the course of work, because they were anxious to assimilate themselves rather to the scholars who were above them than to the workmen who were below them.* Hence in all the Old Constitutions we find these liberal arts and sciences introduced at the beginning as forming an essential part of the body of Masonry. Thus, in the Lansdowne MS., whose date is about 1560 (and it may be taken as a fair specimen of all the others), these sciences are thus referred to:

"Wee minde to shew you the charge that belongs to every trew Mason to keep, for in good and faith if you take good heed it is well worthy to be kept for a worthy Craft and curious science,—Sirs, there be seven liberal sciences of the which the Noble Craft of Masonry is one." And then the writer proceeds to define them in the order which they still retain. It is noteworthy, however, that that order must have been changed; for in what is probably the earliest of the manuscripts—the Regius MS.—geometry appears as the last, instead of the fifth of the sciences, and arithmetic as the sixth. (Lines 557-563.)

It is not therefore surprising that, on the revival of Masonry in 1717, these seven liberal arts and sciences were once again part of the system of instruction. At first, of course, they were placed in the Entered Apprentice's Degree, that being the most important degree of the period, and they were made to refer to the seven Masons who composed a Lodge. Afterward, on the more methodical division of the degrees, they were transferred to the Fellow-Craft, because that was the degree symbolic of science, and were made to refer to seven of the steps of the winding stairs, that being itself, when properly interpreted, a symbol of the progress of knowledge. And there they still remain.

Libertas. (Latin) Liberty. A significant word in the Red Cross Degree. It refers to the "liberty of passage" gained by the returning Jews over their opponents at the river Euphrates, as described in the Scottish Rite degree of Knight of the East, where the old French rituals have "liberté du passeur.

Liberte, Ordre de la. (Order of Liberty.) A French androgyn Order existing in Paris in 1740, and the precursor of "La Maconnerie d'Adoption." (Thory, Acta Lat., i, 320.)

Libertine. The Charges of 1722 commence by saying that "a Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious libertine." (Constitutions, 1723, p. 56.) The word "libertine" there used conveyed a meaning different from that which it now bears. In the present usage of language it signifies a profane and licentious person, but originally it meant a freethinker, or Deist. Derived from the Latin "libertinus," a man that was once a bondsman but who has been made free, it was metaphorically used to designate one who had been released, or who had released himself from the bonds of religious belief, and become in matters of faith a doubter or denier. Hence "a stupid Atheist" denoted, to use the language of the Psalmist, "the fool who has said in his heart there is no God," while an "irreligious libertine" designated the man who, with a degree less of unbelief, denies the distinctive doctrines of revealed religion. And this meaning of the expression connects itself very appropriately with the succeeding paragraph of the Charge. "But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

The expression "irreligious libertine," alluding, as it does, to a scoffer at religious truths, is eminently suggestive of the religious character of our Institution, which, founded as it is on the great doctrines of religion, cannot be properly appreciated by anyone who doubts or denies their truth.


Liberty of Passage. A significant phrase in the high degrees. (See Libertas.) The French rituals designate it by the letters L. . D. . P. . as the initials of liberté de passer, or liberty of passage. But Bro. Pike proposes to interpret these letters as liberte de passer, liberty of thought; the prerogative of a freeman and a Freemason.

Library. It is the duty as well as the interest of Lodges to facilitate the efforts of the members in the acquisition of Masonic knowledge, and no method is more appropriate than the formation of Masonic libraries. The establishment of a Grand Lodge library is of course not objectionable, but it is of far less value and importance than a Lodge library. The original outlay of a few dollars in the beginning for its establishment, and of a few
more annually for its maintenance and increase, would secure to every Lodge in the land a rich treasury of Masonic reading for the information and improvement of its members. The very fact that Masonic books were within their reach, showing themselves on the well-filled shelves at every meeting, and ready at their hands for the mere asking or the trouble of taking them down, would induce many brethren to read who never yet have read a page or even a line upon the subject of Masonic history and science.

Considering the immense number of books that have been published on the subject of Speculative Masonry, many of which would be rendered accessible to every one by the establishment of Lodge libraries, the Mason who would then be ignorant of the true genius of his art would be worthy of all shame and reproach.

In thoughtful municipalities place public fountains in their parks and at the corners of streets, that the famished wayfarer may allay his thirst and receive physical refreshment, so should Masonic Lodges place such intellectual fountains in reach of their members, that they might enjoy mental refreshment. Such fountains are libraries; and the Lodge which spends fifty dollars, more or less, upon a banquet, and yet does without a library, commits a grave Masonic offense; for it refuses, or at least neglects, to diffuse that light among its children which its obligation requires it to do.

Of two Lodges—the one without and the other with a library—the difference is this, that the one will have more ignorance in it than the other. If a Lodge takes delight in an ignorant membership, let it forego a library. If it thinks there is honor and reputation and pleasure in having its members well informed, it will give them means of instruction.*

**Libyan or Lybic Chain.** The eighty-fifth grade of the Rite of Memphis; old style.

**Licht, Ritter von Wahren.** Knight of the True Light, presumed to have been founded in Austria, in 1750, by Hans Heinrich Preiherr von Eckeh and Eckhoffen. It consisted of five grades. It delved in Scriptural interpretation. The title of the second and third officers of a Grand Consistory in the Ancient and Accepted Scot-
process of initiation and the contemplation of divinity. On this subject a remarkable coincidence has been pointed out by M. Portal (Symb. des Egypt, 69), in the Hebrew language. There the word for "hare" is arnebet, which seems to be compounded of aor, "light," and nabat, "to see," so that the word which among the Egyptians was used to designate an initiation, among the Hebrews meant to see the light.

If we proceed to an examination of the other systems of religion which were practised by the nations of antiquity, we shall find that light always constituted a principal object of adoration, as the primordial source of knowledge and goodness, and that darkness was with them synonymous with ignorance and evil. Dr. Bead (Encyc. Bib. Lit.) attributes the origin of the Divine light among the Eastern nations, to the fact that "light in the East has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Light easily and naturally became, in consequence, with Orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural—from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and preeminently that divine system of truth which is set forth in the Bible, from its earliest gleamings onward to the perfect day of the Great Sun of Righteousness."

As light was thus adored as the source of goodness, darkness, which is the negation of light, was abhorred as the cause of evil, and hence we see that "darkness" is the word which prevailed among the ancients, that there were two antagonistic principles continually contending for the government of the world.

"Light," says Duncan (Relig. of Prof. Ant., 187), "is a source of positive habitation: without it man could barely exist. And since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen revered light. Darkness, on the contrary, by plunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonistic principles in nature, to whose dominion he was subjected."

Such was the dogma of Zoroaster, the great Persian philosopher, who, under the names of Ormuzd and Ahriman, symbolized these two principles of light and darkness. Such was also the doctrine, though somewhat modified, of Manes, the founder of the sect of Manichees, who describes God the Father as ruling over the kingdom of light and contending with the powers of darkness. Pythagoras also maintained this doctrine of two antagonistic principles. He called the one, unity, light, the right hand, equality, stability, and a straight line; the other he named binary, darkness, the left hand, inequality, instability, and a curved line. Of the colors, he attributed white to the good principle, and black to the evil one.

The Jewish Kabbalists believed that, before the creation of the world, all space was filled with the Infinite Intellectual Light, which afterward withdrew itself to an equal distance from a central point in space, and afterward by its emanation produced future worlds. The first emanation of this surrounding light into the abyss of darkness produced what they called the "Adam Kadmon," the first man, or the first production of the Divine energy.

In the Bhagvat Geeta (one of the religious books of the Brahmanas), it is said: "Light and darkness are esteemed the world's eternal ways; he who walketh in the former path returneth not—that is, he goeth immediately to bliss; whilst he who walketh in the latter cometh back again upon the earth."

In fact, in all the ancient systems, this reverence for light, as an emblematic representation of the Eternal Principle of Good, is predominant. In the mysteries, the candidate passed, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated sacellum, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the Divine truth which had been the object of all his labors.

**Lights, Fixed.** According to the old rituals of the last century, every Lodge room was furnished, or supposed to be furnished, with three windows, situated in the East, West, and South. They were called the *Fixed Lights,* and their uses were said to be "to light the men to, at, and from their work."

**Lights, Greater.** The Bible, and the Square and Compasses, which see. In the Persian initiations, the Archimagus informed the candidate, at the moment of illumination, that the Divine Lights were displayed before him.

**Light, To Bring to.** A technical expression in Masonry meaning to initiate; as, "He was brought to light in such a Lodge," that is, he was initiated in it.

**Ligure.** "The first stone in the third row of the high priest's breastplate. Commentators have been divided in opinion as to the nature of this stone; but it is pointed out by the best authorities to have been the rubellite, which is a red variety of the tourma-
line. The figure in the breastplate was referred to the tribe of Dan.  

**Lilies** or **Lilith**. In the popular belief of the Hebrews, a female specter, in elegant attire, who secretly destroys children. The fabled wife of Adam, before he married Eve, by whom he begat devils.  

**Lily**. The plant so frequently mentioned in the Old Testament under the name of lily, as an emblem of purity and peace, was the lotus lily of Egypt and India. It occupied a conspicuous place among the ornaments of the Temple furniture. The brim of the molten sea was wrought with flowers of the lotus; the chapters on the tops of the pillars at the porch, and the tops of the pillars themselves, were adorned with the same plant. Sir Robert Ker Porter, describing a piece of sculpture which he found at Persepolis, says, "Almost every one in this procession holds in his hand a figure like the lotus. This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India present it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in statue or in bas-relief. We also find it in the sacred vestments and architecture of the tabernacle and Temple of the Israelites. The lily which is mentioned by our Saviour, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art, was a different flower; probably a species of liliun. This is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held in mysterious veneration by people of all nations and times. 'It is the symbol of divinity, of purity, and abundance, and of a love most complete in perfection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susanna is defined Susa, which signified the lily flower, the chief city of the Persians, bearing that name for excellency. Hence, the lily's three leaves in the arms of France meaneth Piety, Justice, and Charity.' So far, the general impression of a peculiar regard to this beautiful and fragrant flower; but the early Persians attached to it a peculiar sanctity. 'We must not, however, forget the difference between the lotus of the Old Testament and the lily of the New. The former is a Masonic plant; the latter is scarcely referred to. Nevertheless, through the ignorance of the early translators as to sacred plants, the lotus is constantly used for the lily; and hence the same error has crept into the Masonic rituals. (See Lily, Lotus, and Pillars of the Porch.)  

**Lily-of-the-Valley.** A side degree in the Templar system of France.  

**Lily Work.** The lily work which is described as a part of the ornamentation of the two pillars in the porch of Solomon's Temple, is said to be, from the whiteness of the plant, symbolic of purity and peace. Properly, it is lotus work. (See Lily, Lotus, and Pillars of the Porch.)  

**Limbs.** See Qualifications, Physical.  

**Lindner, Friederich Wilhelm.** A professor of philosophy in Leipzig, who published in 1818-19 an attack on Freemasonry under the title of Mac Benac; Or lebt im Sohne; oder das Positive der Freimaurerei. This work contains some good ideas, although taken from an adverse point of view; but, as Lenning has observed, these bear little fruit because of the fanatical spirit of knight errantry with which it attacks the Institution.  

**Line.** One of the working-tools of a Past Master, and presented to the Master of a Lodge at his installation. (See Plumb Line.)  

**Linear Triad.** Oliver says that the Linear Triad is a figure which appears in some old Royal Arch floor cloths. It bore a reference to the sojourners, who represented the three stones on which prayers and thanksgivings were offered on the discovery of the lost Word; thereby affording an example that it is our duty in every undertaking to offer up our prayers and thanksgivings to the God of our salvation.  

**Lines, Parallel.** See Parallel Lines.  

**Lingam.** The lingam and the yoni of the Indian mysteries were the same as the phallic and ctes of the Grecian. (See Phallic Worship.)  

**Link.** A degree formerly conferred in England, in connection with the Mark Degree, under the title of the "Mark and Link or Wrestle." It is now obsolete.  

**Lineal, Richard.** The author of the celebrated Masonic anthem beginning "Let there be Light! th' Almighty spoke; Refulgent beams from chaos broke, T'illumine the rising earth."  

Little is known of his personal history except that he was the Coroner of Wakefield, England, and for many years the Master of the Lodge of Unanimity, No. 238, in that town. He was a zealous and studious Mason. In 1789 he published, at Leeds, a volume of plays, poems, and miscellaneous writings, among which was an essay entitled Strictures on Freemasonry, and the anthem already referred to. He appears to have been a man of respectable abilities.  

**Lion, Chevalier du.** (Knight of the Lion.) The twentieth grade of the third series of the Metropolitan Chapter of France.  

**Lion of the Tribe of Judah.** See Tribe of Judah, Lion of the.  

**Lion's Paw.** A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the "Lion of the tribe of Judah."  

**Literature of Masonry.** Freemasonry has some literature, which has been rapidly developed in the last few decades of the present century, far more than in any preceding ones. This literature is not to be found in the working of its degrees, in the institution of its Lodges, in the diffusion of its charities, or in the extension of its fraternal ties. Of all these, although necessary and important ingredients of the Order, its literature is wholly independent. This is connected with its ethics as a science of moral, social, and relig-
ious philosophy; with its history and archaeology, as springing up out of the past times; with its biography as the field in which men of intellect have delighted to labor; and with its bibliography as the record of the results of that labor. It is connected, too, incidentally, with many other arts and sciences. Mythology affords an ample field for discussion in the effort to collate the analogies of classic myths and symbols with its own. Philology submits its laws for application to the origin of its mystic words, all of which are connected with its history. It has, in fine, its science and its philosophy, its poetry and romance. No one who has not studied the literature of Masonry can even dream of its beauty and extent; no one who has studied it can have failed to receive the reward that it bestows.

Litigation. See Lawsuits.

Livery. The word livery is supposed to be derived from the clothing delivered by masters to their servants. The trading companies or gilds of England began about the time of Edward I. to wear a suit of clothing of a form, color, and material peculiar to each company, which was called its livery, and also its clothing. To be admitted into the membership and privileges of the company was called "to have the clothing." The Grocers' Company, for instance, were ordered "to be clothed once a year in a suit of livery"; and there is an order in the reign of Henry V. to purchase cloth "for the clothing of the brethren of the order in the reign of Henry V. to purchase "; and there is an order in the reign of Henry V. to purchase cloth "for the clothing of the brethren of the brewers' craft." There can be no doubt that the usage of speaking of a Mason's clothing, or of his being clothed, is derived from the custom of the gilds. A Mason's clothing, "black dress and white gloves and apron," is, in fact, his livery. (See Clothed.)


Livre d'Eloquence. A French expression for a collection of minutes of addresses made in a Lodge.

Livre d'Or. French. The Book of Gold, which see.

Local Laws. See Laws of Masonry.

Letter. The letter of John Locke which is said to have accompanied the Le-

Lodge. There are three definitions which, in the technical language of Masonry, apply to the word Lodge. 1. It is a place in which Freemasons meet. In this sense the words more generally used are Lodge Room, which see. 2. It is the assembly or organized body of Freemasons duly congregated for labor or for business. These two distinctions are precisely the same as those to be found in the word "church," which is expressive both of the building in which a congregation meets to worship and the congregation of worshipers themselves. This second definition is what distinguishes a meeting of Symbolic Masons, who constitute a Lodge, from one of Royal Arch Masons, whose meeting would be called a Chapter, or of Cryptic Masons, whose assembly would be a Council.

The word appears in French as loge; German, Loge; Spanish, logia; Portuguese, loja; and Italian, loggia. There is, I think, not the slightest evidence that the word was, with the Institution, derived by the Continent of Europe from England.

The derivation of the word is, I think, plain. Ragon says that it comes from the Sanskrit loga, signifying the world. There would, at first sight, seem to be a connection between this etymology and the symbolic meaning of a Lodge, which represents the world; but yet it is evidently far-fetched, since we have a much simpler root immediately at hand. Mr. Hope says, speaking of the Freemasons of the Middle Ages (and Wren had previously said the same thing), that wherever they were engaged to work, they "set themselves to building temporary huts, for their habitation, around the spot where the work was to be carried on." These huts the German Masons called hutten; the English, lodges, which is from the Anglo-Saxon, logian, to dwell. Lodge, therefore, meant the dwelling-place or lodging of the Masons; and this is undoubtedly the origin of the modern use of the word. To corroborate this, we find Du Cange (Gloss.) defining the Medieval Latin, logia or logium, as "a house or habitation." He refers to the Italian, logia, and quotes Lambertus Ardensia as saying that "logia is a place next to the house, where persons were accustomed to hold pleasant conversation." Hence Lambertus thinks that it comes from the Greek, logos, a discourse. Du Cange asserts that there is no doubt that in the Middle Ages logia or logium was commonly used for an apartment or dwelling connected with the main building. Thus, the smallest apartments occupied by the cardinals when meeting in conclave were called logia or Lodges. All of which sustains the idea that the Lodges of the old Operative Masons were small dwellings attached, or at least contiguous, to the main edifice on which they were at work.

In the Old Charges, the word is not generally met with. The meeting of the Craft is there usually called the Assembly. But there are instances of its employment in those documents. Thus in the Lodge of Antiquity MS., whose date is 1686, the word occurs several times. There is also abundant documentary evidence to show that the word Lodge was long before the eighteenth century, applied to their meeting by the Freemasons of England and Scotland.

Before the restoration of the Grand Lodge of England in 1717, Preston tells us that any number of brethren might assemble at any place for the performance of work, and, when so assembled, were authorized to receive into the Order brothers and fellows, and to practise the rites of Masonry. The ancient charges were the only standard for the regulation of their conduct. The Master of the Lodge was elected pro tempore, and his authority terminated with the dissolution of the
meeting over which he had presided, unless the Lodge was permanently established at any particular place. To the general assembly of the Craft, held once or twice a year, all the brethren indiscriminately were amenable, and to that power alone. But on the formation of Grand Lodges, this inherent right of assembling was voluntarily surrendered by the brethren and the Lodges, and vested in the Grand Lodge. And from this time Warrants of Constitution date their existence.

The mode of bringing a Lodge into existence under the present system in America is as follows: Seven Master Masons, being desirous of establishing a Lodge, apply by petition to the Grand Master, who will, if he thinks proper, issue his dispensation authorizing them to congregate as Masons in a Lodge, and therein to confer the three degrees of Ancient Craft Masonry. This instrument is of force during the pleasure of the Grand Master. At the next meeting of the Grand Lodge it expires, and is surrendered to the Grand Lodge, which, if there be no objection, will issue a Charter, technically called a Warrant of Constitution, whereby the body is permanently established as a Lodge, and as one of the constituents of the Grand Lodge.

The power of granting Warrants of Constitution is vested in the Grand Lodges of Scotland, Ireland, Germany, and France, as it is in America; but in England the rule is different, and there the prerogative is vested in the Grand Master.

A Lodge thus constituted consists, in the American system, of the following officers: Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, two Stewards, and a Tiler.

Under the English Constitution the officers are, in addition to these, a Director of Ceremonies, a Chaplain, an Inner Guard, an Organist and an Almoner.

In a Lodge of the French Rite, the officers are still more numerous. They are Le Venerable or Worshipful Master, Premier and Second Stewards, and Fellow Masons or Master Builders, Treasurer, Secretary, Keeper of the Seal, Keeper of the Books, Keeper of the Lodge, and Guardian of the Temple or Tiler.

The officers in a Lodge of the Ancient and Accepted Scottish Rite are a Master, two Wardens, Orator, Treasurer, Secretary, Almoner, Expert, Assistant Expert, Master of Ceremonies, Almoner Steward, Tiler, and sometimes a few others as Pursuivant, and Keeper of the Seals.

In other Rites and countries the officers vary to a slight extent, but everywhere there are four officers who always are found, and who may therefore be considered as indispensable, namely, the Master, two Wardens and a Tiler.

A Lodge thus constituted is a Lodge of Master Masons. Strictly and legally speaking, such a body as a Lodge of Entered Apprentices or of Fellow-Crafts is not known under the present Masonic system. No Warrant is ever granted for an Apprentices' or Fellow-Crafts' Lodge, and without a Warrant a Lodge cannot exist. The Warrant granted is always for a Masters' Lodge, and the members composing it are all Master Masons. The Lodges mentioned by Wren and Hope, to which allusion has been made, and which were congregated, in the Middle Ages, around the edifices which the Masons were constructing, were properly Fellow-Crafts' Lodge, because all the members were Fellow-Crafts; even the Master being merely a gradation of rank, not a degree of knowledge. So at the revival of Masonry in 1717, the Lodges were Entered Apprentices' Lodges, because in them nothing but the First Degree was conferred, and nearly all the members were Entered Apprentices. But when the Grand Lodge, where only at first the Fellow-Craft and Master's Degree were conferred, permitted them to be conferred in the subordinate Lodges, then the degree of Master Mason was adopted for by all the Craft, and became the object of every Mason's ambition.

From that time the Craft became master Masons, and the First and Second degrees were considered only as preliminary steps. So it has remained to this day; and all modern Lodges, wherever Masonry has extended, are Masters' Lodges, and nothing less. Sometimes secretaries, ignorant of these facts, will record in their minutes that "the Lodge of Master Masons was closed and a Lodge of Entered Apprentices was opened." Neither written nor unwritten law sanctions any such phraseology. If the Lodge of Master Masons is closed, there is an end of the Masonic congregation. Where is the Warrant under which a Lodge of Entered Apprentices is opened, and how can a Lodge, in which there is not, probably, a single Apprentice, but where all the officers and all the members are Master Masons, be called a Lodge of Apprentices? The ritual has wisely provided for the avoidance of such an anomaly, and, seeing that the Warrant says that the Lodge of Master Masons is empowered to make Apprentices and Fellow-Crafts, it says "the Lodge was opened on the first degree." That is to say, the Lodge of Masters still retaining its character as a Masters' Lodge, without which it would lose its legality, and not venturing to open a kind of Lodge for which its members had no Warrant nor authority, simply placed itself on the points of a degree in which it was about to give instruction.

Some of the rituals speak, it is true, of Lodges composed in ancient times of Masters and Fellow-Crafts or Masters and Apprentices; and the Webb lectures tell us that at the Temple of Solomon the Lodges of Entered Apprentices consisted of one Master and six Apprentices, and the Lodges of Fellow-Crafts of two Masters and three Fellow-Crafts. But all this is history, and has no real existence in the practical working
of the Order. No one in these days has seen a Lodge of one Master Mason and six Apprentices. The Masons working in the First Degree are as much Master Masons as the same Masons are when they are working in the Third. The Lodge legally is the same, though it may vary the subjects of its instruction so as to have them in the First, Second, or Third Degree.

So important a feature in Masonry as a Lodge, the congregations of Masons for work or worship, cannot be without its appropriate symbolism. Hence a Lodge when duly opened becomes a symbol of the world. Its covering is like the world's, a sky or clouded canopy, to reach which, as the abode of those who do the will of the Great Architect, it is furnished with the theological ladder, which reaches from earth to heaven; and it is illuminated as is the world, by the refultent rays of the sun, symbolically represented in his rising in the East, his meridian height in the South, and his setting in the West; and lastly, its very form, a long quadrangle or oblong square, is in reference to the early tradition that such was the shape of the inhabited world.

3. The Lodge, technically speaking, is a piece of furniture made in imitation of the Ark of the Covenant, which was constructed by Bezaleel (Exodus xxxvii. 1) according to the form prescribed by God himself, and which, after the erection of the Temple, was kept in the Holy of Holies. As that contained the table of the laws, the Lodge contains the Book of Constitutions and the Warrant of Constitution granted by the Grand Lodge. It is used only in certain ceremonies, such as the constitution and consecration of new Lodges, but its use is obsolete in England.

Lodge, Constituted. See Constituted Lodge.

Lodge, Dormant. See Dormant Lodge.

Lodge, Emergent. See Emergent Lodge.

Lodge, Extinct. See Extinct Lodge.

Lodge, Holy. See Holy Lodge.

Lodge Hours. Dermott says (Athen. Rec., p. xxi.), "that Lodge hours, that is, the time in which it is lawful for a Lodge to work or do business, are from March 25th to September 25th, between the hours of seven and ten; and from September 25th to March 25th, between the hours of six and nine." Whence he derived the law is unknown, but it is certain that it has never been rigidly observed even by the "ancient Lodges," for whom his Ahiman Rezon was written.

Lodge, Just. See Just Lodge.

Lodge Master, English. (Maître de Loge Anglais.) A degree in the nomenclature of Thory, inserted on the authority of Leman-...
the administration of our rites, require that certain general rules should be followed in the construction of a Lodge room. These rules, as generally observed in America, are as follows:

A Lodge room should always, if possible, be situated due East and West. This position is not absolutely necessary; and yet it is so far so as to demand that some sacrifices should be made, if possible, to obtain so desirable a position. It should also be isolated, where it is practicable, from all surrounding buildings, and should always be placed in an upper story. No Lodge should ever be held on the ground floor.

The form of a Lodge room should be that of a parallelogram or oblong square, at least one-third larger from East to West than it is from North to South. The ceiling should be lofty, to give dignity to the appearance of the hall, as well as for the purposes of health, by compensating, in some degree, for the inconvenience of closed windows, which necessarily will deteriorate the quality of the air in a very short time in a low room. The approaches to the Lodge room from without should be angular, for, as Oliver says, "A straight entrance is unmasonic, and cannot be tolerated." There should be two entrances to the room, which should be situated in the West, and on each side of the Senior Warden's station. The one on his right hand is for the introduction of visitors and members, and leading from the Tiler's room, is called the Tiler's, or the outer door; the other, on his left, leading from the preparation room, is known as the "inner door," and sometimes called the "northwest door." The situation of these two doors, as well as the rooms with which they are connected, and which are essentially necessary in a well-constructed Lodge room, may be seen from the diagram in opposite column, which also exhibits the seats of the officers and the arrangement of the altar and lights. For further observations, see Hall, Masonic.

Lodge, Royal. See Royal Lodge.

Lodge, Sacred. See Sacred Lodge.

Lodge, Symbol of the. The modern symbol or hieroglyphic of the word Lodge is the figure, which undoubtedly refers to the form of the Lodge as an "oblong square." But in the old rituals of the early part of the last century we find this symbol: The cross here, as Krause (Kunsturk., i., 37) suggests, refers to the "four angles" of the Lodge, as in the question: "How many angles in St. John's Lodge? A. Four, bordering on squares"; and the delta is the Pythagorean symbol of Divine Providence watching over the Lodge. This symbol has long since become obsolete.

Loge. The French word for Lodge.

Logic. The art of reasoning, and one of the seven liberal arts and sciences, whose uses are inculcated in the Second Degree. The power of right reasoning, which distinguishes the man of sane mind from the madman and the idiot, is deemed essential to the Mason, that he may comprehend both his rights and his duties. And hence the unfortunate beings just named, who are without this necessary mental quality, are denied admission into the Order. The Old Charges define logic to be the art "that teacheth to discern truth from falsehood."

Loki. See Balder.

Lombardy. At the close of the dark ages, Lombardy and the adjacent Italian States were the first which awakened to industry. New cities arose, and the kings, lords, and municipalities began to encourage the artificers of different professions. Among the arts exercised and improved in Lombardy, the art of building held a preeminent rank, and from that kingdom, as from a center, the Comacine Masters were dispersed over all Europe. (See Traveling Freemasons: Comacine.)

London. With the city of London, the modern history of Freemasonry is intimately connected. A congress of Masons, as it may properly be called, was convened there by the four old Lodges at the Apple Tree Tavern, in 1717. Its results were the formation of
the Grand Lodge of England, and a modification of the Masonic system, whence the Free-masonry of the present day has descended. Anderson, in his second edition of the Book of Constitutions (1738), gives the account of this, as it is now called, Revival of Masonry, which see.

Lost Word. The mythical history of Freemasonry informs us that there once existed a Word of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Masonry teaches us that there can be no death without a resurrection—no decay without a subsequent restoration—on the same principle it follows that the loss of the Word must suppose its eventual recovery.

Now, this, it is precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterward recovered.

The WORD, therefore, may be conceived to be the symbol of Divine Truth; and all its modifications—the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth. In a general sense, the Word itself being then the symbol of Divine Truth, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of the true religion among the ancient nations, and after the dispersion on the plains of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the Spurious Freemasonry of Antiquity.

This principle, then, and as it were, as a general interpretation, and in this special or individual interpretation the Word, with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries.

Lotus. The lotus plant, so celebrated in the religions of Egypt and Asia, is a species of Nymphaea, or water-lily, which grows abundantly on the banks of streams in warm climates. Although more familiarly known as the lotus of the Nile, it was not indigenous to Egypt, but was probably introduced into that country from the East, among whose people it was everywhere consecrated as a sacred symbol. The Brahmanical deities were almost always represented as either decorated with its flowers, or holding it as a scepter, or seated on it as a throne. Coleman says (Mythol. Hindus, p. 388) that to the Hindu poete the lotus was what the rose was to the Persians. Floating on the water it is the emblem of the world, and the type also of the mountain Meru, the residence of the gods. Among the Egyptians, the lotus was the symbol of Osiris and Isis. It was esteemed a sacred ornament by the priests, and was placed as a coronet upon the heads of many of the gods. It was also much used in the sacred architecture of the Egyptians, being placed as an entablature upon the columns of their temples. Hence it was introduced by Solomon into Jewish architecture, being found, under the name of "lily work," as a part of the ornaments of the two pillars at the porch of the Temple. (See Lily and Pillars of the Porch.)

Louis Napoleon. Second Adjoint of the Grand Master of the G. Orient of France. Nominated, in 1896, King of Holland. Louis Napoleon III. was widely known as an interested Mason.

Louisiana. Masonry was introduced into Louisiana in 1793 by the organization of Perfect Union Lodge, under a Charter issued by the Grand Lodge of South Carolina. A second Lodge was established by the Mother Lodge of Marseilles, in France; and three others were subsequently chartered by the Grand Lodge of Pennsylvania. These five Lodges instituted a Grand Lodge on July 11, 1812, and Francis du Bourg was elected the first Grand Master. A difference of nationality and of Masonic rites have been a fertile source of controversy in Louisiana, the results of which it would be tedious to follow in detail. In 1848, there were two Grand Lodges, which were united in 1850 to constitute the present Grand Lodge.

The Grand Chapter of Louisiana was instituted on March 5, 1813; a Grand Council of Royal and Select Masters on February 18, 1856; and a Grand Commandery of Knights Templar on February 4, 1864. The Ancient and Accepted Scottish Rite has always held a prominent position in the Masonry of Louisiana, and it has a Grand Consistory and many subordinate bodies of the Rite in active and successful operation.

Loueteau. See Lewis. Lowen. In the Lansdowne Manuscript we meet with this charge: "that a Master or fellow make not a moulde stone square, nor rule to no Lowen, nor sett no Lowen worke within the Lodge." [This has been said to be an error for "Cowan," but it is more probably intended for "Layer" (q. v.), which is the word used in the parallel passage in other MSS.—E. L. H.]

Low Twelve. In Masonic language midnight is so called. The reference is to the sun, which is then below the earth. Low twelve in Masonic symbolism is an unpurpoticous hour.

Loyalty. Notwithstanding the calumnies of Barruel, Robison, and a host of other anti-Masonic writers who assert that Masonry is ever engaged in efforts to uproot the governments within which it may exist, there is
nothing more evident than that Freemasonry is a loyal institution, and that it inculcates, in all its branches, obedience to government. Thus, in the Prestonian charge given in the last century to the Entered Apprentice, and continued to this day in the same words in English Lodges, we find the following words:

"In the State, you are to be a quiet and peaceful subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live, yielding obedience to the laws which afford you protection, but never forgetting the attachment you owe to the place of your nativity, or the allegiance due to the sovereign protector of your spot."

The charge given in American Lodges is of the same import, and varies but slightly in its language.

"In the State, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

The charge given in French Lodges, though somewhat differing in form from both of these, is couched in the same spirit and teaches the same lesson. It is to this effect:

"Obedience to the laws and submission to the authorities are among the most imperious duties of the Mason, and he is forbidden at all times from engaging in plots and conspiracies."

Hence it is evident that the true Mason must be a true patriot.

Luchet, Jean Pierre Louis, Marquis de. A French historical writer, who was born at Saintes in 1740, and died in 1791. He was the writer of many works of but little reputation, but is principally distinguished in Masonic literature as the author of an attack upon Illuminism under the title of Essai sur la Societe des Illumines. It first appeared anonymously in 1789. Four editions of it were published. The third and fourth with augmentations and revisions, which were attributed to Mirabeau, were printed with the outer title of Histoire de la Cour de Berlin (par Mirabeau). This work was published, it is known, without his consent, and was burned by the common executioner in consequence of its libellous character. Luchet's essay has become very scarce, and is now valued rather on account of its rarity than for its intrinsic excellence.

Ludwig, H. E. An energetic Mason, born in 1810, in Germany; died in 1856, in America. By "powers from home" this ardent brother attempted to set up an independent authority to the existing Grand Lodge system in the United States; but, like many such attempts, it flashed brilliantly for a season, and proved of ephemeral nature.

Lufteon. One of the French terms for Loutreteau, or Lewis, which see.

Lully, Raymond. A celebrated chemist and philosopher, the semeschal of Majorca, and author of les douces illuminations, or the pleasing illuminations. His discoveries are most noted, such as the mode of rectifying spirits, the refining of silver, etc. He was born about 1234. In 1276 he founded a college of Franciscan at Palma, for instruction in Eastern lore, and especially the study of the Arabic language, for which purpose he instituted several colleges between the years 1293 and 1311. He died in 1314. He is known as an eminent Rosicrucian, and many fables as to his longevity are related of him.

Lumiere, La Grande. (The Grand Light.) A grade in the collection of Brother Viany.

Lumiere, La Vraie. (The True Light, or Perfect Mason.) A degree in the Chapter of the Grand Lodge of Royal York of Berlin. (Thory, Acta Lat., i., 321.)

Luminaires. The first five officers in a French Lodge, namely, the Master, two Wardens, Orator, and Secretary, are called luminaires or luminaries, because it is by them that light is dispensed to the Lodge.

Lunus. An Egyptian deity, known as Khons Lunus, and represented as hawk-headed, surmounted by the crescent and disk. When appearing with the head of an ibis, he is called Thoth-Lunus. His worship was very extensive through ancient Egypt, where he was known as Ah, who presides over rejuvenation and resurrection. Champollion mentions in his Pantheon Lunus iborons.

Lustration. A religious rite practised by the ancients, and performed before any act of devotion. It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the Ancient Mysteries. The ceremony is practised with the same symbolic import in some of the high degrees of Masonry. So strong was the idea of a connection between lustration and initiation, that in the low Latin of the Middle Ages lustrare meant to initiate. Thus Du Cange (Glossarium) cites the expression "lustrare religione Christianorum" as signifying "to initiate into the Christian religion."

Lux. Latin for light, which see. Freemasonry anciently received, among other names, that of "Lux" because it is that sublime doctrine of truth by which the pathway of him who has attained it is to be illuminated in the pilgrimage of life. Among the Rosicrucians, light was the knowledge of the philosopher's stone; and Mosheim says that in chemical language the cross was an emblem of light, because it contains within its figure the forms of the three figures of which LVX, or light, is composed.

Lux e tenebris. Light out of darkness. A motto very commonly used in the caption of Masonic documents as expressive of the object of Masonry, and of what the true Mason supposes himself to have attained. It has a recondite meaning. In the primeval ages and in the early mythology, darkness preceded
light. "In the thought," says Cox, "of these early ages, the sun was the child of night or darkness." (Aryan Myth., i., 43.) So lux being truth or Masonry, and tenebrae, or darkness, the symbol of initiation, lux e tenebris is Masonic truth proceeding from initiation.

Lux Fiat et Lux Fit. Latin. "Let there be light, and there was light." A motto sometimes prefixed to Masonic documents.

Lux. An ever-living power, according to the old Jewish Rabbis, residing in a small joint-bone existing at the base of the spinal column. To this undying principle, watered by the dew of heaven, is ascribed the immortality in man.

"R. Joshua Ben Hananiah replied to Hadrian, as to how man revived in the world to come, 'From Luz, in the back-bone.' When asked to demonstrate this, he took Luz, a little bone out of the back-bone, and put it in water, and it was not steeped; he put it in the fire, and it was not burned; he brought it to the mill, and that could not grind it; he laid it on the anvil, and knocked it with a hammer, but the anvil was cleft, and the hammer broken."

L. V. C. Letters inscribed on the rings of profession, worn by the Knights of Baron von Hund's Templar system. They are the initials of the sentence Labor Viris Convenit. Labor is suitable for men. It was also engraved on their seals.

Lyon, David Murray. This well-known writer and historian of Freemasonry in Scotland was initiated in 1856 in Lodge Ayr St. Paul, No. 204, on the roll of the Grand Lodge of Scotland. He was a printer by trade and was at one time employed by the Ayrshire Express Company. In 1877 he was appointed Grand Secretary of the Grand Lodge of Scotland and held the post until 1900. He died on January 30, 1903.

He was, without doubt, the foremost Masonic student of Scotland, either of this or any other period; and the results of his continuous and arduous researches are to be found in all the books and periodicals of the Craft for the last twenty years, both at home and abroad. It is simply impossible to furnish anything like an accurate and complete list of his many valuable contributions to Masonic magazines. . . . His chief works have been the History of the Mother Lodge Kilwinning, Scotland, the History of the Old Lodge at Thornhill, and, finally, the History of the Ancient Lodge at Edinburgh (Mary's Chapel), from the sixteenth century. This grand work, which was published in 1873, has placed its author in the front rank of Masonic authors.

Lyons, Congress of. A Masonic congress was convoked in 1778, at the city of Lyons, France, by the Lodge of Chevaliers Bienfaisants. It was opened on the 26th of November, and continued in session until the 27th of December, under the presidency of M. Villermoz. Its ostensible object was to procure a reformation in Masonry by the abjuration of the Templar theory; but it wasted its time in the correction of rituals and in Masonic intrigues, and does not appear to have been either sagacious in its methods, or successful in its results. Even its abjuration of the Strict Observance doctrine that Templarism was the true origin of Freemasonry, is said to have been insincere, and forced upon it by the injunctions of the political authorities, who were opposed to the propagation of any system which might tend to restore the Order of Knights Templar.
Fraternally,

T. A. C. Elenahan.
A
NEW AND REVISED EDITION

AN ENCYCLOPÆDIA

OF

FREEMASONRY

AND

ITS KINDRED SCIENCES

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AS CONNECTED WITH THE INSTITUTION

BY

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AUTHOR OF "THE HISTORY OF FREEMASONRY," "LEXICON OF FREEMASONRY," "A TEXT-BOOK OF
MASONIC JURISPRUDENCE," "SYNOPTIC OF FREEMASONRY," ETC., ETC.

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M. (Heb., 'M., Mem), which signifies water in motion, having for its hieroglyph a waving line, referring to the surface of the water. As a numeral, M stands for 1000. In Hebrew its numerical value is 40. The sacred name of Deity, applied to this letter, is 'י, Meborach, Benedictus.

Maachah. In the Tenth Degree of the Scottish Rite we are informed that certain treatises led to "Maachah king of Gath," by whom they were delivered up to King Solomon on his sending for them. In 1 Kings ii. 39, we find it recorded that two of the servants of Shimei fled from Jerusalem to "Ashiah, son of Maachah king of Gath." There can be little doubt that the carelessness of the early copyists of the text led to the double error of putting Ghath for Gath and of supposing that Maachah was its king instead of its king's father. The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delanay, in his Thesaurus, makes him King of Tyre, and calls him Mahalak.

Mac. Masonic writers have generally given to this word the meaning of "is smitten," deriving it probably from the Hebrew verb קח, mach, to smite. Others, again, think it is the word בָּקָשׁ, bashash, to lament, and suppose that it means "he is robed." Both derivations are, I think, incorrect. Mac is a constituent part of the word mason, which is the substitute Master's word in the French Rite, and which is interpreted by the French ritualists as meaning "he lives in the son." But such a derivation can find no support in any known Hebrew root. Another interpretation must be sought. I think there is evidence, circumstantial at least, to show that the word was, if not an invention of the Ancient or Dermott Masons, at least adopted by them in distinction from the one used by the Moderns, which latter is the word now in use in this country. I am disposed to attribute the introduction of the word into Masonry to the adherents of the house of Stuart, who sought in every way to make the institution of Freemasonry a political instrument in their schemes for the restoration of their exiled monarch. Thus the old phrase, "the widow's son," was applied to them by James II., who was the son of Henrietta Maria, the widow of Charles I. So, instead of the old Master's word which had hitherto been used, they invented machanac out of the Gaelic, which to them was, on account of their Highland supporters, almost a sacred language in the place of Hebrew. Now, in Gaelic, Mac is son, and nac or naich, from the active verb beasnach, to bless. The latest dictionary published by the Highland Society gives this example: "Benaich De Righ Albane, Alexander, Mac Alexander," etc., i.e., Bless the King of Scotland, Alexander, son of Alexander, etc. Therefore we find, without any of these distortions to which etymologists so often recur, that masonac means in Gaelic "the blessed son." This word the Stuart Masons applied to their idol, the Pretender, the son of Charles I.

Maceneac. 1. A significant word in the Third Degree according to the French Rite and some other rituals. (See Mac.)

2. In the Order of Beneficent Knights of the Holy City, the reciprocally, or novice, is called Maceneac.

Maccabees. A heroic family, whose patriotism and valor form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters מ. כ. ב. ל.—which were inscribed upon their banners—being the initials of the Hebrew sentence, "Mi Camochia, Reaim, Jehovnah," Who is like unto thee among the gods, O Jehovah. The Hebrew sentence has been appropriated in some of the high Scottish degrees as a significant word.

Macerio. Da Cange gives this as one of the Middle Age Latin words for mason, deriving it from macer, a wall. The word is now never employed.

Maco. Da Cange (Glosso) defines Macio, Mattio, or Machio, on the authority of Leidores, as Maco, latomus, a mason, a constructor of walls, from mascal, the machines on which they worked to work on account of the height of the walls. He gives Maco also.


Macon. The following is extracted from Renning's Cyclopedia of Freemasonry: "The Norman-French word for 'mason'—as the operative mason in matters there was called 'le mac,' and this was corrupted into macon, maccouyn, mascon, maccouyn, messouyn, and even mason. 'The word mason seems to come from 'macser,' which had both its operative meaning and derivative meaning of conspiring, in 1238, and which again comes from 'masela,' a word of classic use. Some writers have derived the word 'mason' from maison; but though 'maisener' and maconser appear eventually to be equivalent to 'mansermon facere,' its first meaning, 'mason' seems to be simply a wooden house, as 'mansage' is defined by Roquefort to be 'Bois de charpente propre a battir les maisons,' and then he adds, 'C'est aussi l'action de batis.' Roquefort seems to prefer to derive 'maisonner' from the Low Latin verb 'mansionare.' Be this as it may, we have in the word maison, as it appears to us, a clear evidence of the development of
the operative guilds through the Norman-French artificers of the Conquest, who carried
the operative guilds, as it were, back to Latin
termology, and to a Roman origin." (See Mason.)

Mason dans la Vole Droite. (The Mason
in the Right Way.) The second grade of the
Hermetic system of Montpellier. (Thory, Acta Lat., i, 321.)

Mason du Secret. (The Mason of the
Secret.) The sixth grade of the reformed
rite of Baron Tschudy, and the seventh in the
reformed rite of St. Martin. (Thory, Acta Lat., i, 321.)

Mason, Ecossais, Maître. See Mason,
Scottish Master.

Masonerie. Low Latin, signifying a Mason, and found in documents of the four-
teenth century.

Maconé. A French word signifying a fe-
male Mason, that is to say, the degree of the
Rite of Adoption. It is a very convenient
word. The formation of this English language
would permit the use of the equivalent word
Maconé, and it would anacoluth by

Maconé Egypéenne. The Third De-
gree in Cagliostro's Rite of Adoption.

Maconé Maître. Third grade of the
Maconé of Adoption.

Maconéry. Du Cange gives citations from
documents of the fourteenth century,
where the word is used as signifying to build.

Maconéisme Royal (New Freemasonry.)
The designation of the four high grades of the-
French rite. Boufays says that the name comes
from the color worn in the fourth grade.

Maconénie, Societé. Dutch Ma-
sone. Clubs, somewhat like unto the English
Lodges of Instruction, with more, perhaps,
of the character of a club. Kenné's Op-
clopologia says: "There were about nineteen of
these societés in the principal towns of
Holland in 1620."

"Macy's Cyclopaedia." "A General His-
tory, Cyclopaedia, and Dictionary of Fre-
masonry," containing some 300 engravings,
by Robert Macy, 35, published in New York,
which has passed through a number of edi-
tions. It was originally founded on A Dic-
tionary of Symbolical Masonry, by George
Oliver, D.D. "Mr. Macy has occupied the
prominent position of Deputy G. Master of
the G. Lodge of New York, and that of G.
Recorder of the State G. Commandery of the
Order of the Temple, R. T.

Macrosom. (μακροσομενις, the great
world.) The visible system of worlds; the
outer world or universe. It is opposed to
Microsom, the little world, as it man. It
has been used as the Maoric soul in opposition
to the Maoric animal life, and as the soul of
the universe as opposed to the soul of a single
world or being. A subject of much note to
the Rosicrucians in the study of the Myste-
rian Magism.

Macria. Latin of the Middle Ages for a
mason. Du Cange quotes a Compendium of
the year 1324, in which it is said that the work
was done "per manum Petri, maconis de
Lagnicicla."

Made. A technical word signifying initi-
ated into Masonry. (See Make.)

Madman. Madmen are specially des-
nignated in the oral law as disqualified
for initiation. (See Qualifications.)

Magazine. The earliest Masonic maga-
azine was published at Leipsie in 1735, and
named Der Freemaurer. In 1753 the Frei-
mauerzeitung appeared at Berlin, having
only a short existence of six numbers. The
Journal for Freemaurer, which appeared in
1784 at Vienna, had a longer life of some three
years. In England, the first work of this kind
was The Freemasons' Magazine or General
and Complete Library, begun in 1730, and
continued until 1708. In Ireland, in 1732, the Sentimental
and Masonic Magazine appeared and ran to
seven volumes (1792-8). In France the Miroir
de la société, issued from 1800 to 1802, followed by Hesse in
1808.

In England the Freemasons' Quarterly Re-
view commenced in 1854 and was continued
under the following title, the Quarterly
Magazine in 1858, which lived until
1858. In 1873 a new Masonic Magazine was
issued, but it had not a very long existence;
and the nearest approach to a Masonic maga-
nize now existing is the Art Quatuor Coron-
torium, published by the Quatuor Coro-
nat Lodge. Of American Masonic magazines the
earliest is the Freemasons' Magazine and Gen-
eral Miscellany, published at Philadelphia
in 1811. The oldest periodical devoted to Ma-
sonry is the Freemasons' Monthly Magazine,
published by Charles W. Moore, at Boston.
It was established in the year 1842.

The American Freemason appears monthly,
published at Storm Lake, Iowa, and has now
reached a third volume. The American Tyler-
Keystone, published at Ann Arbor, Michigan,
twice a month, is in its 36th volume.

In Switzerland the "International Bureau
for Masonic Affairs" issues a quarterly maga-
azine, called the Bulletin, which is now in its
9th volume.

[End.]

Magi. The Three. The "Wise Men of the East"
who came to Jerusalem, bringing gifts
to the infant Jesus. The traditional names
of the three are Melchior, an old man, with
a long beard, offering gold; Jophar, a beardless
youth, who offers frankincense; Balthasar,
a black or Moor, with a large spreading beard,
who tendered myrrh. The Latin name of
travelers. "Tradition fixed their number at
three, probably is allusion to the three races
springing from the sons of Noah. The Emp-
ress Helena caused them to be trans-
ported from Milan to Constantinople. Fred-
erick Barbarossa carried them to Cologne, the
place of their special glory as the Three Kings of Cologne."—YONGE. The three principal
officers ruling the society of the Rosicrucians
are styled Magi.
MAGIC. The idea that any connection
exesist between Freemasonry and magic is to
be attributed to French writers, especially
to Ragon, who gives many pages of his Me-
sonic Orthodoxy to the subject of Masonic
magic; and still more to Louis Constance,
who has written three large volumes on the
History of Magic, on the Ritual and Dogma of
the Higher Magic, and on the Key of the Grand
Mysteries, in all of which he seeks to trace
an intimate connexion between the Masonic
mysteries and the sciences of magic. Ragon
designates this sort of Masonry by the name
of “Occult Masonry.” But he loosely con-
found magic with the magism of the an-
cient Persians, the Mediæval philosophy and
modern magnetism, all of which, as identical
sciences, were engaged in the investigation of
the nature of man, the mechanism of his
thoughts, the faculties of his soul, his power
over nature, and the essence of the occult
virtues of all things. Magism, he says, is to
be found in the sentences of Zoroaster, in
the hymns of Orpheus, in the invocations of the
Hierophants, and in the symbols of Pythago-
ras; it is reproduced in the philosophy of
Agrippa and of Cardan, and is recognized
under the name of Magic in the marvelous
results of magnetism. Cagliostro, it is well
known, mingled with his Spurious Freema-
sonry the Superstitions of Magic and the
Operations of Animal Magnetism. But the
writers who have sought to establish a scheme
of Magical Masonry refer almost altogether
to the supposed power of mystical names or
words, which they say is common to both
Masonry and magic. It is certain that ono-
matology, or the science of names, forms a
very interesting part of the investigations of
the higher Masonry, and it is only in this way
that any connection can be created between
the two sciences. Much light, it must be
confessed, is thrown on many of the mystical
names in the higher degrees by the dogmas of
magic; and hence magic furnishes a curious
and interesting study for the Freemason.
Magicians, Society of the. A society
founded at Florence, which became a division
of the Brothers of Rosæ Crucis. They wrote
in their Chapters the habit of members of the
Inquisition.
Magical Squares. A magic square is a
series of numbers arranged in an equal number
of cells constituting a square figure, the
enumeration of all of whose columns, ver-
tically, horizontally, and diagonally, will give
the same sum. The Oriental philosophers,
and especially the Jewish Talmudists, have
indulged in many fanciful speculations in
reference to these magic squares, many of
which were considered as talismans. The
following figure of nine squares, containing
the nine digits so arranged as to make fifteen
when counted in every way, was of peculiar
import:

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<tr>
<td>8</td>
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</tbody>
</table>

There was no talisman more sacred than
this among the Orientalists, when arranged
in the following figure:

<table>
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<tr>
<th>4</th>
<th>2</th>
<th>9</th>
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<tr>
<td>3</td>
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<tr>
<td>8</td>
<td>1</td>
<td>6</td>
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</tbody>
</table>

Thus arranged, they called it by the name of
the planet Saturn, ZAΗΛ, because the
sum of the 9 digits in the square was equal to
45 (1+2+3+4+5+6+7+8+9), which is
the numerical value of the letters in the word
ΖΑΗΛ, in the Arabic alphabet. The Tal-
mudists also esteemed it as a sacred talisman,
because 15 is the numerical value of the
letters of the word ΣΗΩ, which is one of
the forms of the Tetragrammaton.
The Hermetic philosophers called these
magic squares “tables of the planets,” and
attributed to them many occult virtues.
The table of Saturn consisted of 9 squares,
and has just been given. The table of Jupiter
consisted of 16 squares of numbers, whose
total value is 135, and the sum of them added,
horizontally, perpendicularly, and diagonally,
is always 36; thus:

<table>
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<tr>
<th>4</th>
<th>14</th>
<th>15</th>
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<td>5</td>
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<tr>
<td>16</td>
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</tbody>
</table>
So the table of Mars consists of 25 squares, of the Sun of 30, of Venus of 49, of Mercury of 64, and of the Moon of 81. These magic squares and their values have been used in the symbolism of numbers in some of the high degrees of Masonry.

Magister Commentatorum. A title applied in the Middle Ages to one who presided over the building of edifices - Master of the Masons.

Magister Hospitals. See Master of the Hospital.

Magister Lapidum. Du Cange defines this as Master Mason; and he cites the statutes of Marseilles as saying: "Tres Magistros Lapidos bonos et legales," i.e., three good and lawful Master Masons "shall be selected to decide on all questions about water in the city.

Magister Militiae Christi. See Master of the Chivalry of Christ.

Magister Percuriis. A name given in the Middle Ages to a Mason; literally, a Master of Stones, from the French pierre, a stone.

Magister Templi. See Master of the Temple.

Magistr Comaculii. See Comacina Masters; also Comoro.

Magna est veritas et praevaelet. (The truth is great, and will prevail.) The motto of the Red Cross Degree, or Knights of the Red Cross.

Magnan, B. P. A marshal of France, nominated by Napoleon III, emperor, as Grand Master of the Grand Orient of France, in 1862; and, though not a member of the Masonic fraternity until that time, was initiated and installed Grand Master, February 8, 1862, and so remained until May 29, 1865.

Magnanimous. The title applied in modern usage to the Order of Knights Templar.

Magnetic Masonry. This is a form of Freemasonry which, although long ago practiced by Cagliostro as a species of charlatanism, was first introduced to notice as a philosophic system by Ragon in his treatise on Macomeris Occult. "The occult sciences," says this writer, "ever to man the mysteries of his nature, the secrets of his organization, the means of attaining perfection and happiness; and, in short, the degree of his destiny. Their study was that of the high initiations of the Egyptians; it is time that they should become the study of modern Masons." And again he says: "A Masonic society which should establish in its bosom a magnetic academy would soon find the reward of its labors in the good that it would do, and the happiness which it would create." There can be no doubt that the Masonic investigator has a right to seek everywhere for the means of moral, intellectual, and religious perfection; and if he can find anything in magnetism which would aid him in the search, it is his duty and wisest policy to avail himself of it. Furthermore, Magnetic Masonry, as a special régime, will hardly ever be adopted by the Fraternity.

Magnus. 1. The Fourteenth Degree, and the first of the Greater Mysteries of the system of Illuminism. 2. The Ninth and last degree of the German Rosicrucians. It is the singular of Magi, which see.

Mah. The Hebrew interrogative pronoun ת?, signifying what? It is a component part of a significant word in Masonry. The combination mohkah, literally "what the," is equivalent, according to the Hebrew method of elipsis, to the question, "What is this the?"

Mahabharata. A Sanskrit poem, recounting the rivalries of the descendants of King Bharata, and occupying a place among the Shastras of the Hindus. It contains many thousand verses, written at various unknown periods since the completion of the Ramayana.

Mahadeva. ("The great god"). One of the common names by which the Hindu god Siva is called. His consort, Durgâ, is similarly styled Mahâdevi (the great goddess). In Buddhist history, Mahadeva, who lived two hundred years after the death of the Buddha Sakyamuni, or 343, is a renowned teacher who caused a schism in the Buddhist Church.

Mahakasyapa. The renowned disciple of Buddha Sakyamuni, who arranged the metaphysical portion of the sacred writings called Abhidharma.

Mabur-Shahin-Hash-Baz. Hebrew. מבר-שהים-בצא. Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterward to be the name of his son. They signify, "make haste to the prayer, fall upon the sword," and were prophetic of the sudden attack of the Assyrians. They may be said, in their Masonic use, to be symbolic of the readiness for action which should distinguish a warrior, and are therefore of significant use in the system of Masonic Templarism.

Maler, Michael. A celebrated Rosicrucian, and interpreter and defender of Rosicrucianism. He was born at Reinsburg, in Holstein, in 1568, and died at Magdeburg in 1618. It is said to have been the first to introduce Rosicrucianism into England. He wrote many works on the system, among which the most noted are Alteâisia Fugienis, 1618; Septimana Philosophica, 1620; De Fraternalis Rose Crucis, 1618; and Lewis Sermius, 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maler in his writings has refuted the calumny and warmly defended the society, of which, in one of his works, he speaks thus: "Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years' probation to which they subject even well-qualified novices before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own thought and actions."

Maine. Until the year 1820, the District of Maine composed a part of the political
Maitre. The name of the Third Degree in French.

Maitresse Agaissante. Acting Mistress. The title of the presiding officer of a female Lodge in the Egyptian Rite of Cagliostro.

Maitresse Maistre. The Third Degree of the French Rite of Adoption. We have no equivalent word in English. It signifies a Mistress in Masonry.

Maitrise. This expressive word wants an equivalent in English. The French use la Maitrise to designate the Third or Master's Degree.

Major. The Sixth Degree of the German Rite. Cross of.

Major Illuminate. (Illuminatus Major.) The Eighth Degree of the Illuminati of Bavaria.

Majority. Elections in Masonic bodies are as a general rule decided by a majority of the votes cast. A plurality vote is not admissible unless it has been provided for by a special by-law.

Malach. The word is of Hebrew origin and means "angel." It was given to the Bible character in the Old Testament.

Malachi or Malachias. The last of the twelve Prophets. A significant word in the high degrees. Lemmon gives it as Melch or Melchiah.

Malcolm III. (King of Scotland.) Reported to have chartered the Lodge "St. John of Glasgow" in the year 1051.

Malcolm Canmore Charter. See Manuscripts, Apocryphal.

Mallet. One of the working-tools of a Mark Master, having the same emblematic meaning as the common gavel in the Entered Apprentice's Degree. It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to degrade the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the excrescences of vice, and fits it, as a well-wrought stone, for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The mallet or setting maul is also an emblem of the Third Degree, and is said to have been the implement by which the stones were set up at the Temple. It is often improperly confounded with the common gavel.

The French Masons, to whom the word gavel is unknown, uniformly use mallet, or mallet, in its stead, and confound its symbolic use, as the implement of the presiding officer, with the mallet of the English and American Mark Master.

Malta. Anciently, Melita. A small island in the Mediterranean Sea, which, although only covering about 170 square miles, possessed for several centuries a greater degree of celebrity than was attached to any other territory of so little extent. It is now a possession of the British Government, but was occupied from 1530 to 1798 by the Knights Hospitallers, then called Knights of Malta, upon whom it was conferred in the former year by Charles V.

Malta, Cross of See Cross, Maltese.

Malta, Knight of. See Knight of Malta.

Maltese Cross See Cross, Maltese.
MAN

As is the Earth, or foundation on which all build.
Wa—Water, as in an egg, or as condensed fire and ether.
Re—Fire, or the elements in motion.
Ra—Air, wind—puno, or is ni; a condensed element.
Cha—Ether, or Heaven, the cosmical Former.
This figure is frequently found in India:

\[\text{Ether, or Heaven,}\]
\[\text{Air,}\]
\[\text{Fire,}\]
\[\text{Water,}\]
\[\text{Earth.}\]

As these symbols are readily interpretable by those conversant with Masonic hieroglyphs, it may be seen that the elements, in their ascending scale, show the perfected creation. Frerlot remarks that “as it was difficult to show the All-pervading Ether, Egypt, for this purpose, surrounded her figure with a powder of stars instead of flames, which on India’s garments were Yonis. This figure gradually developed, becoming in time a very personage man, standing on two legs instead of a square base—the horns of the crescent (Air), being outset, stretched, formed the arms, and the refluent Flame the head, which, with the Greeks and Romans, represented the Sun, or Fire, and gave Light to all. To this being, it was claimed, there were given seven senses; and thus, perfect and erect, stood Man, rising above the animal state.”

The seven senses were seeing, hearing, testing, smelling, understanding, and speech. See Ecclesiasticus xvii. 6: “The Lord created Man, and they received the use of the five operations of the Lord; and in the sixth place he imparted (to) them understanding, and in the seventh speech, an interpreter of the cogitations thereof.”

The words “seven senses” also occur in the poem of Tullisini, called “Y Biel Mavw, or the Macroscope” (Viv. Mag., vol. 21, p. 30). See further the “Mysterium Magnum” of Jacob Boehmen, which teaches “how the soul of man, or his inward holy body, was composed of the seven properties under the influence of the seven planets:

“I will adore my Father.
My God, my Supporter,
Who placed throughout my head,
The soul of my reason.
And made for my perception
My seven faculties
Of Fire, and Earth, and Water, and Air.

MANTOBA

And inel, and Source
And the southerly wind,
As it were seven senses of reason
For my Father to imprint me:
With the first I shall be animated,
With the second I shall touch,
With the third I shall cry out,
With the fourth I shall taste,
With the fifth I shall see,
With the sixth I shall hear.
With the seventh I shall smell.”

[C. T. McClennen.]

Mandate. That which is commanded. The Benedictine editors of Du Cange define mandates as “brevi et edictum vagum,” i.e., a royal brief or edict, and mandamentum as “litera quibus magistratus aliquum mandate,” i.e., letter in which a magistrate commands anything. Hence the orders and decrees of a Grand Master or a Grand Lodge are called mandates, and implicit obedience to them is of Masonic obligation. There is an appeal, yet not a suspensive one, from the mandate of a Grand Master to the Grand Lodge, but there is none from the latter.

Mango. The branches of this tree are a prominent feature in all Eastern religious ceremonies. The mango is the apple-tree of India, with which man, in Indian tale, tempted Eve.

Manso. Michel Ange Bernard de.
A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of Sublime Eléusis de la Vérité, or Sublime Eleusis of Truth, and at Paris the androgynous society of Dames of Mount Thabor. He also created the Masonic Literatry Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under the title of Cours de Philosophie Maçonnique, in 500 pp., 4to. He also delivered a great many lectures and discourses before different Lodges, several of which were republished. He died, after a long and severe illness, February 17, 1829.

Manichaeans. (Also termed Omophiles.)
A sect taking its rise in the middle of the third century, whose belief was in two eternal principles of good and evil. They derived their name from Manes, a philosopher of Persian birth, and statesman of the name Manichaus, the two principles, Ormuzd was the author of the good, while Anzarun was the master spirit of evil. The two classes of neophytes were, the true, ściit kâr; the listeners, samo un.

Manichéens, Les Frères. A secret Italian society, founded, according to Thury (Acta Lat., t. 336) and Clavel (Hist. Pâle., p. 407), in the eighteenth century, at which the doctrines of Manes were set forth in several grades.

Manitoba. In 1864 a dispensation was issued over the signature of M. W. Bro. A. T. Pierson, then Grand Master of Masons in Minnesota, and “Northern Lights!” Lodge was organized at Fort Garry (Winnipeg), with Bro. Dr. John Schultz, Worshipful Master, A. G. B. Bannatyne, S. W., and Wm. Inkster, J. W.

In 1867 Bro. Bannatyne was elected W. M., and the Lodge went out of existence shortly
MANN

before the Red River Insurrection. At this time the country was claimed by the "Hon. Hudson Bay Co.;" but when the transfer was made to Canada in 1870 and the Red River Settlement, as it was then known, became the Province of Manitoba, the Grand Lodge of Canada assumed jurisdiction and shortly afterward issued Charters to "Prince Rupert's" Lodge, Winnipeg, December, 1870, and Lisgar Lodge, Selkirk. On May 12, 1878, the three Lodges then existing, viz., "Prince Rupert," "Lisgar," and "Ancient Landmark," held a convention and formed the "Grand Lodge of Manitoba," electing M. W. Bro. the Rev. Dr. W. C. Clarke as Grand Master. [Will H. Whyte.]

MANN, Der. The Man, the second grade of the "Deutsche Union."

Manna, Pot of. Among the articles laid up in the Ark of the Covenant by Aaron was a Pot of Manna. In the substitute ark, commemorated in the Royal Arch Degree, there was, of course, a representation of Manna, which has been considered as a symbol of life; not the transitory, but the enduring one of a future world. Hence the Pot of Manna, Aaron's rest, the symbol of the Law, which teaches Divine Truth, all found together, are appropriately considered as the symbols of that eternal life which it is the design of the Royal Arch Degree to teach.

Manningham, Thomas. Dr. Thomas Manningham was a physician, of London, of much repute in the last century. He took an active interest in the concerns of Freemasonry, being Deputy Grand Master of England, 1755-6. According to Oliver (Revelations of a Square, p. 86), he was the author of the prayer now so well known to the Fraternity, which was presented to him by the Grand Lodge, and adopted as a form of prayer to be used at the initiation of a candidate. Before that period, no prayer was used on such occasions, and the one composed by Manningham (Oliver says with the assistance of Anderson, which is doubtful, as Anderson died in 1737) is a document of the time. It will be seen that in our day it has been somewhat modified. Pardon making the first change; and that, originally used as one prayer, it has since been divided, in this country at least, into two, the first part being used as a prayer at the opening of a Lodge, and the latter at the initiation of a candidate.

"Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and hast promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings; to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee righteously; that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Exend him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the name and for the sake of Jesus Christ our Lord and Saviour, Amen.

Dr. Manningham rendered other important services to Masonry by his advocacy of healthy reforms and his determined opposition to the schismatic efforts of the "Ancient Masons." He died February 3, 1794. The third edition of the Book of Constitutions (1756) speaks of him in exalted terms as "a diligent and active officer." (p. 258.) Two interesting letters written by Dr. Manningham are given at length in Gould's Concise History of Freemasonry (pp. 328-334), one dated December 3, 1756, and addressed to what was then the Provincial Grand Lodge of Holland, refusing leave for the holding of lodge meetings; and another dated July 12, 1757, also dealing with the so-called Scotch Masonry, and explaining that its orders of knighthood were known in England, where the Orders known are those of Masters, Fellow-Craft, and Apprentices. [E. L. H.]

Mantle. A dress placed over all the others. It is of very ancient date, being a part of the costume of the Hebrews, Greeks, and Romans. Among the Anglo-Saxons it was the distinctive mark of military rank, being confined to the cavalry. In the Middle Ages, and on the institution of chivalry, the long, trailing mantle was especially reserved as one of the insignia of knighthood, and was worn by the knight as the most august and noble decoration that he could have, when he was not dressed in his armor. The general color of the mantle, in imitation of that of the Roman soldiers, was scarlet, which was lined with ermine or other precious furs. But some of the Orders wore mantles of other colors. Thus the Knights Templar were clothed with a white mantle having a red cross on the breast, and the Knights Hospitallers a black mantle with a white cross. The mantle is still worn in England and other countries of Europe as a mark of rank on state occasions, by peers, and by some magistrates as a token of official rank.

Mantle of Honor. The mantle worn by a knight was called the Mantle of Honor. This mantle was presented to a knight whenever he was made by the king.

Manu. By reference to the Book of the Dead, it will be found that this word covers an ideal space corresponding to the word west, in whose bosom is received the setting sun. (See West.)

Manual. Relating to the hand, from the Latin manus, a hand. See the Masonic use of the word in the next article.

Manual Point of Entrance. Masons are, in a peculiar manner, reminded, by the hand, of the necessity of a prudent and careful observance of all their pledges and duties, and
hence this organ suggests certain symbolic instructions in relation to the virtue of prudence.

Manual Signs. In the early English lectures this term is applied to what is now called the Manual Point of Entrance.

Manuscripts. Anderson tells us, in the second edition of his Constitutions, that in the year 1717 Grand Master Payne, "desired any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, and several old copies of the Gothic Constitutions were produced and collated" (Constitutions, 1738, p. 110); but it was on account of a jealous supposition that it was wrong to commit anything to print which related to Masonry, an act of Masonic vandalism was perpetrated. For Anderson further informs us that in 1720, "at some private Lodges, several very valuable manuscripts (for they had nothing yet in print), concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, (particularly one written by Mr. Nicholas Stone, the Warden of Inigo Jones), were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." (Ibid., p. 111.)

The recent labors of Masonic scholars in England, among whom the late William James Hughan deserves special notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of many of these heretofore unpublished treasures of the Craft than were probably accessible to Anderson and his contemporaries. (See Records, Odd.)

Manuscripts, Apocryphal. There are certain documents that at various times have been accepted as genuine, but which are now rejected, and considered to be forgeries, by most, if not by all, critical Masonic writers. The question of their authenticity has been thoroughly gone into by R. F. Gould in Ch. XI. of his History of Freemasonry, and he places them all "within the category of Apocryphal MSS."

The first is the "Leland-Loke MS." (See Leland MS.) The second is the "Steinmetz Catechism," given by Krause as one of the three oldest documents belonging to the Craft, but of which Gould says, "there appears to me nothing in the preceding "examination" (or explanation) that is capable of sustaining the claim, which have been advanced on its behalf." The third is the "Malcolm Canmore Charter," which came to light in 1096, concurrent upon the "claim of the Glasgow Freeemen. Operative St. John's Lodge" to take precedence of the other Lodges in the Masonic procession, at the laying of the foundation-stone of Nelson's monument on 'Glasgow Green,' although at that time it was an independent organization." According to the Charter, the Glasgow St. John's Lodge was given priority over all the other Lodges in Scotland by Malcolm III., King of Scots, in 1051. The controversy as to the document was lively; but finally it was pronounced to be a manufactured parchment, and the Grand Lodge of Scotland declined to recognize its value. The fourth MS. is that of Krause, known as Prince Egwin's Constitutions of 206. Upon this unquestioned reliance had for decades been placed, then it came to be doubted, and is now little credited by inquiring Masons. Bro. Gould closed his recital of criticisms with the remark: "The original document, as commonly happens in forgeries of this description, is missing; and how, under all the circumstances of the case, Krause could have himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be, that in impositions of this character, credulity, on the one part, is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the self-conceit of old documents with his own ingenuity." These remarks are specially quoted as relating to almost all apocryphal documents. The fifth is the Charter of Cologne, a document in cipher, bearing the date June 24, 1336, as to which see Cologne, Charter of. The sixth is the Lombard Chartor, or the Charter of Transmission, upon which rest the claims of the French Order of the Temple to being the lineal successors of the historic Knights Templar, for which see Temple, Order of the. (E. L. H.)

Manuscripts, Old. The following is a list, arranged as far as possible in sequence of age, of the old Masonic MSS., now usually known as the Old Charges. They generally consist of three parts—first, an opening prayer or invocation; second, the legendary history of the Craft; third, the peculiar statutes and duties, the regulations and observances, incumbent on Masons. There is no doubt that they were used by lodges on their initiation, and probably each Lodge had a copy which was used for this purpose. The late Bro. W. J. Hughan made a special study of these old MSS., and was instrumental in discovering a great many of them; and his book The Old Charges of British Freemasons, published in 1890, is the standard work on the subject.

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<td>By Mr. Halliwell in 1840 and 1844; by Mr. Wymer in 1889; by the Quatuor Coronati Lodge in 1899.</td>
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<td>By Mr. Cooke in 1861; by the Quatuor Coronati Lodge in 1899.</td>
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<td>Grand Lodge, No. 1...1538...Grand Lodge of England.</td>
<td>By W. J. Hughan, in Old Charges, 1872; by H. Saddler, in Masonic Facts and Fiction, 1879; in Hist. of Freemasonry and Clandestine Orders, 1891; by the Quatuor Coronati Lodge in 1892.</td>
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<td>Melrose St John Lodge, No. 1</td>
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<td>25</td>
<td>Stanley</td>
<td>1877</td>
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<td>26</td>
<td>Caron</td>
<td>1877</td>
<td>E. T. Caron, Esq. (Cincinnati, U. S. A.)</td>
<td>1877</td>
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<td>27</td>
<td>Antiquity</td>
<td>1886</td>
<td>Lodge of Antiquity, No. 2 (London)</td>
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<td>28</td>
<td>Col. Clerks</td>
<td>1886</td>
<td>Grand Lodge of England</td>
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<td>29</td>
<td>William Watson</td>
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<td>T. W. Tow</td>
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<td>1895-1700</td>
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<td>1895-1700</td>
<td>Prov. G. Lodge of West Yorkshire</td>
<td>1895-1700</td>
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<td>No.</td>
<td>Name</td>
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<td>Where and When Published</td>
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<td>Lodge of Hope, No. 302 (Bradford, Yorkshire)</td>
<td>In Hughan’s Old Charges, 1872; in West Yorkshire Masonic Reprints, 1882.</td>
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<td>87</td>
<td>T. W. Embleton</td>
<td>1675-1700</td>
<td>West Yorkshire Masonic Library</td>
<td>In Christmas Freemason, 1889; in West Yorkshire Masonic Reprints, 1893.</td>
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<td>88</td>
<td>York, No. 5</td>
<td>circa 1670</td>
<td>York Lodge, No. 236</td>
<td>In Masonic Magazine, 1891; in Ancient York Masonic Constitutions, 1894.</td>
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<td>89</td>
<td>York, No. 6</td>
<td>1675-1700</td>
<td></td>
<td>In Masonic Magazine, 1890; in Ancient York Masonic Constitutions, 1894.</td>
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<td>90</td>
<td>Colne, No. 1</td>
<td>1675-1700</td>
<td>Royal Lancashire Lodge, No. 116 (Colne, Lancashire)</td>
<td>In Christmas Freemason, 1887.</td>
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<td>91</td>
<td>Chalilham</td>
<td>circa 1670</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemason, 1900; in West Yorkshire Masonic Reprints, 1902.</td>
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<td>42</td>
<td>Hughan</td>
<td>1675-1700</td>
<td></td>
<td>In West Yorkshire Masonic Reprints, 1902; in Freemason, 1900 and 1911.</td>
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<td>44</td>
<td>Harris No. 1</td>
<td></td>
<td>Bedford Lodge, No. 157 (London)</td>
<td>In Freemason’s Chronica, 1882.</td>
</tr>
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<td>45</td>
<td>David Ramsey</td>
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<td>The Library, Hamborough</td>
<td>In Freemason, 1895.</td>
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<tr>
<td>46</td>
<td>Langdale</td>
<td></td>
<td>G. W. Bain, Esq. (Sunderland)</td>
<td>In Freemason, 1895.</td>
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<tr>
<td>47</td>
<td>H. F. Beaumont</td>
<td>1690</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemason, 1894; in West Yorkshire Masonic Reprints, 1901.</td>
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<td>48</td>
<td>Wainsett</td>
<td>1693</td>
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<td>In West Yorkshire Masonic Reprints, 1902.</td>
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<td>49</td>
<td>York, No. 4</td>
<td>1693</td>
<td>York Lodge, No. 286</td>
<td>In Hughan’s Masonic Sketches and Reprints, 1871; in Ancient York Masonic Rolls, 1894.</td>
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<td>50</td>
<td>Thomas Foxcroft</td>
<td>1700</td>
<td>Grand Lodge of England, York</td>
<td>In Freemason, 1900.</td>
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<td>51</td>
<td>Newcastle College Rolls</td>
<td>1700</td>
<td>Newcastle College of Rosicrucians</td>
<td>By F. F. Seltzer in 1894.</td>
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<td>52</td>
<td>John Strachan</td>
<td></td>
<td>Quatuor Coronati Lodge, No. 2076 (London)</td>
<td>In the Transactions of the Lodge of Research, 1896-1900.</td>
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<td>53</td>
<td>Alawick</td>
<td>1701</td>
<td>Mr. Turnbull (Alawick)</td>
<td>In Hughan’s Masonic Sketches and Reprints, 1871; by the Newcastle College of Rosicrucians in 1894.</td>
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<td>54</td>
<td>York, No. 2</td>
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<td>York Lodge, No. 236</td>
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<td>55</td>
<td>Scarborough</td>
<td>1705</td>
<td>G. Lodge of Canada</td>
<td>In Philadelphia Kever and Keystone, 1900; in Canadian Masonic Record, 1874; in Masonic Magazine, 1879; by the Quatuor Coronati Lodge in 1894; in Ancient York Masonic Rolls, 1894.</td>
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<td>Colne, No. 2</td>
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<td>58</td>
<td>Macnab</td>
<td>1722</td>
<td>West Yorkshire Masonic Library</td>
<td>In West Yorkshire Masonic Reprints, 1896.</td>
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<td>59</td>
<td>Haddon</td>
<td>1723</td>
<td>J. S. Haddon, Esq. (Wellington)</td>
<td>In Hughan’s Old Charges, 1895.</td>
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<td>60</td>
<td>Phillipps, No. 3</td>
<td>1700-1725</td>
<td>Rev. J. R. A. Fenwick (Cheltenham)</td>
<td>By the Quatuor Coronati Lodge in 1994.</td>
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<td>61</td>
<td>Dumfries, No. 4</td>
<td>1700-1725</td>
<td>Dumfries Kilwinning Lodge, No. 53 (Scotland)</td>
<td>In Ars Quatuor Coronatorum, vol. v., 1893.</td>
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<td>52</td>
<td>Cama</td>
<td>1700-1725</td>
<td>Quatuor Coronati Lodge, No. 2076 (London)</td>
<td>By the Quatuor Coronati Lodge in 1893.</td>
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<td>63</td>
<td>Songhurst</td>
<td>circa 1726</td>
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<td>64</td>
<td>Spencer</td>
<td>1726</td>
<td>E. T. Carson, Esq. (Cincinnati, Ohio, U.S.A.)</td>
<td>In Spencer’s Old Constitutions, 1871.</td>
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<td>66</td>
<td>Woodford</td>
<td>1728</td>
<td>Quatuor Coronati Lodge, No. 2076 (London)</td>
<td>A copy of the Cooke MS.</td>
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<td>67</td>
<td>Supreme Council</td>
<td>1728</td>
<td>Supreme Council, London</td>
<td>“” “” “” “” “” “” “” “”</td>
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<td>68</td>
<td>Gatehead</td>
<td>circa 1730</td>
<td>Lodge of Industry, No. 50</td>
<td>In Masonic Magazine, 1878.</td>
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<td>70</td>
<td>Preble</td>
<td>circa 1730</td>
<td>Probie Lodge, No. 61 (Halifax, Yorkshire)</td>
<td>In Freemason, 1886; in West Yorkshire Masonic Reprints, 1892.</td>
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</tbody>
</table>
Marcheshvan.  The second
month of the Jewish civil year. It begins
with the new moon in November, and corre-
sponds, therefore, to a part of that month
and of December.

Marconis, Gabriel Mathieu, more fre-
quently known as De Negro, from his dark
complexion, was the founder and first G. Mas-
ter and G. Hierophant of the Rite of Mem-
phis, brought by Sam'il Ionis, a native of
Caïro, from Egypt, in 1814, who was 5th Baron
Dumas and the Marquis de la Rogné, founded
a Lodge of the Rite at Montauban, France, on
April 30, 1815, which was closed March 7,
1818. In a work entitled The Sanctuary of
Memphis, by Jacques Etienne Marconis, the
author—presumably the son of G. M. Mar-
conis—who styles himself the founder of the
Rite of Memphis, thus briefly gives an account
of its origin: "The Rite of Memphis, or Ori-
ental Rite, was introduced into Europe by
Ormuz, a sacerdotal of Alexandria and Egypti-
sage, who had been converted by St. Mark, and
reformed the doctrines of the Egyptians in accordance with the principles of
Christianity. The disciples of Ormuz con-
tinued until 1118 to be the sole guardians of
ancient Egyptian wisdom, as purified by
Christianity and Solomonian science. This
science they communicated to the Tempies.
They were then known by the title of Knights
of Palestine, or Brethren Rose Croix of the
East. In them the Rite of Memphis recogni-
tes its immediate founders."

The abbot of St. Mark, and his Hierophant
founder, should satisfy the most scrupu-
ulous as to the conversion of Ormuz by St.
Mark, and his then introducing the Memphis
Rite. But Marconis continues as to the ob-
ject and intention of his Rite: "The Masonic
Rite of Memphis is a combination of the an-
cient mysteries; it taught the first men to
render homage to the Deity. Its dogmas are
based on the principles of humanity; its mis-
ion is the study of that wisdom which serves to
discern truth; it is the beneficent dawn of the
development of reason and intelligence; it is the
worship of the qualities of the human heart
and the impressions of its vices; in fine, it is the
echo of religious toleration, the union of all be-
lief, the bond between all men, the symbol of
sweet illusions of hope, preaching the faith in
God that saves, and the charity that blesses."

We are further told by the Hierophant
founder that "The Rite of Memphis is the
sole depositedary of High Masonry, the true
primitive Rite, the Rite par excellence, which
has come down to us without any alteration,
and is consequently the only Rite that can
justify its origin and the combined exercise of
its rights by constitutions, the authenticity of
which cannot be questioned. The Rite of
Memphis, or Oriental Rite, is the veritable
Masonic tree, and all systems, whatever
they be, are but detached branches of this in-
stitution, venerable for its great antiquity, and
born in Egypt. The real deposit of the prin-
ciples of Masonry, written in the Chaldean
language, is preserved in the sacred ark of the
Rite of Memphis, and in part in the Grand
Lodge of Scotland, at Edinburgh, and in the
Maronite Convent on Mount Lebanon.

"Brother Marconis de Negro, the Grand Hier-
ophant, is the sole consecrated depositary of the
traditions of this Sublime Order."

The above is enough to reveal the character
of the father and reputed son for truth, as also
of the institution founded by them, which,
like the fire, is seen now here, now there,
but with no steady beneficial light. (See
Memphis, Rite of.)

Marconis, Jacques Etienne. Born at
Montauban, January 3, 1795; died at Paris,
November 21, 1868. (See Memphis, Rite of.)

Mandraki. A victorious warrior-god, de-
scribed on one of the Assyrian clay tablets of
the British Museum, who was said to have en-
engaged the monster Tiamat in a cosmogenic
saggy. He was armed with a mace (grap-
pling-hook), arikto (lance), abhibu (lance),
qashtu (bow), zispa (club), and kasab
shield), together with a dirk in each hand.

Maria Theresa. Empress of Austria, who
showed great hostility to Freemasonry, presum-
ably from religious leanings and advisers.
Her husband was Francis I., elected Emperor
of Germany in 1745. He was a zealous Mason,
and had been initiated at The Hague in 1731,
at a Special Lodge, at which Lord Chesterfield
and Dr. Desaguliers were present. He was
raised at Houghton Hall, the same year, while
on a visit to England. He assisted to found
the Lodge "Drei Kanonen," at Vienna, consti-
tuted in 1742. During the forty years' reign
of Maria Theresa, Freemasonry was tolerated
in Vienna doubtless through the intercession of
the Emperor. It is stated in the Pocket
Companion of 1744, one hundred grenadiers
were sent to break up the Lodge, taking twelve prisoners, the Emperor escaping by a back staircase. He answered for and freed the twelve prisoners. His son, Emperor Joseph, inherited good-will to Masonry. He was G. Master of the Viennese Masons at the time of his death.

Mark. The appropriate jewel of a Mark Master. It is made of gold or silver, usually of the former metal, and must be in the form of a keystone. On the obverse or front surface, the device or “mark,” selected by the owner must be engraved within a circle composed of the following letters: H. T. W. S. S. T. K. S. On the reverse or posterior surface, the name of the owner, the name of his Chapter, and the date of his advancement, may be inscribed, although this is not absolutely necessary. The “mark” consists of the device and surrounding inscription on the obverse. The Mark jewel, as prescribed by the Supreme Grand Chapter of Scotland, is of mother-of-pearl. The circle on one side is inscribed with the Hebrew letters UQON, ONIYON, and the circle on the other side with letters containing the same meaning in the vernacular tongue of the country in which the Chapter is situated, and the wearer’s mark in the center. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

It is not requisite that the device or mark should be of a strictly Masonic character, although Masonic emblems are frequently selected in preference to other subjects. As soon as adopted it should be drawn or described in a book kept by the Chapter for that purpose, and it is then said to be “recorded in the Book of Marks,” after which time it can never be changed by the possessor for any other, or altered in the slightest degree, but remains as his “mark” to the day of his death.

This mark is not a mere ornamental appendage of the degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A mark thus presented, for the purpose of obtaining a favor, is said to be pledged; though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor or with the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall “pledge his mark a second time until he has redeemed it from its previous pledge.” By this wise provision, the unworthy are prevented from making an improper use of this valuable token, or from levy- ing contributions on their hospitable brethren. Marks or pledges of this kind were of frequent use among the ancients, under the name of having a “keystone” or “marked head,” the nature of the tessera hospitiale, or, as the Greeks called it, staphane, cannot be better described than in the words of the Scholiast on the Medea of Euripides, v. 613, where Jason promises Medea, on her parting from him, to send her the symbols of hospitality which should procure her a kind reception in foreign countries. It was the custom, says the Scholiast, when a guest had been entertained, to break a die in two parts, one of which parts was retained by the guest, so that if, at any future period he required assistance, on exhibiting the broken pieces of the die to each other, the friendship was renewed. Plautus, in one of his comedies, gives us an exemplification of the manner in which these tesserae or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendants of the contracting parties. Pennius is introduced, inquiring for Agerasostes, whose family he had formerly exchanged the tesserae.

Ag. Siquidem Antidamarchus quies adoptavit tibi.

Ego sum Ipsus quem tu quies.

Pan. Hic! quid ego audior?

Ag. Antidamam nec quantum esse.

Pan. Si sita, tessera

Confersi a via hospitale, excus, atque.

Ag. Aequum hunc ostendes; est par probe; nam habeo dominum.

Pan. Omni hospes, salve multum; nam minu iubes pater.

Pater tuis ergo hospes, Antidamam fuit:

Hae hospitales tesserae sum illo fuit.

Pan., act. v, s. e. 2, ser. 85.

Ag. Antidamarchus’ adopted son,

If you do seek, I am the very man.

Pan. How! do I hear aright?

Ag. I am the son

Of my illustrious Antidamas.

Pan. If so, I pray you

Compare with me the hospitable die

I’ve brought this with me.

Ag. Frithoe, let me see it.

It is, indeed, the very counterpart

Of mine at home.

Pan. All hail, my welcome guest,

Your father was my guest, Antidamas.

Your father was my honored guest, and then

This hospitable die with me he parted.

These tesserae, thus used, like the Mark Master’s mark, for the purposes of perpetuating friendship and rendering its union more sacred, were constructed in the following manner: they took a small piece of bone, ivory, or stone, generally of a square or cubical form, and dividing it into equal parts, each wrote his own name, or some other inscription, upon one of the pieces; they then made a mutual exchange, and, lest falling into other hands it should give occasion to imposture, the pledge was preserved with the greatest secrecy, and no one knew the name inscribed upon it except the possessor.

The primitive Christians seem to have adopted a similar practice, and the tessera was carried by them in their travels, as a means of introduction to their fellow Christians. A favorite inscription with them were the letters T. S., the initials of Jesus Christ, or Father, Son, and Holy Ghost.
The use of these essers, in the place of written certificate, continued, says Dr. Harris (Diss. on the Test. Hosp.), until the eleventh century, at which time they are mentioned by Burckardus, Archbishop of Worms, in a visitation charge.

The "arrabo" was a similar keepsake, formed by breaking a piece of money in two. The etymology of this word shows distinctly that the Romans borrowed the custom of these pledges from the ancient Israelites, for it is derived from the Hebrew orkob, a pledge.

With this detail of the customs of the ancients before us, we can easily explain the well-known passage in Revelation ii. 17: "To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it." That is, to borrow the interpretation of Harris, "To him that overcometh will I give a pledge of my affection, which shall constitute him my friend, and entitle him to privileges and honors of which none else can know the value, nor the extent.

Mark Man. According to Masonic tradition, the Mark Men were the Wardens, as the Mark Masters were the Masters of the Fellow-Craft Lodges, at the building of the Temple. They distributed the marks to the workmen, and made the first inspection of the work, which was afterward to be approved by the overseers. As a degree, the Mark Man is not recognized in the United States. In England it is sometimes, but not generally, worked as preparatory to the degree of Mark Master. In Scotland, in 1778, it was given to Fellow-Crafts, while the Mark Master was restricted to Master Masons. It is not recognized in the present regulations of the Supreme Grand Chapter of Scotland. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American System.

C Mark Master. The Fourth Degree of the American Rite. The traditions of the degree make it of great historical importance, since by them we are informed that by its influence each Operating Master at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolic signification. As illustrative of the Fellow-Craft, the Fourth Degree is particularly directed to the induction of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true—not unfinished and imperfect, not sinful and defective—but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy obligation from his creatures. If the Fellow-Craft's Degree is devoted to the inculcation of learning, that of the Mark Man is intended to instruct us how that learning can most usefully and judiciously be employed for our own honor and the profit of others. And it holds forth to the desponding the encouraging thought that although our motives may sometimes be misunderstood by our erring fellow mortals, our attainments be underrated, and our reputations be traduced by the envious and malicious, there is one, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner. The intimate connection then, between the Second and Fourth degrees of Masonry, is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, who received from his master this approving language—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord.

In America, the Mark Master is the first degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers. The degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working tools are the Mallet and Indenting Chisel (which see). The symbolic color is purple. The Mark Master's Degree is now given in England under the authority of the Grand Lodge of Mark Masters, which was established in June, 1836, and is a jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Registrar of Marks, Inner Guard or Time Keeper, and two Stewards. Mark Masters are eligible for initiation. Bro. Hughan says that the degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American degree.

Mark of the Craft, Regular. In the Mark Degree there is a certain stone which is said, in the ritual, not to have upon it the regular mark of the Craft. This expression is derived from the following tradition of the degree. At the building of the Temple, each workman placed his own mark upon his own materials, so that the workmanship of every Mason might be readily distinguished, and praise or blame be justly awarded. These marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would be deemed the regular mark of the Craft.

Of the three stones used in the Mark Degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle, and certain hieroglyphics, was not known, and was not, therefore, called regular."
Marks of the Craft. In former times, Operative Masons, the "Steinmetzen" of Germany, were accustomed to place some mark or sign of their own invention, which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedrals, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Mr. Godwin has observed in his History of Ruins, it is curious to see that these marks are of the same character, in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols. Specimens taken from different buildings supply such forms as follows.

\[ \begin{align*}
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\end{align*} \]

The last of these is the well-known tetras, the symbol of Christ among the primitive Christians, and the last but one is the Pythagorean pentalhia. A writer in the *London Times* (August 15, 1833) is incorrect in stating that these marks are confined to Germany, and are to be found only since the twelfth or thirteenth centuries. More recent researches have shown that they existed in many other countries, especially in Scotland, and that they were practised by the builders of ancient times. Thus Ainsworth, in his *Traces* (ii. 167), tells us, in his description of the ruins of Al-Hadwy in Mesopotamia, that "every stone, not only in the chief buildings, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character which is for the most part either a Chaldaean letter or numeral." M. Didron, who reported a series of observations on the subject of these Masons' marks to the *Comité Historique des Arts et Monuments* of Paris, believes that he can discover in them references to distinct schools or Lodges of Masons. He divides them into two classes: those of the overseers, and those of the men who worked the stones. The marks of the first class consist of monogrammatic characters; those of the second, arc of the nature of symbols, such as shoes, trowels, mallets, etc.

A correspondent of the * Freemasons' Quarterly Review* states that similar marks are to be found on the stones which compose the walls of the fortress of Allahabad, which was erected in 1542, in the East Indies. "The walls," says this writer, "are composed of large oblong blocks of red granite, and are almost everywhere covered by Masonic emblems, which execute something more than mere ornament. They are not confined to one particular spot, but are scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls, bearing these Masonic symbols, were carved, marked, and numbered in the quarry previous to the erection of the building." In the ancient buildings of England and France, these marks are to be found in great abundance. In a communication, on this subject, to the London Society of Antiquaries, Mr. Godwin states that, "in my opinion, these marks, if collected and compared might assist in connecting the various bands of operatives, who, under the protection of the Church—mysteriously united—spread themselves over Europe during the Middle Ages, and are known as Freemasons." Mr. Godwin describes these marks as varying in length from two to seven inches, and as forming a single line, slightly indentant, consisting chiefly of crosses, known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc.

The same writer observes that, in a conversation, in September, 1844, with a Mason at work on the Canterbury Cathedral, he "found that many Masons (all who were Freemasons) had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather." In the *Marble in the Bone*. An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate signification in the place to which it is applied, but was once religiously believed in by many Masons, who, being ignorant of the Hebrew language, accepted it as a true interpretation. It is now universally rejected by the intelligent portion of the Craft.

*Marseilles, Mother Lodge of*. A Lodge was established in 1749, at Marseilles, in France, Thory says, by a traveling Mason, under the name of St. Jean d'Ecousse. It afterward assumed the name of Mother Lodge of Marseilles, and still later the name of Scottish Mother Lodge of France. It granted Warrants of its own authority for Lodges in France and in the colonies; among others for one at New Orleans, in Louisiana. In the American Royal Arch System, the Captain of the Host acts on public occasions as the Marshal. The Marshal's ensign of office is a baton or short rod. The office of Marshal in State affairs is very ancient. It was found in the court of the Byzantine emperors, and was introduced into England from France at the period of the conquest. His badge of office was at first a red or vermilion, which was afterward abbreviated to the baton, for, as an old writer
MARTEL

has observed (Thiaine), "the verge or rod was the ensign of him who had authority to reform evil in warre and in peace, and to se quiet and order observed among the people."

Marcel. Charles Marcel, who died in 741, although not actually king, reigned over France under the title of Mayor of the Palace. Rebold (Hist. Gen., p. 89) says that "at the request of the Anglo-Saxon kings, he sent workmen and Masters into England. The Operative Masons of the Middle Ages considered him as one of their patrons, and give the following account of him in their Legend of the Craft. "There was one of the Royal line of France called Charles Marshall, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that By the Grace of God he was elect to be the King of France, and when he was in his Estate, he helped to make those Masons that were now, and set them one over another, and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from yeers to yeers to hold their Acts, when they would, and cherished them right well, and thus caused this Noble Craft into France." (Landesman MS.)

Martha. The Fourth Degree of the Eastern Star; a Rite of American Adoptive Masonry.

Martinism. The Rite of Martinism, called also the Rectified Rite, was instituted at Lyons, by the Marquis de St. Martin, a disciple of Martinus Paschalis, of whose Rite it was pretended to be a reform. Martinism was divided into two classes, called Temples, in which were the following degrees:


The degrees of Martinism abounded in the reveries of the Mystics. (See Saint Martin.)

Martin, Louis Claude de St. See Saint Martin.

Martyr. A title bestowed by the Temples on their last Grand Master, James de Molay. If, as Du Cange says, the Church sometimes gives the title of martyr to men of illustrious sanctity, who have suffered death not for the profession of the name of Christ, but for some other cause, being slain by im pious men, then De Molay, as the innocent victim of the malignant schemes of an atrocious pope and king, was clearly entitled to the appellation.

Martyrs, Four Crowned. See Four Crowned Martyrs.

Maryland. Freemasonry was introduced into Maryland, in 1750, by the Provincial Grand Lodge of Massachusetts, which issued a Charter for the establishment of a Lodge at Annapolis. Five other Lodges were subsequently chartered by the Provincial Grand Lodge of Pennsylvania, and one in 1765, at Joppa, by the Grand Lodge of England. On the 31st of July, 1783, these five Lodges held a

correction.

convention at Talbot Court-House, and informally organized a Grand Lodge. But as the Lodge at Annapolis had taken no part in this movement, another convention of all the Lodges was held at Baltimore on the 17th of April, 1787, and the Grand Lodge of Maryland was duly organized, John Coates being elected the Grand Master. The Grand Chapter was established in 1812.

Mason Crowned. (Maçon Couronné.) A degree in the nomenclature of Puestrer.

Mason, Derivation of the Word. The search for the etymology or derivation of the word Mason has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the European Magazine for February, 1792, who signs his name as "George Drake," lieutenant of marines, attempts to trace the Masons to the Druids, and derives Mason from Mag's on, May's being in reference to the May-day, the great festival of the Druids, and on meaning men, as in the French on, for homme dit. According to this, Mason's on therefore means the Men of May. This idea is not original with Drake, since the same derivation was urged in 1766 by Clesland, in his essays on The Way to Things in Words, and on The Real Secret of Freemasons.

Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of Mason "has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architecture," looks for the root in the Greek tongue. Thus he thinks that Mason may come from Mase, meaning, "I seek salvation," or from Monre, "Myste," "an initiate," and that Masonry is only a corruption of Menoura, Menourane, "I am in the midst of heaven"; or from Mesyan, Masons, a constellation mentioned by Job, or from Monseyan, Mystereon, "a mystery." Leesay says, in his Ernest and Fale, that Mason in the Anglo-Saxon signifies a table, and that Masonry, consequently, is a society of the table.

Nicolaï thinks he finds the root in the Low Latin word of the Middle Ages Masonya, or Masonia, which signifies anexclusive society or club, such as that of the round table.

Coming down to later years, we find Bro. C. W. Moore, in his Boston Magazine, of May, 1844, deriving Mason from Aterer, Lithodore, "a stone-cutter." But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get Mason etymologically out of Lithodore.

Bro. Giles P. Yates sought for the derivation of Mason in the Greek word Maçer, Masones, a festival of Dionysus, and he thought that this was another proof of the lineal descent of the Masonic order from the Dionysiac Artificers.

The late William S. Rockwell, who was accustomed to find all his Masonry in the Egyptian mysteries, and was a thorough student of the Egyptian hieroglyphic system,
MASONERY

The word *Mason* is derived from a combination of two phonetic signs, the one being MAI, and signifying "to love," and the other being SON, which means "a brother." Hence, he says, "this combination, MAISON, expresses exactly in sound our word MASON, and signifies literally loving brother, that is, philadelphia, brother of an association, and thus corresponds also in sense."

But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Müller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that *alphine* came from *equus*, but that, in so coming, it had very considerably changed its route.

What, then, is the true derivation of the word *Mason*? Let us see what the orthoepists, who had no Masonic theories, have said upon the subject.

Webster, seeing that in Spanish *masa* means mortar, is inclined to derive Mason, as denoting one that works in mortar, from the root of *sua*, which of course gave birth to the Spanish word.

In Low or Medieval Latin, *Mason* was *machio* or *macio*, and this Du Cange derives from the Latin *masica*, "a long wall." Others find a derivation in *machina*, because the builders stood upon machines to raise their walls. But Richardson takes a common-sense view of the subject. He says, "It appears to be obviously the same word as *masse*, a house or mansio, applied to the person who builds, instead of the thing built. The French *Maison* is to build houses; *Masseur*, to build of stone. The word *Mason* is applied by usage to a builder in stone, and *Masonry* to work in stone."

Carpenter gives *Mason*, used in 1225, for a building of stone, and *Masonum*, used in 1304, for a *Mason*; and the Benedictine editors of Du Cange define *Masonarum* "a building, the French Masonerie, and Masonerius," as Latomus or a Mason, both words in manuscripts of 1385.

[Dr. Murray, in the *New English Dictionary*, says of the word *Mason*: "the ulterior etymology is obscure, possibly the word is from the root of Latin *maceria* (a wall)."

As a practical question, we are compelled to reject all these fanciful derivations and to connect the Masons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word Mason in its ordinary signification of a worker in stone, and thus indicate the origin of the Order from a society or association of practical and operative builders. We need no better root than the Medieval Latin *Masoner*, to build, or *Masonet*, a builder.

**Masoner.** Used in the Strassburg Constitutions, and other German works of the Middle Ages, as equivalent to the modern Masonery. Roes translates it by *Masonhood*. Leesing derives it from *masse*, Anglo-Saxon, *a table*, and says it means a Society of the Table. Nicolai deduces it from the Low Latin *masonge*, which means both a club and a key, and

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says it means an exclusive society or club, and so, he thinks, we get our word *Masonry*. Krause traces it to *maz, maze*, food or a banquet. It is a pity to attack these speculations, but we are inclined to look at Masonry as merely a corruption of the English Masonerie.

**Mason Hermetique.** (Mason Hermetique.) A degree in the Archives of the Mother Lodge of the Eclectic Philosophical Rite.

**Masonic Colors.** The colors appropriated by the Fraternity are many, and even shades of the same color. The principal ones are blue, to the Craft degrees; purple, to the Royal Arch; white and black, to the Order of the Temple; while all colors are used in the respective degrees of the A. A. Scottish Rite; notably, the nine-colored girdle, intertwined with a tenth, worn in the Fourteenth Degree of the last-named system.

**Masonic Hall.** See Hall, Masonic.

**Masonic Literature.** See Literature of Masonry.

**Mason, Illustrious and Sublime Grand Master.** (Mason Illustre et Sublime Grand Maître.) A degree in the manuscript collection of Peuvret.

**Mason of the Secret.** (Mason du Secret.)

1. The Sixth Degree of the Rite of Tschudy.
2. The Seventh Degree of the Rite of Saint Martin.

**Mason, Operative.** See Operative Masons.

**Mason, Perfect.** (Mason Parfait.) The Twenty-seventh Degree of the collection of the Metropolitan Chapter of France.

**Mason Philosopher.** (Mason Philosoph.) A degree in the manuscript collection of Peuvret.

**Mason, Practical.** The French so call an Operative Mason, Mason de Pratique.

**Masonry.** Although Masonry is of two kinds, Operative and Speculative, yet Mason writers frequently employ the word *Masonry* as synonymous with Freemasonry.

**Masonry, Operative.** See Operative Masonry.

**Masonry, Origin of.** See Origin of Freemasonry.

**Masonry, Speculative.** See Speculative Masonry.

**Masons, Company of.** One of the ninety-one livery companies of London, but not one of the twelve greater ones. Their arms are azure, on a chevron, between three castles argent, a pair of compasses somewhat extended of the 1st; crest, a castle of the 2nd; and motto, "In the Lord is all our trust!" These were granted by Clarenceux, King of arms, in 1472, but they were not incorporated until Charles II. gave them a charter in 1677. They are not to be confounded with the Fraternity of Freemasons, but originally there was some connection between the two. At their hall in Bearinghall Street, Ashmole says that in 1682 he attended a meeting at which several persons were "admitted into the Fellowship of Freemasons." (See Ashmole, Rite, and Aged Order.)

**Mason, Scottish Master.** (Mason Ecossois Maître.) Also called Perfect Elect, Elu
MASON'S MASTER

A degree in the Archives of the Mother Lodge of the Philosophical Scottish Rite.

Masons, Emperor of all the. (Maçons, Empereur de tous les.) A degree cited in the nomenclature of Puestel.

Mason, Speculative. See Speculative Masonry.


Mason Sublime. (Maçon sublîme.) A degree in the manuscript collection of Peuvret.

Mason, Sublime Operative. (Maçon Sublime Pratique.) A degree in the manuscript collection of Peuvret.

Mason's Wife and Daughter. A degree frequently conferred in the United States on the wives, daughters, sisters, and mothers of Masons, to secure to them, by investing them with a peculiar mode of recognition, the aid and assistance of the Fraternity. It may be conferred by any Master Mason, and the requirement is that the recipient shall be the wife, unmarried daughter, unmarried sister, or widowed mother of a Master Mason. It is sometimes called the Holy Virgin, and has been by some deemed of so much importance that a Manual of it, with the title of The Lectist Masonery, or Hieroglyphic Monitor, was published at Louisville, Kentucky, in 1851, by Past Grand Master William Leigh, of Alabama.

Mason, True. (Maçon Vrai.) A degree composed by Pernety. It is the only one of the high Hermetic degrees of the Rite of Avignon, and it became the first degree of the same system after it was transplanted to Montpellier. See Academy of True Masons.

Masons. A Hebrew work on the Bible, intended to secure it from any alterations or innovations. Those who composed it were termed Masonites, who taught from tradition, and who invented the Hebrew points. They were also known as Melchites.

Masonic Points. The Hebrew alphabet is without vowels, which were traditionally supplied by the reader from oral instruction, hence the true ancient sounds of the words have been lost. But about the eighth or ninth century a school of Rabbis, called Masonites, invented vowel points, to be placed above or below the consonants, so as to give them a determined pronunciation. These Masonic points are never used by the Jews in their rolls of the law, and in all investigations into the derivation and meaning of Hebrew names, Masonic scholars and other etymologists always reject them.

Massachusetts. Freemasonry was introduced into Massachusetts, in 1733, by a Deputation granted to Henry Price as Grand Master of North America, dated April 30, 1733. Price, on July 30th of the same year, organized the "St. John's Grand Lodge," which immediately issued a Warrant to "St. John's Lodge" in Boston, which is now the oldest Lodge existing in America. In 1732 some brethren in Boston formed a Lodge which was afterward known as "St. Andrew's Lodge," and received a Warrant from the Grand Lodge of Scotland; the rivalry between the two Lodges continued for forty years. On December 27, 1789, St. Andrew's Lodge, with the assistance of three traveling Lodges in the British army, organized the Grand Lodge of Massachusetts, and elected Joseph Warren Grand Master. In 1792, the two Grand Lodges united and formed the "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts," and elected John Cutler Grand Master.

The Grand Chapter of Massachusetts was organized June 12, 1798, and the General Grand Council of Royal and Select Masters in 1825. The Grand Commandery, which exercises jurisdiction over both Massachusetts and Rhode Island, was established May 6, 1805. In 1807 it extended its jurisdiction, and called itself "The United States Grand Encampment." In 1816, it united with other Encampments at a convention in Philadelphia, where a General Grand Encampment of the United States was formed; and in 1819, at the meeting of that body, the representatives of the "Grand Encampment of Massachusetts and Rhode Island" are recorded as being present. And from that time it has retained that title, only changing it, in 1859, to "Grand Commandery," in compliance with the new Constitution of the Grand Encampment of the United States.

Massena, Andre. Duke of Rivoli, Prince of Espling, and a Marshal of France, born at Nice in 1758. Early in the French Revolution he joined a battalion of volunteers, and soon rose to high military rank. He was a prominent Grand Officer of the French Grand Orient. He was designated by Napoleon, his master, as the Robber, in consequence of his being so extortionate.

Massonius. Used in the thirteenth and fourteenth centuries, according to Carpenter (Hes.), for Mason.

Master, Absolute Sovereign Grand. (Souverain Grand Maître absolu.) The Ninetieth and last degree of the Rite of Masons.

Master and Valor. In the French Masonry of the earlier part of the last century, the Masters of Lodges were not elected annually, but held their office for life. Hence they were called Masters ad Vitam, or Masters for life.

Master, Ancient. (Maître Ancien.) The Fourth Degree of the Rite of Martinism. This would more properly be translated Past Master, for it has the same position in the Rite of St. Martin that the Past Master has in the English system.


Master Architect, Perfect. (Maître Architecte Parfait.) A degree in the Archives of the Mother Lodge of the Philosophical Scottish Rite, and in some other collections.

Master Architect, Prussian. (Maître Architecte Prussien.) A degree in the Archives of the Mother Lodge of the Philosophical Scottish Rite.
Master, Blue. A name sometimes given, in the Scottish Rite, to Master Masons of the Third Degree, in contradistinction to some of the higher degrees, and in reference to the color of their collar.

Master Builder. Taking the word master in the sense of one possessed of the highest degree of skill and knowledge, the epithet "Master Builder" is sometimes used by Masons as an epithet of the Great Architect of the Universe. Urquhart (Pillars of Hercules, ii., 67) derives it from the ancient Hebrews, who, he says, "used albab, the Master Builder, as an epithet of God."

Master, Cohen. (Matre Canon.) A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Master, Crowned. (Matre Couronne.) A degree in the collection of the Lodge of Saint Louis des Arts Réunis at Calais.

Master, Egyptian. (Matre Egyptien.) A degree in the Archives of the Mother Lodges of the Philosophic Scottish Rite.

Master, Elect. See Elect Master.

Master, English. (Matre Anglais.) The Eighth Degree of the Rite of Illuminati.

Master, English Perfect. (Matre Parfait Anglais.) A degree in the collection of Le Rouge.

Master, Four Times Venerable. (Matre quatre fois Vénérable.) A degree introduced into Berlin by the Marquis de Bernes.

Master, Grand. See Grand Master.

Master Hermetic. (Matre Hermétique.) A degree in the collection of Lemannoce.

Master, Illustrious. (Matre Illustre.) A degree in the collection of Lemannoce.

Master, Illustrious Symbolic. (Matre Symbolique Illustre.) A degree in the nomenclature of Fusier.

Master in Israel. See Intendant of the Building.

Master in Perfect Architecture. (Matre en la Parfaite Architecture.) A degree in the nomenclature of Fusier.

Master in the Chair. (Meister im Stuhl.) The name given in Germany to the presiding officer of a Lodge. It is the same as the Wordful Master in English, or Scottish Master.

Master, Irish. (Matre Irlandais.) The Seventh Degree of the Rite of Mirmam. Ramsay gave this name at first to the degree which he subsequently called Master Rosseaux, that is, the Irish or Scottish Master. It is still the Seventh Degree of the Rite of Mirmam.

Master, Kabbalistic. (Matre Cabalistique.) A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Master, Little Elect. (Petit Matre du.) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Master Mason. In all the Rites of Masonry, no matter how variant may be their organization in the high degrees, when the Master Mason constitutes the Third Degree. In form this degree is also everywhere substantially the same, but its legend is an essential part of it, and, as on that legend the degree must be founded, there can nowhere be any important variation, because the tradition has at all times been the same.

The Master Mason's Degree was originally called the summit of Ancient Craft Masonry; and so it must have been before the disappearance from it of the Royal Arch, by which is meant not the ritual, but the symbolism of Arch Masonry. But under its present organization the degree is actually incomplete, because it needs a complement that is only to be supplied in a higher one. Hence its symbolism is necessarily restricted, in an ameliorated form, to the free Temple and the present life, although it gives the assurance of a future one.

As a whole system of Craft Masonry is intended to present the symbolic idea of man passing through the pilgrimage of life, each degree is appropriated to a certain portion of that pilgrimage. If, then, the First Degree is a representation of youth, the time to learn, and the Second of manhood or the time to work, the Third is symbolic of old age, with its trials, its sufferings, and its final termination. The Fourth Degree, for toiling for truth, is now over—the opportunity to learn has passed away—the spiritual temple that we all have been striving to erect in our hearts, is now nearly completed, and the weary workman awaits only the word of the Grand Master of the Universe, to call him from the labors of earth to the eternal refreshments of heaven. Hence, this is, by far, the most solemn and sacred of the degrees of Masonry; and it has, in consequence of the profound truths which it involves, been distinguished by the Craft as the sublime degree. As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering on the active duties of life; as a Fellow-Craft, he is directed to continue his investigations in the science of the Institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge and extend his usefulness to his fellow-creatures; but, as a Master Mason, he is taught the last, the most important, and the most necessary of truths—that having been faithful to all his trusts, he is at last to die, and to receive the reward of his fidelity.

It was the single object of all the ancient rites and mysteries practised in the very bosom of Pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Third Degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of infidelity, and cleansed in another and a better existence. By its legend and all its
ritual, it is implied that we have been re-
deed from the death of sin and the sepul-
cher of pollution. "The ceremonies and the
lecture," says Dr. Cracraft, "beautifully
illustrate this all-engrossing subject; and the
conclusion we arrive at is, that youth, properly
directed, leads us to honorable and virtuous
maturity, and that the life of man, regulated
by morality, faith, and justice, will be re-
warded at its closing hour, by the prospect of
eternal bliss."

Masonic historians have found much diffi-
culty in settling the question as to the time
of the invention and composition of the degree.
The theory that at the building of the Temple
of Jerusalem the Craft were divided into three
or even more degrees, being only a symbolic
character, must be discarded in any historical
discussion of the subject. The real question
at issue is whether the Master Mason's Degree,
as a degree, was in existence among the Oper-
ative Freemasons before the sixteenth century,
or whether we owe it to the Revivalists of
1717. Bro. Wm. J. Hughan, in a very able
article, published in 1873, in the Voice of Masonry, says that "so far the evidence respecting its history goes no farther
back than the early part of the last century."
The evidence, however, is all of a negative
character. There is none that the degree
dealt in the seventeenth century or earlier,
and there is none that it did not. All the old
manuscripts speak of Masters and Fellows,
but these might have been and probably were
only titles of rank. The Sloane MS., No.
3323, speaks, it is true, of modes of recognition peculiar to Masters and Fellows, and also of
a Lodge consisting of Masters, Fellows, and
Apprentices. But even if we give to this MS.
its earliest date, which is assigned to it
by Findel, near the end of the seventeenth
century, it will not necessarily follow that
those Masters, Fellows, and Apprentices had
each a separate and distinct degree. Indeed,
it refers only to one Lodge, which was, how-
ever, constituted by three different ranks; and
it records but one oath, so that it is possible
that there was only one common form of
initiation.

The first positive historical evidence that
we have of the existence of a Master's Degree
is to be found in the General Regulations
published by Baume in 1750. It is there de-
clared that Apprentices must be admitted
Masters and Fellow-Crafts only in the Grand
Lodge. The degree was then in existence.
But this record would not militate against the
theory advanced by some that Deasguiers
was its author in 1717. Dermott asserts
that the degree, as we now have it, was the
work of Deasguiers and seven others, who,
being Fellow-Crafts, but not knowing the
Master's part, boldly invented it, that they
might organize a Grand Lodge. He intimates
that the true Master's Degree existed before
that time, and was in possession of the Ancients. But Dermott's testimony is abso-
lutely worth nothing, because he was a violent
partisan, and because his statements are
irreconcilable with other facts. If the An-
cients were in possession of the degree which
had existed before 1717, and the Moderns
were not, where did the former get it?
Documentary evidence is yet wanting to
settle the precise time of the composition of
the Third Degree as we now have it. But it
would not be prudent to oppose too positively
the theory that it must be traced to the
second decade of the eighteenth century.
The proofs, as they arise day by day, from
the resurrection of old manuscripts, seem to
incline that way.

But the legend, perhaps, is of much older
date. It may have made a part of the
general initiation; but there is no doubt that,
like the similar one of the Compagnons de
la Tour in France, it existed among the
Operative Guilds of the Middle Ages as an
esoteric narrative. Such a legend all the
histories of the Ancients and Mysteries prove to
us belongs to the spirit of initiation. There
would have been no initiation worth preserva-
tion without it.

Master, Most High and Puissant. (Maitre très haut et très puissant.) The Sixty-second
Degree of the Rite of Mitrains.

Master, Most Wise. The title of a presid-
ing officer of a Chapter of Rose Croix,
usually abbreviated as Most Wise.

Master, Mystic. (Maitre Mystique.) A
degree in the collection of Pyron.

Master of all Symbolic Lodges, Grand.
See Grand Master of all Symbolic Lodges.

Master of a Lodge. See Worshipful,
Master of Cavalry. An officer in a Council
of Companions of the Red Cross, whose duties
are, in some respects, similar to those of a
Junior Deacon in a symbolic Lodge. The
two offices of Master of Cavalry and Master
of Infantry were first appointed by Con-
stantine the Great.

Master of Ceremonies. An officer found
in many American Lodges, and at one time in
the Lodges of England and the Continent.
In English Lodges the office is almost a
nominal one, without any duties, but in the
Continental Lodges he acts as the conductor
of the candidate. Oliver says that the title
should be properly, Director of Ceremonies,
and he objects to Master of Ceremonies as
"anasonic." In the Constitutions of the
Grand Lodge of England issued in 1884, the
title is changed to "Director of Ceremonies."

Master of Dispatches. The Secretary of
a Council of Companions of the Red Cross.
The Magister Expilatorius was the officer under
the Emperor who conducted the correspondence of the
Emperor.

Master of Finances. The Treasurer of
a Council of Companions of the Red Cross.

Master of Hamburg, Perfect. (Maitre
parfait de Hamburg.) A degree in the nomen-
clature of Fustier.

Master of Infantry. The Treasurer of a
Council of Companions of the Red Cross.

(See Master of Cavalry.)

Master of Legend. (Maitre des Loges.)
The Sixty-first Degree of the Rite of Mitrains.
Master of Masters, Grand. (Grand Maître des Maîtres.) The Fifty-ninth Degree of the Metropolitan Chapter of France.

Master of Paracelsus. (Maître de Paracelse.) A degree in the collection of Puyron.

Master of Secrets, Perfect. (Maître parfait des Secrets.) A degree in the manuscript collection of Peuvret.

Master of St. Andrew. The Fifth Degree of the Swedish Rite; the same as the Grand Étu Eoccaisi of the Clermont system.


Master of the Hermetic Secrets, Grand. (Maître des Secrets Hermetiques, Grand.) A degree in the manuscript collection of Peuvret.

Master of the Hospital. "Sacri Domus Hospitalis Sancto Joannis Hierosolymitani Magister," or Master of the Sacred House of the Hospital of St. John of Jerusalem, was the official title of the chief of the Order of Knights of Malta briefly, "Magister Hospitaliarum," or Master of the Hospital. Late in their history, the more imposing title of "Magnus Magister," or Grand Master, was sometimes assumed; but the humbler designation was still maintained. On the tomb of Zacotea, who died in 1467, we find "Magnus Magister"; but twenty-three years after, D'Aubusson signed himself "Magister Hospitaliarum Hierosolymitanus."

Master of the Key to Masonry, Grand. (Grand Maître de la Clef de la Maçonnerie.) The Twenty-fifth Degree of the Chapter of the Emperor of the East and West.

Master of the Legitimate Lodges, Grand. (Maître des Loges légitimes.) A degree in the Archives of the Mother Lodge of the Eclectic Philosophic Rite.

Master of the Palace. An officer in a Council of Companions of the Red Cross, whose duties are peculiar to the degree.

Master of the Sages. The Fourth Degree of the Initiated Knights and Brothers of Asia.

Master of the Seven Kabbalistic Secrets. (Maître des sept Secrets Cohabatiques.) A degree in the manuscript collection of Peuvret.

Master of the Temple. Originally the official title of the Grand Master of the Templars. After the dissolution of the Order in England, the same title was incorrectly given to the custos or guardian of the Temple Church at London, and the error is continued to the present day.

Master of the Work. The chief builder or architect of a cathedral or other important edifice in the Middle Ages was called the Master of the Work; thus, Jost Dotinga was, in the fifteenth century, called the Master of the Work at the cathedral of Strasburg. In the Middle Ages, a "Magister operis" was one to whom the public works was entrusted. Such an officer existed in the monastery of Holy Cross, who called operarius and magister operarius. Du Cange says that kings had their operarius, magister operarius or masters of the works. It is these Masters of the works whom Anderson has constantly called Grand Masters. Thus, when he says (Constitutions, 1738, p. 69) that "King John made Peter de Cole-Church Grand Master of the Masons in rebuilding London bridge," he should have said that he was appointed operarius or Master of the works. The use of the correct title would have made Anderson's history more valuable.

Master, Past. See Past Master.

Master, Perfect. See Perfect Master.

Master, Perfect Architect. The Twenty-seventh Degree of the Rite of Mircram.

Master, Perfect Irish. See Perfect Irish Master.

Master Philosopher by the Number 3. (Maître philosophe par le Nombre 3.) A degree in the manuscript collection of Peuvret.

Master Philosopher by the Number 9. (Maître philosophe par le Nombre 9.) A degree in the manuscript collection of Peuvret.

Master Philosopher Hermetic. (Maître philosophe Hérétique.) A degree in the collection of Peuvret.

Master, Private. (Maître Particulier.) The Nineteenth Degree of the Metropolitan Chapter of France.

Master Provost and Judge. (Maître Provêt et Juge.) The Eighth Degree of the Metropolitan Chapter of France.

Master, Puisant Irish. See Puisant Irish Master.

Master, Pythagorean. (Maître Pythagoricien.) Thorpe says that this is the Third and last degree of the Masonic system instituted according to the doctrines of Pythagoras.

Master, Royal. See Royal Master.

Master, Secret. See Secret Master.

Master, Select. See Select Master.

Master, Suprême Elect. (Maître Suprême Élu.) A degree in the Archives of the Philosophic Scottish Rite.

Master Theosophist. (Maître Théosophique.) The Third Degree of the Rite of Swedenborg.

Master Through Curiosity. (Maître par Curiosité.) 1. The Sixth Degree of the Rite of Mircram; 2. The Sixth Degree of the collection of the Metropolitan Chapter of France. It is a modification of the Intimate Secretary of the Scottish Rite.

Master to the Number 15. (Maître au Nombre 15.) A degree in the manuscript collection of Peuvret.

Master, True. (Vrai Maître.) A degree of the Chapter of Clermont.

Material, Worshipful. See Worshipful Master.

Materials of the Temple. Masonic tradition tells us that the trees out of which the timbers were made for the Temple were felled and prepared in the forest of Lebanon, and that the stones were hewn, cut, and squared in the quarries of Tyre. But both the Book of Kings and Josephus concur in the statement, that Eiram of Tyre furnished only cedars and fir trees for the Temple. The stones
were most probably (and the explorations of modern travelers confirm the opinion) taken from the quarries which abound in and around Jerusalem. The tradition, therefore, which derives these stones from the quarries of Tyre, is incorrect.

Masters. In the Cooke MS. (line 325) and it is the only Old Constitution in which it occurs—we find the word masters: "Hit is seyd in ye art of Masonry ye no man scholde make ende so well of worke begonne bi another to ye profite of his lordis as he began hit for to end hit bi his masters or to whom he scheweth his masters," where, evidently, masters is a corruption of the Latin matrix, a mold; this latter being the word used in all the other Old Constitutions in the same connection.

(See Mold.)

Mathoc. (A Modifier, sometimes.) The name of the Third Step of the Mystie Ladder of the Kadosh of the A. A. Scottish Rite.

Matriculation Book. In the Rite of Strict Observance, the register which contained the lists of the Provinces, Lodges, and members of the Rite was called the Matriculation Book. The term was borrowed from the usage of the Middle Ages, where matricula means "a catalogue." It was applied by the ecclesiastical writers of that period to lists of the clergy, and also of the poor, who were to be provided for by the churches, whence we have matricula clerorum and matricula pauperum.

Matter. A subject deemed of important study to the alchemical and hermetical devotees. The subject will not be discussed here. It holds a valued position for instruction in the Society of the Rosicrucians, who hold that matter is subject to change, transformation, and apparent dissolution; but, in obedience to God's great laws of economy, nothing is lost, but is simply transferred.

Mature Age. The Charges of 1722 prescribe that a candidate for initiation must be of "mature and discreet age"; but the usage of the Craft has differed in various countries as to the time when maturity of age is supposed to have arrived. In the Regulations of 1663, it is set down at twenty-one years (Constitutions, 1738, p. 102); and this continues to be the construction of maturity in all English Lodges both in Great Britain and in this country. France and Switzerland have adopted the same period. At Frankfort-on-the-Main it is fixed at twenty, and in Prussia and Hanover at twenty-five. The Grand Lodge of Hamburg has decreed that the age of Masonic maturity shall be that which is determined by the laws of the land to be the age of legal majority. [Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one; and under the Irish Constitution it was twenty-five until 1741, when it was raised to twenty-five and so remained until 1817, when it was again lowered to twenty-one.]

Maut or Sacred Meal. See Mollet.

Maurer. German for Mason, as Mauree is for Masonry, and Freemaurer for Freemason.

Maurer, Gruss. A German Masonic operative expression, divided by some into Gruss Maurer, Wort Maurer, Schrift Maurer, and Brieffragen—that is, those who claimed aid and recognition through signs and proving, and those who carried written documents.

Maut. The consort of the god Amen, usually crowned with a peacock or double diadem, emblem of the sovereignty of the two regions. Sometimes a vulture, the symbol of maternity, of heaven, and knowledge of the future, shows its head on the forehead of the goddess, its wings forming the head-dress. Horapollo says the vulture designates mortal love because it feeds its young with its own blood; and, according to Pliny, it represents heaven because no one can reach its nest, built on the highest rocks, and, therefore, that it is begotten of the winds. Maut is clothed in a long, close-fitting robe, and holds in her hand the sacred Ankh, or sign of life.

Maximilian, Joseph I. King of Bavaria, who, becoming infested against the Fraternity, issued edicts against Freemasons in 1799 and 1804, which he renewed in 1814.

Mecklenburg. Masonry was introduced here in 1754, but not firmly rooted until 1799. There are two Provincial G. Lodges, with 13 Lodges and 1,250 Brethren.

Medals. A medal is defined to be a piece of metal in the shape of a coin, bearing figures or devices and mottoes, struck and distributed in memory of some person or event. When Freemasonry was in its operative stage, no medals were issued. The medals of the Operative Masons were the monuments which they erected in the form of massive buildings, adorned with all the beauties of architectural art. But it was not long after its transformation into a Speculative Order before it began to issue medals. Medals are now struck every year by Lodges to commemorate some distinguished member or some remarkable event in the annals of the Lodge. Many Lodges in Europe have cabinets of medals, of which the Lodge Minerva of the Three Palms at Leipzig is especially noted. In America no Lodge has made such a collection except Pythagoras Lodge at New York.

No Masonic medal appears to have been found earlier than that of 1756, commemorative of a Lodge being established at Florence, by Lord Charles Sackville. The Lodge appears not to have been founded by regular authority; but, however that may be, the event was commemorated by a medal, a copy of which exists in the collection in possession of the Lodge "Minerva of the Three Palms" at Leipzig. The obverse represents a bust representation of Lord Sackville, with the inscription—"Carlove Sacvall, Magister, F." The reverse represents Hannover in the attitude of silence, leaning upon a broken column, and holding in his left arm the cornucopias filled with rich fruits, also the implements of Masonry, with a trowel, staff, and serpent resting upon the fore and back ground.

The minimum of charity found among Mark...
Masters is the Roman penny (denarius), weighing 90 grains of silver, worth fifteen cents.

The above was struck at Rome, under Tiberius, A.D. 18. The portrait is "Tiberius"; the reverse the "Godessa Clemency." The inscription reads: "Tiberius Caesar Augustus, the son of the Deified Augustus, the High Priest."

Two medals, weighing 120 grains each, of silver, about thirty cents, were struck off at Jerusalem. under Simon Maccabe, the Jewish ruler, B.C. 138, 133. They are the oldest money coined by the Jews. The devices are the brazen laver that stood before the Temple, and three lilies springing from one stem. The inscriptions, translated from the Hebrew of the oldest style, say, "Hail-shekél; Jerusalem the Holy."

Bro. Robt. Morris and Bro. Coleman, in their Calendar, furnish much valuable information on this subject.

The earliest work on Masonic Medals is by Ernest Zacharias, entitled Numismatik Numismatic Lalomerum. It was issued at Dresden in parts, the first appearing on September 13, 1849, the eighth and last on January 20, 1846. It gave 48 medals in all. Then came Die Denkmäler der Freimaurerbruderschaft, by Dr. J. F. L. Theodor Merzendorf, published at Oldenburg in 1851, and describing 394 medals.

The standard work now on the subject is The Medals of the Masonic Fraternity, by W. T. R. Marvin, privately printed at Boston in 1880, in which over 700 medals are described.

Mediterranean Pass. A side degree sometimes conferred in America on Royal Arch Masons. It has no lecture or legend, and should not be confounded, as it sometimes is, with the very different degree of Knight of the Mediterranean Pass. It is, however, now nearly obsolete.

Meeting of a Chapter. See Consecration.
Meeting of a Lodge. See Communication.

Meet on the Level. In the Prestonian lectures as practised in the beginning of the last century, it was said that Masons met on the square and hoped to part on the level. In the American system of Webb a change was made, and we were instructed that they meet on the level and part on the square. And in 1842 the Baltimore Convention made a still further change, by adding that they act by the plumb; and this formula is now, although quite modern, generally adopted by the Lodges in America.

Megaemos. An intermediate world, great, but not equal to the Macrocosm, and yet greater than the Microcosm, or little world, man.

Mehem. An Egyptian mythological serpent, the winding of whose body represented the tortuous course of the sun in the nocturnal regions. The serpentine course taken when traveling through darkness. The direction metaphorically represented by the initiate in his first symbolic journey as Practicus in the Society of the Rosicrucians.

Menour. Space, the name given to the feminine principle of the Deity by the Egyptians.

Meister. German for Master; in French, Maître; in Dutch, Meester; in Swedish, Master; in Italian, Maestro; in Portuguese, Maestro. The old French word appears to have been Messtrier. In old French operative laws, Le Mastere was frequently used.

Meister im Stuhl. (Master in the Chair.) The German so call the Master of a Lodge.

Melanchtho, Philipp. The name of this celebrated reformer is signed to the Charter of Cologne as the representative of Dantizic. The evidence of his connection with Freemasonry depends entirely on the authenticity of that document.

Melchisedek. King of Salem, and a priest of the Most High God, of whom all that we know is to be found in the passages of Scripture read at the conferring of the degree of High Priesthood. Some theologians have supposed him to have been Shem, the son of Noah. The sacrifice of offering bread and wine is first attributed to Melchisedek; and hence, looking to the similar Mithraic sacrifice, Hogins is inclined to believe that he professed the religion of Mithras. He abandoned the sacrifice of slaughtered animals, and, to quote the words of St. Jerome, "offered bread and wine as a type of Christ." Hence, in the New Testament, Christ is represented as a priest after the order of Melchisedek. In Masonry, Melchisedek is connected with the order or degree of High Priesthood, and some of the high degrees.

Melchisedek, Degree of. The Sixth Degree of the Order of Squires of the East.

Melech. Properly, Malach, a messenger, and hence an angel, because the angels were
supposed to be the messengers of God. In the ritual of one of the high degrees we meet with the sentence "hamelek Gobim," which has been variously translated. The French ritualists handle Hebrew words with but little attention to Hebrew grammar, and hence they translate this sentence as "Jabulim est un bon Mason." The former American ritualists gave it as meaning "Gibulim is a good man." Gibulim is undoubtedly used as a proper name, and is a corrupt derivation from the Hebrew Masonic Goebim, which means stonemason or masons, and malach for malach means a messenger, one sent to accomplish a certain task. Bros. Pike and Bockwell make the first word hamelek, the king or chief. If the words were reversed, we should have the Hebrew vocative, "Of Gibulim the messenger." As it is, Bro. Pike makes it vocative, and interprets it, "Oh! thou glory of the Builders." Probably, however, the inventor of the degree meant simply to say that Gibulim was a messenger, or one who had been sent to make a discovery, but that he did not perfectly express the idea according to the Hebrew idiom, or that his translation has since been corrupted by the copyists.

Memphis, Rite of. This is a Rite scarcely known out of Russia, where it was founded about the year 1755, by Melasino, a very learned man and Mason, a Greek by birth, but high in the military service of Russia. It consisted of seven degrees, viz.: 1. Apprentice, 2. Fellow-Craft, 3. Master Mason, 4. The Mystic Arch. 5. Scottish Master and Knight. 6. The Philosopher. 7. The Priest or High Priest of the Temples. The four higher degrees abounded in novel traditions and myths unknown to any of the other Rites, and undoubtedly invented by the founder. The whole Rite was a mixture of Kabbalism, magic, Gnosticism, and the Hermetic philosophy mixed in almost inextricable confusion. The Seventh or final degree was distinctly Rosicrucian, and the religion of the Rite was Christian, recognizing and teaching the belief in the Messiah and the dogmas of the Trinity.

Melita. The ancient name of the island of Malta.

Member, Honorary. See Honorary Members.

Member, Life. See Life Member.

Member of a Lodge. As soon as permanent Lodges became a part of the Masonic organization, it seems to have been required that every Mason should belong to one, and this is explicitly stated in the charges approved in 1722. (See Affiliated Mason.)

Membership, Right of. The first right which a Mason acquires, after the reception of the Third Degree, is that of claiming membership in the Lodge in which he has been initiated. The very fact of his having received that degree makes him at once an inchoate member of the fraternity—that is to say, no further application is necessary, and no new ballot is required; but the candidate, having now become a Master Mason, upon signifying his submission to the regulations of the Society by affixing his signature to the book of by-laws, is constituted, by virtue of his full membership of the Lodge, and entitled to all the rights and prerogatives accruing to that position.

[Under the English Constitution (Rule 191), initiation is sufficient for membership.]

Memphis, Rite of. In 1830, two French Masons, named respectively Marconis and Moulet, of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterward at Brussels, a new Rite which they called the "Rite of Memphis," and which consisted of ninety-one degrees. Subsequently, another degree was added, although this already too long list. The Rite, however, has been undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Misraim; for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moulet in the organization of their new Rite. It is said by Ragon, who has written copiously on the Rite, that the first series of degrees, extending to the Thirty-fifth Degree, is an assumption of the thirty-three degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining degrees of the Rite are borrowed, according to the same authority, from other well-known systems, and some, perhaps, the invention of their founders.

The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Masonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, to use a French Masonic phrase, 'went to sleep.'

In the year 1882, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give it a new life. The Grand College of Rites was consulted on the subject, and the Council of the Order, having made a favorable decree, the Rite of Memphis was admitted, in November, 1884, among those Masonic systems which acknowledge obedience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position, however, the only one which, in France, preserves a Masonic system from being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into "obedience" to the Grand Orient, that body has taken complete and undivided possession of it, and laid its high degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the thirty-three degrees of the Ancient and Accepted Rite.

Thus, then, is the present position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of...
Rites which are placed "under its obedience"; that is to say, it admits its existence, but does not suffer it to be worked. Like all Masonic Rites that have ever been invented, the organization of the Rite of Memphis is founded on the first three degrees of Ancient Craft Masonry. These three degrees, of course, are given in Symbolic Lodges. In 1862, when Marconis surrendered the Rite into the hands of the ruling powers of French Masonry, many of these Lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority. Had they been in active operation, they would not have been recognized by the French Masons; they would have been looked upon as clandestine, and there would have been no affinity with them, because the Grand Orient recognizes no Masonic bodies as legal which do not in return recognize it as the head of French Masonry.

But when Marconis surrendered his powers as Grand Hierophant of the Rite of Memphis to the Grand Orient, that body permitted these Lodges to be resuscitated and reopened only upon the condition that they would acknowledge their subordination to the Grand Orient; that they would work only in the first three degrees and never confer any degree higher than that of Master Mason; the members of these Lodges, however high might be their dignities in the Rite of Memphis, were to be recognized only as Master Masons; every Mason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be registered and regularized, but only as far as the degree of Master Mason; no Mason of the Rite of Memphis was to be permitted to claim any higher degree, and if he attempted to assume any such title of a higher degree which was not approved by the Grand Master, he was to be considered as irregular, and was not to be affiliated with by the members of any of the regular Lodges.

Such is now the condition of the Rite of Memphis in France. It has been absorbed into the Grand Orient; Marconis, its founder and head, has surrendered all claim to any jurisdiction over it; there are Lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practice its ritual, but only so far as to give the degrees of Apprentice, Fellow-Craft, and Master Mason. Its "Sages of the Pyramids" its "Grand Architects of the Mysterious City," its "Sovereign Prince of the Magi of the Sanctuary of Memphis," with its "Sanctuary" its "Mystical Temple," its "Liturgy College," its "Grand Consistory," and its "Supreme Tribunal," exist no longer except in the diplomas and charters which have been quietly laid away on the shelves of the Masonic Library of the Grand Orient. To attempt to propagate the Rite is now in France a high Masonic offense. The Grand Orient alone has the power, and there is no likelihood that it will ever exercise it. Some circumstances which have recently occurred in the Grand Orient of France very clearly show the true condition of the Rite of Memphis. A meeting was held in Paris by the Council of the Order, a body which, something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a Lodge in Moldavia, called "The Disciples of Truth," which Lodge is under the jurisdiction of the Grand Orient of France, having been chartered by that body. This communication stated that certain brethren of that Lodge had been invested by one Carenos with the degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dated at the "Grand Orient of Egypt," and signed by Bro. Marconis as Grand Hierophant. The communication of the Council of the Order, to whom the subject was referred, reported that the conferring of these degrees was null and void; that the Grand Lodge of France had by commission, authority, or power to confer degrees of the Memphis Rite or to organize bodies; and that Marconis had, by oath, solemnly disavowed himself of all right to claim the title of Grand Hierophant of the Rite; which oath, originally taken in May, 1861, had at several subsequent times, namely, in September, 1863, March, 1864, September, 1865, and March, 1866, been renewed. As a matter of common sense, the Council determined not, for the present at least, to prefer charges against Marconis or Carenos before the Grand Orient, but to warn them of the error they committed in making a traffic of Masonic degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be apprised that there was no power outside of the Grand Orient which could confer the high degrees of any Rite. An attempt having been made, in 1872, to establish the Rite in England, Bro. Montague, the Secretary-General of the Supreme Council, wrote to Bro. Thomsen, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statements, from which official authority we gather that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it.

"Neither in 1861, nor at any other period, has the Grand Orient of France recognized the 'Ancient and Primitive Rite of Masonry,' concerning which you inquire, and which has been recently introduced in Lancashire. At a particular time, and with the intention of causing the plurality of Rites to disappear, the Grand Orient of France assumed and absorbed the Rite of Memphis, under the express condition that the Lodges of that Rite, which were received under its jurisdiction, should confer only the three symbolic degrees of Apprentice, Fellow-Craft, and Master, ad-
according to its special rituals, and refused to recognise any other degree, or any other title, belonging to such Rite.

"At the period when this treaty was negotiated with the Supreme Chief of this Rite by Bro. Marconis de Negre, Bro. H. J. Seymour was at Paris, and seen by us, but no power was conferred on him by the Grand Orient of France concerning this Rite; and, what is more, the Grand Orient of France does not give, and has never given, to any single person the right to make Masons or to create Lodges.

"Afterwards, and in consequence of the bad faith of Bro. Marconis de Negre, who pretended he had ceded his Rite to the Grand Orient of France for France alone, Bro. Harry J. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded in New York a Sovereign Sanctuary of this Rite. A correspondence ensued between this new power and the Grand Orient of France, and at one time the Grand Orient received the Masonic Calendar appeared in our Calendar for 1837. But when the Grand Orient of France learned that this power went beyond the three symbols of Freemasonry, and that confidence had been deceived, the Grand Orient broke off all connection with this power, and personally with Bro. Harry J. Seymour; and, in fact, since that period, neither the name of Bro. Harry J. Seymour, as Grand Master, nor the Masonic power which he founded, have any longer appeared in the Masonic Calendar of the Grand Orient.

"Your letter leads me to believe that Bro. Harry J. Seymour is endeavoring, I do not know with what object, to introduce a new Rite into England, in that country of the primitive and only true Masonry, one of the most respectable that I know of. I consider this event as a misfortune.

"The Grand Orient of France has made the strongest efforts to destroy the Rite of Memphis; it has succeeded. The Lodges of the Rite, which it at first received within its jurisdiction, have all abandoned the Rite of Memphis to work according to the French Rite. I sincerely desire that it may be the same in the United Kingdom, and you will ever find me ready to second your efforts.

"Referring to this letter, I have, very illustrious brother, but one word to add, and that is, that the Constitution of the Grand Orient of France interdicts the founding of Lodges in countries where a regular Masonic power already exists; and if it cannot found Lodges a fortiori, it cannot grant charters to establish Grand Masonic Powers: in other terms, the Grand Orient of France never has given to Bro. Harry J. Seymour, nor to any other person, powers to constitute a Lodge, or to create a Rite, or to make Masons. Bro. Harry J. Seymour may perfectly well have the signatures of the Grand Master and of the Chief of the Secretary's office of the Grand Orient of France on a diploma, as a fraternal visit; but certainly he has neither a charter nor a power. I also beg you to make every effort to obtain the textual copy of the documents of which Bro. Harry J. Seymour takes advantage. It is by the inspection of this document it will be necessary to judge the question, and I await new communications on this subject from your fraternal kindness."

Merits. In 2 Chron. ii. 18, it is said that at the building of the Temple there were "three thousand and six hundred overseers to set the people aworke." The word translated "overseers" is, in the original, דִּבְרֵים, MeNaTZCHIM. Anderson, in his catalogue of workmen at the Temple, calls these MeNatzchim "expert Masons"; and so they have been considered in all subsequent rituals.

Mental Qualifications. See Qualifications.

Menu. In the Indian mythology, Menu is the son of Brahma, and the founder of the Hindu religion. Thirteen other Menus are said to exist, seven of whom have already reigned on earth. But it is the first one whose instructions constitute the whole civil and religious polity of the Hindus. The code attributed to him by the Brahmins has been translated by Sir William Jones, with the title of The Institutes of Menu.

Mercy. The point of a Knight Templar's sword is said to be characterized by the quality of "mercy unrestrained," which reminds us of the Shakespearean expression—"the quality of mercy is not strained." In the days of chivalry, mercy to the conquered foe was an indispensable quality of a knight. An act of cruelty in battle was considered infamous, for whatever was contrary to the laws of generous warfare was also contrary to the laws of chivalry.

Mercy, Prince of. See Prince of Mercy.

Mercy-Seat. The lid or cover of the ark of the covenant was called the Mercy-seat or the Propitiatory, because on the day of the atonement the High Priest poured on it the blood of the sacrifice for the sins of the people.

Meridian Sun. The sun in the South is represented in Masonry by the Junior Warden, for this reason: when the sun has arrived at the zenith, at which time he is in the South, the splendor of his beams entitles him to the appellation which he receives in the ritual as "the beauty and glory of the day." Hence, as the Pillar of Beauty which supports the Lodge is referred to the Junior Warden, that officer is said to represent "the sun on the South of the High Twelve," at which hour the Craft are called by him to refreshment, and therefore is he also placed in the South that he may the better observe the time and mark the progress of the shadow over the dial-plate as it crosses the meridian line.

Merits. The Old Charges say, "all preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit." (See Preferment.)
Mer-Sker. The space in which the sun moves, as an Egyptian personification, signifying the habitation of Horus.

Merzdorf, J. L. T. A learned German Mason, born in 1812. Initiated in Apollo Lodge, at Leipzig, in 1834. He reenacted the Lodge "Zum goldenen Hirsch," Oldenburg, and was for years Deputy Master. He published Die Symbole, etc., Leipzig, 1836, and later several other works.

Mesna, Meslina. Corresponding to Adam and Eve, in accordance with Persian cosmogony.

Mesner, Friedrich Anton. A German physician who was born in Suhia, in 1724, and, after a long life, a part of which was passed in notoriety and the closing years in obscurity, died in 1815. He was the founder of the doctrine of animal magnetism, called after him Mesmerism. He visited Paris, and became there in some degree intermixed with the Masonic charlatanism of Cagliostro, who used the new and supposed operations of animal magnetism for science in his initiations. (See Mesmeric Masonry.)

Mesmerism. In the year 1782, Mesmer published in Paris a society which he called "the Order of Universal Harmony." It was based on the principles of animal magnetism or mesmerism, and had a form of initiation by which the founder claimed that its adepts were purified and rendered more fit to propagate the doctrines of his science. French writers have dignified this Order by the name of "Mesméric Masonry." (See Mesméric Masonry.)

Mesoponete. The Fourth Degree of the German Union of XXII.

Mesourance. A Greek word, παρασευμα, signifying, I am in the center of heaven. Hutchinson fancifully derives from it the word Masonry, which he says is a corruption of the Greek, and refers to the constellation Magaroth mentioned by Job; but he fails to give a satisfactory reason for his etymology. Nevertheless, Oliver favors it.

Metal. In the vestiture of metals as a preliminary to initiation, we are symbolically taught that Masonry regards no man on account of his wealth. The Talmudical treatise "Bersoch," with a like spirit of symbolism, directs in the Temple service that no man shall go into the mountain of the house, that is, into the Holy Temple, "with money tied up in his purse."

Metal Tools. We are told in Scripture that the Temple was "built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." (1 Kings vi. 7.) Masonry has adopted this as a symbol of the peace and harmony which should reign in a Lodge, itself a type of the world. But Clarke, in his commentary on the place, suggests that it was intended to teach us that the Temple was a type of the kingdom of God, and that the souls of men are to be prepared here for that place of blessedness. There is no repentance, tears, nor prayers: the stones must be all squared, and fitted here for their place in the New Jerusalem; and, being living stones, must be built up a holy temple for the habitation of God.

Metropolitan Chapter of France. There existed in France, toward the end of the last century, a body calling itself the Grand Chapter General of France. It was formed out of the debris of the Council of Emperors of the East and West, and the Council of Knights of the East, which had been founded by Piriet. In 1786, it united with the schematie Grand Orient, and then received the title of the Metropolitan Chapter of France. It possessed in its archives a large collection of manuscript catalogues of degrees, most of them being mere Masonic curiosities.

Metussel. The name given to the Hebrew quarryman, who is represented in some legends as one of the assassins, Fanor and Amru being the other two.

Mexico. Masonry was introduced into Mexico, in the Scottish Rite, some time prior to 1815, by the chief military officers of Spain, but the exact period of its introduction is unknown. The first Work Charters were granted for a Lodge at Vera Cruz in 1816, and one at Cadiz in 1817, by the Grand Lodge of Louisiana, followed by a Charter for a Lodge at Vera Cruz in 1823 by the "City" Grand Lodge of New York, and one in the same city in 1824 from the Grand Lodge of Pennsylvania. February 10, 1820, five Charters were granted for Lodges in the City of Mexico by the "Country" Grand Lodge of South Carolina, at that time United States Minister to Mexico, who constituted the Lodges and organized them into a Grand Lodge with Jose Ignacio Esteva as Grand Master.

The Masonic bodies, both York and Scottish Rite, however, soon degenerated into rival political clubs, and the bitter factionalism became so strong that in 1833 the authorities issued an edict suppressing all secret societies. The bodies met, however, secretly, and about 1834 the National Mexican Rite was organized with nine degrees copied after the Scottish Rite. In 1843 a Lodge was chartered at Vera Cruz, and in 1846 at Mexico by the Grand Orient of France. In 1859 a Supreme Council 33°, with jurisdiction over the Symbolic degrees, was organized by authority of Albert Pike, and for a time the Supreme Council dominated all the bodies. In 1865 the Grand Lodge Valle de Mexico was organized as a York Rite Grand Lodge, and worked as such until 1911, when a number of the Lodges, under the leadership of Past Grand Masters Levi and Pro, left the Grand Lodge and organized a rival body, under the obedience of the Supreme Council. (W. J. A.)

Methus. The third fundamental principle of Judaism, or the sign upon the door-post. The present is founded upon the command, "And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 4-9; xi. 13-21.) The door-posts must be those of a dwelling; synagogues are excluded.
The Karaitic Jews affix Messuas to synagogues, and not to private houses. The Messuah is constructed as follows: the two above-mentioned portions of Scripture are written on ruled vellum prepared according to Rabbinical rules, then rolled and fitted into a metallic tube. The word Shaddai (Almighty) is written on the outside of the roll, and can be read, when in the tube, through a slot. The Messuah is then nailed at each end on the right-hand doorpost, while the following prayer is being said: “Blessed art thou, O Lord our God King of the Universe, who hast sanctified us with His laws, and commanded us to fix the Messuah. Under the word Shaddai some Jews write the three angelic names Cozcu, Bemucha, Cozu. To these some pray for success in business.”

The Talmud estimates the virtue of the Talith, the Phylacteries, and the Messuah in the following terms: “Whoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Messuah fixed on his door-post, is safe from sin; for these are excellent memorials, and the angels secure him from sin; as it is written, The angel of the Lord encompassed you about them that fear Him, and deliveredeth them.” (Ps. xxxiv. 7.) [C. T. McClanahan.]

Michael. [9272]. Who is like unto God, the chief of the seven archangels. He is the leader of the celestial host, as Lucifer is of the infernal spirits, and the special protector of Israel. He is prominently referred to in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun.

Michigan. A Charter was issued by the Prov. Grand Master of New York under date of April 27, 1794, to the Lodge at Detroit, and upon this foundation it has been customary to rest the claim that Michigan Masonry dates from 1764. In fact, there is no evidence that any work was done under this Charter of 1764, and if a Lodge ever came into existence thereafter, as is probable, it is certain that it was short-lived, and differed in no respect from several other Lodges known to have been temporarily held at Detroit at various times prior to 1794 by British soldiers and other colonists.

In 1794 Detroit was still garrisoned by British soldiers and it was British soldiers who were founders of the Lodge of 1794. Afterwards, when the Government had tardily turned the post over to the Americans, and the British soldiers had been removed and the region had become somewhat Americanized, a sentiment arose in favor of building under some American Grand Lodge in preference to a Canadian, and in October, 1803, the members of the Lodge voted to petition the Grand Lodge of New York for a Charter, proposing to surrender their Canadian Charter. Chided on account of the slowness of communication in those days, this transaction was not brought to a close until the session of the Grand Lodge of New York, held in September, 1806. Zion Lodge died in 1812, owing to the capture of Detroit by the British, but after the war the Grand Lodge of New York gave the members a new Charter.

Other Lodges were subsequently established, and on July 31, 1820, a Grand Lodge was organized by them, and Lewis Cass elected Grand Master. In consequence of the political pressure of the anti-Masonic party at that time, the Grand Lodge suspended its labors in 1829, and remained in a dormant condition until 1841, when, at a general meeting of the Masons of the State, it was resolved that the old Grand Officers who were alive should, on the principle that their prerogatives had never ceased, but only been in abeyance, grant dispensations for the revival of the Lodges and the renewal of labor. But this course having been objected to as irregular by most of the Grand Lodges of the United States, delegates of a constitutional number of Lodges met in September, 1844, and organized the Grand Lodge, electing John Millet Grand Master.

The Grand Chapter was organized in 1848, the Grand Commandery in 1857, and the Grand Council in 1858. [A. G. Pitts.]

Microcosm. See Man.

Middle Ages. They are supposed by the best historians to extend from the time Theodoric liberated Rome (493) to the end of the sixteenth century, the important events being the fall of Constantinople in 1453, the discovery of America in 1492, and the doubling of the Cape of Good Hope in 1487. This period of ten centuries is one of great importance to the Masonic student, because it embraces within its scope events intimately connected with the history of the Order, such as the diffusion throughout Europe of the Roman Colleges of Artificers, the establishment of the architectural school of Como, the rise of the guilds, the organization of the building corporations of Germany, and the company of Freemen of England, as well as many customs and usages which have been absorbed with more or less modification into the modern institution.

Middle Chamber. There were three stories of side chambers built around the Temple on three sides; what, therefore, is called in the authorized version a middle chamber was really the middle story of three.

The Hebrew word is צומת, yaśuq. They are thus described in 1 Kings vi. 5, 6, 8. "And against the wall of the house which chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The. parthenon chamber was five cubits broad, and the middle was six cubits broad.
and the third was seven cubits broad: for without in the wall of the house he made narrowest rents round about, that the beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. 1

These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, and belongs to the symbolism of the Winding Stairs, which see. 2

Miles. 1. In pure Latin, milier means a soldier; but in Medieval Latin the word was used to designate the military knights whose institution began at that period. Thus a Knight Templar was called Miles Templarius, and a Knight Hospitaller Mils Dapes centum. The pure Latin word eques, which signified a knight in Rome, was never used in that sense in the Middle Ages. (See Knighthood.)

2. The Seventh Degree of the Rite of African Architecs.

Militarv Lodges. Lodges established in an army. They are of an early date, having long existed in the British army. In America, the first Lodge of this kind of which we have any record was one the Warrant for which was granted by the Grand Lodge of Massachusetts, in 1738, to Abraham Savage, to be used in the expedition against Canada. A similar one was granted by the same authority in 1756, to Richard Gridley, for the expedition against Crown Point. In both of these instances, the Warrants were of a general character, and might rather be considered as deputations, as they authorised Savage and Gridley to congregate Masons into one or more Lodges. In 1779, the Grand Lodge of Pennsylvania granted a Warrant to Col. Proctor, of the artillery, to open a Military Lodge, which in the Western States is called the "Military Lodge." In the Civil War in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They were, of course, with much opposition in many jurisdictions. In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer. They cannot make Masons of any but military men who have attained some rank in the army, save a private soldier, although the latter may by dispensation be admitted as Servant Brethren; and they are strictly enjoined not to interfere with the Masonic jurisdiction of any country in which they may be stationed. Military Lodges also exist on the Continent of Europe. We find one at Berlin, in Prussia, as far back as 1775, under the name of the "Military Lodge of the Blazing Star," of which Wadzech, the Masonic writer, was the orator.

Military. In Medieval Latin, this word signifies chivalry or the body of knighthood. Hence Military Temple, a title sometimes given to Knight Templar, does not signify, as it has sometimes been improperly translated, the army of the Temple, but the chivalry of the Temple.

Minion de Grand Maison, A. L. Born, 1759; died, 1818. Founder of the Grand Lodge of Masonry in France. He was a Mason under the Rite Ecossais, and also belonged to the "Mere Loge" of the "Rite Ecossais Philosophique."

Missouri. The Third Degree of the Illuminat of Bavaria.

Minister of State. An officer in the Supreme Councils, Grand Consistories, and some of the high degrees of the Ancient and Accepted Scottish Rite.

Minnesota. Masonry was introduced into this State in 1849 by the Fundamental Constitutions of the city of St. Paul of a Lodge under a Warrant issued by the Grand Lodge of Ohio. Two other Lodges were subsequently constituted by the Grand Lodges of Wisconsin and Illinois. A convention of delegates from these Lodges was held at St. Paul, and a Grand Lodge was organized on February 12, 1853. A. E. Ames was elected Grand Master. The Grand Chapter was organized December 17, 1856, and the Grand Commandery was organized in 1866.

Minor. The Fifth Degree of the German Rite.

Minor Illuminate. (Luminatni Minor.) The Fourth Degree of the Illuminati of Bavaria.

Minute-Book. The records of a Lodge are kept by the Secretary in a journal which is called the Minute-Book. The French call it Planche trucage, and the Minutes a Moreau d'Architecture.

Minutes. The records of a Lodge are called its minutes. The minutes of the proceedings of the Lodge should always be read just before closing the meeting, so that any amendments may be proposed by the brethren; and again immediately after opening at the next communication, but they may be confirmed. But the minutes of a regular communication are not to be read at a succeeding extra one, because, as the proceedings of a regular communication cannot be discussed at an extra, it would be unnecessary to read them, for, if incorrect, they could not be amended until the next regular communication.

Mishkhan, Mishaphoreth, Mishchol, הָעִם הַשָּׁמֶשׁ, Tent of Testimony. נֶפֶשׂ, Tent of Festivity. (See Twenty-fourth Degree of the Scottish Rite.) "בְּגָד" is used in the Thirtieth Degree.

Misconduct. The Constitution of the Grand Lodge of England provides that "if any brother behave in such a manner as to discourage the regular business of the Lodge, he shall be three formally admonished by the Master;
and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular Lodge, or the case may be reported to higher Masonic authority." A similar rule prevails wherever Masonry exists. Every Lodge may exercise instant discipline over any member or visitor who violates the rules of order and propriety, or disturbs the harmony of the Lodge, by extrusion from the room.

Miserable Scald Masons. See Scald Masons.

Misnamed. See Talmod.

Mississippi. Masonry was introduced into this State at least as far back as 1801, in which year the Grand Lodge of Kentucky chartered a Lodge at Natchez, which became extinct in 1814. The Grand Lodge of Kentucky subsequently granted charters to two other Lodges in 1812 and 1815. Two Lodges were also constituted by the Grand Lodge of Tennessee. The delegates of these three Lodges met in convention at the city of Natchez in July and August, 1815, and on the 25th of the latter month organized the Grand Lodge of Mississippi. Henry Tooley being elected Grand Master. The Grand Lodge was organized at Vicksburg, May 18, 1840; the Grand Council of R. and S. Master, January 19, 1856; and the Grand Commandery, January 22, 1857. Scottish Masonry was introduced into the State in 1815 by the establishment of a Grand Council of Princes of Jerusalem under the obedience of the Southern Supreme Council.

Missouri. Masonry was introduced into this State in 1807 by the constitution of a Lodge in the town of St. Genevieve, under a charter granted by the Grand Lodge of Pennsylvania, which body granted a charter for another Lodge in 1809. Several charters were subsequently granted by the Grand Lodge of Tennessee. In 1821 there appear to have been but three Lodges in the State. Delegates from these organized, April 23, 1821, a Grand Lodge at St. Louis, and elected Thomas R. Diddick Grand Master. The Grand Chapter was organized May 23, 1821, and the Grand Commandery May 22, 1860.

Misteloe. (Vicwrum Album.) A sacred plant among the Druids. It was to them a symbol of immortality, and hence an analogue of the Masonic Acacia. "The misteloë," says Valansey, in his Grammar of the Irish Language, "was sacred to the Druids, because not only its berries but its leaves also grow in clusters of three united to one stock. The Christian Irish hold the shamrock (clover, trefoil) sacred, in like manner, because of the three leaves united to one stalk."

In Scandinavian countries it is called Mistel. It is a parasitic evergreen plant bearing a glutinous fruit. It was from a fragment of this plant that the dart was made which cost the life of Balder, according to the Scandinavian Mysteries. (See Balder.)

The Mistel Age and the Resurrection down to the modern faint reflex of the latter—the Freemasons.
Of the identity of Mithras with other deities there have been various opinions. Herodotus says he was the Assyrian Venus and the Babylonian Aba; Porphyry calls him the Demiurgus, and Lord of Generation; the Greeks identified him with Phobos; and Higgins supposed that he was generally considered the same as Osrha. But to the Persians, who first practised his mysteries, he was a sun god, and worshiped as the God of Light. He was represented as a young man covered with a Phrygian turban, and cloaked in a mantle and tunic. He presses with his knee upon a bull, one of whose horns he holds in his left hand, while with the right he plunges a dagger into his neck, while a dog standing near lapes up the dripping blood.

This symbol has been thus interpreted: His piercing the throat with his dagger signifies the penetration of the solar rays into the bosom of the earth, by which action all nature is nourished; the last idea being expressed by the dog licking up the blood as it flows from the wound. But it will be seen hereafter that this last symbol admits of another interpretation. The Persians and the Romans were always celebrated in caves. They were divided into seven stages or degrees (Suidas says twelve), and consisted of the most rigorous proofs of fortitude and courage. Nonius the Greek poet says, in his Dionysius, that these proofs were eighty in number, gradually increasing in severity. No one, says Gregory Nazianzen, could be initiated into the mysteries of Mithras unless he had passed through all the trials, and proved himself patient and pure. The aspirant at first underwent the purifications by water, by fire, and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown on the point of a sword, which he was to refuse, declaring at the same time, “Mithras alone is my crown.” He was prepared, by anointing him with oil, crowning him with olive, and clothing him in enchanted armor, for the seven stages of initiation, through which he was about to pass. These commenced in the following manner: In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Hushed through this apartment, in the second cavern he was again shrouded in darkness, and for a time in fearful silence, and then broken by a rumble of thunder, whose repeated reverberations shook the very walls of the cavern, and could not fail to inspire the aspirant with terror. He was then led through four other caverns, in which the methods of exciting astonishment and fear were ingeniously varied. He was made to swim over a raging flood; was subjected to a rigorous fast; exposed to all the horrors of a dreary desert; and, finally, if we may trust the authority of Nicetas, after being severely beaten with rods, was buried for many days up to the neck in snow. In the seventh cavern or Saceulum, the darkness was changed to light, and the candidate was introduced into the presence of the Archimagus, or chief priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words. He received also the appropriate investiture, which, says Maurice (Iud. Antig. V., ch. 1), consisted of the Kara or conical cap, and condylus or loose tunic of Mithras, on which was depicted the celestial constellations, the zodiac, or belt, containing a representation of the figures of the planets, the pastoral staff or crozier, aluding to the influence of the sun in the labors of agriculture, and the golden serpent, which was placed in his bosom as a sign of his having been regenerated and made a disciple of Mithras, because the serpent, by casting its skin annually, was considered in these mysteries as a symbol of regeneration.

He was instructed in the secret doctrines of the rites of Mithras, of which the history of the creation, already recited, formed a part. The mysteries of Mithras passed from Persia into Europe, and were introduced into Rome in the time of Pompey. Here they flourished, with various success, until the year 378, when they were suppressed by a decree of the Senate, and the ceremonies, in which they had been celebrated, was destroyed by the proconsul prefect.

The Mithraic monuments that are still extant in the museums of Europe evidently show that the immortality of the soul was one of the doctrines taught in the Mithraic initiation. The candidate was at one time made to personate a corpse, whose restoration to life was dramatically represented the resurrection. Figures of this corpse are found in several of the monuments, and in the catacombs, which is circumstantial evidence that there was a Mithraic death in the initiation, just as there was a Cariboric death in the mysteries of Samothrace, and a Dionysian in those of Eleusis. Commodus, the Roman emperor, had been initiated into the Mithraic mysteries at Rome, and is said to have taken great pleasure in the ceremonies. Lampridius, in his Lives of the Emperors, records, as one of the mad freaks of Commodus, that during the Mithraic ceremonies, where “a certain thing was to be done for the sake of inspiring terror, he polluted the rites by a real murder”; an expression which evidently shows that a scene of flagellation was a part of the ceremony of initiation. The dog swallowing the blood of the bull was also considered as a symbol of the resurrection.

It is in the still existing talismans and gems that we find the most interesting memorials.
of the old Mithraic initiation. One of these is thus described by Mr. C. W. King, in his valuable work on the Gnostics and their Remains (London, 1864):

"There is a talisman which, from its frequent repetition, would seem to be a badge of some particular degree amongst the initiated, perhaps of the first admission. A man blindfolded, with hands tied behind his back, is bound to a pillar, on which stands a Gryphon holding a wheel: the latter a most ancient emblem of the sun. Probably it was in this manner that the candidate was tested by the appearance of imminent death when the bandage was suddenly removed from his eyes."

As Mithra was considered as synonymous with the sun, a great deal of solar symbolism clustered around his name, his doctrines, and his initiation. Thus, MIEPAPAZ was found, by the numerical value of the letters in the Greek alphabet, to be equal to 365, the number of days in a solar year, and the decrease of the solar influence in the winter, and its revivification in the summer, was made a symbol of the return of life to the departed high priest.

**Miter.** The head-covering of the high priest of the Jews was called Ἱππατος, metenepht, which, coming from the verb NAPHT, to roll around, signified something rolled around the head, a turban; and this was really the form of the Jewish miter. It is described by Leusden, in his Philologia Hebraeo-Martiana, as being made of dark linen twisted in many folds around the head. Many writers contend that the miter was peculiar to the high priest; but Josephus and the Mishna assert that it was worn by all the priests, that of the high priest being distinguished from the rest by the golden band, or holy crown, which was attached to its lower rim and fastened around the forehead, and on which was inscribed the words קדוש קדושה, KADOSH LYEBOVAH, Holiness to Jehovah, or, as it is commonly translated, Holiness to the Lord. The miter is worn by the High Priest of a Royal Arch Chapter, because he represents the Jewish high priest, but the form is inaccurate. The vestment, as usually made, is a representation rather of the modern Episcopalian than of the Jewish miter.

The modern miter—which is but an imitation of the Phrygian cap, and peculiar to bishops of the Christian Church, and which should therefore be worn by the High Priest of a Commandery of Knights Templar, who is supposed to hold Episcopal rank—differs in form from the Jewish vestment. It is a conical cap, divided in the middle so as to come to two points or horns, one behind, which, Durandus says, are symbolic of the two laws of the Old and New Testament.

**Mizraim.** Often by Masonic writers improperly spelled Miream. It is the ancient Hebrew name of Egypt, and was adopted as the name of a Rite to indicate the hypothesis that it was derived from the old Egyptian initiation.

**Mizraim, Rite of.** This Rite originated, says Clavel, at Milan, in the year 1805, in consequence of several brethren having been refused admission into the Supreme Council of the Ancient and Accepted Rite, which had just been established in that city. One Lechzanger has the credit of organising the Rite and selecting the statutes by which it was to be governed. It consisted at first of only eight or seven degrees, to which three others were subsequently added. Sixty-six of the ninety degrees thus formed are said to have been taken from the Ancient and Accepted Rite, while the remaining twenty-four were either borrowed from other systems or were the invention of Lechzanger and his colleagues, Joost and Bedarrade. The system of Mizraim spread over Italy, and in 1814 was introduced into France. Deportations in the 1st to 3rd degree took place, and an attempt was unsuccess- fully made to obtain the recognition of the Grand Orient of France. This having been refused, the Supreme Council was dissolved in 1817; but the Lodges of the Rite still continued to confer the degrees, although, according to the constitution of French Masonry, their non-recognition by the Grand Orient had the effect of making them illegal. But eventually the Rite ceased altogether to exist as an active and independent system, and its place in Masonic history seems only to be preserved by two massive volumes on the subject, written by Mark Bedarrade, the most intelligent and indefatigable of its founders, who published at Paris, in 1855, a history of the Rite, under the title of De l'Ordre de Mizraim.

The Rite of Mizraim consisted of 90 degrees, divided into 4 series and 17 classes. Some of these degrees are entirely original, but many of them are borrowed from the Scottish Rite.

For the gratification of the curious inspector, the following list of these degrees is subjoined. The titles are translated as literally as possible from the French.

I. **Series—Symbolic.**


33. Sublime Knight of Election, Chief of the First Symbolic Series.

II. SERIES—PHILOSOPHIC.

7th Class: 34, Knight of the Sublime Election; 35, Prussian Knight; 36, Knight of the Temple; 37, Knight of the Eagle; 38, Knight of the Black Eagle; 39, Knight of the Red Eagle; 40, White Knight of the East; 41, Knight of the East. 8th Class: 42, Commander of the East; 43, Grand Commander of the East; 44, Architecture of the Sovereign Commanders of the Temple; 45, Prince of Jerusalem. 9th Class: 46, Sovereign Prince Rose Croix of Kilwinning and Heredom; 47, Knight of the West; 48, Sublime Philosopher; 49, Chose the first, discreet; 50, Chose the second, wise; 51, Knight of the Sun. 10th Class: 52, Supreme Commander of the Stars; 53, Sublime Philosopher; 54, First Degree of the Key of Masonry, Minor; 55, Second Degree, Waster; 56, Third Degree, Bellows-blower; 57, Fourth Degree, Caster; 58, True Mason Adept; 59, Sovereign Elect; 60, Sovereign of Grand Masters of Israel; 61, Grand Lodge; 62, Most High and Most Powerful Grand Priest Sacrificer; 63, Knight of Palestine; 64, Grand Knight of the White and Black Eagle; 65, Grand Elect Knight Kadosh; 66, Grand Inquiring Commander, Chief of the Second Series.

III. SERIES—MYSTICAL.

11th Class: 67, Benevolent Knight; 68, Knight of the Rainbow; 69, Knight Cha-nuka, called Hynaroth; 70, Most Wise Israelitish Prince; 71, Sovereign Prince Talmudim; 72, Sovereign Prince Zadkik; 73, Grand Haram. 12th Class: 74, Sovereign Prince Haram; 75, Sovereign Prince Hazdim; 76, Grand Inspector Intendant, Regulator General of the Order, Chief of the Third Series.

IV. SERIES—KABALLISTIC.

15th and 16th Classes: 78, 79, 80, 81, 82, 83, 84, 85, 86, degrees whose names are concealed from all but the possessors. 17th Class: 87, Sovereign Grand Princes, constituted Grand Masters, and legitimate representatives of the order for the First Series; 88, Ditto for the Second Series; 89, Ditto for the Third Series; 90, Absolute Sovereign Grand Master, Supreme Power of the Order, and Chief of the Fourth Series.

The chiefs of this Rite demanded the privilege—which, of course, was never conceded to them—of directing and controlling all the other Rites of Freemasonry, as their common source. Its friends claimed for it an eminently philosophical character. The organization of the Rite is, however, too complicated and diffuse to have ever been practiced by the conventional degrees of its degrees were founded upon, or borrowed from, the Egyptian rites, and its ritual is a very close imitation of those of initiation. The legend of the Third Degree in this Rite is abolished. HAB is said to have returned to his family, after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend, substituted by the Rite of Mizraim for that admitted by all the other Rites, is carried back to the days of Lamech, whose son Jubal, under the name of Haro—Jubal-Abi, is reported to have been slain by three traitors, Hagava, Hakina, and Heremia.

Leenin calls the Rite of Mizraim "one of the latest of the monstrous visionary schemes introduced into Freemasonry," and Ragon characterizes it as a "fantastical connection of various rites and degrees."

Moabite Stone. A relic of black basalt, rounded at the top, two by four feet, across it being an inscription of thirty-four lines in the letters of the Hebrew-Phoenician alphabet, discovered in the ruins of ancient Dibon, by Dr. Klein, a German missionary, in 1869. A record of Moab, King of Moab, who (2 Kings iii. 5), after Ahab's death, "rebelled against the King of Israel." Chenoah was the national god of the Moabites. The covenaunting of God and Moab occurs in the inscription, showing that the name was not then unpronounceable, or unknown to the neighboring nations. The described wars date in the tenth century B.C.

Moabon (33°N.2). He whom the Junior Warden represents in the Fourteenth Degree of the A. A. Scottish Rite, as the tried and trusty friend of Hiram the Builder. (See Gen. xix. 36.)

Moabon. This word is found in some of the high degrees according to the French ritual, where it is explained as expressing "Praised be God that the crime and the criminal are punished." (Lea plus secret des haute grades, etc., p. 53.) There is no such word in Hebrew, and the explanation is a fanciful one. The word is undoubtedly a Gallic corruption, first in sound and then in letters, of the Master's Word.

Mock Masons. A name given, says Northouc, to the unfaithful brethren and profane who, in 1747, got up a procession in ridicule of that made at the Grand Feast. (Constitution, 1734, p. 202.) (See Mock Masons.)

Modern Rite. (Rite Moderne.) See French Rite.

Moderns. The Irish Masons who formed a rival Grand Lodge in London in 1751, called the supporters of the original Grand Lodge established in 1717 Moderns, while for themselves they assumed the title of Ancients. (See Ancients.)

Mohammed. See Koran.

Mohriims. Initiates, pilgrims, those entering upon an important undertaking.

Moira, Francis Rawdon, Baron. Born 1754, died 1826. A distinguished statesman and Mason. He attained the Grand Master of England from 1790 to 1812. Also Grand Master of Scotland in 1806. As a Mason he was a friend of Dr. Oliver, who says, 'No person had Masonry for many years been more indebted than to the Earl of Moira, now
Marquess Hastings." He died while Governor of Malta.

Molart, William. Anderson (Constitution, 1729, 74) writes: "Nay, even during this King's (Henry VI.) minority, there was a good Lodge under Grand Master Chicheley held at Canterbury, as appears from the Latin Register of William Molart (entitled Librarius generalis Domini Guillelmis Prioria Ecclesiae Christi Cantuariensis erga Festum Natalis Domini 1489) Prior of Canterbury, in Manuscript, p. 86, in which are named Thomas Staghyton, the Master, and John Morris Custos de la Lodge Lanthomorum or Warden of the Lodge of Masons, with fifteen Fellow Craft, and three Enter'd Prentices all named there."

What appears to be the register alluded to by Anderson is among the Tanner MSS. (165) in the Bodleian Library, Oxford, and proves to be merely a list kept by William Molasa or Molesh (the name occurs in both forms, but not as Molart), the Prior, of persons connected with the Priory and receiving livery from the Lodge. We are personified for 1429, which contains "Magr Thom Mapylton Mgr Lanthomorum, Morys custos de la luygey Lanthomorum" and a list headed "Iose 1438 with 16 names including Mapylton and below "Apportinici idem" followed by three names. Similar lists are given for subsequent years, and thus it is plain that there was an organized body of Operative Masons attached to the Priory at that time.

E. L. H.

Molay, James de. The twenty-second and last Grand Master of the Templars at the destruction of the Order in the fourteenth century. He was born about the year 1240, at Besançon, in Burgundy, being descended from a noble family. He was received into the Order of Knights Templar in 1265, by Humbert de Pardaon, Preceptor of France, in the Chapel of the Temple at Besançon. He was immediately proceed to Palestina, and greatly distinguished himself in the wars against the infidels, under the Grand Mastership of William de Beaumetz. In 1289, while absent in Palestine, he was unanimously elected Grand Master upon the death of Theobald Gaudinianus. In 1305, he was summoned to France by Pope Clement V., and on the part of the Pontiff, to effect a coalition between the Templars and the Hospitallers. He was received by Philip the Fair, the treacherous King of France, with the most distinguished honors, and even selected by him as the godfather of one of his children. In April, 1307, he repaired, accompanied by three of his knights, to Poitiers, where the Pope was then residing, and as he supposed satisfactorily exculpated the Order from the charges which had been preferred against it. But both Pope and King were guilty of the most infamous deceit.

On the 12th of September, 1307, the order was issued for the arrest of the Templars, and De Molay endured an imprisonment for five years and a half, during which period he was subjected to the utmost indignities and sufferings for the purpose of extorting from him a confession of the guilt of his Order. But he was firm and loyal, and on the 11th of March, 1314, he was publicly burnt in front of the Cathedral of Notre Dame, in Paris. When about to die, he solemnly affirmed the innocence of the Order, and, it is said, summoned Pope Clement to appear before the judgment-seat of God in forty days and the King of France within a year, and both, it is well known, died within the period specified. (See Transactions of the Quatuor Coronati Lodge, Vol. 20.)

Monache. (Heb. Molech, king.) The chief god of the Phoenicians, and a god of the Ammonites. Human sacrifices were offered at his shrine, and it was chiefly in the valley of Tophet, to the east of Jerusalem, that this cruel idolatry was perpetuated. Solomon, built a temple to Moloch upon the Mount of Olives, and Manasseh, long after, imitated his impiousity by making his son pass through a fire kindled in honor of this deity. Wierus calls Moloch Prince of the realm of terrors.

First Moloch, herod king, besmeared with blood Of human sacrifice and parents' tears; Though for the noise of drums and timbrels loud Their children's cries unheard, that passed through fire To his grim idol. . . . Nor content with such Audacious neighborhood, the wisest heart Of Solomon heled, by fraud, to build His temple right against the house of God, On that opprobrious hill, and made his grove, The pleasant valley of Hinnom, Tophet thence and black Gehenna called, the type of Hell.

-Par. Lost, B. 1.

Monitor. The Monad in the Pythagorean system of numbers was unity or the number one. (See Numbers and One.)

Monitor. Those manuals published for the convenience of Lodges, and containing the charges, general regulations, emblems, and account of the public ceremonies of the Order, are called Monitors. The amount of ritualistic information contained in these works has gradually increased: the earlier monitorial instructions in Preston's Illustrations, the earliest Monitor in the English language, are far more scanty than those contained in Monitors of the present day. As a general rule, it may be said that American works of this class give more instruction than English ones, but that the French and German manuals are more communicative than either.

Of the English and American manuals published for monitorial instruction, the first was by Preston, in 1772. This has been succeeded by the works of the following authors: Webb, 1797; Dalcho, 1807; Cole, 1817; Hardie, 1818; Cross, 1819; Tannehill, 1824; Farnese, 1826; Charles W. Moore, 1840; Cornelius Moore, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Mackey, 1853; Sickels, 1866.

Monitorial Instruction. The instruction contained in Monitors is called monitorial, to distinguish it from esoteric instruction,
which is not permitted to be written, and can be obtained only in the precincts of the Lodge.

Monumental Sign. A sign given in the
English system, but not recognized in this
country. Oliver says of it that it "reminds
us of the weakness of human nature, unable of
itself to resist the power of Darkness, unless
aided by that Light which is from above."


Monogram. An abbreviation of a name
by means of a cipher composed of two or
more letters intertwined with each other.
The Constantinian mono-
gram of Christ is often used by
Knights Templar. The Triple Tau,
or Royal Arch badge, is also a monogram;
though there is a difference of
opinion as to its real meaning, some sup-
posing that it is a monogram of
Templum Hierosolymoe or the Temp-
ple of Jerusalem, others of Hiram
of Tyre, and others, again, bestow-
ing on it different significations.

Montana. April 27, 1863, the Grand
Lodge of Nebraska granted a Warrant for a
Lodge at Back, in Montana; but in
consequence of the removal of the petitioners,
the Lodge was never organized. Three other
Lodges were subsequently established by
Warrants from the Grand Lodges of Kansas
and Colorado. On January 24, 1866, three
Lodges met in convention at Virginia City,
and organized the Grand Lodge of Montana,
John J. Hull being elected Grand Master.

Royal Arch Masonry and Templarism were
introduced, the one by the General Grand
Chapter, and the other by the Grand Encamp-
ment of the United States.

Montfaucon, Prior of. One of the two
traitors on whose false accusations was based
the persecution of the Templars. (See Spain
de Monjes.)

Months, Hebrew. Masons of the Ancient
and Accepted Scottish Rite use in their docu-
ments the Hebrew months of the civil
year. Hebrew months commence with the
full moon; and as the civil year began
about the time of the autumnal equinox, the first
Hebrew month must have begun with the new
moon in September, which is also used by Scott-
ish Masons as the beginning of their year.
Annexed is a table of the Hebrew months, and
their correspondence with our own calendar.

   Shavuot. April and May.
   Sivan. May and June.
   Tammuz. June and July.
   Elul. August and Sept.

As the Jews computed time by the appear-
ance of the moon, it is evident that there soon
would be a confusion as to the keeping of these
feasts, if some method had not been taken
to correct it; since the lunar year is only 354
days, 8 hours, and 48 minutes, and the solar
year is 365 days, 6 hours, 15 minutes, and 20
seconds. Accordingly, they intercalated a
month after their 12th month, Adar, wheth-
er they found that the 15th day of the
following month, Abib, would fall before the
vernal equinox. This intercalated month
was named "Wo, V'eradar, or "the second
Adar," and was inserted every second or third
year, as they saw occasion; so that the differ-
ce between the lunar and solar year could
never, in this way, be more than a month.

Montpelier, Hermetic Rite of. The
Hermetic Rite of Pernety, which had been
established at Avignon in 1770, was in 1778
transported to Montpelier, in France, by a
Past Master, and some of the members of the
Lodge of Persecuted Virtue in the former
place, who laid the foundations of the Acad-
emy of Freemasonry, which sec.
Here the degrees given in that Academy constituted
what is known as the Hermetic Rite of
Montpelier.

Monument. It is impossible to say exactly at what period the idea of a monu-
ment in the Third Degree was first intro-
duced into the symbolism of Freemasonry.
The early expositions of the eighteenth
century, although they refer to a funeral,
make no allusion to a monument. The
monument adopted in the American sys-
tem, and for which we are indebted, it is
said, to the inventive genius of Croes, con-
sists of a weeping virgin, holding in one
hand a sprig of acacia and in the other an
urn, before her is a broken column, on
which rests a copy of the Book of Constitu-
tions, while Time behind her is attempting
to disentangle the ringlets of her hair. The
explanation of these symbols will be found in
their proper places in this work. Oliver,
in his Landmarks (ii, 146), cites this monu-
ment without any reference to its American
origin. Early in the last century the Master’s
monument was introduced into the French
system, but its form was entirely different
from the one adopted in this country. It is
described as an obelisk, on which is inscribed
a golden triangle, in the center of which the
Tetragrammaton is engraved. On the top
of the obelisk is sometimes seen an urn pierced
by a sword. In the Scottish Rite an entire
degree has been consecrated to the subject of
the Hiramic monument. Altogether, the
monument is simply the symbolic expression
of the idea that veneration should always be paid to the memory of departed worth.

Moon. The adoption of the moon in the Masonic system as a symbol is analogous to, but could hardly be derived from, the employment of the same symbol in the ancient religions. In Egypt, Osiris was the sun, and Isis the moon; in Syria, Adonis was the sun, and Ashtaroth the moon; the Greeks adored her as Diana, and Hebeate; in the mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the attendant, or officer nearest the altar, represented the moon.

In short, moon-worship was as widely disseminated as sun-worship. Masons retain her image in their Rites, because the Lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over the night; as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both derive their heat, and light, and power from him, who, as the third and the greatest light, the master of heaven and earth, controls them both.

Moore, Charles Whittlock. A distinguished American Masonic journalist, born in Boston, Mass., March 29, 1801. His own account of his initiation into Masonry is in the following words: "In February, 1822, I was proposed for the degrees of Masonry in Massachusetts Lodge, then, as now, one of the three oldest in Boston, and but for the intervention of business engagements, I should have been received into Masonry on the evening of my coming of age. Before that evening arrived, however, I was called temporarily to the State of Maine, where, in May following, I was admitted into Kennebec Lodge, at Hallowell, with the consent and approbation of the Lodge in which I had been originally proposed. I received the third degree on the evening of the 12th of June."

On October 10, 1822, he affiliated with the Lodge St. Andrew. In October, 1872, that Lodge celebrated his semicentennial membership by a festival. In 1825 he took the Capitular Degrees in St. Andrew's Chapter, and was elected High Priest in 1840, and subsequently Grand High Priest of the Grand Chapter. He was made a Knights Templar in Boston Encampment about the year 1830, and was Eminent Commander in 1837. In 1841 he was elected Grand Master of the Grand Encampment of Massachusetts and Rhode Island, which office he held for three years. In 1829 he received the Royal and Select degrees in Boston Council, over which he presided for twelve years. He was elected General Grand Captain-General of the Grand Encampment of the United States in 1847, and General Grand Generalissimo in 1850. In 1844 he was received into the Ancient Accepted Scottish Rite, and in the same year was elected Secretary-General of the Holy Empire in the Supreme Council for the Northern Jurisdiction of the United States, an office which he held until his resignation in 1852.

"When he was elected R. G. Secretary of the Grand Lodge in 1834," says Bro. John T. Heard, in his Historical Account of Columbia Lodge (p. 472), "it was the moment when the anti-Masonic excitement was raging with its greatest violence in this State, and his first official act was to attest the memorial written by him, surrendering to the Legislature the act of incorporation of the Grand Lodge."

The Grand Lodge surrendered its charter and its corporate powers that it might escape the persecution of an anti-Masonic Legislature. The memorial, however, boldly stated that "by divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives." In Masonic authorship, Bro. Moore is principally distinguished as a journalist. In 1825 he established the Masonic Mirror, which was merged in 1834 in the Bunker Hill Aurora, a paper with whose Masonic department he was associated. In 1841 he commenced the publication of the Freemason's Monthly Magazine, which he published for thirty-three years; in fact, until his death. In 1828 and 1829 he published the Ameranth, or Masonic Garland, and in 1843 the Masonic Trusle-Board. Bro. Moore died at Boston, Mass., of pneumonia, on December 12, 1873.

Moore, James. He was, in 1808, the Senior Grand Warden of the Grand Lodge of Kentucky, and in conjunction with Carey L. Clarke compiled, by order of that body, the Masonic Constitutions or Illustrations of Masonry, Lexington, 1808, pp. 191, 12mo. This was the first Masonic work published in the Western States. With the exception of the Constitution of the Grand Lodge, it is little more than a compilation taken from Anderson, Preston, and Webb. It was adopted by the Grand Lodge of Kentucky as its official Book of Constitutions.

Mopse. In 1738 Pope Clement XIII. issued a bull, condemning and forbidding the practice of the rites of Freemasonry. Several brethren in the Catholic States of Germany, unwilling to renounce the Order, and yet fearful of offending the ecclesiastical authority, formed at Vienna, September 23, 1738, under the name of Mopse, what was pretended to be a new association, but which was in truth nothing else than an imitation of Freemasonry under a less obnoxious appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire bore its Grand Masters; the Duke of Bavaria especially took it under his protection. The title is derived from the German word moppe, signifying a pug dog, and was indicative of the fidelity and attachment of the brethren, these virtues being characteristic of that animal. The alarm made for entrance was to imitate the barking of a dog.

The Mopse were an androgynous Order,
and admitted females to all the offices, except that of Grand Master, which was held for life. There was, however, a Grand Mistress, and the male and female heads of the Order alternately assumed, for six months each, the supreme authority. With the revival of the spirit of Masonry, which had been in some degree paralyzed by the attacks of the Church, the society of Mopses ceased to exist.

Mortality. In the American system it is one of the three precious jewels of a Master Mason.

Morbidity of Freemasonry. No one who reads our ancient Charges can fail to see that Freemasonry is a strictly moral Institution, and that the principles which it inculcates inevitably tend to make the brother who obeys their dictates a more virtuous man. Hence the English lecturers very properly define Freemasonry to be "a system of morality."

Moral Law, not to be considered as confined to the dispensation of Moses, within which narrow limits the ecclesiastical writers technically restrict it, but rather as alluding to what is called the law of nature, or the law of nature. This law of nature has been defined, by an able but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things, and because discoverable by natural light, obligatory upon all mankind." (Grove, System of Moral Philosophy, vol. ii., p. 122. London, 1749.) This is the "moral law," to which the old Charges already cited refer, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality.

Morana. The Bohemian goddess of winter and death, Maryans of Scandinavia.

Moravian Brethren. The religious sect of Moravian Brethren, which was founded in Upper Austria about 1722, by Count von Zinzendorf, is said at one time to have formed a society of religious Freemasons. For an account of which, see Mustard Seed, Order of.

Morgan, William. Born in Campbell County, in Virginia, in 1775. He published in 1826 a pretended Exposition of Masonry, which attracted at the time more attention than it deserved. Morgan soon after disappeared, and the Masons were charged by some enemies of the Order with having removed him by foul means. What was the real fate of Morgan has never been ascertained. There are various myths of his disappearance, and subsequent residence in other countries. The story of his death is not true, but it is certain that there is no evidence of his death that would be admitted in a Court of Probate. He was a man of questionable character and disrepute, and his identity as a Mason has never been said to have originated from the refusal of the Masons of Le Roy to admit him to membership in their Lodge and Chapter.

Moriah, Mount. An eminence situated in the southeastern part of Jerusalem. In the time of David it must have been cultivated, for it is called "the threshing-floor of Ornan the Jebusite," from whom that monarch purchased it for the purpose of placing there an altar. Solomon subsequently erected there his magnificent Temple. Mount Moriah was always profoundly venerated by the Jews, among whom there is an early tradition that on it Abraham was directed to offer up his son. The truth of this tradition has, it is true, been recently denied by some Biblical writers, but it has been so strenuously maintained by others. The Masons, however, have always accepted it, and to them, as the site of the Temple, it is especially sacred, and, combining with this the Abrahamic legend, they have given to Mount Moriah the appellation of the ground of the Lodge, and assigned it as the place where what are called "the three grand offerings were made."

Morin, Stephen. The founder of the Scottish Rite in America. On the 27th of August, 1761, the "Deputies General of the Royal Art, Grand Wardens, and Officers of the Great Sovereign Lodge of St. John of Jerusalem established a Grand Lodge," which is the only document itself granted a Patent to Stephen Morin, by which he was empowered "to multiply the sublime degrees of High Perfection, and to create Inspectors in all places where the sublime degrees are not established." This Patent was granted, Thory, Ragon, Clavel, and Lenning say, by the Grand Council of Emperors of the East and West, or, as Dalcho says, by the Grand Consistory of Princes of the Royal Secret at Paris. Bro. Albert Elie, who has very elaborately investigated this, however, says that the authority of Morin was "a joint authority" of the two then existing Grand Lodges of France and the Grand Council, which is, I suppose, what Dalcho and the Supreme Council of Charleston call the Grand Consistory. From the Grand Lodge he received the power to establish a Symbolic Lodge, and from the Grand Council or Consistory the power to confer the higher degrees.

Morison, John. Not long after receiving these powers, Morin sailed for America, and established Bodies of the Scottish Rite in St. Domingo and Jamaica. He also appointed M. M. Hayes a Deputy Inspector-General for North America. Hayes, subsequently, appointed Isaac da Costa a Deputy for South Carolina, and through him the Sublime degrees were disseminated among the Masons of the United States. (See Scottish Rite.) After appointing several Deputies and establishing some Bodies in the South, Morin, in his last sight of us, we know not anything of his subsequent history, or of the time or place of his death. Ragon, Thory, and Clavel say that Morin was a Jew; but as these writers have usually said, all the founders of the Scottish Rite in America,
we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the sixteenth century, to Stephen Morin, an antiquary and Protestant clergyman, who died in 1700, and his son Henry, who became a Catholic, and died in 1728.

Moritz, Carl Philipp. A Privy Councillor, Professor, and Member of the Academy of Sciences in Berlin, was born at Hameln on the 16th of September, 1737, and died the 28th of June, 1793. Giedcke says that he was one of the most celebrated authors of his age, and distinguished by his works on the German language. He was the author of several Masonic works, among which are his Contributions to the Philosophy of Life and the Diary of a Freemason, Berlin, 1793, and a Book of Masonic Sayings.

Mormon Faith. See Book of Mormon.

Morphey. The name of one of the twelve Inspectors in the Eleventh Degree of the Ancient Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than Jacobet for Jacobin, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart, which had, it is known, a connection with some of the higher degrees which sprang up at Arroz, and other places where Masonry is said to have been patronized by the Pretender. This word Morphey may, for instance, be a corruption of Murray. James Murray, the second son of Lord Stormont, escaped to the court of the Stuarts in 1715. He was a devoted adherent of the exiled family, and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.

Morris, Robert, LL.D. Born August 31, 1818. Was first acquainted with Masonic light March 5, 1846, in Oxford Lodge, at a place of the same name in Mississippi. The life of Bro. Morris was so active and uniting for the benefit of the Institution of Masonry, that he had the opportunity of filling very many positions in all the departments of Masonry, and was Grand Master of Masons of the Grand Lodge of Kentucky in 1853-54. His writings cover MasonicJuvenescence, rituals and handbooks, Masonic belles-lettres, history and biography, travels, and contributions to The Review, Keystone, Advocate, N. Y. Dispatch, and other papers and periodicals. His Masonic songs and poetic effusions stand out in prominent volumes. He was the author of We Meet upon the Levee, which is sufficient to render his name immortal. A complete biography of Bro. Robert Morris would fill volumes. It is impracticable to give it here.

Mortality, Symbol of. The ancient Egyptians introduced a skeleton at their feasts, to impress the idea of the evanescence of all earthly enjoyments; but the skeletons or death's heads did not make their appearance in Greek art, as symbols of mortality, until later times, and on monuments of no artistic importance. In the earliest periods of ancient art, the Greeks and Romans employed more pleasing representations, such as the flower plucked from its stem, or the inverted torch. The moderns have, however, had recourse to more offensive symbolisation. In their hatchments or funeral achievements the heraldry employs a death's head and crossed bones, to denote that the deceased person is the last of his family. The Masons have adopted the same symbol, and in all the degrees where it is necessary to impress the idea of mortality, a skull, or a skull and crossed bones, are used for that purpose.

Mortal, Untempered. See Untempered Mortar.

Mosaic Pavement. Mosaic work consists properly of many little stones of different colors united together in patterns to imitate a painting. It was used principally by the Romans, who called it mosaicum, whence the Italians get their mazzure, the French their mosaique, and we our mosaic. The idea that the work is derived from the fact that Moses used a pavement of colored stones in the tabernacle has been long since exploded by etymologists. The Masonic tradition is that the floor of the Temple of Solomon was decorated with a mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, as covered with such a pavement. The Masonic idea was perhaps first suggested by this passage in the Gospel of St. John (xix, 13), "when Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbathos." The word here translated Pavement is in the original Labaroston, the very word used by Pigni to express a mosaic pavement. The Greek word, as well as its Latin equivalent, is used to denote a pavement formed of ornamental stones of various colors, precisely what is meant by a mosaic pavement.

There was, therefore, a part of the Temple which was decorated with a mosaic pavement. The Talmud informs us that there was such a pavement in the concave where the Grand Sanhedrin held its sessions.

By a little torsion of historical accuracy, the Masons have asserted that the ground floor of the Temple was a mosaic pavement, and hence, as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern.

The mosaic pavement is an old symbol of the Order. It is met with in the earliest rituals of the last century. It is classed among the ornaments of the Lodge in combination with the indented tessell and the blazing star.
Its party-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

Mosaic Symbolism. In the religion of Moses, more than in any other which preceded or followed it, is symbolism the predominating idea. From the tabernacle, which may be considered as the central point of the whole system, down to the vestments which clothed the servants at the altar, there will be found an underlying principle of symbolism. Long before the days of Pythagoras the mystical nature of numbers had been inculcated by the Jewish lawgiver, and the very name of God was constructed in a symbolical form, to indicate his eternal nature. Much of the Jewish ritual of worship, delineated in the Pentateuch with so much precision as to its minutest details, would almost seem puerile were it not for the symbolic idea that is conveyed. So the fringes of the garments are patiently described, not as decorations, but that by them the people is looking upon the fringe, might “remember all the commandments of the Lord and do them.” Well, therefore, has a modern writer remarked, thus in the symbolism of the Mosaic worship it is only ignorance that can find the details trifling or the prescriptions minute; for if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea. To the Masonic the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own use many of the most precious treasures of its own symbolical art. Indeed, except in some of the higher, and therefore more modern degrees, the symbolism of Freemasonry is almost entirely deduced from the symbolism of Mosaicism. Thus the symbol of the Temple, which persistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Masons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the Divine life to be cultivated in every heart. And this symbol was borrowed from the Mosaic tabernacle, and the Jewish thought, that every Hebrew was to be a tabernacle of the Lord, has been transmitted to the Masonic system, which teaches that every Mason is to be a temple of the Grand Architect. The Papal Church, from which we get all ecclesiastical symbolism, borrowed its symbolism from the ancient Romans. Hence most of the high degrees of Masonry which partake of a Christian character are marked by Roman symbolism transmuted into Christian. But Craft Masonry, more ancient and more universal, finds its symbolic teachings almost exclusively in the Mosaic symbolism instituted in the wilderness.

If we inquire whence the Jewish lawgiver derived the symbolical system which he introduced into his religion, the history of his life will readily answer the question. Philo Judaeus says that “Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals.” The sacred historian tells us that he was “learned in all the wisdom of the Egyptians”; and Manetho and other traditionary writers tell us that he was educated at Heliopolis as a priest, under his Egyptian name of Osiris, and that there he was taught the whole range of literature and science, which it was customary to impart to the priesthood of Egypt. When, then, at the head of his people, he passed away from the servitude of Egyptian taskmasters, and began in the wilderness to establish his new religion, it is not strange that he should have given a holy use to the symbols whose meaning he had learned in his ecclesiastical education on the banks of the Nile.

Thus is it that we find in the Masonic symbolism so many identities with the Egyptian ritual. Thus the Ark of the Covenant, the Breastplate of the High Priest, the Miter, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on Masonry considered as the result of the Egyptian, Jewish, and Christian Religions, says on the subject: “Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own.”

Moses, 1729, which means drawn out; but the true derivation is from two Egyptian words, ma, ma, and ssw, sswe, signifying saved from the water. The lawgiver of the Jews, and referred to in some of the higher degrees, especially in the Twenty-fifth Degree, or Knight of the Brazen Serpent in the Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose ritual is framed on the Mosaic symbolism.

Mossdorff, Friedrich. An eminent German Mason, who was born March 2, 1784, at Eckartsberge, and died about 1830. He resided in Dresden, and took an active part in the affairs of Masonry. He was a warm supporter of Fesler’s Masonic reforms, and made several contributions to the Freymaurerischen Taschenbuch in defense of Fesler’s system. He became intimately connected with the learned Krause, the author of The Three Most Ancient Records of the Masonic Fraternity, and wrote and published in 1800 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodges. Mossdorff then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Lenning’s Encyclopaedie der Freimaureris. He is also the author also of several other works of great value.

Most Excellent. The title given to a Royal Arch Chapter, and to its presiding offi-
cer, the High Priest; also to the presiding officer of a Lodge of Most Excellent Masters.

**Most Excellent Master.** The Sixth Degree in the York Rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by its presiding officer under the title of Most Excellent. Its officers are the same as those in a Symbolic Lodge. There are, however, some rituals in which the Junior Warden is omitted. This degree is peculiarly American, it being practised in no other country. It was the invention of Webb, who organized the caput of Masonry as it exists in America, and established the system of lectures which is the foundation of all subsequent systems taught there.

**Most Pulsant.** The title of the presiding officer of a Grand Council of Royal and Select Masters.

**Most Worshipful.** The title given to a Grand Lodge and to its presiding officer, the Grand Master. The title of Grand Master of Pennsylvania is Right Worshipful.

**Motive de Semestre.** Half yearly word. Every six months the Grand Orient of France sends to each of the Lodges of its obedience a password, to be used by its members as an additional means of gaining admission into a Lodge. Each Mason obtains this word only from the Venerable of his own Lodge. It was instituted October 26, 1773, when the Duke of Chartres was elected Grand Master.

**Mother Council.** The Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America, which was organized in 1801, at Charleston, is called the "Mother Council of the World," because from it have issued directly or indirectly all the other Supreme Councils of the Rite which are now in existence, or have existed since its organization.

**Mother Lodge.** In the last century certain Lodges in France and Germany assumed an independent position, and issued Charters for the constitution of Daughters Lodges on the principles of Grand Lodges. Thus we find the Mother Lodge of Marseilles, in France, which constituted many Lodges. In Scotland the Lodge of Kilwinning took the title of Mother Lodge, and issued Charters until it was merged in the Grand Lodge of Scotland. The system is altogether irregular, and has no sanction in the present laws of the Freemasonry.

**Motion.** A motion when made by a member cannot be brought before the Lodge for deliberation unless it is seconded by another member. Motions are of two kinds, principal and subsidiary; a principal motion is one that presents an independent proposition for discussion. Subsidiary motions are those which are intended to affect the principal motion—such as to amend it, to lay it on the table, to postpone it definitely or indefinitely, or to reconsider it, all of which are governed by certain modifications to suit the spirit and genius of the Masonic organization. (See Dr. Mackey's "Treatise on Parliamentary Law as applied to Masonic Bodies.")

**Motto.** In imitation of the sentences appended to the coats of arms and seals of the gilds and other societies, the Masons have for the different branches of their Order mottoes, which are placed on their banners or put at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the motto belongs. Thus, in Ancient Craft Masonry, we have as mottoes the sentences, Ordo ab Chao, and Lux et tenetrix; in Capitular Masonry, Idolocness to the Lord; in Templar Masonry, In hoc signo vinces; in Scottish Masonry, Ne plus ultra is the motto of the Thirtieth Degree, and Spes mea in deo est of the Thirty-second; while the Thirty-third has for its motto Deus meusque Jus. All of these will be found with their significations and origin in their appropriate places.

**Mold.** This word is very common in the Old Constitutions, where it is forbidden that a Freemason should give a mold to a rough Mason, whereby, of course, he would be imparting to him the secrets of the Craft. Thus, in the Harleian MS., No. 2064: "Also that noe Mason make moulds, square or rule to any rough layers. Also, that no Mason set noe layer within a lodge or without to have Mould Stones with one Mould of his working." We find the word in Pliny Ploughman's Vision:

> "If any Mason there do maketh a molde
> With alle here wyse castes."

Parker (Gloss. Architect., p. 213) thus defines it: "The model or pattern used by workmen, especially by Masons, as a guide in working mouldings and ornaments. It consists of a thin board or plate of metal, cut to represent the exact section of the mouldings to be worked from it." In the Cooke MS. the word *mater* is used, which is evidently a corruption of the Latin *matrix*.

**Mold Stone.** In the quotation from the Harleian MS., in the preceding article, the expression "mould stones occurs, as it does in other Constitutions and in many old contracts. It means, probably, large and peaked stones for those parts of the building which were to have mouldings cut upon them, as window and door jambs.

**Mount Calvary.** See Calvary.

**Mount Cau.** In the Mohawk, a sacred mountain, which encircles the earth. The home of the giants and fairies, and rests upon the sacred stone *Subrah*, of which a single grain gives miraculous powers. It is of an emerald color, and its reflected light is the cause of the tints of the sky.

**Mount Moriah.** See *Moriah*.

**Mount Sinai.** See *Sinai*.

**Mourning.** The mourning color has been various in different times and countries. Thus, the Chinese mourn in white; the Turks in blue or in violet; the Egyptians in yellow; the Ethiopians in gray. In all the degrees and rites of Masonry, with a single exception.
black is the symbol of grief, and therefore the
mourning color. But in the highest degrees of
the Scottish Rite the mourning color, like that
used by the former kings of France, is violet.
Mouth to Ear. The Mason is taught by
an expressive symbol, to whisper good counsel
in his brother's ear, and to warn him of ap-
proaching danger. "It is a rare thing," says
Bacon, "except it be from a perfect and entire
friend, to have counsel given that is not bowed
and crooked to some ends which he hath that
giveth it." And hence it is an admirable
lesson, which Masonry here teaches us, to use
the lips and the tongue only in the service of a
brother.

Movable Jewels. See Jewels of a Lodge.

Mozart, J. C. W. G. Born in 1756 at
Salzburg, and died December 5, 1791, at Vi-
enna. One of the greatest and most delight-
ful of musical composers. He first saw the
Masonic light about 1780, and was a member
of the Lodge "Zur gekraten Hoffnung." There
were many musical compositions and dedications to Masonry by this eminent com-
poser.

Muetener, Friedrich. Born in 1761, and
died in 1830. He was Professor of Theology
in the University of Copenhagen, and after-
ward Bishop of Sandefjord. He was the author of
a treatise On the Symbols and Art Repre-
sentations of the Early Christians. In 1794
he published his Statute Book of the Order of
Knights Templar, "Statutenbuch des Ortes
der Tempelherren"; a work which is one of
the most valuable contributions that we have
to the history of Templarism.

Munckhouse, D.D., Rev. Richard. The
author of A Discourse in Praise of Freemasonry,
8vo, Lond., 1805; An Exhortation to the Prac-
tice of those Specific Virtues which ought to pre-
exist in the Masonic Character, with Historical
Notes, 8vo, Lond., 1805; and Occasional Dis-
courses on Various Subjects, with Copious An-
notations, 3 vols, 8vo, Lond., 1805. This last
work contains many discourses on Masonic subjects. Dr. Munckhouse was an ardent ad-
mirer and defender of Freemasonry, into which
he was initiated in the Phoenix Lodge of Sun-
derland. On his removal to Wakesfield, where
he was rector of St. John the Baptist's Church,
he united with the Lodge of Unanimity, under
the presidency of Edward Luce, to whose
virtues and Masonic knowledge he has paid
a high tribute. Dr. Munckhouse died in the
early part of this century.

Murat, Joseph. Born in 1771, executed
in 1815. The great cavalry general of Napol-
eon, and titular king of Naples. In 1803 he
was appointed S. G. Warden in the Grand
Orient of France. When the fifth Supreme
Council of the World was established at
Naples, on June 11, 1809, by the Supreme
Council at Milan, a concordat became
necessary, and was executed May 3, 1811,
between the Grand Orient which was created
June 24, 1809, and the Supreme Council of
Naples, whereby the latter should have sole
control over the degrees beyond the eighteenth,
in like manner as signified in the concordat of
France. King Joachim Murat accepted the su-
preme command of both bodies. The change
in his political surroundings allowed him no
permanent rest.

Murat, Joseph, Prince. Son of the
King of Naples. Was appointed Grand Mas-
ter of the Grand Orient of France, and initi-
ated, February 26, 1823. He resigned the
office in 1821.

Murl, Christoph Gottlieb von. A dis-
tinguished historical and archeological writer,
who was born at Nuremberg, in 1730, and
died April 8, 1811. In 1790 he published an
Essay on the History of the Greek Tragic Poets,
in 1777-82, six volumes of Antiquities of Her-
coluseneum, and several other historical works.
In 1803 he published an essay On the True
Origin of the Orders of Rosicrucianism and
Freemasonry, with an Appendix on the His-
tory of the Order of Templars. In this work,
Murl attempts to trace Freemasonry to the
times of Oliver Cromwell, and maintains that
it and Rosicrucianism had an identical origin,
and the same history until the year 1663,
when they separated.

Musculus Domus. In the early rituals of
the last century, the tradition is given, that
certain fellow-Crafts, while pursuing their
search, discovered a grave covered with green
turf, and when they exclaimed, Musculus
Domus, Deo gratias, which was interpreted,
"Thanks to God, our Master has a money	house." Whence a Mason's grave came to be
called Musculus Domus. But both the tradi-
tion and its application have become obsolete
in the modern rituals.

Music. One of the seven liberal arts and
sciences, whose beauties are inculcated in the
Fellow-Craft's Degree. Music is recom-

dended to the attention of Masons, because as
the "concert of sweet sounds" elevates the

generous sentiments of the soul, so should the
concert of good feeling reign among the brot-
thren, that by the union of friendship and
brotherly love the boisterous passions may
be hushed and harmony exist throughout the
Craft.

Musical Instruments, Ancient. As in
the Fellow-Craft's Degree, music is dilated
upon as one of the liberal arts, the sweet and
harmonious sounds being the representative
of the music of the birds, which should ever exist
among the brethren, we are apt to inquire
what were the instruments used by the an-
cients in their mystical service. The oldest
ever discovered, we believe, is a small clay
pipe not over three inches in length, found by
Captain Willock among the presumed ruins of
Babylon; if so, it must be 2,000 years old.
By the use of the two finger holes, the intervals
of the common chord, C, E, and G, are pro-
duced, or the harmonic triad. From the ruins
of Nineveh we have countless representations
of the harp, with strings varying from ten to
twenty-six; the lyre, identical in structure with
that of the Greeks; a harp-shaped in-
strument, horizontally, and the six to ten
strings struck with a plectrum, which has
been termed the Acor, from its resemblance to
the Hebrew instrument of that name. There is also the guitar-shaped instrument, and a double pipe with a single mouthpiece and finger-holes on each pipe. The Assyrians used musical bells, trumpets, flutes, drums, cymbals, and a trumpet cymbal. The Assyrians call their lyre the Kusar (Greek, Kithara). There is also the flute, called Munaaloo, which is of great antiquity, and named by the Egyptians Phaton, or curved flute. The crooked horn or trumpet, called Bucina, and the Cithara, held sacred in consequence of its shape being that of the Greek delta.

Mystic, Seed, Order of. (Der Orden von Sejnaya.) This association, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freedom," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1739. Its mysteries were founded on that passage in the fourth chapter of St. Mark's Gospel in which Christ compared the kingdom of heaven to a mustard-seed. The brethren wore a ring, on which was inscribed Keiner von uns lebt, themeller, i.e., "No one of us lives for himself." The jewel of a class was gold surmounted by a mustard-plant in full bloom, with the motto, Quod sui ante nisi, i.e., "What was before nothing." It was suspended to a purple ribbon. The principal object of the association was, through the instrumentality of Freemasonry, to extend the kingdom of Christ over the world. It has long been extinct.

Muta. The Roman goddess of silence.

Muttra or Mathura. The birthplace of the Hindu Redeemer, Krishna. The capital of a district in the Northwest Provinces of British India.

Myrrh. A resinous gum of a tree growing in Arabia, valued from the most ancient times. (Gen. xxxvii. 25.) It was among the presents Jacob sent to Egypt, and those brought to the infant Jesus by the wise men of the East.

Myrtle. The sacred plant of the Eleusinian mysteries, and analogous in its symbolism to the acacia of the Masons.

Mystagogue. The one who presided at the Ancient Mysteries, and explained the sacred shrines to the candidate. He was also called the hierophant. The word, which is Greek, signifies literally one who makes or conducts an initiate.

Mysteries, Ancient. Each of the Pagan gods, says Warburton (Dict. Leg., 1, ii., 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called Initiation. This secret worship was termed the Mysteries. And this is supported by Strabo (lib. x., cap. 3), who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly and sometimes in mystic and private. Noel (Dict. de la Fable) thus defines them: Secret ceremonies which were practiced in honor of certain gods, and whose secret was known to the initiates alone, who were admitted only after long and painful trials, which it was more than their life was worth to cheat.

As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster.

The most important of these mysteries were the Osiris in Egypt, the Mithras in Persia, the Cabiria in Thrace, the Adonis in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

In all these mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funereal in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degree was instituted, and the candidate was subjected to probation varying in their character and severity; the rites were practiced in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These mysteries undoubtedly owed their origin to the desire to establish esoteric philosophy, in which should be withheld from popular approach those sublime truths which it was supposed could only be entrusted to those who had been previously prepared for their reception. Whence these doctrines were originally derived it would be impossible to say; but I am disposed to accept Creuzer's hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived the Pythagorean philosophy, under the veil of symbols.

By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. "The distinguished few," says Oliver (Hist. Inst., p. 2), "who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse." And doubtless the prevention of this intrusion, and the preservation of these sublime truths,
was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiates could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that "the mysteries were at first a mixture of sense and virtue, till time corrupted them in most of the gods.""

The Abbé Robin in a learned work on this subject entitled "Rercherches sur les Initiations Anciennes et Modernes" (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude to avoid the contagion of growing corruption, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various states of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties. These recourse to nature, and to the reminiscence of the people of the times of their festivals and of their rural labors, and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become guides and leaders of the people, these sages, in order to select as associates of their learned labors and sacred functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination, and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmanas, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation.

It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrine taught to have been the unity of God and the immortality of the soul; and it was from these mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton derives the doctrine of the ancient writers—from Cicero and Porphyry, from Origen and Celsus, and from others—what was the true object of the mysteries. They taught the dogma of the unity of God in opposition to the polytheistic notions of the people, and in connection with this the doctrine of a future life, and that the initiated should be happier in that state than all other mortals; that while the souls of the profane, at their leaving the body, struck fast in mire and silt and remained in darkness, the souls of the initiated winged their flight directly to the happy islands and the habitations of the gods. "Thrice happy they," says Sophocles, "who descended to the shades below after having beheld these rites; for they alone have life in Hades, and suffer every kind of evil." And Isocrates declares that "those who have been initiated in the mysteries, entertain better hopes both as to the end of life and the whole of futurity."

Others of the ancients have given us the same testimony as to their ecstatic character. "All the mysteries," says Plutarch, "refer to a future life and to the state of the soul after death." In another place, addressing his wife, he says, "We have been instructed, in the religious rites of Dionysus, that the soul is immortal, and that there is a future state of existence." Cicero tells us that, in the mysteries of Ceres at Eleusis, the initiated were taught to live happily and to die in the hope of a blessed futurity, and, finally, he informs us that the hymns of Musaeus, which were sung in the mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked.

These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a true source than that which gave birth to the religion of the vulgar.

I must not pass unnoticed Faber's notion of the oracle's origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the mysteries. "The initiations," he says (Orig. Pag. Idol., II., iv., 5), "into the mysteries scenically represented the mythic descent into Hades and the return from thence to the light of day, by which was meant the adventures of certain deities, their sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again—all these, as symbolizing the life of nature, were represented in a connected series of theatrical scenes. These representations, laced on to a nocturnal solemnity, brilliantly got up, particularly at Athens, with all the resources of art and sensual beauty, and accompanied with dancing and song, were eminently calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators alternating conflicting sentiments of terror, and awe, and fear, and hope. They worked upon them, now by appalling, now by soothing, and meanwhile had a strong bearing upon susceptibilities and capacities of individuals, according as their several
dispositions inclined them more to reflection and study than to a resigned credulity."

"Bunsen God in History," II., b. iv., ch. 6) gives the most recent and the most philosophic idea of the character of the mysteries. They did, he says, "indeed exhibit to the initiated coarse physical symbols of the generative powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even without philosophic proof, we are justified in assuming that the Nature symbolism referring to the Zodiac formed a mere framework for the doctrines relating to the soul and to the ethical theory of the universe. So, likewise, in the Samothracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers (the seasons of the year), one of whom is continually slain by the other two, but ever and anon rises to life again. But here, too, the beginning and end of the worship were ethical. A sort of confession was demanded, of the candidate before admission, and at the close of the service the victorious God (Dionysus) was displayed as the Lord of the spirit. Still less, however, did the ceremonies of natural philosophy form the subject-matter of the Eleusinian mysteries, of which, on the contrary, psychical conceptions were the beginning and the end. The predominating idea of these conceptions was that of the soul as a Divine, vital force, held captive here on earth and sorely tried; but the initiated were further taught to look forward to a final redemption and bliss, by which the good and pious, and eternal torment after death for the wicked and unjust." The esoteric character of the mysteries was preserved by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrederous crime, the prescribed punishment for which was immediate death, and we have at least one instance in Livy of the infliction of the penalty. The ancient writers were therefore extremely reluctant to divulge the secret subject, and Lobecq, in his Apotheoseum (vol. ii., pp. 131, 151; ii., 12, 87), several examples of the cautious manner in which they shrank from divulging or discussing any expansion of a symbol which had been interpreted to them in the course of instruction. I would forbid, says Horace (L. iii., Od. 2, 20), that man who would divulge the sacred rites of mysteries Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

On the subject of their relation to the rites of Freemasonry, to which they bear in many respects so remarkable a resemblance, that some connection necessarily implied, there are five principal theories. The first is that embraced and taught by Dr. Oliver, namely, that they are but deviations from that common source, both of them and of Free masonry, the patriarchal mode of worship established by God Himself. With this pure system of truth, he supposes the science of Freemasonry to have been veiled and identified. But the truth thus concealed by divinity came at length to be doubted or rejected through the imperfection of human reason, and though the visible symbols were retained in the mysteries of the Pagan world, their true interpretation was lost.

There is a second theory which, leaving the origin of the mysteries to be sought in the patriarchal doctrines, where Oliver has placed it, finds the connection between them and Freemasonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the Architect of Tyre, presided. At Tyre the mysteries of Bacchus had been introduced by the Dionysian Artificers, and into their fraternity Hiram, in all probability, had, it is necessarily supposed, been admitted. Freemasonry, whose tenets had been transmitted in purity among the immediate descendants of the patriarchs, added new to its doctrines the guard of secrecy, which, as Dr. Oliver himself remarks, was necessary to preserve them from perversion or pollution.

A third theory has been advanced by the Abbé Robin, in which he connects Freemasonry indirectly with the mysteries, through the intervention of the Crusaders. In the work already cited, he attempts to deduce, from the ancient initiations, the orders of chivalry, whose branches, he says, produced the Institution of Freemasonry.

A fourth theory, and this has been recently advanced by the Rev. Mr. King in his treatise "On the Gnostics," is that as some of them, especially those of Mithras, were extended beyond the advent of Christianity, and even to the very commencement of the Middle Ages, they were seized upon by the secret societies of that period as a model for their organization, and that through these latter they are to be traced to Freemasonry.

But perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the mysteries to Freemasonry, and hold that the close resemblance to a natural coincidence of human thought. The legend of the Third Degree, and the legend of the Eleusinian, the Cabiri, the Dionysian, the Asclepius, and all the other mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation. And this is not because the Masonic rites are a linear succession from the Ancient Mysteries, but because there has been at all times a premonition of the human heart to nourish this belief in a future life, and the prominence of the human mind to clothe this belief in a symbolic dress. And if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of
MYSTERY and "Craft" came thus to be synonymous words. In this secondary sense we speak of the "Mystery of the Stone-Masons" as equivalent to the "Craft of the Stone-Masons." But the Mystery of Freemasonry refers rather to the primary meaning of the word as immediately derived from the Greek. Mysteries. (From the Greek μυστήριον, to shut the eyes.) One who had been initiated into the Lesser Mysteries of Paganism. He was now blind; but when he was initiated into the Greater Mysteries, he was called an Egyptian, or one who saw.

The Mystes was permitted to proceed no farther than the vestibule or porch of the temple. To the Egyptians only was accorded the privilege of admission to the adytum or sanctuary. A female initiate was called a Mystis.

Mystical. A word applied to any language, symbol, or ritual which is understood only by the initiated. The word was first used by the priests to describe their mysterious rites, and then borrowed by the philosophers to apply to the mysteries of their schools. In this sense we speak of the mystical doctrines of Speculative Masonry. Suidas derives the word from the Greek μυστήρια, to close, and especially to close the lips. Hence the mystical is that about which the mouth should be closed.

Mysticism. A word applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. "Mysticism," says Vaughan, "is the same thing as the Mystics, i., 19, "presents itself in all its phases as more or less the religion of internal as opposed to external revelation—of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged."

The Pantheism of some of the ancient philosophers and of the modern Spinozists, the Speculations of the Neoplatonists, the Anabaptists of Munster, the system of Jacob Bohme, the Quisitians, Madame Guyau, the doctrines of the Bavarian Illuminati, and the revolts of Swedenborg, all partake more or less of the spirit of mysticism. The Germans have two words, mystizism us and esoterismus—the former of which they use in a favorable, the latter in an unfavorable sense. Mysticism is with them only another word for Pantheism, between which and Atheism there is but little difference. Hence a belief in mysticism is with the German Freemasons a disqualification for initiation into the Masonic rites. Thus the second article of the Statutes of the Grand Lodge of Hanover prescribes that "ein Freimaurer muss von Mysticism us und Athelismus gleich weit entfernt stehen." I.e., "a Freemason must be equally distant from Mysticism and Atheism." Gladicke (Freimaurer-Lexicon) thus expresses the German sentiment: "Ein mystizistischer oder even neer Meusche seyn, aber man hütte sich vor gromem Mysticismus," i.e.,
"Every man ought to be somewhat mystical, but should guard against coarse mysticism."

Mystic: The word mystic, from the Greek μυστικός, "a secret, a hidden meaning," signifies a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily true, is certified only by the internal evidence of the tradition itself. This definition, which is substantially derived from Mr. Grote (Hist. of Greece, vol. i., ch. xvi., p. 287), may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.

The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those fables of the Pagan gods which have descended from the remotest antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words myth and legend are synonymous.

From this definition it will appear that the myth is really only the interpretation of an idea. But how we are to read these myths will best appear from these noble words of Max Müller (Science of Lang., 2d Ed., p. 578):

"Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chronicles."

A fertile source of instruction in Masonry is to be found in its traditions and mythical legends; not only those which are incorporated into its rituals and are exemplified in its ceremonies, but those also which, although forming no part of the Lodge lectures, have been orally transmitted as portions of its history, and which, only within a comparatively recent period, have been committed to writing. But for the proper appreciation of these traditions some preparatory knowledge of the general character of Masonic myths is necessary. If all the details of these traditions be considered as asserted historical facts, seeking to convey nothing more nor less than historical information, then the improbabilities and anachronisms, and other violations of historical truth which distinguish many of them, must cause them to be rejected by the scholar as absurd impostures. But there is another and a more advantageous view in which these traditions are to be considered. Freemasonry is a symbolic institution—everything in and about it is symbolic—and nothing more eminently so than its traditions. Although some of them—as, for instance, the legend of the Third Degree—have in all probability a deep substratum of truth lying beneath, over this there is superposed a beautiful structure of symbolism. History has, perhaps, first suggested the tradition; but then the legend, like the myths of the ancient poets, becomes a symbol, which is to enunciate some sublime philosophical or religious truth. Read in this way, and in this way only, the myths or legends and traditions of Freemasonry will become interesting and instructive. (See Legend.)

Myth, Historical. An historical myth is a myth that has a known and recognized foundation in historical truth, but with the admixture of a preponderating amount of fiction in the introduction of personages and circumstances. Between the historical myth and the mythical history, the distinction cannot always be preserved, because we are not always able to determine whether there is a preponderance of truth or of fiction in the legend or narrative under examination.

Mythical History. A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called a mythical history. Certain portions of the legend of the Third Degree have such a foundation in fact that they constitute a mythical history, while other portions, added evidently for the purposes of symbolism, are simply an historical myth.

Mythology. Literally, the science of myths; and this is a very appropriate definition, for mythology is that science which treats of the religion of the ancient Pagans, which was almost altogether founded on myths or popular traditions and legendary tales; and hence Knightly (Mythol. of Ancient Greece and Italy, p. 2) says that "mythology may be regarded as the repository of the early religion of the people." Its interest to a Masonic student arises from the constant antagonism that existed between its doctrines and those of the Primitive Freemasonry of antiquity and the light that the mythological mysteries throw upon the ancient organisation of Speculative Masonry.

Myth, Philosophical. This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma. The legend of Eos and is clearly a philosophical myth.
N. (Heb. נ) The fourteenth letter in the English and Hebrew alphabets; its numerical value is 50, and its definition, fish. As a final, Nun is written ב, and then is of the value of 700. The Hebrew Divine appellation is לְהָ, or Formidable.

Naamah. The daughter of Lamech. To her the "Legend of the Craft" attributes the invention of the art of weaving, and she is united with her three brothers, by the same legend, in the task of inscribing the several sciences on two pillars, that the knowledge of them might be preserved after the flood.

Nabaim. See Schools of the Prophets.

Naharda, Brotherhood of. After the destruction of the Solomon Temple, the captives formed an association while slaves at Naharda on the Euphrates, and are there said to have preserved the secret mysteries.

Naked. In Scriptural symbology, nakedness denoted sin, and clothing, protection. But the symbolism of Masonry on this subject is different. There, to be "naked or clothed" is to make no claim through worldly wealth or honors to preeminence in Masonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is received as a recommendation for admission.

Name of God. A reverential allusion to the name of God, in some special and peculiar form, is to be found in the doctrines and ceremonies of almost all nations. This unutterable name was respected by the Jews under the sacred form of the word Jehovah. Among the Druids, the three letters J. O. W. constituted the name of Deity. They were never pronounced, says Graulitz Cambrensis, but another and less sacred name was substituted for them. Each letter was a name in itself. The first is the Word, at the utterance of which in the beginning the world burst into existence; the second is the Word, whose sound still continues, and by which all things remain in existence; the third is the Word, by the utterance of which all things will be consummated in happiness, forever approaching to the immediate presence of the Deity. The analogy between this and the past, present, and future significations contained in the Jewish Tetragrammaton will be evident.

Among the Mohammedans there is a science called ISM ALLAH, or the science of the name of God. "They pretend," says Niebuhr, "that God is the object of this science, and Mohammed the key; that, consequently, none but Mohammedans can attain it; that it discovers what passes in different countries; that it familiarizes the possessors with the gniel, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind."

In the chapter of the Koran entitled Arafa, it is written: "God has many excellent names. Invoke him by these names, and separate yourselves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of ALLAH, make one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them ALLAH is the Iam al adhem, the Great Name, and they bestow upon it all the miraculous virtues which the Jews give to the Tetragrammaton. This, they say, is the name that was engraved on the stone which Japheth gave to his children to bring down rain from heaven; and it was by virtue of this name that Noah made the ark float on the waters, and governed it at will, without the aid of oars or rudder.

Among the Hindus there was the same veneration of the name of God, as is evinced in their treatment of the mystical name AUM. The Institutes of Menu continually refer to the peculiar efficacy of this word, of which it is said, "All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable AUM, themes called shraddha, since it is a symbol of God, the Lord of created beings."

There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities. The old Aryans, the founders of our race, called their chief god DYAUSS, and in the Vedas we have the invocation to Dyuse Pitar, which is the same as the Greek Zeus epidu, and the Latin, Jupiter, all meaning the Heaven-Father, and at once reminding us of the Christian invocation to "Our Father which art in heaven."

There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity by a name. There was a nameless god, to whom, as the "source of golden light," there was a worship. This is expressed in one of the Veda hymns, where the invocation in every stanza closes with the exclamation, "Who is the god to whom we shall offer our sacrifices?" Now, says Bunyan (God in History, i., 392), "the Brahmanic exposers must needs find in every hymn the name of a god who is invoked in it, and so, in this case, they have actually invented a grammatical divinity, the god WHO."

What more pregnant testimony could we have of the tendency of man to seek a knowledge of the Divine nature in the expression of a name?

The Assyrians worshipped Asur, or Asarum, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "To Asarum, the Great Lord, the Kiter of all the great gods."

Of the veneration of the Egyptians for the name of their supreme god, we have a striking
evidence in the writings of Herodotus, the Father of History, as he has been called, who during a visit to Egypt was initiated into the Cretan mysteries. Speaking of these initiations, he says (II. ii., c. 171), "the Egyptians represent by night his sufferings, whose name I refrain from mentioning." It was no more lawful among the Egyptians than it was among the Jews, to give utterance aloud to that Holy Name.

At Byblos the Phoenicians worshiped Elion, the Middle High God. From him was descended El, whom Philo identifies with Saturn, and to whom he traces the Hebrew Elohim. Of this El, Max Müller says that there was undeniably a primitive religion of the whole Semitic race, and that the Strong One in Heaven was invoked under this name by the ancestors of the Semitic races, before there were Babylonians in Babylonia, Phoenicians in Sicily and Tyre, or Jews in Mesopotamia and Jerusalem. If so, then the Mosaic adoption of Jehovah, with its more precise teaching of the Divine essence, was a step in the progress to the knowledge of the Divine Truth.

In China there is an infinite variety of names of elemental powers, and even of ancestral spirits, who are worshiped as subordinate deities; but the ineffable name is TEN, compounded of the two signs for great and one, and which the Imperial Dictionary tells us signifies "The Great One—He that dwells on high, and regulates all below."

Drummond (Originae) says that ABAUR was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew יהוה, and signifies "The Father of Light."

The Scandinavians had twelve subordinate gods, but their chief or supreme deity was All-Father, or the All Father. Even among the red men of America we find the idea of an invincible deity, whose name was to be venerated. Garciilasso de la Vega tells us that while the Peruvians paid public worship to the sun, it was but as a symbol of the Supreme Being, whom they called Pachacocuma, a word meaning "the soul of the world," and which was so sacred that it was spoken only with extreme dread. The Jews had, besides the Tetragrammaton or four-lettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his More Neshocim (p. i., cixi.), remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have been significant in making man approximate to a knowledge of the true essence of God. The Rabbistical book called the Sohar confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten names are combined into one word, the number of the letters amounts to forty-two. Four of the four-lettered names, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm them as heirs of the future as well as the present life. The twelve-lettered name, although once common, became afterward occult, and, when, on the death of Simon I., the priests ceased to use the Tetragrammaton, they were accustomed to bless the people with the name of twelve letters. Maimonides very wisely rejects the idea, that any power was derived from these letters or their pronunciation, and claims that the only virtue of the names consisted in the holy ideas expressed by the words of which they were composed. The following are the ten Kabbalistic names of God, corresponding to the ten Sephiroth: 1. Eheyeh; 2. Jah; 3. Jehovah; 4. El; 5. Eloah; 6. Elohim; 7. Jehovah Sabaoth; 8. Elohim Sabaoth; 9. Elhi; 10. Adonai.

Lani extends his list of Divine names to twenty-six, which, with their signification, are as follows:

1. At. The Aleph and Tav, that is, Alpha and Omega. A name figurative of the Tetragrammaton.
2. Ioh. The eternal, absolute principle of creation, and
3. Hoh. Destruction, the male and female principle, the author and regulator of time and motion.
5. Oh. The severe and punisher.
9. Ehip. The Being; the Ens.
10. Ei. The first cause. The principle or beginning of all things.
11. Elo-Ah. The good principle.
12. Elo-Bo. The evil principle.
15. El. The most luminous.
17. Elohim. The omnipotent and beneficent.
18. Elohim. The most beneficent.
19. Elo. The Sovereign, the Excelso.
20. Adon. The Lord, the Dominator.
21. Eliot. The illuminator, the most effectual.
22. Adonat. The most firm, the strongest.
23. El. The most high.
24. Shaddai. The most victorious.
25. Yahweh. The most generous.

Like the Mohammadan ills Allah, Freemasonry presents us as its most important feature with this science of the names of God. But here it elevates itself above Talmudical and Rabbinical reveries, and becomes a symbol of Divine Truth. The names of God were undoubtedly intended originally to be a means of communicating
the knowledge of God himself. The name was, from its construction and its literal powers, used to give some idea, however scanty, in early times, of the true nature and essence of the Deity. The ineffable name was the symbol of the unutterable sublimity and perfection of truth which emanate from the Supreme God, while the subordinate names were symbols of the subordinate manifestations of truth. Free-masonry has availed itself of this system, and, in its reverence for the Divine Name, indicates its desire to attain to that truth as the ultimate object of all its labor. The significant words of the Masonic system, which describe the names of God wherever they are found, are not intended merely as words of recognition, but as indices, pointing—like the symbolic ladder of Jacob of the First Degree, or the winding stairs of the Second, or the three gates of the Third—the way of progress from darkness to light, from ignorance to knowledge, from the lowest to the highest conceptions of Divine Truth, and this is, after all, the real object of all Masonic science.

Names of Lodges. The precendency of Lodges does not depend on their names, but on their numbers. The rule declaring that "the precendency of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727, (Constitutions, 1738, p. 154.) The number of the Lodge, therefore, by which its precendency is established, is always to be given by the Grand Lodge.

In England, Lodges do not appear to have received distinctive names before the latter part of the last century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges, registered by their numbers, from "No. 1" to "No. 20," inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1747, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as Lodge No. 6, at the Rummer Tavern, in Queen Street; No. 84, at the Beaux Tavern, in Little Bury Lane. With such names and localities, we are not to wonder that the "three mild glasses of punch," of which Dr. Oliver so feelingly speaks in his Book of the Lodge, were duly appreciated; nor, as he admits, that "there were some brethren who displayed an anxiety to have the allowance increased."

In 1766 we read of four Lodges that were erased from the Register, under the similar designations of The Caledonian Citrist, in Fleet Street; the Red Cross Inn, Southwark; No. 85, at the George, Ironmongers' Lane; and the Mercers' Arms, Mercers' Street. To only one of these, it is said, a number annexed. The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as has been already observed, that we find distinctive names beginning to be given to the Lodges; for in 1783 we hear of the Shakespeare Lodge, at Stratford-on-Avon; the Royal Brunswick, at Sheffield; and the Lodge of Apollo, at Abingdon. From that time it became a usage among our English brethren, from which they have never since departed.

But a better taste began to prevail at a much earlier period in Scotland, as well as in the continental and colonial Lodges. In Scotland, especially, distinctive names appear to have been used from a very early period, for in the very old charter granting the office of Hereditary Grand Masters to the Barons of Roslyn, of which the date cannot be more recent than 1600, we find among the signatures the names of the officers of the Lodge of Dunfermline and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of the Lodge of the Royal Castle, Kilcavenig, Aberc. and, in 1745: the Lodge of St. John's. These names were undoubtedly borrowed from localities; but in 1763, while the English Lodges were still content with their numerical arrangement only, we find in Edinburgh such designations as St. Luke's, St. Giles's, and St. David's Lodges.

The Lodges on the Continent, it is true, at first adopted the English method of borrowing a tavern sign for their appellation; whence we find the Lodge at the Golden Lion, in Holland, in 1734, and before that the Lodge at Harre's Tavern, in Paris, in 1725. They soon abandoned this inefficient and inelegant mode of nomenclature; and accordingly, in 1739, a Lodge was organized in Switzerland under the appropriate name of Strangers' Perfect Union. Tasteful names, more or less significant, began thenceforth to be adopted by the continental Lodges. Among them we may meet with the Lodge of the Three Globes, at Berlin, in 1740; the Minerva Lodge, at Leipzig, in 1741; Absalom Lodge, at Hamburg, in 1742; St. George's Lodge, at Vienna; the Lodge of the Crowned Column, at Brunswick, in 1745; and an abundance of others, all with distinctive names, selected sometimes with much and sometimes with little taste. But the worst of them was undoubtedly better than the Lodge at the Goose and Gridiron, which met in London in 1717.

In America, from the very introduction of Masonry into the continent, significant names were selected for the Lodges; and hence we have, in 1734, St. John's Lodge, at Boston; a Solomon's Lodge, in 1735, at both Chalilston and Savannah; and a Union Kilwinning, in 1754, at the former place.

This brief historical dissertation will serve as an examination of the rules which should govern all founders in the choice of Lodge names. The first and most important rule is that the name of a Lodge is not technically significant; that is, it must allude
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to some Masonic fact or characteristic; in other words, there must be something Masonic about it. Under this rule, all names derived from obscure or unmeaning localities should be rejected as unmeaning and inappropriate. Dr. Oliver, it is true, thinks otherwise, and says that "the name of a hundred, or whalpenteke, in which the Lodge is situated, or of a navigable river, which confers wealth and dignity on the town, are proper titles for a Lodge." But a name should always convey an idea, and there can be conceived no idea worth trusting in a Mason’s mind to be deduced from bestowing such names as New York, Philadelphia, or something, on a Lodge.

The selection of such a name shows but little originality in the chooser; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation; and if there be but one, the appropriation of it would seem to indicate an intention to have no competition in the future.

Yet, barren of Masonic meaning as are such geographical names, were the adoption of them one of the most common faults in American Masonic nomenclature. The examination of a very few Registries, taken at random, will readily erode this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, are named after towns or counties; of four hundred and thirty-seven Lodges in Indiana, two hundred and fifty-one have names derived from the same source; geographical names are found in one hundred and eighty-five out of four hundred and fifty Lodges in Ohio, and in twenty out of thirty-eight in Oregon. But, to compensate for this, we have seventy-one Lodges in New Hampshire, and only two local geographical applications in that.

There are, however, some geographical names which are admissible, and, indeed, highly appropriate. These are the names of places celebrated in Masonic history. Such titles for Lodges as Jerusalem, Tyre, Lebanon, and Jeppa are unexceptionable. Patmos, which is the name of a Lodge in Maryland, seems, as the long silence of one of the patrons of the Order, to be unobjectionable. So, too, Bethel, because it signifies "the house of God"; Mount Moriah, the site of the ancient Temple; Cafer, the small hill on which the spring of acesis was found; Mount Ararat, where the ark of our father Noah rested; Gethsemane, where Solomon brought the gold and precious stones with which he adorned the Temple; Tadmor, because it was a city built by King Solomon; and Salem and Jerusalem, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornan the Jebusite, on whose threshing-floor the Temple was subsequently built—are all excellent and appropriate names for Lodges. But all Scriptural names are not equally admissible. Cabal, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and Babylons, because it was the place where "language was confounded, and Masonry lost," and the scene of the subsequent captivity of our ancient brethren; Jericho, because it was under a curse; and Megiddo and Tophet, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Masonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned St. John, Solomon, Hirams, King David, Adoniram, Bruch, Archimedes, and Pythagoras. The Widow’s Son Lodge, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often repeated.

Recourse is also to be had to the names of modern distinguished men who have honored the Institution by their adherence to it, or who, by their laboring in Masonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, of Sussex, Motte, Frederick, Zeland, and Robert Burns; and in this country with Washington, Lafayette, Clinton, Franklin, and Clay. Care must, however, be taken that no name be selected except of one who was both a Mason and had distinguished himself, either by services to his country, to the world, or to the Order. Oliver says that "the most appropriate titles are those which are assumed from the name of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church." In this country we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any one country, and have now become the common property of the world-wide craft. There are, for instance, Carneius, the first royal patron of Masonry in England; and St. Albans, the first Grand Master; and Adelbert and Prince Edwin, both active encouragers of the art in the same kingdom. There are Wycliffe, Guduchi, Gifford, Longhams, (in the old records, the King’s Freemason), and Chicheley, Jermin, and Wren, all illustrous Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious, and more spirit-stirring than the meaningless and sometimes ridiculous name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And, then, again, among the great benefactors to Masonic literature and laborers in Masonic science there are names as
Anderson, Dunckerley, Preston, Hutchinson, Town, Wash., and a host of others, who, though dead, still live by their writings in our memories.

The virtues and tenets—the inculcation and practice of which constitute an important part of the Masonic system—form very excellent and appropriate names for Lodges, and have always been popular among correct Masonic nomenclators. Thus we everywhere find such names as Charity, Concord, Equality, Faith, Fellowship, Harmony, Hope, Humility, Mystic Tie, Relief, Truth, Union, and Virtue. Frequently, by a transposition of the word "Lodge" and the distinctive appellation, with the interposition of the preposition of, a more sonorous and emphatic name is given by our English and European brethren, although the custom is but rarely followed in this country. Thus we have by this method the Lodge of Regularly, the Lodge of Fidelity, the Lodge of Industry, and the Lodge of Prudent Brethren, in England; and in France, the Lodge of Benevolent Friends, the Lodge of Perfect Union, the Lodge of Friends of Posterity, and the celebrated Lodge of the Nine Sisters.

As the names of illustrious men will sometimes stimulate the members of the Lodges which bear them to an emulation of their characters, so the names of the Masonic virtues may serve to incite the brethren to their practise, lest the inconsistency of their characters and their conduct should excite the ridicule of the world.

Another fertile and appropriate source of names for Lodges is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as Level, Trowel, Rising Star, Rising Sun, Olive Branch, Evergreens, Doric, Corinthian, Delta, and Corner-Stone Lodges. Acacia is one of the most common, and at the same time one of the most beautiful, of these symbolic names; but, unfortunately, through gross ignorance, it is often corrupted into Caisar—an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious. This principle of euphoncy has been too little attended to in the selection of even geographical names in this country, where names with impracticable sounds, or with ludicrous associations, are often affixed to our towns and rivers. Speaking of a certain island, with the unpronounceable name of "Srh," Lieber says, "If Homer himself were born on such an island, it could not become immortal, for the best-disposed scholar would be unable to remember the name"; and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error like this must always be avoided in bestowing a name upon a Lodge.

The word selected should be soft, vocal—not too long nor too short—and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason such names of Lodges should be rejected as Chodagga and Oconomowoc from the registry of Wisconsin, because of the unmeaningness of the sound; and Rough and Ready and Indian Diggins from that of California, on account of the ludicrous associations which these names convey.

Again, Pythagoras Lodge is preferable to Pythagorean, and Archimedes is better than Archimedian, because the noun is more euphonious and more easily pronounced than the adjective. But this rule is difficult to illustrate or enforce; for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, "de gustibus."

A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic.

No name of a Lodge should be adopted which is not, in some reputable way, connected with Masonry. Everybody will acknowledge that a Lodge of Pirates, Pedlar, and Peddler would be an anomaly, and that Cozen Lodge would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of Madison, Jefferson, or Taylor, since none of these distinguished men were Masons or patrons of the Craft?

The indiscriminate use of the names of saints unconnected with Masonry is for a similar reason objectionable. Beside our patrons St. John the Baptist and St. John the Evangelist, but three other saints can lay any claims to Masonic honors, and these are St. Alban, who introduced, or is said to have introduced, the Order into England, and has been liberally complimented in the nomenclature of Lodges; and St. Swithin, who was at the head of the Craft in the reign of Ethelwolf; and St. Benedict, who was the founder of the Masonic fraternity of Bridge Builders. But St. Mark, St. Luke, St. Andrew, all of whom have given names to numerous Lodges, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft.

To the Indian names of Lodges there is a radical objection. It is true that their names are often very euphonious and always significant, for the red men of our continent are tastefull and ingenious in their selection of names—much more so, indeed, than the whites, who borrow from them; but their significance has nothing to do with Masonry.

What has been said of Lodges may with equal propriety be said, mutatis mutandis, of Chapters, Councils and Commanderies.

NAMUR. A city of Belgium, where the Primitive Scottish Rite was first established; hence sometimes called the Rite of Namur.
NAOS. The ark of the Egyptian gods. A chest or structure with more height than depth, and thereby unlike the Israelitic Ark of the Covenant. The winged figures embraced the lower part of the Naos, while the cherubim of the Ark of Yahveh were placed above its lid. Yahveh took up his abode above the propitiatory or covering between the wings of the cherubim, exteriorly, while the gods of Egypt were reputed as hidden in the interior of the Naos of the sacred banks, behind hermetically closed doors.

(See Cherubim.)

Naphthal. The territory of the tribe of Naphthal adjointed, on its western border, to Phoenicia, and there must, therefore, have been frequent and easy communication between the Phoenicians and the Naphthaliotes, resulting sometimes in intermarriage. This will explain the fact that Hiram the Builder was the son of a widow of Naphthal and a man of Tyre.

Naples. Freemasonry must have been practised in Naples before 1731, for in that year Teniers, the French Consul, issued an edict prohibiting it in his dominions. The author of Antiquités says that there was a Grand Lodge at Naples, in 1708, which was in correspondence with the Lodge of Germany. But its meetings were suspended by a royal edict in September, 1776. In 1777 this edict was renewed at the instigation of the Queen, and Masonry was again tolerated. This toleration lasted, however, only for a brief period. In 1781 Ferdinand IV. renewed the edict of suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Masons of Naples met only in secret. In 1793, after the French Revolution, many Lodges were openly organized. A Supreme Council of the Scottish Rite was established on the 11th of June, 1809, of which King Joachim was elected Grand Master and Grand Orient of Naples on the 24th of the same month. The fact that the Grand Orient worked according to the French Rite, and the Supreme Council caused dissensions between the two bodies, which, however, were finally healed. And on the 23d of May, 1811, a Concordat was established between the Supreme Council and the Grand Orient, by which the latter took the supervision of the degrees up to the Eighteenth, and the former of those from the Eighteenth to the Thirty-third. In October, 1812, King Joachim accepted the presidency of the Supreme Council as its Grand Commander. Both bodies became extinct in 1813, on the accession of the Bourbons.

Napoleon I. It has been claimed, and with much justice, as shown in his course of life, that Napoleon the Great was a member of the Brotherhood, and it is said was initiated at Malta, between June 12 and July 19, 1798. The Abbe Maconnique of 1829, and Clavel, in 1839, both allege that he visited a Lodge Incognito in Paris. His life indicated favor to the Fraternity, and in 1804 he appointed Joseph Bucauaparte C. Master of the Grand Orient. Lucien and Louis Buonaparte were of the Fraternity, as also Jerome. Louis Napoleon III. was a member of the Supreme Council. A. A. Scottish Rite of France.

Napoleonic Masonry. An order under this name, called also the French Order of Neuchâtel, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three degrees: 1. Knight; 2. Commander; 3. Grand Elect. The last degree was subdivided into three points: i. Secret Judge; ii. Perfect Initiate; iii. Knight of the Crown of Oak. The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Nsamah, Pelag, Oubal, and Orient. The initials of these words, properly transposed, compose the word Napoléon, and this is said to show the character of the system. General Bertraud was elected Grand Master, but, as he was then in the island of St. Helena, the Order was directed by a Supreme Commander and two Lieutenant Masters. It was Masonic in form only, and lasted but for a few years.

Narboune, Rite of. See Primitive Rite.

National Grand Lodge of Germany. The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1748, and recognized as a Grand Lodge by Frederick the Great in 1744, renounced the Rite of Strict Observance in 1771, and, declaring itself free and independent, assumed the title of "The Grand National Mother Lodge of the Three Globes," by which appellation it is still known.

The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which, it declared, had ceased to exist. But the year after, in 1773, the National Grand Lodge was suppressed by the power which had given it birth; and no such power is now recognized in French Masonry.

Naymus Greecus. The Grand Lodge, No. 1. MS. contains the following passage: "Ye befall that their was on' curios Mason that height [was called] Naymus Greecus that had byrr at the making of Sallomon's Temple, and he came into fraunce, and there he taught the science of Masonrey to men of fraunce. Who was this "Naymus Greecus"? The writers of these old records of Masonry are notorious for the way in which they mingle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts: Namus Greicus in the Lansdowne, Naymus Graces in the Sloane, Greucus alone in the Edinburgh-thirning, and Naymus Grecus in the Dowland.* Anderson, in the second

* For a table of the various spellings, see Are Quaeter Coronororum, ii, 103.
NAZARETH

NEGRO LODGES

edition of his 
Constitutions (1738, p. 16), calls him 
Nimas. Now, it would not be 
an altogether wild conjecture to sup-
pose that some confused idea of Magna 
Gracia was floating in the minds of these 
unlettered Masons, especially since the 
Leland Manuscript records that in Magna 
Gracia Pythagoras established his school, and 
then sent Masons into France. Between 
Magna Gracia and Magnes Graces the bridge 
is a short one, not greater than between 
Tubal-cain and Wachman, which we find in 
a German Middle Age document. The one 
being the name of a place and the other of 
a person would be no obstacle to these accom-
modating record writers; nor must we 
blench at the sanitronism of placing one of 
the disciples of Pythagoras at the building of 
the Solomon Temple, when we remember 
that the same writers make Esoluid and 
Abraham contemporaries.

Nazareth. A city of Galilee, in which 
our Savior spent his childhood and much 
of his life, and whence he is often called, 
in the New Testament, the Nazarene, or 
Jesus of Nazareth. Nazarenes was a 
portion of the inscription on the cross. (See 
I. N. R. I.) In the Rose Cross, Nazareth 
is a significant word, and Jesus is designated 
as "Master of Nazareth," to indicate 
the origin and nature of the new dogmas 
on which the Order of the Rosy Cross was 
insituted.

Nebraska. Masonry was introduced into 
Nebraska in October, 1855, by a Charter 
from the Grand Lodge of Illinois to Nebraska 
Lodge. Two other Lodges were successively 
chartered by the Grand Lodges of Missouri 
and Iowa. In September, 1857, the Grand 
Lodge of Nebraska was organized by a con-
vocation of delegates from these three Lodges, 
and E. C. Jordan was elected Grand Master. 
The Grand Chapter was organized March 
19, 1867. The Grand Commandery of 
Nebraska was instituted at Omaha, December 
25, 1871.

Nebuchadnessar. About 630 years B.C. 
the empire and city of Babylon were con-
quered by Nebuchadnessar, the king of the 
Chaldean, a nomadic race, who, descending 
from their homes in the Caucausan mountains, 
had overwhelmed the countries of Southern 
Asia. Nebuchadnessar was engaged during 
his whole reign in wars of conquest. Among 
other nations who fell beneath his victorious 
arms was Judas, whose king, Jehoiakim, was 
stained by Nebuchadnessar, and his son, 
Jehoiachin, ascended the Jewish throne. 
After a reign of three years, he was deposed by 
Nebuchadnessar, and his kingdom given 
to his uncle, Zedekiah, a monarch distin-
guished for his vices. Having repeatedly 
rebeld against the Babylonian king, Nebu-
chadnessar repaired to Jerusalem, and, after 
a siege of eighteen months, subdued it. 
The city was leveled with the ground, the Temple 
pilaged and burned, and the inhabitants 
corresponded captive to Babylon. These events 
are commemorated in the first section of 
the English and American Royal Arch sys-
tem.

Nebuzaradan. A captain, or, as we 
would now call him, a general of Nebu-
chadnessar, who commanded the Chaldean 
army at the siege of Jerusalem, and who 
executed the orders of his sovereign by 
the destruction of the city and Temple, and 
by carrying the inhabitants, except a few 
husbandmen, as captives to Babylon.

Negro Lodges. The subject of Lodges 
of colored persons, commonly called "Negro 
Lodges," was for many years a source of 
gitation in the United States, not on account, 
generally, of the color of the members of these 
Lodges, but on account of the supposed 
illegality of their Charters. The history of 
their organization was thoroughly investi-
gated, many years ago, by Bro. Philip S. 
Tucker, of Vermont, and Charles W. Moore, 
of Massachusetts, and the result is here 
given, with the addition of certain facts 
derived from a statement made by the officers 
of the Lodge in 1877.

Prince Hall and thirteen other negroes 
were made Masters of a military Lodge in the Brit-
ish Army then at Boston, on March 5, 1775. 
When the Army was withdrawn these negroes 
were applied to the Grand Lodge of England for 
a Charter, and on the 28th of September, 
1784, a Charter for a Master's Lodge was 
granted, although not received until 1787, to 
Prince Hall and others, all colored men, under 
the authority of the Grand Lodge of England. 
The Lodge bore the name of "African Lodge, 
No. 429," and was situated in the city of 
Boston. This Lodge ceased its connection 
with the Grand Lodge of England for many 
years, and about the beginning of the present 
century its registration was stricken from the 
rolls of the United Grand Lodge of England, 
when new lists were made. Two or three other 
Lodges in distant parts of the world, with 
legal existence, in the meantime, never having 
been recognized by the Grand Lodge of Massa-
chusetts, to which body it had always refused 
to acknowledge allegiance.

After the death of Hall and his colleagues, 
to whom the Charter had been granted, the 
command of its affairs, fell into abeyance, or, 
to use the technical phrase, became dormant. 
After some years, however, a Lodge was 
formed in New York, under what process of 
Masonic law is not stated, and information 
of the revival given to the Grand Lodge of England, 
but now reply or recogni- 
tion was received from that body. After 
some hesitation as to what would be the 
proper course to pursue, they came to the con-
clusion, as they have themselves stated, "that, 
with what knowledge they possessed of Mas-
oney, and as people of color by themselves, 
they were, and ought by rights to be, free and 
independent of other Lodges." Accordingly, 
on the 18th of June, 1827, they issued a proto-
col, in which they said: "We publicly declare 
ourselves free and independent of any Lodge 
from that body, as the Grand Lodge of 
governed by any Lodge but that of our own."
They soon after assumed the name of the "Prince Hall Grand Lodge," and issued Charters for the constitution of subordinate, and from it have proceeded all the Lodges of colored persons now existing in the United States.

Admitting even the legality of the English Charter of 1784—it will be seen that there was already a Masonic authority in Massachusetts upon whose prerogatives of jurisdiction such Charter was an invasion—it cannot be denied that the unrecognized self-asserion of 1837, and the subsequent assumption of Grand Lodge powers, were illegal, and rendered both the Prince Hall Grand Lodge and all the Lodges which emanated from it clandestine. And this has been the unanimous opinion of all Masonic jurists in America.

(However, Masonry has spread among the negroes, until now they have Lodges and Grand Lodges in most of the States and in Canada and Liberia. As they wear emblems of all the other bodies it is presumed they have them as well.)

**Neighbor.** All the Old Constitutions have the charge that "every Mason shall keep true counsel of his brother Chamber," (Sloane MS. No. 3844.) This is enlarged in the Andersonian Charges of 1722 thus: "You are not to let your family, friends, and neighbors know the concerns of the Lodge." (Constitutions, 1723, p. 62.) However loquacious a Mason may be in the natural confidence of neighborhood intercourse, he must be reserved in all that relates to the esoteric concerns of Masonry.

**Nestor.** The Egyptian synonym of the Greek Athenæ or Minerva.

**Nekam.** But properly according to the Masonic pointing, NAKAM. A Hebrew word, meaning Vengeance, and in the high degrees. (See Vengeances.)

**Nekamah.** Hebrew, signifying Vengeance, and, like Nekam, a significant word in the high degrees.

**Nemesis.** According to Hesiod, the daughter of Night, originally the personification of the moral feeling of right and a just fear of criminal actions; in other words, Conscience. A temple was erected to Nemesis at Attic. She was 55 times called Astarte and Rhammus, and represented in the earliest days a young virgin, like unto Venus; at a later period, as older and holding a helm and wheel. At Rhammus there was a statue of Nemesis of Parian marble executed by Phidias. The festival in Greece held in honor of her was called Nemesis.

**Neophyte.** A name of the guardian of the Temple. Greek, νεόφυτος, newly planted.

In the primitive church, it signified one who had recently abandoned Judaism or Paganism and embraced Christianity, and in the Roman Church a neophyte, or a person admitted into its communion are still so called. Hence it has also been applied to the young disciple of any art or science. Thus Ben Jonson calls a young actor, at his first entrance "on the boards," a neophyte player. In Freemasonry the newly initiated and un instructed candidate is sometimes so designated.

**Neoplatonism.** A philosophical school, founded at Alexandria in Egypt, which added to the theosophic theories of Plato many mystical doctrines borrowed from the East. The principal disciples of this school were Philo-Judeus, Plotinus, Porphyry, Iamblichus, Proclus, and Julian the Apostate. Much of the symbolico teaching of the higher degrees of Masonry has been derived from the school of the Neoplatonists, especially from the writings of Iamblichus and Philo-Judeus.

**Nephthys.** Festivals without wine, celebrated in honor of the lesser deities.

**Nergal.** (Heb. נְרָגאלָל.) The synonym of misfortune and ill-luck. The Hebrew name for Mars; and in astrology the lesser Malede. The word in Sanskrit is Nriposa.

**Ne plus ultra.** Latin. Nothing more beyond. The motto adopted for the degree of Kadosh by its founders, when it was supposed to be the summit of Masonry, beyond which there was nothing more to be sought. But since that has been once added, the motto is still retained.

**Netherlands.** Speculative Masonry was first introduced in the Netherlands by the opening of The Hague, in 1731, of an occasional Lodge under a Deputation granted by Lord Lovel, G. M. of England, of which Dr. Deqagulyer was Master, for the purpose of conferring the First and Second degrees on the Duke of Lorraine, afterward the Emperor Francis I. He received the Third Degree subsequently in England. But it was not until September 20, 1734, that a regular Lodge was opened by Bro. Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Masonry in the Netherlands. In 1735, this Lodge received a Patent or Deputation from the Grand Lodge of England. John Cornelius Rademaker being appointed Provincial Grand Master, several other Lodges were established by him. In the same year the States General prohibited all Masonic meetings by an edict issued November 28, 1735. The Rite was actively persecuted, the Masons, which seems to have produced a reaction, for in 1737 the magistrates repealed the edict of suppression, and forbade the clergy from any interference with the Order, after which Masonry flourished in the United Provinces. The Masonic innovations and correspondences that had affected the rest of the continent never successfully intruded on the Dutch Masons, who practiced with great fidelity the simple rite of the Grand Lodge of England, although an attempt had been made in 1737 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it approved the three Symbolic Degrees, and removed the four higher degrees of the French Rite to a Grand Chapter. In 1818, Prince Frederick attempted a reform in the degrees, which was, however, only partially successful. The Grand Lodge...
of the Netherlands, whose Orient is at The Hague, tolerates the high degrees without actually recognizing them. Most of the Lodges confine themselves to the Symbolic degrees of St. John's Masonry, while a few practice the reformed system of Prince Frederick.

**Network.** One of the decorations of the pillars at the porch of the Temple. (See Pillars of the Porch.)

**Nevada.** Nevada was originally a part of California, and when separated from it in 1865, there were eight Lodges in it working under Charters from the Grand Lodge of California. These Lodges in that year held a convention at Virginia, and organized the Grand Lodge of Nevada.

**New Jersey.** The history of Freemasonry in New Jersey prior to the establishment of the Grand Lodge in 1876, was involved in such obscurity that only by the diligence and perseverance of the late Grand Secretary Joseph H. Hough, and the cooperation of an intelligent historical committee, has it been possible to ascertain and collate the fragmentary and scanty data into a sequent, albeit incomplete, narrative.

The general upturning due to the Revolutionary War, the unsettled conditions which prevailed for many years, and the infrequency of opportunity for Masonic meetings, must account for the dispersion of such records as were kept, and suggest why it was that the information contained in the earlier works purporting to be Masonic history was so brief and unsatisfactory as to appear to be traditional rather than authentic. The researches of this committee of the Grand Lodge of New Jersey have removed much of the obscurity surrounding the few obtainable facts.

It proved the issue of the first deputation by the Duke of Norfolk, then Grand Master of England, to Daniel Cox, on June 5, 1730, empowering the latter as "Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania, in America." Diligent search in the archives of the Grand Lodge of England, and thorough inquiry for the letters and papers bearing upon the subject among the descendants of Bro. Cox, failed to disclose any testimony whatever of the exercise by him, or by anyone acting under his authority, of the prerogatives contained in that deputation. The chronological fact remains, however, that Daniel Cox was the first appointed Provincial Grand Master of Masons in the new world.

The establishment of the first Lodges in New Jersey appears to be recorded as follows: The Provincial Grand Master of New York, George Harrison, issued a warrant erecting a Lodge in the city of Newark, dated May 13, 1761, and although the minutes of this Lodge are not continuous, and the meetings were interrupted, once, apparently for sixteen years, yet it survives, generated and held in high regard for its honorable history, as St. John's Lodge, No. 1, upon the present register.

A year later Provincial Grand Master Jeremy Gridley of Massachusetts procured the issue of a deputation to erect Temple Lodge, No. 1 in Elizabeth-town, dated June 24, 1762, and on December 27, 1763, the same Grand Lodge granted a petition for the creation of a Lodge by the name of St. John's, at Prince-town. No record of the actual transactions of these two Lodges has been discovered, but the late Recording Grand Secretary of Massachusetts, was the sufficient authority for the averment that both Lodges had been duly organized, and that the work, evidenced by documents regarding them, which were subsequently destroyed in the burning of the Masonic Temple in Boston in 1865. After an interval of three years, Provincial Grand Master Ball of Pennsylvania warranted a
Lodge at Baskingridge, N. J., as No. 10, on the register of Pennsylvania, another was warranted in 1779 at Middletown, and in 1781 Burlington Lodge, No. 33, was given existence. A word as to the organization of the Grand Lodge of New Jersey. A convention of Free and Accepted Masons was held pursuant to notice in the city of New Brunswick on December 18, 1786, and "being Master Masons, as every one of them find upon strict trial and due examination, and residing in the state of New Jersey, taking into consideration the propriety and necessity of forming a Grand Lodge of F. & A. M. of the state of New Jersey, do hereby unanimously nominate and elect the following Master Masons to the several offices following, to wit:"

The civic titles of the respective officers follow: Chief Justice, Vice President of New Jersey, late High Sheriff, Representative in the Assembly, late Colonel in the Army of the U. S., Clerk of the General Assembly and another High Sheriff.

Individual Masons, therefore, not Lodges had the honor of establishing this Grand Lodge, the complete records of which, carefully preserved, are in print and available for information respecting the growth of the fraternity in New Jersey.

The Grand Chapter was organized at Burlington, December 30, 1856; the Grand Council, November 26, 1860; and the Grand Commandery, February 14, 1860. [R. A. S.]

New Mexico. The Grand Lodge of Missouri issued warrants to the following Lodges in New Mexico, viz.: Aztec Lodge, No. 103; Chapman Lodge, No. 96; and Monte Vista Lodge, No. 108.

These Lodges met in convention, August 6, 1877, at Santa Fe, for the purpose of discussing the question of forming a Grand Lodge. Bro. Simon B. Newcomb presided. The committee on credentials found the representatives of the three above-mentioned Lodges to be present.

The next day a Constitution and By-Laws were adopted, the Grand Officers were elected and installed, Bro. Wm. W. Griffin being M. W. Grand Master, and David J. Miller R. W. Grand Secretary.

New Templars. An Order of five degrees instituted in France in the early part of this century. The degrees were termed—Initiati; Adepti; Orientales Adepti; and Magno aquilae nigre sancti Johannes Apostoli Adepti.

New York. The first Deputation for the American Colonies was that of Daniel Coxe by the Duke of Norfolk, for the Provinces of New York, New Jersey and Pennsylvania, and was for two years. There are no authentic records that he exercised his authority. Richard Riggs was appointed by the Earl of Dunraven, November 18, 1780, his predecessor, there are no records extant except newspaper notices of meetings of "the Lodge." Francis Goellet was appointed by Lord Byron in 1781, and was succeeded by George Harrison, appointed June 9, 1783, by Lord Carysfort. Harrison chartered Lodges in New York, New Jersey, Connecticut, and Michigan. Sir John Johnson was appointed by Lord Bany in 1787, but did not assume office until 1771, and was the last of the "Modern" Provincial Grand Masters. The present Grand Lodge was organized December 15, 1782, under a Provincial Grand Warrant from the "Atholl" Grand Lodge, dated September 5, 1781, declared its independence June 6, 1787, and assumed the title of the "Grand Lodge of Free and Accepted Masons of the State of New York." There have been four schisms, all of which were creditably adjusted. A Grand Chapter was organized in 1783, which had but a short existence and was succeeded by the present Grand Chapter March 4, 1785. The Grand Commandery was organized June 18, 1814, and the Grand Council Royal and Select Masters January 25, 1823. The Supreme Council, Northern Jurisdiction, A. A. S. R. was organized by Emmanuel De La Motta in New York City in 1813, but was proceeded by a Lodge of Perfection at Albany, N. Y., in 1767.

Nick. (Danish, Nøkken.) The spirit of the waters, an enemy of man, the devil, or in the vulgate "Old Nick."

Nicola, Christoph Friedrich. Christoph Freidrick Nicolai, author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savants of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1735, and died in the same city on the 8th of January, 1811. He was the biographer, and an industrious contributor to, two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Lessing, whose works he edited, and of the illustrious Mendelssohn.

In 1782-3, he published a work with the following title: "Verruck über die Beschuldigungen welche dem Tempelherren gemacht worden und über dessen Geheimnis; nebst einem Anhang über das Entstehen der Freimaurergesellschaft; i.e. "An Essay on the accusations made against the Order of Knights Templars and their mystery; with an Appendix on the origin of the Fraternity of Freemasons."

In this work, Nicolai advanced a peculiar theory on the origin of Freemasonry, which is substantially as follows:

Lord Bacon, taking certain hints from the writings of Andria, the founder of Rosicrucianism and his English disciple, Fludd, on the subject of the regeneration of the world, proposed to accomplish the same object, but by a different and entirely opposite method. For, whereas, they explained everything ecologically, Bacon's idea was to abolish all distinction between the visible and the invisible, and to demonstrate everything by proofs from nature. This idea he first promulgated in his Instauratio Magna, but afterward more fully developed in his Natura Naturalis. In the latter work, he introduced his beautiful apo-
In the Bacchus of Euripides, that author introduces the god Bacchus, the supposed inventor of the Dionysian mysteries, as replying to the question of King Pentheus in the following words:

"Pentheus.—By night or day, these sacred rites perform'st thou? Bacchus.—Mostly by night, for venerable is darkness;"

and in all the other mysteries the same reason was assigned for nocturnal celebrations, since night and darkness have something solemn and august in them which is disposed to fill the mind with sacred awe. And hence black, as an emblem of darkness and night, was considered as the color appropriate to the mysteries.

In the mysteries of Hindustan, the candidate for initiation, having been duly prepared by previous purifications, was led at the dead of night to the gloomy cavern, in which the mystic rites were performed.

The same period of darkness was adopted for the celebration of the mysteries of Mithras, in Persia. Among the Druids of Britain and Gaul, the principal annual initiation commenced at "low twelve," or midnight of the eve of May-day. In short, it is indisputable that the initiations in all the ancient mysteries were nocturnal in their character.

The reason given by the ancients for this selection of night as the time for initiation, is equally applicable by the system of Freemasonry. "Darkness," says Oliver, "was an emblem of death, and death was a prelude to resurrection. It will be as once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions."

Death and the resurrection were the doctrines taught in the ancient mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry; and as the Master Mason, to use the language of Hutchinson, "represents a man saved from the grave of iniquity and raised to the faith of salvation," darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession.

Nihongi. ("Chronicles of Nihon."). The companion of the Kojiki; the two works together forming the doctrinal and historic basis of Shintoism. The Japanese adherents of Sinyu are termed Sintus, or Sintoes, who worship the gods, the chief of which is Ten-i-ko-i-shu-ji. The Nihongi was composed about 729 A.D., with the evident design of giving a Chinese coloring to the subject-matter of the Kojiki, upon which it is founded.

There is a tradition in the old Masonic Records that the inundations of the river
Nile, in Egypt, continually destroying the
perishable landmarks by which one man could
distinguish his possessions from those of an-
other, Euclid instructed the people in the art
of geometry, by which they might measure
their lands; and then taught them to bound
them with walls and ditches, so that after an
impassion each man could identify his own
boundaries.

The tradition is given in the Cooke MS, thus: "Euclidea was one of the first founders
of Geometry, and he gave it name, for in
his time there was water in that land of
Egypt that is called Nile, and it flowed so
that it flooded the lones that men myght not
dwell therein. Then this worthi clerke Euclidea
touched hem to make grote wallys and ditches
to hold the water, and he by Geometria
measured the lones and departid hit in divers
parts, and made every man to close his own
parte with wallys and ditches." (Lines 456-479.)

This legend of the origin of the art of geometry
was borrowed by the old Operative Masons
from the Origines of St. Isidore of Seville,
where a similar story is told.

NIL nolai diceaeest. Latin. Nothing but
the key is wanting. A motto or device often
attached to the double triangle of Royal Arch
Masonry. It is inscribed on the Royal Arch
badge, and is also used in the Grand Chapter of
Scottland, the other devices being a double triangle
and a triple tau.

Nimrod. The legend of the Craft in the
Old Constitutions refers to Nimrod as one of the
founders of Masonry. Thus in the York
MS, No. 1, we read: "At ye making of
ye Tore of Babel there was Masonrie first
much esteemed of, and the King of Babylon
was called Nimrod was A mason himselfe
and loved well Masons." And the Cooke
MS. thus repeats the story: "And this same
Nemroth began the tower of babylon and he
taught to his workmen the craft of Masonrie,
and he had with him many Masones more than
forty thousand. And he loved and cherished
the work well." (Line 434.) The idea to doubt
eprang out of the Scriptural teaching that
Nimrod was the architect of many cities; a
statement not so well expressed in the author-
ized erection, as it is in the improved one of
Bochart, which says: "From that land Nim-
rod went forth to Assur, and builded Nine-
veh, and Babbeothob and Calah, and Resen
between Nineveh and Calah, that is the great
city."

Nine. If the number three was celebrated
among the ancient sages, that the three times
three had no less celebrity; because, according
to them, each of the three elements which con-
stitute our bodies is ternary: the water con-
taining earth and fire; the earth containing
igneous and aqueous particles; and the fire
being tempered by globules of water and ter-
restrial corpuscles which serve to feed it. No
one of the three elements being entirely sep-
parated from the others, all material beings
composed of these three elements, whereof
each is triple, may be designated by the fig-
urative number of three times three, which has
become the symbol of all formations of bodies.
Hence the name of ninth enveloped given to
matter. Every material extension, every cir-
cular line, has for its representative sign the
number nine among the Pythagoreans, who
had observed the property which this number
possesses of reproducing itself incessantly and
entire in every multiplication; thus offering to
the mind a very striking emblem of matter,
which is incessantly composed before our eyes,
after having undergone a thousand decomposi-
tions.

The number nine was consecrated to the
Spheres and the Musee. It is the sign of every
circumference; because a circle or sphere degrees
is equal to 9, that is to say, 3 + 6 + 0 = 9.

Nevertheless, the ancients regarded this num-
ber with a sort of terror; they considered it a
bad preage; as the symbol of versatility, of
change, and the emblem of the frailty of human
affairs. Wherefore they avoided all numbers
where nine appears, and chief of these
figures, the produce of 9 multiplied by itself, and
the addition whereof, 8 + 1, again presents the
number 9.

As the figure of the number 6 was the symbol
of the terrestrial globe, animated by a
Divine spirit, the figure of the number 9 sym-
bolized the earth, under the influence of the
Evil Principle; and thence the terror it in-
spired. Nevertheless, according to the Kab-
balists, the cipher 9 symbolizes the generative
egg, or the image of a little globular being,
from whose lower side seems to flow its spirit
of life.

The Ennead, signifying an aggregate of
nine things or persons, is the first square of
unequal numbers.

Everyone is aware of the singular properties
of the number 9, which, multiplied by itself or
any other number whatever, gives a result
whose final sum is always 9, or always divis-
able by 9.

9, multiplied by each of the ordinary num-
bers, produces an arithmetical progression,
each member whereof, composed of two fig-
ures, presents a remarkable fact; for exam-
ple:

1. 2. 3. 4. 5. 6. 7. 8. 9. 10
9. 10. 18. 27. 36. 45. 54. 63. 72. 81.

The first line of figures gives the regular
series, from 1 to 10.

The second reproduces this line doubly;
first ascending from the first figure of 18, and
then returning from the second figure of 81.

In Freemasonry, 9 derives its value from its
being the product of 3 multiplied into itself,
and consequently in Masonic language the
number 9 is always denoted by the expression
3 times 3. For a similar reason, 27, which is
3 times 9, and 81, which is 9 times 9, are
esteemed as sacred numbers in the higher
degrees.

Nineveh. The capital of the ancient king-
dom of Assyria, and built by Nimrod. The
traditions of its greatness and the magnifi-
cence of its buildings were familiar to the
Arabs, the Greeks, and the Romans. The modern discoveries of Rich, of Botta, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of much architectural splendor and of a profoundly symbolical religion, which had something of the characteristics of the Mitraic worship. In the mythical relations of the Old Constitutions, which make up the legend of the Craft, it is spoken of as the ancient birthplace of Masonry, where Nimrod, who was its builder, and "was a Mason and loved well the Craft," employed 60,000 Masons to build it, and gave them a charge "that they should be true," and this, says the Harleian MS., No. 1942, was the first time that any Mason had any charge of Craft.

Nisan. 

The seventh month of the Hebrew civil year, and corresponding to the months of March and April, commencing with the new moon of the former.

Noachites. The descendants of Noah. A term applied to Freemasons on the theory, derived from the "legend of the Craft," that Noah was a freemason and founder of the Masonic system of theology. And hence the Freemasons claim to be his descendants, because in times past they preserved the pure principles of his religion amidst the corruptions of surrounding myths.

Dr. Anderson first used the word in this sense in the second edition of the Book of Constitutions: "A Mason is obliged by his tenure to observe the moral law as a true Noachite." But he was not the inventor of the term, for it occurs in a letter sent by the Grand Lodge of England to the Grand Lodge of Calcutta in 1733, which letter is preserved among the Rawlinson MSS. in the Bodleian Library, Oxford. (See Ars Quatuor Coronatorum, xi, 35.)

Noachite, or Prussian Knight. (Noachite ou Chevalier Prusien.) 1. The Twenty-first Degree of the Ancient and Accepted Scottish Rite. The history as well as the character of this degree is a very singular one. It is totally unconnected with the series of Masonic degrees which are founded upon the Temple of Solomon, and is traced back to the tower of Babel. Hence the Prussian Knights call themselves Noachites, or Disciples of Noah, while they designate all other Masons as Hiramites, or Disciples of Hiram. The early French rituals state that the degree was translated in 1757 from the German by M. de Beraye, Knight of Elocution in the Lodge of the Count St. Gelais, Inspector-General of Prussian Lodges in France. Letting gives no credit to this statement, but admits that the origin of the degree must be attributed to the year above named. The destruction of the tower of Babel constitutes the legend of the degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice. A singular regulation is that there shall be no artificial light in the Lodge room, and that the meetings shall be held on the night of the full moon of each month. The degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Scottish Rite. But it is misplaced in any series of degrees supposed to emanate from the Solomonic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction has abandoned the original ritual and made the degree a representation of the Vehmgericht or Westphalian Franci Judges. But this by no means relieves the degree of the objection of Masonic incompatibility. That it was ever adopted into the Masonic system is only to be attributed to the passion for high degrees which prevailed in France in the middle of the last century.

In the modern ritual the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warder, and Standard-Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian palm. The collar is black, and the jewel a full moon or a triangle traversed by an arrow. In the original ritual there is a coat of arms belonging to the degree, which is thus emblazoned: Party per fess; in chief, azure, semé of stars, or a full moon, argent; in base, sable, an equilateral triangle, having an arrow suspended from its upper point, barb downward.

The legend of the degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: "In trenching the rubbish of the tail-mines of Prussia was found in a. p. 553, at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble."

This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. Long dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems to have been to impress the idea of the thorough dispersion. The fundamental idea of the degree is, under the symbol of Peleg, to teach the virtue of assumption and the virtue of humility.

2. The degree was also adopted into the Rite of Mizraim, the Thirty-fifth.

Noachite, Sovereign. (Noachite Souverain.) A degree contained in the nomenclature of Fustier.

Noachites. The same as Noachites, which sec.
NOAH

Noah. In all the old Masonic manuscripts, Constitutions that are extant, Noah and the flood play an important part in the "Legend of the Craft." Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry. And this connection of Noah with the mythological history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkite worship, one of the most predominant of the ancient faiths. So intimately were the legends of Noah with the legends of Masonry that Freemasons began, at length, to be called, and are still called, "Noachides," or the descendants of Noah, a term first applied by Anderson, and very frequently used at the present day.

It is necessary, therefore, that every scholar who desires to investigate the legendary symbolism of Freemasonry should make himself acquainted with the Noachic myths upon which much of it is founded. Dr. Oliver, it is true, accepted them all with a childlike faith; but it is not likely that the skeptical inquirers of the present day will attribute to them any historic value. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbols.

The "Legend of the Craft" tells us that the three sons of Lamech and his daughter, Naamah, "did know that God would take vengeance for sin, either by fire or water; wherefore they wrote these sciences which they had found in two pillars of stone, that they might be found after the flood." Subsequently, this legend took a different form, and to Enoch was attributed the precaution of burying the stone of foundation in the bosom of Mount Moriah, and of erecting the two pillars above it.

The first Masonic myth referring to Noah that presents itself is one which tells us that, while he was piously engaged in the task of exhausting his contemporaries to repentance, his attention had often been directed to the pillars which Enoch had erected on Mount Moriah. By diligent search he at length detected the entrance to the subterranean vault, and, on pursuing his inquiries, discovered the stone of foundation, although he was unable to comprehend the mystical characters there deposited. Leaving these, therefore, where he had found them, he simply took away the stone of foundation on which they had been deposited, and placed it in the ark as a convenient altar.

Another myth, preserved in one of the inefable degrees, informs us that the ark was built of cedars which grew upon Mount Lebanon, and that Noah employed the Sidonians to cut them down, under the superintendence of Japheth. The successors of these Sidonians, in after times, according to the same tradition, were employed by King Solomon to fell and prepare cedars on the same mountain for his stupendous Temple.

The record of Genesis lays the foundation for another series of symbolic myths connected with the dove, which has thus been introduced into Masonry.

After forty days, when Noah opened the window of the ark that he might learn if the waters had subsided, he dispatched a raven, which, returning, gave him no satisfactory information. He then sent forth a dove three several times, at an interval of seven days between each excursion. The first time, the dove, finding no resting-place, quickly returned; the second time she came back in the evening, bringing in her mouth an olive-leaf, which showed that the waters must have sufficiently abated to have exposed the tops of the trees; but on the third departure, the dry land being entirely uncovered, she returned no more.

In the Arkite rites, which arose after the dispersion of Babel, the dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land, whose name, which in Hebrew is "Noah," was given to one of the earliest nations of the earth; and, as the emblem of peace and good fortunes, it became the bird of Venus, the lovers. Hence they have commemorated the messenger of Noah in the honorary degree of "Ark and Dove," which is sometimes conferred on Royal Arch Masons.

On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1687, Noah, with his family, left the ark. It was exactly one year of 366 days, or just one revolution of the sun, that the patriarch was enclosed in the ark. This was not observed by the descendants of Noah, and hence, in consequence of Noah's life of 366 days, and Noah's residence in the ark for the same apparently mystic period, the Noachites confounded the worship of the solar orb with the idolatrous adoration which they paid to the patriarchs who were saved from the deluge. They were led to this, too, from an additional reason, that Noah, as the restorer of the human race, seemed, in some sort, to be a type of the regenerating powers of the sun.

So important an event as the deluge, must have produced a most impressive effect upon the religious dogmas and rites of the nations which succeeded it. Consequently, we shall find some allusion to it in the annals of every people and some memorial of the principal circumstances connected with it, in their religious observances. At first, it is to be supposed that a veneration for the character of the second parent of the human race must have been long preserved by his descendants. Nor would they have been unmindful of the proper reverence due to that sacred vessel—sacred in their eyes—which had preserved their great progenitor from the fury of the waters. "They would long cherish," says Alwood (Lit. Antiq. of Greece, p. 152), "the memory of those worthies who were rescued from the common lot of utter ruin; they would call to mind, with an extravaganza of admiration, the means adopted for their pres-
Norah, where, until then, they had resided, and "traveling from the East, found a plain in the land of Shinar, and dwelt there." Here they commenced the building of a lofty tower. This act seems to have been displeasing to God, for in consequence of it, he confounded their language, so that one could not understand what another said; the result of which was that they separated and dispersed over the face of the earth in search of different dwelling-places. With the loss of the original language, the great truths which that language had conveyed, disappeared from their minds. The worship of the one true God was abandoned. A multitude of deities began to be adored. Idolatry took the place of pure theism. And then arose the Arkite rites, or the worship of Noah and the Ark, Sabazism, or the adoration of the stars, and other superstitions, in all of which, however, the priesthood, by their mysteries or initiations, came into a kind of Spurious Freemasonry, preserved, among a multitude of errors, some faint allusions to the truth, and retained just so much light as to make their "darkness visible."

Such are the Noahic traditions of Masonry, which, though if considered as materials of history, would be worth but little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction.

Noah, Precepts of. The precepts of the patriarch Noah, which were preserved as the Constitutions of our ancient brethren, are seven in number, and are as follows:

1. Be true to all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

The "proselytes of the gate," as the Jews termed those who lived among them without undergoing circumcision or observing the ceremonial law, were bound to obey the seven precepts of Noah. The Talmud says that the first six of these precepts were given originally by God to Adam, and the seventh afterward to Noah. These precepts were designed to be obligatory on all the Noahide, or descendants of Noah, and consequently, from the time of Moses, the Jews would not suffer a stranger to live among them unless he observed these precepts, and never gave quarter in battle to an enemy who was ignorant of them.

Noffodei. The name of this person is differently spelled by different writers, Villani, and after him Burnes, call him Noffodei. Belgellini Noffodei, and Addison Nosses de Florintia, but the more usual spelling is Noffodei. He and his father were the first to make those false accusations against the Knights Templars which led to the downfall of the Order. Noffodei, who was a Florentine, is asserted by some writers to have been an apostate Templar, who had been condemned
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by the Preceptor and Chapter of France to perpetual imprisonment for impiety and crime. But Dupui denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned to rigorous penalties by the Prefect of Paris for his crimes. For a history of his treachery to the Templars, see *Squin de Fleurian*.

**Nomenclature.** There are several Masonic works, printed or in manuscript, which contain lists of the names of degrees in Masonry. Such a list is called by the French writers a nomenclature. The most important of these nomenclatures are those of Frevert, Fustier, Pyron, and Lemanceau. Ragon has a nomenclature of degrees in his *Tuteur Générale*. And Thory has an exhaustive and descriptive one in his *Acta Latomorum*. Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty degrees in his *Historical Landmarks*.

**Nomination.** It is the custom in some Grand Lodges and Lodges to nominate candidates, and then to vote on them. In others this custom is not adopted. But the practice of nomination has the sanction of ancient usage. Thus the records of the Grand Lodge of England, under date of June 24, 1717, tell us that "before dinner the oldest Master Mason ... in the chair proposed a list of proper candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons." (*Constitutions*, 1738, p. 109.) And the present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, and the Grand Treasurer in September, but that the election shall not take place until the following March. Nominations appear, therefore, to be the correct Masonic practice; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

**Non-Affiliation.** The state of being unconnected by membership with a Lodge. (See Unaffiliated Mason.)

**Nomesyncret.** As the Old Constitutions known as the Dowland MS. is found the following passage: "St. Albines loved well Masons and cherished them much. And he made their path light for them and gave them a house, a weke, and a chapel to their uses.

The word, which cannot, in this precise form, be found in any archaic dictionary, evidently means food or refreshment, for in the parallel passage in other Constitutions the word used is cheur, which has the same meaning. The old English word from which we get our luncheon or noonday, which is defined to be the refreshment taken at noon, when laborers desist from work to shew the heat. Of this, nomsyncret is a corrupt form.

**Nonis.** A significant word in the Thirty-second Degree of the Scottish Rite. The original old French rituals endeavor to explain it, and say that it and two other words in conjunction are formed out of the initials of the words of a particular aphorism which has reference to the secret arcana and "sacred treasure" of Masonry. Out of several interpretations, no one can be positively asserted as the original, although the intent is apparent to him to whom the same may lawfully belong. (See Saltz and Tengu.)

**Non nobis.** It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templar shall be "Non nobis Domine, non nobis, sed nomini tuo da Gloriam." That is, *Not unto us, O Lord, not unto us, but unto Thy name give Glory*. It is the commencement of the 118th Psalm, which is sung in the Christian church on occasions of thanksgiving. It was the ancient Templar's shout of victory.

**Non-Resident.** Members of a Lodge who do not reside in the locality of a Lodge, but live at a great distance from it in another State, or, perhaps, country, but still continue members of it, and contribute to its support. The payment of Lodge dues, are called "non-resident members." Many Lodges, in view of the fact that such members enjoy none of the local privileges of their Lodges, require from them a less amount of annual payment than do their resident members.

**Noorthouck, John.** The editor of the fifth, and by far the best, edition of the *Book of Constitutions*, which was published in 1784. He was the son of Herman Noorthouck, a bookseller, and was born in London about the year 1741. Oliver describes him as "a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, William Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker, and a corrector of the press. He was, besides his edition of the *Book of Constitutions*, the writer of a *History of London*, 4to, published in 1773, and an *Historical and Classical Dictionary*, 2 vols., 8vo, published in 1779. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled *The Man after God's own Heart*. In 1825, J. R. Smith, a bookseller of London, advertised for sale "the original autograph manuscript of the life of John Noorthouck." He calls this "a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed." Noorthouck died in 1816, aged about seventy years. Normal. A perpendicular to a curve; and included between the curve and the axis of the abscissae. Sometimes a square, used by Operative Masons, for laying out angles.

**Norma.** In the Scandinavian Mysteries these were three maidens, known as Urd, Verdandi, and Skuld, signifying Past, Present, and Future. Their position is seated near the Urda-wells under the world-tree Yggdrasil,
and there they determine the fate of both gods and men. They daily draw water from the spring, and with it and the surrounding clay sprinkle the ashtree Yggdrasil, that the branches may not wither and decay.

North. The north is Masonically called a place of darkness. The sun in his progress through the ecliptic never reaches farther than 23° 28' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early rituals of the last century. It is a portion of the old sun worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun's daily birth, and hence highly revered; the north, the place of his annual death, to which he approached only to lose his vibrant heat, and to clothe the earth in the darkness of long nights and the dreariness of winter. However, this point of the compass, or place of Masonic darkness, must not be construed as implying that in the Temple of Solomon no light or ventilation was had from this direction. The Talmud, and as well Josephus, allude to an extensive opening toward the North, framed with costly materials, and known as the great "Golden Window." There were as many openings in the outer wall on the north as on the south side. There were three entrances through the "Choir" on the north and six on the south. (See Temple.)

While once within the walls and Choir of the Temple all advances were made from east to west, yet the north side was mainly used for stabling, slaughtering, cleansing, etc., and contained the chambers of broken knives, defiled stones, of the house of burning, and of sheep. The Masonic symbolisms of the entrance of an initiate from the north, or more practically from the north-west, and advancing toward the position occupied by the corner-stone in the north-east, forcibly calls to mind the triplets of Homer:

"Two marble doors unfold on either side;  
Saced the South by which the gods descend;  
But mortals enter on the Northern end."

So in the Mysteries of Dionysos, the gate of entrance for the aspirant was from the north; but when purged from his corruptions, he was termed indifferently new-born or immortal, and the sacred south door was thence accessible to his steps.

In the Middle Ages, below and to the right of the judges stood the Lodge facing north; to the left was the defendant, in the north facing south. Bro. George F. Fort, in his "Anxieties of Freemasonry," says: "In the centre of the court, directly before the judge, stood an altar piece or shrine, upon which an open Bible was displayed. The thirteenth to the right of the judges was deemed honorable and worthy for a plaintiff; but the north was typical of a frightful and diabolical somnambulism." Thus, when a solemn oath of purgation was taken in grievous criminal accusations, the accused turned toward the north. "The judicial headman, in executing the extreme penalty of outraged justice, turned the convict's face northward, or towards the place whence emanated the earliest dismal shades of night. When Earl Hakon bowed a tremendous knee before the deadly powers of Paganism, and sacrificed his seven-year-old child, he gazed out upon the far-off, gloomy north. In Nasbrand, or shores of death, and a revolving hall, whose portals opened toward the north—the regions of night. North, by the Jutes, was denominated black or sombre; the Frisians called it fear corner. When these hyperborean shores everything base and terrible proceeded. In consequence of this belief, it was ordered that, in the execution of punishment, the accused should be on the north side of the court enclosure. And in harmony with the Scandinavian superstition, no Lodge of Masons illuminates the darkened north with symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with which was associated all that was sinistrous and direful." (P. 292.)

North Carolina. The early history of Masonry in no State is more uncertain than that of North Carolina, in consequence of the carelessness of the authorities who have attempted to write its early annals. Thus, Robert Williams, the Grand Secretary, in a letter written to the Grand Lodge of Kentucky in 1808, said that "the Grand Lodge of North Carolina was constituted by Charter issued from the Grand Lodge of Scotland in the year 1731, signed by Henry Somerset, Duke of Beaufort... as Grand Master; and attested by George John Spencer, Earl of Spencer... as Grand Secretary." Now this statement contains on its face the evidence of manifest error. 1. The Duke of Beaufort never was Grand Master of Scotland. 2. The Grand Master of Scotland in 1731 was the Earl of Elgin. 3. The Earl of Spencer never was Grand Secretary either of England or Scotland, but Samuel Spencer was Grand Secretary of the Grand Lodge of England from 1757 to 1762, and died in 1768. 4. The Duke of Beaufort was not Grand Master of England in 1731, but held that office from 1757 to 1767. There was mention in the printed records of the Grand Lodge of England of a Charter at any time granted for a Provincial Grand Lodge in North Carolina. But in two or more charters chartered by that body, we find that on August 21, 1767, a Warrant was granted for the establishment of "Royal White Hart Lodge," at Halifax, in North Carolina. Probably this is the true date of the introduction of Masonry.
into that State. A record in the transactions of the St. John's Grand Lodge of Massachusetts says that on October 2, 1767, that body granted a delegation to Thomas Cooper, Master of Pitt County Lodge, as Deputy Grand Master of the province; but there is no evidence that he ever exercised the prerogatives of the office. Judge Martin, in a discourse delivered on June 24, 1789, says that Joseph Montford was appointed, toward the year 1769, as Provincial Grand Master by the Duke of Beaufort, and that in 1771 he constituted St. John's Lodge at Newbern. This was probably the true date of the Provincial Grand Lodge of North Carolina, for in 1787 we find nine Lodges in the territory, five of which, at least, had the provincial numbers 2, 3, 4, 5, and 8, while the Royal Hart Lodge retained its number on the English Register as 403, a number which agrees with that of the English list in my possession. On Saturday, December 6, 1787, a convention of Lodges met at Tarborough and organized the "Grand Lodge of the State of North Carolina," electing Hon. Samuel Johnston Grand Master.

There was a Grand Chapter in North Carolina at an early period in the present century, which ceased to exist about the year 1817; but Royal Arch Masonry was cultivated by four Chapters instituted by the General Grand Chapter. On June 26, 1847, the Grand Chapter was reorganized.

The Grand Council was organized in June, 1860, by Councils which had been established by Dr. Mackey, under the authority of the Supreme Council of the Ancient and Accepted Scottish Rite.

North Dakota. As soon as it was determined by the Grand Lodge of Dakota, at its session, held June 11-15, 1886, that there should be a division of the Grand Lodge of Dakota to correspond with the political division of the Territory into North and South Dakota, a convention was held June 12, 1889, at the city of Mitchell, where the Grand Lodge was in session, and the following Lodges of North Dakota were represented, viz.: Shiloh, No. 8; Pembina, No. 10; Casselton, No. 12; Annona, No. 13; Belfield, No. 14; Jamestown, No. 19; Valley City, No. 21; Mandan, No. 23; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Wahpeton, No. 58; North Star, No. 59; Minto, No. 60; Mackay, No. 63; Goose River, No. 64; Huron, No. 74; Minnewaukan, No. 76; Tongue River, No. 78; Bathgate, No. 80; Eucled, No. 84; Anchor, No. 88; Golden Valley, No. 90; Octennial, No. 99.

The convention resolved that it was expedient to organize a Grand Lodge for North Dakota. A constitution and by-laws were adopted.

On June 13th, the first session of the Grand Lodge was held in the city of Mitchell. The elected and appointed officers were present and representatives of the above twenty Lodges.

North Star. This star is frequently used as a Masonic symbol, as the morning star, the day star, the seven stars. Thus, the morning star is the forerunner of the Great Light that is about to break upon the Lodge; or, as in the grade of G. Master Architect, twelfth of the Scottish system, the initiate is received at the hour "when the day star has risen in the east, and the north star looked down upon the seven stars that circle round him." The symbolism is truth; thus, the North star is the pole star, the Polaris of the mariner, the Cynosura, that guides Masons over the stormy seas of time. The seven stars are the symbols of right and justice to the order and the country.

Northeast Corver. In the "Institutes of Menu," the sacred book of the Brahmans, it is said: "If any one has an incurable disease, let him advance in a straight path towards the invincible north point, i.e., true north, and业界 so is on water and air till his mortal frame totally decays, and his soul becomes united with the supreme."

It is at the same northeast point that those first instructions begin in Masonry which enable the true Mason to commence the erection of that spiritual temple in which, after the decay of his mortal frame, "his soul becomes united with the supreme."

In the important ceremony which refers to the northeast corner of the Lodge, the candidate becomes as one who is, to all outward appearance, a perfect and upright man and Mason, the representative of a spiritual corner-stone, on which he is to erect his future moral and Masonic edifice.

This symbolic reference of the corner-stone of a material edifice to a Mason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a "truth, true, and trusty" corner-stone. The squareness of its surface, emblematic of morality—its cubical form, emblematic of firmness and stability of character—and the peculiar finish and fineness of the material, emblematic of virtue and holiness—show that the ceremony of the northeast corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

Noturna. A significant word in some of the high degrees of the Templar system. It is the anagram of Aumont, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of De Molay.

Nova Scotia. The first Lodge established in Nova Scotia was at Annapolis and under authority from Boston by the St. John's
Grand Lodge of Massachusetts. Under date of 1740 the minutes read: "The Rt. Worship Grand Master granted a Deputation at the Petition of sundry Brethren for holding a lodge at Annapolis in Nova Scotia, and appointed the Right Worshipful Erasmus James Phillips, D.G.M., there, who afterward erected a Lodge at Halifax and appointed His Excellency Edward Cornwallis their first Master." For the next hundred years, Lodges were instituted and Provincial Masters appointed by England and Scotland, and Lodges alone without superior provincial authority by Ireland. In June, 1866, an independent Grand Lodge was instituted and recognized by most of the Masonic powers of the United States. But as none of the Lodges holding Warrants from the Grand Lodge of Scotland would recognize it, a subsequent and more satisfactory arrangement took place, and on June 24, 1869, a Grand Lodge was organized by the union of all the subordinate Lodge and Alexander Keith was elected Grand Master.


Novice, Masonic. That is to say, a female Mason who is a Novice. It is the First Degree of the Moral Order of the Dames of Mount Tabor.

Novice, Mythological. (Novice Mythologica.) The First Degree of the Historical Order of the Dames of Mount Tabor.

Novice, Scottish. (Novice Ecosaisse.) The First Degree of initiation in the Order of Mount Tabor.

Novitiate. The time of probation, as well as of preparatory training, which, in all religious orders, precedes the solemn profession at least one year. By dispensation only can the period of time be reduced. Novices are immediately subject to a superior called Master of Novices, and their time must be devoted to prayer and to liturgical training.

Nuk-pe-nuk. The Egyptian equivalent for the expression "I am that I am."

Numbers. The symbolism which is derived from numbers was common to the Pythagoreans, the Kabbalists, the Gnostics, and all mystical associations. Of all superstitions, it is the oldest and the most generally diffused. Allusions are to be found to it in all systems of religion; the Jewish Scriptures, for instance, abound in it, and the Christian shows a share of its influence. It is not, therefore, surprising that the most prominent of all symbolism in Freemasonry is that of numbers.

The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the philosophy of Pythagoras. Yet it was not original with him, since he brought his theories from Egypt and the East, where this numerical symbolism had always prevailed. Philo-Julianus tells us ("Vit. Pyth., c. 29") that Pythagoreans himself admitted that he had received the doctrine of numbers from Orpheus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of Divine beings, of the gods and of demons. From the disciples of Pythagoras we learn (for he himself taught only orally, and left no writings) that his theory was that numbers contain the elements of all things, and even of the sciences. Numbers are the invisible covering of beings as the body is the visible one. They are the primary causes upon which the whole system of the universe rests; and he who knows these numbers knows at the same time the laws through which nature exists. The Pythagoreans, and Aristotle (Metaph., xii., 8), make all things proceed from numbers. Dacier ("Vie de Pyth.") is, it is true, denies that this was the doctrine of Pythagoras, and contends that it is only a corruption of his disciples. It is an immaterial point. We know that the symbolism of numbers was the basis of what is called the Pythagorean philosophy. But it would be wrong to suppose that from it the Masons derived their system, since the two are in scene points antagonistic; the Masons, for instance, reverse the nine as a sacred number of peculiar significance, while the Pythagoreans looked upon it with detestation. In the system of the Pythagoreans, ten was, of all numbers, the most perfect, because it symbolizes the completion of things; but in Masonic symbolism the number ten is unknown. Four is not, in Masonry, a number of much representative importance; but it was so reverently by the Pythagoreans as the trinity, or figure derived from the Jewish Tetragrammaton, by which they were.

Plato also indulged in a theory of symbolic numbers, and calls him happy who understands spiritual numbers and perceives their mighty influences. Numbers, according to him, are the cause of universal harmony, and of the production of all things. The Neoplatonists extended and developed this theory, and from them it passed over to the Gnostics; from them probably to the Rosicrucians, to the Hermetic philosophers, and to the Freemasons.

Cornelius Agrippa has descanted at great length, in his Oscur Philosophy, on the subject of numbers. "That there lies," he says, "wonderful efficacy and virtue in numbers, as well for good as for evil, not only the most eminent philosophers teach, but also the Catholic Doctors." And he quotes St. Hilary as saying that the seventy Elders brought the Psalms into order by the efficacy of numbers.

Of the prevalence of what are called representative numbers in the Old and New Testament, there is abundant evidence. "However we may explain it," says Dr. Mohan ("Palmoni," p. 67), "certain numerals in the Scriptures occur so often in connection with certain classes of ideas, that we are naturally led to associate the one with the
other. This is more or less admitted with regard to the numbers Seven, Twelve, Forty, Seventy, and it may be a few more. The Fathers were disposed to admit it with regard to many others, and to see in it the marks of a supernatural design."

Among the Greeks and the Romans there was a superstitious veneration for certain numbers. The same practise is found among all the Eastern nations; it entered more or less into all the ancient systems of philosophy; constituted a part of all the old religions; was accepted to a great extent by the early Christian Fathers; constituted an important part of the Kabbala; was adopted by the Gnostics, the Rosicrucians, and all the mystical societies of the Middle Age; and finally has carried its influence into Freemasonry.

The respect paid by Freemasons to certain numbers, all of which are odd, is founded not on the belief of any magical virtue, but because they are assumed to be the types or representatives of certain ideas. That is to say, a number is in Masonry a symbol, and no more. It is venerated, not because it has any supernatural efficacy, as thought the Pythagoreans and others, but because it has concealed within some allusion to a sacred object, or holy thought, which it symbolizes. The number three, for instance, like the triangle, is a symbol; the number nine, like the triple triangle, another. The Masonic doctrine of sacred numbers must therefore, be confounded with the doctrine of numbers which prevailed in other systems.

The most important symbols or sacred numbers in Masonry are three, five, seven, nine, twenty-seven, and eighty-one. Their interpretation will be found under their respective titles.

**Numeration by Letters.** There is a Kabbalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance, to the Greek, by which a mystical meaning of a word is derived from the numerical value of the words of which it is composed, each letter of the alphabet being equivalent to a number. Thus in Hebrew the name of God, יְהֹוָה, JAH, is equivalent to 15, because י חו = 10 and י = 5, and 15 thus becomes a sacred number. In Greek, the Kabbalistic word Abraxas, or ἄβραχος, is made to symbolize the solar year of 365 days, because the sum of the value of the letters of the word is 365; thus, α = 1, β = 2, γ = 100, η = 90, ι = 1, and z = 200.

To facilitate these Kabbalistic operations, which are sometimes used in the high and especially the Hermetical Masonry, the numerical value of the Hebrew and Greek letters is here given.

**Nun.** ( Heb. נ, a fish, in Syriac an ichthus.) The Chaldaic and hieroglyphic form of this Hebrew letter was like Fig. 1, and the Egyptian like Fig. 2, signifying fishes in any of these forms. Joshua was the son of Nun, or a fish, the deliverer of Israel. As narrated of the Noah in the Hindu account of the deluge, whereby the forewarning of a fish caused the construction of an ark and the salvation of one family of the human race from the flood of waters. (See Beginnings of History by Lemoyne.)

**Nursery.** The first of the three classes into which Weishaupt divided his Order of Illuminati, comprising three degrees. (See Illuminati.)

**Nyaya.** The name of the second of the three great systems of ancient Hindu philosophy.

**Nyctazontes.** An ancient sect who praised God by day, but rested in quiet and presumed security during the night.
O. The fifteenth letter in the English and in most of the Western alphabets. The corresponding letter in the Hebrew and Phoenician alphabets was called Ayin, that is, eye; the primitive form of the Phoenician letter being the rough picture of an eye, or a circle with a dot in the center. This dot will be observed in ancient MSS., but being dropped the circle forms the letter O. The numerical value is 70, and in Hebrew is formed thus, י, the hieroglyphic being a plant, as well as at times a circle or an eye.

Oak Apple, Society of the. Instituted about 1668, and lapsed under the disturbances in England during the reign of James II., but it lingered among the Stuart adherents for many years.

Oannes. The earliest instructor of man in letters, sciences, and arts, especially in architecture, geometry, botany, and agriculture, and in all other useful knowledge, was the fish god Oannes (myth). This universal teacher, according to Berosus, appeared in the Persian Gulf, bordering on Babylonia, and, although an animal, was endowed with reason and great knowledge.

The usual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kouyunjik there was a colossal statue of the fish-god Oannes. The following is from the Book of Enoch (vol. ii., p. 154): "The Masons hold their grand festival on the day of St. John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes and the first founder of the Mysterions, the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse. The sun is then (midsummer day) in its greatest altitude. In this the Napes is commemorated."  

Oath. In the year 1738, Clement XII., at that time Pope of Rome, issued a bull of excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the institution confederated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments.

This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal see. We shall find it existing in a sect which we should suppose, of all others, the least likely to follow in the footsteps of a Roman pontiff. In 1757, the Associate Synod of Secedics of Scotland adopted an act, concerning what they called "the Mason oath," in which it is declared that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, "shall be reputed under scandal and incapable of admission to sealing ordinances," or as Pope Clement expressed it, be "ipso facto excommunicated."

In the preamble to the act, the Synod assigns the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are:

1. That there were very strong presumptions, that among Masons an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things, which they swear to keep secret, be revealed to them; and that they pretend to take some of those secrets from the Bible; besides other things which are ground of scruple in the manner of swearing the said oath.

These have, from that day to this, constituted the sum and substance of the objections to the obligation of Masonic secrecy, and, for the purpose of brief examination, they may be classed under the following heads:

First. It is an oath.
Secondly. It is administered before the secrets are communicated.
Thirdly. It is accompanied by certain superstitious ceremonies.
Fourthly. It is attended by a penalty.
Fifthly. It is considered, by Masons, as paramount to the obligations of the laws of the land.

In relying to these statements, it is evident that the conscientious Freemason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversarial relations to the mysteries of the Craft. But it may be granted, for the sake of argument, that every one of the first four charges is true, and then the inquiry will be in what respect they are offensive or immoral.

First. The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any Divine or human law. Indeed, the imminence of human nature demands, in many instances, the sacred sanction of such an attestation; and it is continually exacted in the transactions of man with man, without any notion
of sinfulness. Where the time, and place, and circumstances are unconnected with levity, or profanity, or crime, the administration of an obligation binding to secrecy, or obedience, or veracity, or any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of Scripture, of being considered a criminal act.

Secondly. The objection that the oath is administered before the secrets are made known, is sufficiently absurd to provoke a smile. The purposes of such an oath would be completely frustrated, by revealing the thing to be concealed before the promise of concealment was made. In that case, it would be optional with the candidate to give the obligation, or to withhold it, as best suited his inclinations. If it be conceded that the exacting of a solemn promise of secrecy is not, in itself, improper, then certainly the time of exacting it is before and not after the revelation.

Dr. Harris (Masonic Discourses, Disc. IX., p. 18) met this objection in the following language:

“What the ignorant call ‘the oath,’ is simply an obligation, covenant, and promise, exacted previously to the divulging of the mysteries of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted, and their benevolent purport prevented. Now, pray, what harm is there in this? Do you not see, when you have anything of a private nature which you are willing to confide in a particular friend, before you tell him what it is, demand a solemn promise of secrecy? And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer confutes your cavil.”

Thirdly. The objection that the oath is accompanied by certain superstitious ceremonies does not seem to be entitled to much weight. Oaths, in all countries and at all times, have been accompanied by peculiar rites, intended to increase the solemnity and reverence of the act. The ancient Hebrews, when they took an oath, placed the hand beneath the thigh of the person to whom they swore. Sometimes the ancients took hold of the horns of the altar, and touched the sacrificial fire, as in the league between Latimus and Eneas, where the ceremony is thus described by Virgil:

“Tango aras; medique ignes, et numina, testor.”

Sometimes they extended the right hand to heaven, and swore by earth, sea, and stars. Sometimes, as among the Romans in private contracts, the person swearing laid his hand upon the hand of the party to whom he swore. In all solemn covenants the oath was accompanied by a sacrifice; and some of the hair being cut from the victim’s head, a part of it was given to all persons that each one might take a share in the oath, and be subject to the imputation. Other ceremonies were practised at various times and in different countries, for the purpose of throwing around the act of attestation an increased amount of awe and respect. The oath is equally obligatory without them; but they have their significance, and there can be no reason why the Freemasons should not be allowed to adopt the mode most pleasing to themselves of exacting their promises or confirming their covenants.

Fourthly. It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever can affect the purport or augment the solemnity of an oath, which is, in fact, an attestation of God’s will, and an acknowledgment of God’s decrees, as the necessary consequence of its violation. A writer, in reply to the Synod of Scotland (Scott’s Mag., October, 1767), quotes the opinion of an eminent jurist to this effect:

“It seems to be certain that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation, and an observation; for in an oath the ex-oration supposes an attestation as a precedent, and the attestation infers an exoration as a necessary consequence.”

“Hence, then, to the believer in a super-intending Providence, every oath is an affirmation, negation, or promise, corroborated by the attestation of the Divine Being.” This attestation includes an observation of Divine punishment in case of a violation, and it is, therefore, a matter of no moment whether this observation or penalty be expressed in words or only implied; its presence or absence does not, in any degree, alter the nature of the obligation. If in any promise or vow made by Masons, such a penalty is inserted, it is probably to be supposed that it is used only with a metaphorical and paraphrastical significance, and for the purpose of symbolic or historical allusion. Any other interpretation, but this would be entirely at variance with the opinions of the most intelligent Masons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.

Fiftieth. The last, and, indeed, the most important objection urged is, that these oaths are construed by Masons as being of higher obligation than the law of the land. It is in vain that this charge has been repeatedly and indignantly denied; it is in vain that Masons point to the integrity of character of thousands of eminent men who have been members of the Fraternity; it is in vain that they recapitulate the order-loving and law-fearing regulations of the Institution; the charge is
renewed with untiring pertinacity, and believed with a credulity that owes its birth to rancorous prejudice alone. To repeat the denial is but to provoke a repetition of the charge. The answer is, however, made by one who, once a Mason, was afterward an opponent and an avowed enemy of the Institution, W. L. Stone (Letters on Masonry and Anti-Masonry, Let. VII., p. 69), who uses the following language: "Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and frequently religious habits, in the walks of private life, with the Holy Bible in their hands—which they are solemnly pledged to receive as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws—can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence? Can it for a moment be supposed that the hundreds of criminals who come under the penalty of the oath administered by the American Constitution is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the church history of our country, and who, by their walk and conversation, have, in their own lives, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—indeed, is it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences binding them to eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what be the grade of offence, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst reflecting and intelligent citizens."

Oath, Corporal. The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The corporal, or corporal cloth, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred chalice is consecrated as "the body of our Lord" are placed. Hence the expression corporal oath originated in the ancient custom of swearing while touching the corporal cloth. Relics were sometimes made use of. The laws of the Allemann (cap. 867) direct that he who swears shall place his hand upon the censer containing the relics. The idea being that something sacred must be touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth, or the relics, though the same title was retained. Haydn (Dict. of Dates) says that the practice of swearing on the Gospels prevailed in England as early as A.D. 558. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the usage. Thus, in the history of the Council of Constance (Anno 381), it is said that George, the well-beloved of God, a deacon and keeper of the records, having touched the Holy Gospels of God, swore in this manner," etc. And a similar practise was adopted at the Council of Nice, fifty-six years before. The custom of swearing on the book, thereby meaning the Gospels, was adopted by the Medoreal gild of Freemasons, and allusions to it are found in all the Old Constitutions. Thus in the York MS., No. 1, about the year 1600, it is said, "These charges... you shall well and truly keep to your power; so help you God and by the contents of that book." And in the Grand Lodge MS., No. 1, in 1593 we find this: "These charges ye shall keep, so haelp you God, and your hauy dome and by this booke is your hauy unde your power." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

Oath of the Gild. The oath that was administered in the English Freemasons' gild of the Middle Ages is first met with in the Bar-lei MS., No. 1942, written about the year 1670. The 31st article prescribes: "That no person shall be accepted a Free Mason, or know the secrets of the said Society, until he hath first taken the oath of secrecy hereafter following: "I, A. B. Doe, in the presence of Almighty God and my Fellowes and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets, privileges or counsels of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made known unto me; so help me God and the holy contents of this book." In the Robert Constitutions, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of "prizes" for "privileges."

Oath, Tiler's. Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in America to take the following oath: "I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason in a just and legally constituted Lodge of such; that I do now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my brethren."

It is called the "Tiler's oath," because it is usually taken in the Tiler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unauthorized visitors. It is now administered by the committee of examination, and not only he to whom it is adminis-
OBTAINED, he who administers it, and all who
are present, must take it at the same time. It
is a process of purification, and each one present,
the visitor as well as the members of the
Lodge, is entitled to know that all the others
are legally qualified to be present at the eso-
teric examination which is about to take
place. (This custom is unknown in English
Masonry.)

O B. A Masonic abbreviation of the word
Obligation, sometimes written O. B.

Obed. (R. B. 222, serp.) One of nine
favored officials, selected by Solomon after
the death of H. Abif.

Obedience. The doctrine of obedience to
constituted authority is strongly inculcated in
all the Old Constitutions as necessary to the
preservation of the association. In them it is
directed that "every Mason shall prefer his
elder and put him to worship." Thus the
Master Mason obeys the order of his Lodge,
the Lodge obeys the mandates of the Grand
Lodge, and the Grand Lodge submits to the
landmarks and the old regulations. The
doctrine of passive obedience and non-re-
sistance in politics, however much it may be
supposed to be inimical to the progress of free
institutions, constitutes undoubtedly the great
principle of Masonic government. Such a
principle would undoubtedly lead to an un-
bearable despotism, were it not admirably
modified and controlled by the compensating
principles of appeal. The first duty of every
Mason is to obey the mandate of the Master.
But if that mandate should have been unlaw-
ful or oppressive, he will find his redress in the
Grand Lodge, which will review the case and
render justice. This spirit of instant obedi-
cence and submission to authority constitutes
the great safeguard of the Institution. Free-
masonry more resembles a military than a po-
litical organization. The order must at once
be obeyed; its character and its consequences
may be matters of subsequent inquiry. The
Masonic rule of obedience is like the nautical,
imperative: "Obey orders, even if you break
owners."

Obedience of a Grand Body. Obedience,
used in the sense of being under the jurisdic-
tion, is a technicality borrowed only recently
by Masonic authorities from the French,
where it has always been regularized. Thus
"the Grand Lodge has addressed a letter to all
the Lodges of its obedience" means "to all the
Lodges under its jurisdiction." In French,
"a toutes les Loges de sou obedience." It
comes originally from the usage of the Middle
Ages, in the Low Latin of which obedientia
meant the homage which a vassal owed to his
lord. In the ecclesiastical language of the
same period, the word signified the duty or
office of a monk toward his superior.

Obedience. The obelisk is a quadrangular,
monolithic column, diminishing upward, with
the sides gently inclined, but not so as to ter-
minate in a pointed apex, but to form at the
top a flattened, pyramidal figure, by which the
whole is finished off and brought to a point.
It was the most common species of monument

In ancient Egypt, where they are still to be
found in great numbers, the sides being cov-
ered with hieroglyphic inscriptions. Obelisks
were, it is supposed, originally erected in
honor of the sun god. Pliny says (Holland's
trans.), "The kings of Egypt in times past
made of this stone certain long beams, which
they called obelisks, and consecrated them
unto the sun, whom they honored as a god;
and, indeed, some resemblance they carry of
sunbeams." In continental Masonry the mon-
ument in the Master's Degree is often
made in the form of an obelisk, with the letters
M. B. inscribed upon it. And this form is
appropriate, because in Masonic, as in Chris-
tian, iconography the obelisk is a symbol of
the resurrection.

Objections to Freemasonry. The prin-
cipal objections that have been urged by its
opponents to the Institution of Freemasonry
may be arranged under six heads: 1. Its
secrecy; 2. The exclusiveness of its charity;
3. Its admission of senile or infirm members;
4. Its claim to be a religion; 5. Its ad-
ministration of unlawful oaths; and, 6. Its
puerility as a system of instruction. Each
of these objections is replied to in this work
under the respective heads of the words which
are italicized above.

Obligated. To be obligated, in Masonic
language, is to be admitted into the covenant
of Masonry. "An obligated Mason" is tau-
tological, because there can be no Mason
who is not an obligated one.

Obligation. The solemn promise made by
a Mason on his admission in any degree, tech-
nically called his obligation. In a legal
sense, obligation is synonymous with duty.
Its derivation shows its true meaning, for the
Latin word obligation literally signifies a tying
or binding. The obligation is that which binds
a man to do some act, the doing of which thus
becomes his duty. By his obligation, a Mason
is bound or tied to his Order. Hence the
Romans called the military oath which was
taken by the soldier his obligation, and, too,
it is said that it is the obligation that makes
the Mason. But that cannot be, for there is no
tie that binds the candidate to the Order so as
to make him a part of it; after the
ceremony, the tie has been completed, and the
candidate becomes at once a Mason, entitled
to all the rights and privileges and subject to
all the duties and responsibilities that enure
in that character. The Jurists have divided
obligations into imperfect and perfect, or nat-
ural and civil. In Masonry there is no such
distinction. The Masonic obligation is that
moral one which, although it cannot be en-
forced by the courts of law, is binding on the
party who makes it, in conscience and accord-
ing to moral justice. It varies in each degree,
but in each is perfect. Its different clauses,
in which different duties are prescribed, are
called its points, which are either affirmative
or negative, a division like that of the pre-
cepts of the Jewish law. The affirmative
points are those which require certain acts to
be performed; the negative points are those
which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the degrees, and this point is called the "ike.

**Oblong Square.** A parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others. (Of course the term "oblong square" is strictly without any meaning, but it is used to denote two squares joined together to form a rectangle.) This is the symbolic form of a Masonic Lodge, and it finds its prototype in many of the structures of our ancient brethren. The ark of Noah, the camp of the Israelites, the Ark of the Covenant, the Tabernacle, and lastly, the Temple of Solomon, were all oblong squares. (See Ground-Floor of the Lodge.)

**Obole.** Ventroquium. It will be found so denominated in the Septuagint version, Isaiah xxix, 3, also xix, 3.

**Obrack, Hibernia.** Grand Master of the Order of the Temple in 1395, according to the chronology of the Strict Observance of Germany.

**Observance, Clerks of Strict.** See Clerks of Strict Observance.

**Observance, Law.** See Law Observance.

**Observance, Relax.** (Observance Relache.) This is the term by which Ragon translates the late observante or lax observance applied by the disciples of Von Hund to the other Lodges of Germany. Ragon (Orch. Magen, p. 236) calls it incorrectly a Rite, and confounds it with the Clerks of Strict Observance. (See Law Observance.)

**Observance, Strict.** See Strict Observance, Rite q.v.

**Obverse.** In numismatics that side of a coin or medal which contains the principal figure, generally a face in profile or a full or half-length figure, is called the obverse.

**Occasional Lodge.** A temporary Lodge convoked by a Grand Master for the purpose of making Masons, after which the Lodge is dissolved. The phrase was first used by Anderson in the second edition of the Book of Constitutions, and is repeated by subsequent editors. To make a Mason in an Occasional Lodge is equivalent to making him "at sight." But any Lodge, called temporarily by the Grand Master for a special purpose and immediately afterward dissolved, is an Occasional Lodge. Its organisation as to officers, and its regulations as to ritual, must be the same as in a permanent and properly warranted Lodge. (See Sight, Making Masons.)

**Occult Masonry.** Ragon, in his Orthodromie Magonique, proposes the establishment of a Masonic system, which he calls "Occult Masonry." It consists of three degrees, which are the same as those of Ancient Craft Masonry, only that all the symbols are interpreted after alchemical principles. It is, in fact, the application of Masonic symbolism to Hermetic symbolism—two things that never did, according to Hitchcock, materially differ.

**Occult Sciences.** This name is given to the sciences of alchemy, magic, and astrology, which existed in the Middle Ages. Many of the speculations of these so-called sciences were in the eighteenth century made use of in the construction of the high degrees. We have even a "Hermetic Rite" which is based on the dogmas of alchemy.

**Occupied Territory.** A state or kingdom where there is a Grand Lodge organization and subordinate Lodges working under it is said to be occupied territory, and, by the American and English law, all other Grand Lodges are precluded from entering into and exercising jurisdiction. (See Jurisdiction of a Grand Lodge.)

**Octagon.** The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiastical art, and most of the Chapter-Houses of the cathedrals in England are eight sided. It is sometimes used in rituals of Knights of Malta, and then, like the eight-pointed cross of the same Order, is referred symbolically to the eight beatitudes of our Savior.

**Odd Numbers.** In the numerical philosophy of the Pythagoreans, odd numbers were male and even numbers female. It is wrong, however, to say, as Oliver and some others after him have, that odd numbers were perfect, and even numbers imperfect. The combination of two odd numbers would make an even number, which was the most perfect.

Renes, in the Pythagorean system, 4, made by the combination of 1 and 3, and 10, by the combination of 3 and 7, are the most perfect of all numbers. Herein the Pythagorean differs from the Masonic system of numbers. In this latter all the sacred numbers are odd, such as 3, 5, 7, 9, 27, and 81. Thus it is evident that the Masonic theory of sacred numbers was derived, not as it has been supposed, from the school of Pythagoreans, but from a much older system.

**Odes.** (Heb. נלך.) The canellari or again in the high priest's breastplate. It was of a red color, and claimed to possess medical qualities.

**Odin.** The chief Scandinavian deity and father of Balder, whose name is derived from the Zend god of knowledge and wisdom. Odin is the counterpart of Hermes and Mercury in the Egyptian and Roman mythologies. Odin and his brothers Vili and Ve, the sons of Bor, or the fire-born, eldest sons of the giant Mimir, from his body created the world. As ruler of heaven, he sends daily his two black ravens, Thought and Memory, to gather tidings of all that is being done throughout the world.

**Olfences, Masonic.** See Crimes, Masonic.

**Offerings, The Three Grand.** See Ground Floor of the Lodge.

**Officers.** The officers of a Grand Lodge, Grand Chapter, or other Supreme body in Masonry, are divided into Grand and Subordinate; the former, who are the Grand and Deputy Grand Master, the Grand Wardens and Grand Treasurer, Secretary, and Chaplain, are also sometimes called the Dignitaries. The officers of a Chapter are also divided into the Elected and the Appointed, the former in America being the Master,
Wardens, Treasurer, and Secretary, while in England only the Master and Treasurer are elected.

**Officers' Jewel.** See Jewels, Official.

**Office, Tenure of.** In Masonry the tenure of every office is not only for the time for which the incumbent is elected or appointed, but extends to the day on which his successor is installed. During the period which elapses from the election of that successor until his installation, the old officer is technically said to "hold over."

**Olmus.** The Druidical name for Hercules, who is represented with numberless fine characteristics by the figure of the god; the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that Divine passage, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and greatest commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself." On all these commandments hang all the law and the prophets.

**Ohio.** Freemasonry was introduced into Ohio early in the present century. On January 4, 1808, a convention of delegates from the five Lodges then in the State met at Chillicothe, and on January 7th organized a Grand Lodge, electing Rufus Putnam first Grand Master. The Grand Chapter of Ohio was organized in 1816, the Grand Council in 1829, and the Grand Commandery in 1830. The Grand Lodge of Ohio was organized at a convention of ten Lodges, holding warrants from the Grand Lodge of Indiana Territory, held at Indianapolis, Indiana, November 10, 1832, when after electing Grand Officers, who were installed at a special communication of the Grand Lodge of Indiana Territory, the Grand Lodge of Indiana Territory was opened and a constitution adopted. The first annual communication was held at El Reno, February 14, 1833. February 10, 1839, the Grand Lodge of Indiana and Indian Territory were merged together under the title of "The Grand Lodge of Ancient Free and Accepted Masons of the State of Oklahoma."

**Oil.** The Hebrews anointed their kings, prophets, and high priests with oil mingled with the richest spices. They also anointed themselves with oil on all festive occasions, whence the expression in Psalm xlv. 7, "God hath anointed thee with the oil of gladness."

**Old Charges.** See Manuscripts, Old.

**Old Man.** Old men in their dotage are by the laws of Masonry disqualified for initiation. For the reason of this law, see Dotage.

**Old Regulations.** The regulations for the government of the Craft, which were first compiled by Grand Master Payne in 1720, and approved by the Grand Lodge in 1721, were published by Anderson in 1723, in the first edition of the Book of Constitutions, under the name of General Regulations. In 1738 Anderson published a second edition of the Book of Constitutions, and inserted these regulations under the name of Old Regulations, placing in an opposite column the alterations which had been made in them by the Grand Lodge at different times between 1723 and 1727, and called these New Regulations. When Dermott published his Ahiman R喉en, or Book of Constitutions of the rival Grand Lodge, he adopted Anderson's plan, publishing in two columns the Old and the New Regulations. But he made some important changes in the latter to accommodate the policy of his own Grand Lodge. The Old Regulations, more properly known as the "General Regulations of 1722," are recognized as the better authority in questions of Masonic law.

**Olives.** In a secondary sense, the olive plant is a symbol of peace and victory; but in its primary sense, like all the other sacred plants of antiquity, it was a symbol of resurrection and immortality. Hence in the Ancient Mysteries it was the analogue of the Acaia of Freemasonry.

**Olive-Branch in the East, Brotherhood of the.** A new Order, which was proposed at Bombay, in 1846, by Dr. James Burton, the author of A History of the Knights Templar, who was then the Provincial Grand Master of India for Scotland. It was intended to provide a substitute for native Masons for the chivalric degrees, from which, on account of their religious faith, they were excluded. It consisted of three classes, Novice, Companion, and Officer. For the first class, it was recommended that the candidate should have been initiated into Masonry; for the second, that he should be a Master Mason; and for the third it was recommended, but not imperatively required, that he should have attained the Royal Arch Degree. The badge of the Order was a dove descending with a green olive in its mouth. The new Order was received with much enthusiasm by the most distinguished Masons of India, but it did not secure a permanent existence.

**Oliver, George.** The Rev. George Oliver, D.D., one of the most distinguished and learned of English Masons, was descended from an ancient Scottish family of that name, some of whom came into England in the time of James I., and settled at Clipstone Park, Nottinghamshire. He was the eldest son of the Rev. Samuel Oliver, rector of Lambley, Nottinghamshire, and Elizabeth, daughter of George Whitehead, Esq. He was born at Peppercock, November 6, 1782, and received a liberal education at Nottingham. In 1809, when but twenty-one years of age, he was elected second master of the grammar school at Caiston, Lincoln. In 1809 he was appointed to the headship of King Edward's Grammar School at Great Grimsby. In 1813 he entered holy orders in the Church
OLIVER

of England, and was ordained a deacon. The subsequent year he was made a priest. In the spring of 1815, Bishop Tomline collated him to the living of Clee, his name being at the time placed on the boards of Trinity College, Cambridge, as a ten-year man by Dr. Bayley, Sub-dean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Sopwick, which he held to the time of his death. He graduated as Doctor of Divinity in 1836, being then rector of Wolverhampton, and a prebendary of the collegiate church at that place, both of which positions had been presented to him by Dr. Hobart, Dean of Westminster. In 1846 the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy-two Dr. Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1805 he had married Mary Ann, the youngest daughter of Thomas Beverley, Esq., by whom he left five children. He died March 3, 1807, at Eastgate, Lincoln.

To the literary world Dr. Oliver was well known as a laborious antiquary, and his works on ecclesiastical antiquities during fifty years of his life, from fifty-five, earned for him a high reputation. Of these works the most important were, History and Antiquities of the Collegiate Church of Beverley, History and Antiquities of the Collegiate Church of Waterhampton, History of the Collegiate Church of Grimby, Monumental Antiquities of Grimby, History of the Gild of the Holy Trinity, Sleaford, Letters on the Druidical Remains near Lincoln, Guide to the Druidical Temple at Nottingham and Remains of Ancient Britons between Lincoln and Sleaford.

But it is as the most learned Mason and the most indefatigable and copious Masonic author of his age that Dr. Oliver principally claims our attention. He had inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who was an expert Master of the work, the Chaplain of his Lodge, and who contributed during a whole year, from 1797 to 1798, an original Masonic song to be sung on every Lodge night. His son has repeatedly acknowledged his indebtedness to him for valuable information in relation to Masonic usages.

Dr. Oliver was initiated by his father, in the year 1801, in St. Peter's Lodge, in the city of Peterborough. He was at that time but nineteen years of age, and was admitted by dispensation during his minority, according to the practice then prevailing, as a lewin, or the son of a Mason.

Under the tuition of his father, he made much progress in the rites and ceremonies then in vogue among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterward used with so much advantage to the Craft.

Soon after his appointment as head master of King Edward's Grammar School at Grimby, he established a Lodge in the borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Masonry, that in 1812 he was enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Mason residing. About this time he was exalted as a Royal Arch Mason in the Chapter attached to the Rodnay Lodge at Kingston-on-Hull. In Chapters and Consistories connected with the same Lodge he also received the high degrees and those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Past Deputy Grand Master, conferred, as an honorary title, by the Grand Lodge of Massachusetts. In the year 1840, Dr. Cruxefix had undeservedly incurred the displeasure of the Grand Master, the Duke of Sussex. Dr. Oliver, between whom and Dr. Cruxefix there had always been a warm personal friendship, assisted in a public demonstration of the fraternity in honor of his friend and brother. This involved him in the odium, and caused the provincial Grand Master of Lincolnshire, Bro. Charles Tennyson D'Eynseurt, to request the resignation of Dr. Oliver as his Deputy. He complied with the resignation, and about that time withdrew from all active participation in the labors of the Lodge. The transaction was not considered by any means as injurious to the independence of character or sense of justice of the Provincial Grand Master, and the Craft very generally expressed their indignation of the course which he had pursued, and their warm appreciation of the Masonic services of Dr. Oliver. In 1844, this appreciation was marked by the presentation of an offering of plate, which had been very generally collected for this purpose throughout the kingdom.

Dr. Oliver's first contribution to the literature of Freemasonry, except a few Masonic sermons, was a work entitled The Antiquities of Freemasonry, comprising illustrations of the three Grand Periods of Masonry, from the Creation of the World to the Dedication of King Solomon's Temple, which was published in 1823. His next production was a little work entitled The Star in the East, intended to show, from the testimony of Masonic writers, the connection between Freemasonry and religion. In 1841 he published twelve lectures on the Signs and Symbols of Freemasonry, in which he went into a learned detail of the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was the History of Initiations in the Various Lodges, containing an account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious
Institutions of the Ancient World, published in 1840. The professor of object of the author was to show the resemblances between these ancient systems of initiation and the Masonic, and to trace them to a common origin; a theory which, under some modification, has been very generally accepted by Masonic scholars.

Following this was The Theoretical Philosophy of Freemasonry, a highly interesting work, in which he discusses the speculative character of the Institution. A History of Freemasonry from 1830 to 1840 has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year. His next and most important, most interesting, and most learned production was his Historical Landmarks and other Evidences of Freemasonry Explained. No work with such an amount of facts in reference to the Masonic system has ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading. But it would be no task to enumerate merely the titles of the many works which he produced for the instruction of the Craft. A few of them must suffice. These are the Revelations of a Square, a sort of Masonic romance, detailing, in a fictitious form, many of the uses of the last centuries, with anecdotes of the principal Masons of that period; The Golden Remains of the Early Masonic Writers, in 5 volumes, each of which contains an interesting introduction by the editor; The Book of the Lodge, a useful manual, intended as a guide to the ceremonies of the Order; The Symbol of Glory, intended to show the object and end of Freemasonry; A Mirror for Masonic Masons, in which he discusses the question of the dedication of Lodges to the two Saints John; The Origin and Insignia of the Royal Arch Degree, a title which explains itself; A Dictionary of Symbolic Masonry, by no means the best of his works. Almost his last contribution to Masonry was his Institutes of Masonic Jurisprudence, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers. But in his elaborate works, Dr. Oliver was a constant contributor to the early volumes of the London Freemasons' Quarterly Review, and published a valuable article, "On the Gothic Constitutions," in the American Quarterly Review of Freemasonry.

The great error of Dr. Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and to recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led most Masonic scholars to doubt or to deny. His statements, therefore, as to the origin or the history of the Order, have to be received with many grains of allowance. Yet it must be acknowledged that no writer in the English language has ever done so much to elevate the scientific character of Freemasonry.

Dr. Oliver was in fact the founder of what may be called the literary school of Masonry. Bringing to the study of the Institution an amount of archeological learning but seldom surpassed, an inexhaustible fund of multifarious reading, and all the laborious researches of a genuine scholar, he gave to Freemasonry a literary and philosophic character which has induced many succeeding scholars to devote themselves to those studies which he had made so attractive. While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the Father of Anglo-Saxon Masonic Literature.

In reference to the personal character of Dr. Oliver, a contemporary journalist (Stanford Mercury) has said that he was of kind and genial disposition, charitable in the highest sense of the word, courteous, affable, self-denying, and beneficent; humble, unassuming, and unaffected; ever ready to oblige, easy of approach, and amiable, yet firm in the right. Dr. Oliver's theory of the origin of Freemasonry may be briefly stated in these words: He believed that the Order was to be found in the earliest periods of recorded history. It was taught by Seth to his descendants, and practised by them under the name of Primitive or Pure Freemasonry. It passed over to Noah, and at the dispersion of mankind suffered a division into Pure and Spurious. Pure Freemasonry descended through the Patriarchs to Solomon, and thence to the present day. The Pagans, although they had slightimmeriments of the Masonic truths which had been taught by Noah, greatly corrupted them, and presented in their mysteries a system of initiation to which he gave the name of the Spurious Freemasonry of Antiquity. These views he had developed and enlarged and adorned out of the similar but less definitely expressed teachings of Hutchinson. Like that writer also, while freely admitting the principle of religious tolerance, he contended for the strictly Christian character of the Institution, and that, too, in the narrowest sectarian view, since he believed that the earliest symbols taught the dogma of the Trinity, and that Christ was meant by the Masonic reference to the Deity under the title of Great Architect of the Universe.

**Omega.** See Alpha and Omega.

**Omniic Word.** The Tetragrammaton is so called because of the omnic powers attributed by the Kabbalists to its possession and true pronunciation. (See Tetragrammaton.) The term is also applied to the most significant word in the Royal Arch system.

**On.** This is a significant word in Royal Arch Masonry, and has been generally explained as being the name by which Jehovah was worshiped among the Egyptians, as this has been recently denied, and the word asserted to be only the name of a city in Egypt, it is proper that some inquiry should be made into the authorities on the subject.
The first mention of On in the Bible is in the history of Joseph, to whom Pharaoh gave "to wife Asenath, the daughter of Poti-phebah, priest of On." The story of On is told in the Legend of Egypt, between the Nile and the Red Sea, and "adorned," says Philo, "by a gorgeous temple of the sun, in which a numerous priesthood officiated."

The investigations of modern Egyptologists have shown this is an error. On was the name of a city where the sun-god was worshiped, but On was not the name of that god. Champollion, in his Dictionnaire Egyptien, gives the phonetic characters, with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now, of these two characters, the upper one has the power of R, and the lower of A, and hence the name of the god is Ra. And this is the conventional testimony of Bunsen, Oppius, Gildon, and all recent authorities.

But although On was really the name of a city, the founders of the Royal Arch had, with the true fathers of the name, assumed it to be the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer keep their definition, or think that the word may still be retained as a symbol of the Egyptian god. I know not who has power to reject it; and if scholars preserve, outside of the symbol, the true interpretation, no harm will be done. It is the not only significant word in Masonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd. Higgins (Celt. Dict., 171) quotes an Irish commentator as showing that the name AIN or ON was the name of a triad of gods in the Irish language. "All etymologists," Higgins continues, "have supposed the word ON to mean the sun; but how the name arose has not before been explained." In another work (Aenigmologia, vol. i., p. 100), Higgins makes the following important remarks: "Various definitions are given of the word ON; but they are all unsatisfactory. It is written in the Old Testament in two ways, ON, sun, and ON, on. It is usually rendered in English by the word On. This word is supposed to mean the sun, and the Greeks translated it into the word Arés, and the. But I think it only stood for the sun, as the emblem of the procreative power of nature." Bryan says (Ant. Mythol., i., 19), when speaking of this word: "On, Ono, or Aon, was another title of the sun among the Ammonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun, and call the city of On, Heliopolis; and the Coptic Pentateuch renders the city On by the city of the sun." Plato, in his Timaeus, says: "Tell me of the god, who has a name and a new beginning." And although Plato may have been here thinking of the Greek word ON, which means BEING, it is not improbable that he may have referred to the god worshipped in On, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word AUM and the Egyptian ON. The fact that the M in the former word is the initial of some secret word, renders the conversion of it into N impossible, because we have no key to its significance.

The old Masons, misled by the authority of St. Cyril, and by the translation of the name of the city into "City of the Sun" by the Hebrews and the Greeks, very naturally supposed that On was the Egyptian sun-god, their supreme deity, as the sun was always, wherever he was worshiped. Hence, they appropriated that name as a sacred word explanatory of the Jewish Tetragrammaton.

Onech. ( Heb. וְָנָכָה). The bird Phoenix, named after Enoch or Phoenix. Enoch signifies initiation. The Phoenix, in Egyptian mythological sculptures, as a bird, is placed in the mystical palm-tree. The Phoenix is the representative of eternal and continual regeneration, and is the Holy Spirit which brooded as a dove over the face of the waters, the dove of Noah and of Hesiod of Xystrus (which see), which bore a sprig in its mouth.

Ontario. Lodge No. 156, in the Eighth Regiment of Foot, appears to have been the first Lodge to hold meetings in this Province, at Fort Niagara, about 1756-60. From 1780 to 1792 some logies kept their definition of the word, and it still is retained as the symbol of the Egyptian god. I know not who has power to reject it; and if scholars preserve, outside of the symbol, the true interpretation, no harm will be done. It is the not only significant word in Masonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd. Higgins (Celt. Dict., 171) quotes an Irish commentator as showing that the name AIN or ON was the name of a triad of gods in the Irish language. "All etymologists," Higgins continues, "have supposed the word ON to mean the sun; but how the name arose has not before been explained." In another work (Aenigmologia, vol. i., p. 100), Higgins makes the following important remarks: "Various definitions are given of the word ON; but they are all unsatisfactory. It is written in the Old Testament in two ways, ON, sun, and ON, on. It is usually rendered in English by the word On. This word is supposed to mean the sun, and the Greeks translated it into the word Ares, and the. But I think it only stood for the sun, as the emblem of the procreative power of nature." Bryan says (Ant. Mythol., i., 19), when speaking of this word: "On, Ono, or Aon, was another title of the sun among the Ammonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun, and call the city of On, Heliopolis; and the Coptic Pentateuch renders the city On by the city of the sun." Plato, in his Timaeus, says: "Tell me of the god, who has a name and a new beginning." And although Plato may have been here thinking of the Greek word ON, which means BEING, it is not improbable that he may have referred to the god worshipped in On, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word AUM and the Egyptian ON. The fact that the M in the former word is the initial of some secret word, renders the conversion of it into N impossible, because we have no key to its significance.

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The Provincial Grand Lodge became dormant and remained so until 1845, when Masonic enthusiasm returned to the western colonies. An appeal was sent out and a third Provincial Grand Lodge organized in Hamilton with Bro. Sir Allan MacNab Provincial Grand Master of "Canada West," appointed by the Earl of Zeeland. This body continued work until 1858.

In 1853 a number of the lodges holding Irish Warrants organized a Grand Lodge, but it was not very successful. They then endeavored to secure the co-operation of the Provincial Grand Lodge in forming a Grand Lodge for Canada, but the Provincial Grand Body declined. But Home Rule and a self-governing body for Canada was the idea uppermost and would not down, and finally, on October 10, 1855, a convention of all the lodges in the two Provinces was called at Hamilton and the Grand Lodge of Canada was formed. Forty-one lodges were represented. Twenty-two were in Canada West (Ontario) and thirteen in Canada East (Quebec), and M. W. Bro. William Mercer Wilson was elected Grand Master.

In September, 1857, the Provincial Grand Lodge under England met and resolved itself into an independent Grand Lodge, under the name of "Ancient Grand Lodge of Canada," but the next year in July, 1858, they united with the Grand Lodge of Canada. In October, 1859, the majority of the lodges in the Province of Quebec held a convention and decided to form a Grand Lodge for that Province. The Grand Lodge of Canada strenuously opposed this new body, and an edict of suspension covering all the lodges and Brethren taking part was issued. The Grand Lodge of Quebec, however, becoming duly recognized by all the leading Grand Lodges of the world, the Grand Lodge of Canada, in 1874, likewise decided to do the same and withdrew from the Province, all the lodges of her obedience joining the Quebec Grand Body. In 1876 a sickness occurred and a number of Brethren organized a "Grand Lodge of Ontario." This breach was finally healed and the Brethren and lodges became reconciled to the Grand Lodge of Canada in 1896.

In 1886 the words "in the Province of Ontario" were added to the title of the Grand Lodge of Canada.

**Onyx.** (Skahem.) The second stone in the fourth row of the high priest's breastplate. It is of a bluish-black color, and represented the tribe of Joseph.

**Opening of the Lodge.** The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the despatch of the ordinary business of any association, has always been recognised. Decorum and the dignity of the meeting alike suggest, even in popular assemblies called only for a temporary purpose, that a presiding officer shall, with some formality, be inducted into the chair, and he then, to use the ordinary phrase, "open" the meeting with the appointment of his necessary assistants, and with the announcement, in an address to the audience, explanatory of the objects that have called them together.

If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseemly abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the custom, and that, as their pursuits are more elevated, the ceremonials of their preparation for the object of their meeting should be still more impressive.

In the Ancient Mysteries (those sacred rites which have furnished so many models for Masonic symbolism) the opening ceremonies were of the most solemn character. The sacred herald commenced the ceremonials of opening the greater initiations by the solemn formula of "Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites.

In like manner a Lodge of Masons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolical as well as practical importance, every member present is expected to take a part.

These ceremonials, which slightly differ in each of the degrees—but differ so slightly as not to affect their general character—may be considered, in reference to the several purposes which they are designed to effect, to be divided into slight successive steps or parts.

1. The Master having signified his intention to proceed to the labors of the Lodge, every brother is expected to assume his necessary Masonic clothing and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.

2. The next step in the ceremony is, with the usual precautions, to ascertain the right of each one to be present. It is scarcely necessary to say that, in the performance of this duty, the officers who are charged with it should allow no one to remain who is not either well known to themselves or properly vouched for by some discreet and experienced brother.

3. Attention is next directed to the external avenues of the Lodge, and the officers within and without who are entrusted with the performance of this important duty, are expected to execute it with care and fidelity.

4. By a wise provision, the Master is sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform.

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and, mindful of the peaceful character of our Institution, he strictly forbids all immoral or unseemly conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the by-laws may impose, or a majority of the brethren present may see fit to inflict. Nor, after this, is any broaching that is not implied by the officers, and permitted to leave the Lodge during Lodge hours.
(that is, from the time of opening to that of closing) without having first obtained the Worshipful Master's permission.

6. Certain mystic rites, which can here be only alluded to, are then employed, by which each brother present signifies his concurrence in the ceremonies which have been performed, and his knowledge of the degree in which the Lodge is about to be opened.

7. It is a lesson which every Mason is taught, as one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer, although offered by the Master, is to be participated in by every brother, and, at its conclusion, the audible response of "So mote it be: Amen," should be made by all present.

8. The Lodge is then declared, in the name of God and the Holy Saints John, to be opened in due form on the First, Second, or Third Degree of Masonry as the case may be.

A Lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of the meeting, of profound reverence for that Divine Being whose name and attributes should be the constant themes of contemplation, and of respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the Institution.

It is said to be opened in due form, to intimate that all that is necessary, appropriate, and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed.

And it is said to be opened on, and not in, a certain degree (which latter expression is often incorrectly used in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed in the limits of a particular degree, but that they are met together to unite in contemplation on the symbolic teachings and divine lesson, to inculcate which is the peculiar object of that degree.

The manner of opening in each degree slightly varies. In the English system, the Lodge is opened in the First Degree "in the name of T. G. A. O. T. U."; in the Second, "on the square, in the name of the Grand Geometrician of the Universe"; and in the Third, "on the center, in the name of the Most High."

It is prescribed as a ritual regulation that the Master shall never open or close his Lodge without a lecture or part of a lecture. Hence, in each of the degrees a portion of a part of the lecture of that degree is incorporated into the opening and closing ceremonies.

There is in every degree of Masonry, from the lowest to the highest, an opening ceremony peculiar to the degree. This ceremony has always more or less reference to the symbolic lessons which is the design of the degree to teach, and hence the varieties of openings are as many as the degrees themselves.

Operative Art. Masonry is divided by Masonic writers into two branches, an operative art and a speculative science. The operative art is that which was practised by the Stone-Masons of the Middle Ages. The speculative science is that which is practised by the Freemasons of the present day. The technicalities and usages of the former have been incorporated into and modified by the latter. Hence, Freemasonry is sometimes defined as a speculative science founded on an operative art.

Operative Masonry. Freemasonry, in its character as an operative art, is familiar to everyone. As such, it is engaged in the application of the rules and principles of architecture to the construction of edifices for private and public use, houses for the dwelling-place of man, and temples for the worship of the Deity. It abounds, like every other art, in the use of technical terms, and employs, in practice, an abundance of implements and materials which are peculiar to itself.

This operative art has been the foundation on which has been built the speculative science of Freemasonry. (See Speculative Masonry.)

Operative Masons. Workers in stone, who construct material edifices, in contradistinction to Speculative Masons, who construct spiritual edifices.

Ophites. The Brotherhood of the Serpent, which flourished in the second century, and held that there were two principles of beings and the accompanying theology. This Egyptian fraternity displayed a living serpent in their ceremonies, which was revered as a symbol of wisdom and a type of good.

Option. What a Masonic obligation leaves to the person who assumes it the option to perform or omit any part of it, it is not to be supposed that such option is to be only his arbitrary will or unreasonable choice. On the contrary, in exercising it, he must be governed and restrained by the principles of right and duty, and be controlled by the circumstances which surround the case, so that this option, which at first would seem to be a favor, really involves a grave and responsible duty, that of exercising a just judgment in the premises. That which at one time should be proper to perform, at another time and in different circumstances it would be equally proper to omit.

Oral Instruction. Much of the instruction which is communicated in Freemasonry, and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity.

In all the ancient mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane.

Thus Gods had a similar regulation; and Cesar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to entrust their
sacred verses to writing, but these were always committed to memory by their disciples.

The secret doctrine of the Kabbala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Kabbalistic knowledge, traditionally received, was, says Maurice (Ind. Antiq., iv., 548), "transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit anything of this kind to paper."

The Christian church also, in the age immediately succeeding the apostle, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. St. Basil (De Spiritu Sancto), treating of this subject in the fourth century, says: "We recommend these dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down by writing, and they are too familiar with our dogmas, should lose a due respect for them." And he further asks, "How should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplate?"

A custom, so ancient as this, of keeping the landmarks unwritten, and one so invariably observed by the Masonic Fraternity, it may very naturally be presumed, must have been originally established with the wisest intentions; and, as the usage was adopted by many other institutions whose organization was similar to that of Freemasonry, it may also be supposed that it was connected, in some way, with the character of an esoteric instruction.

Two reasons, it seems to me, may be assigned for the adoption of the usage among Freemasons.

In the first place, by confining our secret doctrines and landmarks to the care of tradition, all danger of controversies and schisms among Masons in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each jurisdiction is the interpreter, and to its authoritative interpretation every Mason and every Lodge in the jurisdiction is bound to submit. There is no book, to which every brother may refer, whose language each one may interpret according to his own views, and whose expressions—sometimes, perhaps, equivocal and sometimes obscure—might afford ample sources of wordy contest and verbal criticism. Our doctrines themselves, as well as their interpretation, are contained in the memories of the Craft; and the Grand Lodges, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. And hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines.

In illustration of this argument, Dr. Oliver, while speaking of what he calls the antediluvian system of Freemasonry—a part of which must necessarily have been traditional, and transmitted from father to son, and a part unstrung to symbols—makes the following observations:

"Such of the legends as were communicated orally would be entitled to the greatest degree of credence, while those that were committed to the custody of symbols, which, it is probable, many of the collateral legends would be, were in great danger of perversion, because the truth could only be ascertained by those persons who were instructed with the secret of their interpretation. And if the symbols were of doubtful character, and carried a double meaning, as many of the Egyptian hieroglyphics of a subsequent age actually did, the legends which they embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands."

Maimonides (More Novochim, c. lxxx.) assigns a similar reason for the unwritten preservation of the Oral Law, when he says, "was the perfection of wisdom in our law, that by this means those evils were avoided into which it fell in succeeding times, namely, the variety and perplexity of sentiments and opinions, and the doubts which so commonly arise from written doctrines contained in books, besides the errors which are easily committed by writers and copyists, whence, afterwards, spring up controversies, schisms, and confusion of parties."

A second reason that may be assigned for the unwritten ritual of Masonry is, that by compelling the craftsman who desires to make any progress in his profession, to commit its doctrines to memory, there is a greater probability of their being thoroughly studied and understood. In confirmation of this opinion, it will, I think, be readily acknowledged by anyone whose experience is at all extensive, that, as a general rule, those skilled brethren who are technically called "bright Masons," are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information, than with that which is published in the Monitor, and, therefore, always at hand to be read.

Cesar (Bell. Gall., vi. 14) thought that this was the cause of the custom among the Druids, for, after mentioning that they did not suffer their doctrines to be committed to writing, he adds: "They seem to me to have adopted this method for two reasons: that their mysteries might be hidden from the common people, and to exercise in the memory of their disciples, which would be neglected if they had books on which they might rely, as, we find, is often the case."

A third reason for this unwritten doctrine of Masonry, and one, perhaps, most familiar to the Craft, is also alluded to by Cesar in the case of the Druids, "because they did not
wish their doctrines to be divulged to the common people." Maimonides, in the conclusion of the passage which we have already quoted, makes a similar remark with respect to the oral law of the Jews. "But if," says he, "so much care was exercised that the oral law should not be written in a book and laid open to all persons, lest, peradventure, it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pears be thus thrown to swine." Wherefore," he adds, "they were instructed to certain private persons, and by them were transmitted to other educated men of excellent and extraordinary gifts." And for this regulation he quotes the Rabbis, who say that the secrets of the law are not delivered to any person except a man of prudence and wisdom.

It is, then, for these excellent reasons—to avoid idle controversies and endless disputes; to preserve the secrets of our Order from decay, and, by increasing the difficulty by which they may be obtained, to diminish the probability of their being forgotten; and, finally, to secure them from the superficial gaze of the profane—that the oral law of Masonry was first instituted, and still continues to be religiously observed. Its secret doctrines are the precious jewels of the Order, and the memories of Masons are the well-guarded caskets in which those jewels are to be preserved with unsullied purity. And hence it is appropriately said in our ritual, that "the attentive ear receives the sound from the instructive tongue, and the secrets of Freemasonry are safely lodged in the depository of faithful breasts."

Oral Law. The Oral Law is the name given by the Jews to the interpretation of the written code, which is said to have been delivered to Moses at the same time, accompanied by the Divine command: "Thou shalt not divulge the words which I have said to thee out of my mouth." The Oral Law was, therefore, never entrusted to books; but, being preserved in the memories of the Jews, after it passed to them, preserved and other wise men, was handed down, from one to the other, through a long succession of ages.

Maimonides has described, according to the Rabbinitical traditions, the mode adopted by Moses to impress the principles of this Oral Law upon the people. As an example of perseverance in the requirement of information by oral instruction, it may be worthy of the consideration and imitation of all those Masons who wish to perfect themselves in the esoteric lessons of their Institution.

When Moses had ascended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron, to whom, sitting at his feet, he recited the law and its explanation, as he had received it from God. Aaron then rose and sat him down on the right hand of Moses. Eleazar and Ithamar, the sons of Aaron, now entered the tent, and Moses repeated to them all that he had communicated to their father; after which, they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them, in the same manner as he had taught Aaron and his sons. Afterward, all of the congregation who desired to know the Divine will came in; and to them, also, Moses recited the law and its interpretation, in the same manner as before. The law, thus orally delivered by Moses, had now been heard four times by Aaron, three times by his sons, twice by the seventy elders, and once by the rest of the people. After this, Moses withdrawing, Aaron repeated all that he had heard from Moses, and retired; then Eleazar and Ithamar repeated it, and also withdrew, and, finally, the same thing was done by the seventy elders; so that each of them having heard the law repeated four times, it was thus, finally, fixed in their memories.

The written law, divided by the Jewish lawgivers into 613 precepts, is contained in the "Talmud". Of these, 365 were committed by Moses to Joshua, by him to the elders, and from them conveyed by traditional relation to the Messia the Holy, who was, by him, to preserve them being forgotten, and lost, being committed to writing in the work known as the Mishna. And now, no longer an Oral Law, its precepts are to be found in that book, with the subsidiary aid of the Constitutions of the prophets and wise man, the Decrees of the Sanhedrin, the decisions of the Judges, and the Exposures of the Doctors.

Orator. An officer in a Lodge whose duty it is to explain to a candidate after his initiation the mysteries of the degree into which he has just been admitted. The office is therefore, in many respects, similar to that of a lecturer. The office was created in the French Lodges early in the eighteenth century, soon after the introduction of Masonry into France. A writer in the London Freemasons' Magazine for 1859 attributes its origin to the constitutional deficiency of the French in readiness of public speaking. From France it passed to the other Continental Lodges, and was adopted by the Scottish Rite. The office is not recognized in the English and American systems, where its duties are performed by the Worshipful Master. (Though a few Lodges under the English Constitution do appoint an Orator, e.g., the Lodge of Antiquity, No. 2, the Pilgrim Lodge, No. 238, the Constitutional Lodge, No. 294, and the La Cézaré Lodge, No. 596.)

Order. An Order may be defined to be a brotherhood, fellowship, or association of certain persons, united by laws and statutes peculiar to the society, engaged in a common object or design, and distinguished by particular habits, ensigns, badges, or symbols. Johnson's definition is that an Order is "a regular government, society of diges- fied persons distinguished by marks of honor, and a religious fraternity." In all of these senses Freemasonry may be styled an Order.
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Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religious in its handmaid.

The ecclesiastical writers define an Order to be a congregation or society of religious persons, governed by particular rules, living under the same superior, in the same manner, and wearing the same habit; a definition equally applicable to the society of Freemasons. These ecclesiastical Orders are divided into three classes: 1. Monastic, such as the Benedictines and the Augustinians. 2. The Mendicant, as the Dominicans and the Franciscans. 3. The Military, as the Hospitallers, the Templars, and the Teutonic Knights. Only the first and the third have any connection with Freemasonry; the first because it was by them that architecture was fostered, and the Masonic guilds patronised in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order.

Order Book. The book to which all appeals were made, in the Order of Strict Observance, as to matters of history, usage, or ritual. It was invariably bound in red.

Order Name. The name or designation assumed by the Illuminati, the members of the Rite of Strict Observance, and of the Royal Order of Scotland, was called the Order Name, or the Characteristic Name. (See Eques.)

The Illuminati selected classical names, of which the following are specimens:

Weishaupt was Aetasius.
Krieger was Philo.
Bode was Amelius.
Nicolai was Lucianus.
Westreider was Pythagoras.
Constanza was Diodorus.
Zwack was Cato.
Count Savioli was Brutus.
Burg was Bugad.
Ecker was Saladin.

The members of the Strict Observance formed their Order Names in a different way. Following the custom of the contemporaries in the old tournaments, each called himself an eques, or knight of some particular object; as, Knight of the Sword, Knight of the Star, etc. Where one belonged both to this Rite and to that of Illuminists, his Order Name in each was different. Thus Bode, as an illuminatus, was, as we have seen, called Amelius; but as a Strict Observant, he was known as "Eques a lito convallium," or Knight of the Lily-of-the-Valley. The following examples may suffice. A full list will be found in Thor's Acu Latomorum.

Hund was Eques ab ense - Knight of the Sword.
Jacobi was Eques ab stella - Knight of the Star.
Count Brühl was Eques a gladio acutissi - Knight of the Double-edged Sword.
Bode was Eques a lito convallium - Knight of the Lily-of-the-Valley.

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Beyclear was Eques a fascia - Knight of the Circle.
Berend was Eques a septem stellis - Knight of the Seven Stars.
Dekker was Eques a plagula - Knight of the Curtain.
Lavater was Eques ab Aesculapi - Knight of Aesculapius.
Sickenkorf was Eques a capricornus - Knight of Capricorn.
Prince Charles Edward was Eques a solo aureo - Knight of the Golden Sun.
Zinnendör was Eques a lapis nebro - Knight of the Black Stone.

Order of Business. In every Masonic body, the by-laws should prescribe an "Order of Business," and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be dispatched.

In Lodges whose by-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law on the suggestion of common sense.

The order of business may, for convenience of reference, be placed in the following tabular form:

1. Opening of the Lodge.
2. Reading and confirmation of the minutes.
3. Reports on petitions.
5. Reports of special committees.
6. Reports of standing committees.
7. Consideration of motions made at a former meeting, if called up by a member.
10. Reading of the minutes for information and correction.
11. Closing of the Lodge.

Order of the Temple. See Temple, Order of the.

Order, Rules of. Every permanent deliberative body adopts a code of rules of order to suit itself; but there are certain rules derived from what may be called the common law of Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, applicable to Lodges as to other societies.

The rules of order, sanctioned by uninterrupted usage and approved by all authorities, may be enumerated under the following distinct heads, as applied to a Masonic body:

1. Two independent original propositions cannot be presented at the same time to the meeting.
2. A subsidiary motion cannot be offered out of its rank of precedence.
3. When a brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer.
4. When two or more brethren rise nearly at the same time, the presiding officer will
indicate, by mentioning his name, the one whom, in his opinion, is entitled to the floor.
5. A brother is not to be interrupted by any other member, except for the purpose of calling him to order.
6. No brother can speak oftener than the rules permit; but this rule may be dispensed with by the Master.
7. No one is to disturb the speaker by hissing, unnecessary coughing, loud whispering, or other unevenly noise, nor should he pass between the speaker and the presiding officer.
8. No personality, abusive remarks, or other improper language should be used by any brother in debate.
9. If the presiding officer rises to speak while a brother is on the floor, that brother should immediately sit down, that the presiding officer may be heard.
10. Everyone who speaks should speak to the question.
11. As a sequence to this, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

Orders of Architecture. An order in architecture is a system or assemblage of parts subject to certain uniform established proportions regulated by the office which such part has to perform, so that the disposition, in a peculiar form, of the members and ornaments, and the proportion of the columns and pilasters, is as M an A. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite—the first three being of Greek and the last two of Italian origin. (See each under its respective title.)

Considering that the orders of architecture must have constituted one of the most important subjects of contemplation to the Operative Masons of the Middle Ages, and that they afforded a fertile source for their symbolism, it is strange that so little allusion is made to them in the primitive lectures and in the earliest catechisms of the last century. In the earliest catechism extant, they are simply enumerated, and said to answer "to the circle, perpendicular, diameter, circumference, and square"; but no explanation is given of this reference. Nor are they found in the "Legends of the Craft," or any of the Old Constitutions. Preston, however, introduced them into his system of lectures, and designated the three most ancient orders—the Ionic, Doric, and Corinthian—as symbols of wisdom, strength, and beauty, and referred them to the three original Grand Masters. This symbolism has ever since been retained; and, notwithstanding the reticence of the earlier ritualists, there is abundant evidence, in the architectural remits of the Middle Ages, that it was known to the old Operative Freemasons.

Orders of Architecture, Egyptian. The Egyptians had a system of architecture peculiar to themselves, which, says Barlow (Essays on Symbolism, p. 30), "would indicate a people of grand ideas, and of confirmed religious convictions." It was massive, and without the airy proportions of the Greek orders. It was, too, eminently symbolic, and among its ornaments the lotus leaf and plant predominated as a symbol of regeneration. Among the peculiar forms of the Egyptian architecture were the fluted column, which suggested the Ionic order to the Greeks, and the basket capital adorned with the lotus, which afterward became the Corinthian. To the Masonic student, the Egyptian style of architecture becomes interesting, because it was undoubtedly followed by King Solomon in his construction of the Temple. The great similarity between the pillars of the porch and the columns in front of Egyptian temples is very apparent. Our translators have, however, unfortunately substituted the lid for the lotus in their version.

Orders of Knighthood. An order of knighthood is a confraternity of knights bound by the same rules. Of these there are many in every kingdom of Europe, bestowed by sovereigns on their subjects as marks of honor and rewards of merit. Such, for instance, are in England the Knights of the Garter; in Scotland the Knights of Saint Andrew; and in Ireland the Knights of Saint Patrick. But the only Orders of Knighthood that have had any historical relation to Masonry, except the Order of Charles XII, in Sweden, are the three great religious and military Orders which were established in the Middle Ages. These are the Knights Templar, the Knights Hospitalers or Knights of Malta, and the Teutonic Knights, each of which may be seen under its respective title. Of these three, the Masons can truly claim a connection only with the Templars. They alone had a secret initiation, and with them there is at least traditional evidence of a fusion. The Knights of Malta and the Teutonic Knights have always held themselves aloof from the Masonic Order. They never had a secret form of initiation, their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Masons who were at that time in the island of Malta.

There is, indeed, a Masonic degree called Knight of Malta, but the existing remnant of the historical order has abandoned it. With the Teutonic Knights, the Freemasons have no other connection than this, that in some of the high degrees their peculiar cross has been adopted. An attempt has been made, but without reason, to identify the Teutonic Knights with the Prussian Knights, or Noschites.

Orders of the Day. In parliamentary law, propositions which are appointed for consideration at a particular hour and day are called the orders of the day. When the day arrives for their discussion, they take precedence of all other matters, unless passed over by mutual consent or postponed to another day. The same rule in reference to these orders prevail in Masonic as in other assem-
biles. The parliamentary law is here applicable without modification to Masonic bodies.

**Ordinacio.** The Old Constitutions known as the Halliwell or Regius MS. (fourteenth century) speak of an ordinatio in the sense of a law. "Alia ordinacio artis gemelaria." (L. 471.) It is borrowed from the Roman law, where ordinatio signified an imperial edict. In the Middle Ages, the word was used in the sense of a statute, or the decision of a judge.

**Ordo.** At the close of the reception of a neophyte into the order of Elect Cohens, the Master, while communicating to him the mysterious words, touched him with his three fingers, and placed his hands over his head, the other two being closed on the forehead, heart, and side of the head, thus making the figure of a triangle. This ceremony was called consecration.

**Ordo ab Chao.** Order out of Chaos. A motto of the Thirty-third Degree, and having the same allusion as lex e tenesbris, which see. The invention of this term is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Count de Brasse, dated February 1, 1802. When de Brasse afterward carried the Rite over to France and established a Supreme Council there, he changed the motto, and, according to Lennard, "Ordo ab hoc" was used by him and his Council in issuing their documents, issued by them. If so, it was simply a blunder.

**Oregon.** The first Lodges instituted in Oregon were under Warrants from the Grand Lodge of California, and not in Oregon City, as is stated in the early biographies of Masonry. On August 16, 1851, a convention of three Lodges was held in Oregon City, and the Grand Lodge of Oregon was there organized, Benjamin Jennings being elected Grand Master. The Grand Chapter was organized at Salem, September 18, 1850. Templarism was introduced by the organization of Oregon Commandery, No. 1, at Oregon City, on July 24, 1850.

**Organist, Grand.** An officer in the Grand Lodge of England, Scotland, and Ireland whose duty is to superintend the musical exercises on private and public occasions. He must be a Master Mason, and is required to attend the Quarterly and other communications of the Grand Lodge. His skill is an antique lyre. Grand Lodges in this country do not recognize such an officer. But an organist has been recently employed since the introduction of musical services into Lodge ceremonies by some Lodges.

**Organization of the Grand Lodges.** See Grand Lodge.

**Orient.** The East. The place where a Lodge is instituted is sometimes called its "Orient," but more properly its "East." The seat of Grand Lodge was also sometimes called its "Grand Orient"; but here "Grand East" would, perhaps, be better. The term "Grand Orient" has been used to designate certain of the Supreme Bodies on the Continent of Europe, and also in South America; as, the Grand Orient of France, the Grand Orient of Portugal, the Grand Orient of Brazil, the Grand Orient of New Grenada, etc. The title always has reference to the East as the place of honor in Masonry. (See East, Grand.)

**Orient, Grand.** See Grand Orient.

**Orient, Grand Commander of the.** (Grand Commandeur d'Orient.) The Forty-third Degree of the Iron of that Degree.

**Orient, Interior.** A name sometimes used in Germany to designate a Grand Chapter or superintending body of the higher degrees.

**Orient of France, Grand.** See France.

**Orient, Order of the.** (Ordre d'Orient.) An Order founded, says Thury (Act. Lat., t., 330), at Paris, in 1806, on the system of the Templars, to which it gave its name. Its purpose was to fill the place over the Craft once occupied by King Solomon. For the same reason, the seat of the Grand Master in the Grand Lodge receives the same appellation. In English it is called the throne.

**Oriental Philosophy.** A peculiar system of doctrines concerning the Divine Nature which is said to have originated in Persia, its founder being Zoroaster, whence it passed through Syria, Minor Asia, Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pll on calls it "a magical philosophy," and says that Democritus, having traveled into the East for the purpose of learning it, and returning home, taught it in his mysteries. It gave birth to the sect of Gnostics, and was adopted by the school of Alexandria, it was taught by Philo, Jamblichus, and other disciples of that school. Its essential feature was the theory of emanations (which see). And the Oriental Philosophy perennates, sometimes to a very palpable extent, Ineffable, Philosophic, and Hermetic Masonry, being mixed up and intertwined with the Jewish and Kaballistic Philosophy. A knowledge of the Oriental Philosophy is therefore essential to the proper understanding of these high degrees.

**Oriental Rite.** The title first assumed by the Rite of Memphis.

**Orientation.** The orientation of a Lodge is its situation due east and west. The word is derived from the teutonic language of architecture, where it is applied, in the expression "orientation of churches," to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built on an east and west direction, the explanation of the usage, contained in the old lectures of the last century, that it was "because all chapels and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned. Yet there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with ecclesiastical law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attrib-
uted to St. Clement, are yet of great antiquity, we find the express direction, "sit sedes oblonga ad orientem versus"—let the church be of an oblong form, directed to the east—a direction which would be strictly applicable in the building of a Lodge room. St. Charles Borromeo, in his Instruction Fabricis Ecclesiasticis, is still more precise, and directs that the rear or altar part of the church shall look directly to the east, "in orientem versus recta specta," and that it shall be not "ad sedilium sed ad quinquesitalem orientem"—not to the sedilial cast, which varies by the deflection of the sun's rising, but to the equinocial cast, where the sun rises at the equinoctes, that is to say, due east. But, as Bingham (Antig., b. viii., c. iii.) admits, although the usage was very general to erect churches toward the east, yet "it admitted of exceptions, as necessity or expediency"; and the same exception prevails in the construction of Lodges, which, although always erected due east and west, where circumstances will permit, are sometimes from necessity built in a different direction. But whatever may be externally the situation of the Lodge with reference to the points of the compass, it is always considered internally that the Master’s seat is in the east, and therefore that the Lodge is "situated due east and west."

As to the original interpretation of the usage, there is no doubt that the Masonic usage, as it is called, was derived from the ecclesiastical, that is, that Lodges were at first built east and west because churches were; nor can we help believing that the church borrowed and Christianized its symbol from the pagan reverence for the place of sunrise. The admitted reverence in Masonry for the east as the place of light, gives to the usage the modern Masonic interpretation of the symbol of orientation.

Oriiflamme. The ancient banner which originally belonged to the Abbey of St. Denis, and was borne by the Counts of Verin, patrons of that church, but which, after the death of Verin fell into the hands of the French crown, and became the principal banner of the kingdom. It was charged with a saltire wavy Or, with rays issuing from the center crossways; Sceces into five points, each bearing a tassel of green silk.

Original Points. The old lectures of the last century, which are now obsolete, contained the following inscription: 'There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through all these twelve formal ceremonies, not only in the first degree, but in every subsequent one.'

Origin of Freemasonry. The origin and source of the first and great institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources. 1. To the Patriarchal religion. 2. To the Ancient Pagan Mysteries. 3. To the Temple of King Solomon. 4. To the Crusaders. 5. To the Knights Templar. 6. To the Roman Colleges of Artificers. 7. To the Operative Masons of the Middle Ages. 8. To the Rosicrucian of the sixteenth century. 9. To Oliver Cromwell, for the advancement of his political schemes. 10. To the Pretender, for the restoration of the House of Stuart to the British throne. 11. To Sir Christopher Wren at the building of St. Paul’s Cathedral. 12. To Dr. Desaguliers and his associates in the year 1717. Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates. A few of them, however, have long since been abandoned, but the others still attract attention. On the 22d of February, Mackay has his own views of the subject in his book "History of Freemasonry," to which the reader is referred."

Dukes of. Louis Philippe Joseph, Duke of Orleans, better known in history by his revolutionary name of Egalité, was the fifth Grand Master of the Masonic Order in France. As Duke of Chartres, the title which he held during the life of his father, he was elected Grand Master in the year 1771, upon the death of the Count de Clermont. Having appointed the Duke of Luxembourg his Substitute, he did not attend a meeting of the Grand Lodge until 1777, but had in the meantime paid much attention to the interests of Masonry, visiting many of the Lodges, and laying the foundation-stone of a Masonic Hall at Bordeaux.

His abandonment of his family and his adherence to the Jacobites during the revolution, when he repudiated his hereditary title of Duke of Orleans and assumed the republican name of Egalité, forms a part of the history of the times. On the 22d of February, 1793, he wrote a letter to Millet, the editor, over the signature of "Citoyen Egalité," which was published in the "Journal de France," and which contains the following passages:

"This is my Masonic history. At one time, when certainly no one could have foreseen our revolution, I was in favor of Freemasonry, which presented to me a sort of image of equality, as I was in favor of the parliament, which presented a sort of image of liberty. I have since quitted the phantom for the reality. In the month of December last, the secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of secre-
tary of the Grand Master, to obtain my opinion on a question relating to the affairs of that society, I replied to him on the 6th of January as follows: 'As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery nor secret assembly in a republic, especially at the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Free-masons.'"

In consequence of the publication of this letter, the Grand Orient on May 13, 1793, declared the Grand Mastership vacant, thus virtually deposing their reigning chief. He soon reaped the reward of his treachery and political debasement. On the 6th of November in the same year he suffered death on the guillotine.

Ormus or Ormuzius. See Rose Croix of Gold, Brethren of the.

Ormus and Ormuz. Ormus was the principle of good and the symbol of light, and Abrim the principle of evil and the symbol of darkness, in the old Persian religion. (See Ostara.

Ornaments of a Lodge. The lectures describe the ornaments of a Lodge as consisting of the Masonic Pavement, the Indented Tassel, and the Burning Star. They are called ornaments because they are really the decorations with which a properly furnished Lodge is adorned. See those respective words.

Ornum the Jebusite. He was an inhabitant of Jerusalem, at the time that that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor on the threshing-floor of Mount Moriah, in the same spot on which the Temple was afterward built. This threshing-floor David bought to erect on it an altar to God. (1 Chron. xxviii. 25.) On the same spot Solomon afterward built the Temple. Hence, in Masonic language, the Temple of Solomon is sometimes spoken of as "the threshing-floor of Ornum the Jebusite." (See Threshing-Floor.)

Orphan. The obligation that Masons should care for the children of their deceased brethren has been well observed in the Institution by many Grand Lodges, independent associations of Masons, and of asylums for the support and education of Masonic orphans. Among these, perhaps one of the most noteworthy, is the orphan asylum founded at Stockholm, in 1785, by the contributions of the Swedish Masons, which, by subsequent bequests and endowments, has become one of the richest private institutions of the kind in the world.

Orpheus. There are no less than four persons to whom the ancients gave the name of Orpheus, but of these only one is worthy of notice as the inventor of the mysteries, or, at least, as the introducer of them into Greece. The genuine Orpheus is said to have been a Thracian, and a disciple of Linus, who flourished when the kingdom of the Athenians was dissolved. From him the Thracian or Orphic mysteries derived their name, because he first introduced the sacred rites of initiation and mystical doctrines into Greece. He was, according to fabulous tradition, born to pieces by Ciconian women, and after his death he was defied by the Greeks. The story, that by the power of his harmony he drew wild beasts and trees to him, has been symbolically interpreted, that by his sacred doctrines he tamed men of rude and savage disposition. An abundance of fables has clustered around the name of Orpheus; but it is at least generally admitted by the learned, that he was the founder of the system of initiation into the sacred mysteries as practiced in Greece. The Grecian theology, says Thomas Taylor—himself the most Grecian of all moderns—originated from Orpheus, and was promulgated by him, by Pythagoras, and by Plato, by the first, mystically and symbolically; by the second, enigmatically and through images; and by the last, scientifically. The mysteries of Orpheus should certainly have given him as high a place in the esteem of the founders of the present system of Speculative Masonry as has been bestowed upon Pythagoras. But it is clear that they delighted to call Pythagoras an "ancient friend and brother," they have been utterly silent as to Orpheus.

Orphic Mysteries. These rites were practiced in Greece, and were a modification of the mysteries of Bacchus or Dionysus, and they were so called because their institution was falsely attributed to Orpheus. They were, however, established at a much later period than his era. Indeed, M. F. R. C. T. M. H., has investigated this subject with much learning in the "Memories de l'Académie des Inscriptions" (tom. xxiii.), regards the Orphics as a daughter branch of the school of Pythagoras, formed, after the destruction of that school, by some of its disciples, who, seeking to establish a religious association, devoted themselves to the worship of Bacchus, with which they mingled certain Egyptian practices, and out of this mixture made the life of Orpheus, of which they called the Orphic life, and the origin of which, to secure greater consideration, they attributed to Orpheus, publishing under his name many apocryphal works.

The Orphic rites differed from the other Pagan rites, in not being connected with the priesthood, but in being practiced by a fraternity who did not possess the sacerdotal functions. The initiated were initiated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans, and his final restoration to the supreme government of the universe, under the name of Phanes.

Demeathenes, while reproaching Aeschines for having engaged with his mother in these mysteries, gives us some notion of their nature.

In the day, the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twisted them around their heads, crying with a loud voice, enos, xovo, and danced to the sound of the mystic words, ages, ages, ages, ages. At night the mysteries was bathed in the hialine water, and having
been rubbed over with clay and bran, he was
clothed in the skin of arawn, and having risen
from the bath, he exclaimed, "I have de-
spersed from evil and have found the good." 

The Orphic poems made Bacchus identical
with Osiris, and celebrated the mutilation and
palingeness of that deity as a symbol teaching
the resurrection to eternal life, so that their
design was similar to that of the other Pagan
mysteries.

The Orphic initiation, because it was not
sacerdotal in its character, was not so cele-
brated among the ancients as the other mys-
teries. Plato, even, calls its disciples charis-
tans. It nevertheless existed until the first
ages of the Christian religion, being at that
time adopted by the philosophers as a means
of opposing the progress of the new revelation.
It fell, however, at last, with the other rites of
Paganism, a victim to the rapid and trium-
phant progress of the Gospel.

Osiris. He was the chief god of the old
Egyptian mythology, the husband of Isis, and
the father of Horus. Jablonowski says that
Osiris was born of the union of the sun only, but Ptolemy,
whose opportunity of knowing was better,
asserts that, while generally considered as a
symbol of the solar orb, some of the Egyptian
philosophers regarded him as a sacred god, and
called him Nilus. But the truth is, that
Osiris represented the male, active or genera-
tive, powers of nature; while Isis represented
its female, passive or prolific, powers. Thus,
when Osiris was the sun, Isis was the earth, to
be vivified by his rays; when he was the Nile,
Isis was the land of Egypt, fertilized by his
overflow. Such is the mythological or mys-
tical sense in which Osiris was received.

Historically, he is said to have been a great
and powerful king, who, leaving Egypt, trav-
ereed the world, leading a host of fauns or
satyrs, and other fabulous beings in his train,
actually an army of followers. He civilized
the whole earth, and taught mankind to fer-
tilize the soil and to perform the works of
agriculture. We see here the idea which was
subsequently expressed by the Greeks in their
travels of Dionysus, and the wanderings of
Ceres; and it is not improbable that the old
Masons had some dim perception of this story,
which they have incorporated, under the fig-
ure of Euclid, in their "Legend of the Craft."

Osiris Mysteries orEleusinian Mysteries. The Osirian my-
steries consisted in a scenic representation of
the murder of Osiris by Typhon, the subse-
quent recovery of his mutilated body by Isis,
and his deification, or restoration to immortal
life. Julius Firmianus, in his treatise On the
Faithless of the Pagan Religions, thus describes
the object of the Osirian Mysteries: "But in
those funerals and laments which are
annually celebrated in honor of Osiris, the de-
defenders of the Pagan rites pretend a physical
recovery. They call the seeds of fruit, Osiris;
the earth, Isis; the natural heat, Typhon; and
because the fruits are ripened by the natural
heat and collected for the life of man, they are
separated from their natural tie to the earth, and are soon again
when winter approaches, this they consider is the
death of Osiris; but when the fruits, by the
genial fostering of the earth, begin again to
be generated by a new procreation, this is the
finding of Osiris." This explanation does
not essentially differ from that already given
in the article Egyptian Mysteries. The sym-
bolism is indeed precisely the same—that of a
restoration or resurrection from death to life.
(See Egyptian Mysteries.)

Oerterut. The name of the assassin at the
west gate in the legend of the Third Degree,
according to some of the high degrees. I have
vainly sought the true meaning or derivation
of this word, which is most probably an ana-
gram of a name. It was, I think, invented by
the Stuart Masons, and refers to some person
who was judicial to that party.

Otreb. The pseudonym of the celebrated
Rosicrucian Michael Maier, under which he
wrote his books on Death and the Resurrection.
(See Maier.)

Ourtel. See Ourl.

Out of the Lodge. The charges of a Free-
mason, compiled by Anderson from the Anci-
ent Records, contain the regulations for the
behavior of Masons out of the Lodge, under
several heads; as, behavior after the Lodge is
over, when brethren meet without strangers,
in the presence of strangers, at home, and so
on. Maier gives the same directions in the fol-
lowing words:

"A brother Freemason shall not only con-
duct himself in the Lodge, but also out of the
Lodge, as a brother towards his brethren; and
happy are they who are convinced that they
have in this respect ever obeyed the laws of
the Order.

Oval Temples. The temple in the Druid-
ical mysteries was often of an oval form. As
the oblong temple was a representation of the
inhabited world, whence is derived the form of
the Lodge, so the oval temple was a represent-
tation of the mundane egg, which was also a
symbol of the world. The symbolic idea in
both was the same.

Overseer. The title of three officers in a
Mark Lodge, who are distinguished as the
Master, Senior, and Junior Overseer. The
jewel of their office is a square. In Mark
Lodges the edge of the square is red, and the
draperies of these officers are performed by the
three

Grand Masters of the Veils.

Ox. The ox was the device on the banner of
the tribe of Ephraim. This ox on a scarlet
field is one of the Royal Arch banners, and is
borne by the Grand Master of the Third Veil.

Oyres de Ornachis, Fragaço. A Portu-
guese gentleman, who was arrested as a Free-
mason, at Lisbon, in 1776, was thrown into a
dungeon, where he remained fourteen months.
(See Almique.)

Ozce. Sometimes Ozce. The acclamation of
the Scottish Rite is so spelled in many
French Celibis. Properly Hoschea, which
Delannay (Théâtre, p. 141) derives from the
Hebrew Hoshe, deliverance, safety, or,
as he says, a savior. But see Hoschea, where
another derivation is suggested.

Oziah. [L. Ozia, from Heb. ozia, 'Wolf'.] A
Prince of the Tribe of Judah, and the name of
the Senior Warden in the Fifth Degree of the
French Rite of Adoption.
P. The sixteenth letter of the English and Greek alphabets, and the seventeenth of the Hebrew, in which last-mentioned language its numerical value is 80, is formed thus E, signifying a mouth in the Phoenician. The secret name of God associated with this letter is YHVH, Jehovah or Redeemer.

Pacha mar. The Peruvian name for the Creator of the universe.

Pagans, Hugo de. The Latinized form of the name of Hugh de Payens, the first Grand Master of the Templars. (See Payens.)

Paganism. A general application for the religious worship of the whole human race, except of that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system. (See Dispensations of Religion.)

Paine, Thomas. A political writer of eminence during the Revolutionary War in America. He greatly injured his reputation by his attacks on the Christian religion. He was not a Mason, but wrote An Essay on the Origin of Freemasonry, with no other knowledge of the Institution than that derived from the writings of Smith and Dodd, and the very questionable authority of Prichard’s Masonry Dissected. He sought to trace Freemasonry to the Celtic Druids. For one so little acquainted with his subject, he has treated it with considerable ingenuity. Paine was born in England in 1737, and died in New York, in 1809.

Palestine, called also the Holy Land, on account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degree of longitude. It was conquered from the Canaanites by the Hebrews under Joshua 1450 years B.C. They divided it into twelve confederate states according to the tribes. Saul united it into one kingdom, and David enlarged its territories. In 975 B.C. it was divided into the two kingdoms of Israel and Judah. The latter consisting of the tribes of Judah and Benjamin, and the former of the rest of the tribes. About 740 B.C., both kingdoms were subdued by the Persians and Babylonians, and after the captivity only the two tribes of Judah and Benjamin returned to rebuild the Temple. With Palestine, or the Holy Land, the mythical, if not the authentic, history of Freemasonry has been closely connected. There stood, at one time, the Temple of Solomon, to which some writers have traced the origin of the Masonic Order; there fought the Crusaders, among whom other writers have sought, with equal boldness, to find the cradle of the Fraternity; there certainly the Order of the Templars was instituted, whose subsequent history has been closely mingled with that of Freemasonry, and there occurred nearly all the events of sacred history that, with the places where they were enacted, have been adopted as important Masonic symbols.

Palestine, Explorations in. The desire to obtain an accurate knowledge of the archology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the “Palestine Exploration Fund,” with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and forty-two subordinate and provincial Grand Lodges and Chapters. Early in the year 1867 the committee began the work of examination, by mining in and out the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by debris from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the days of David and Solomon, or even the time of Christ.

Lieutenant Charles Warren, R.E. as he then was, now Lieut.-General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S., was sent out with authority to act as circumstances might demand, and as the delicacy and the importance of the enterprise required. He arrived in Jerusalem February 17, 1867, and continued his labors of excavating in many parts of the city, with some interruptions, until 1871, when he returned to England. During his operations, he kept the society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of cases at the imminent risk of their lives and always that of their health. The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archology. A branch of the society has been established in this country, and it is still in successful operation.

Palestine, Knight of. See Knight of Palestine.

Palestine, Knight of St. John of. See Knight of St. John of Palestine.

Palestine, Order of. Mentioned by Baron de Tschudy, and said to have been the foundation whence the Chevalier Ramsay obtained his information for the regulation of his system.

Palla. An sitar-cloth, also a canopy borne over the head of royalty in Oriental lands.

Paladine Masonry. The title given to the Order of the Seven Seals and the Order of the Palladium. (See Palladium, Order of the.)

Palladium, Order of the. An audacious society of Masonic adoption, established, says Bagon, at Paris in 1737. It made great
pretensions to high antiquity, claiming that it had its origin in the instructions brought by Pythagoras from Egypt into Greece, and having fallen into decay after the decline of the Roman Emperors, it was revived in 1357 by Fénelon, Archbishop of Cambrai; all of which is altogether mythical. Fénelon was not born until 1651. It was a very moral society, consisting of two degrees: 1. Adelph; 2. Companion of Ulysses. When a female took the Second Degree, she was called a Companion of Penelope.

**Palmer.** From the Latin, palmifer, a palm-bearer. A name given in the time of the Crusades to a pilgrim, who, coping back from the holy war after having accomplished his vow of pilgrimage, exhibited upon his return home a branch of palm bound round his staff in token of it.

**Palmer, Henry L.** Born in New York, October 18, 1819. He was the author of the celebrated report, in October, 1849, which resulted in the union of the two Grand Lodges in New York, the "Herring-Phillips" and the "New York" Grand Lodge. Bro. Palmer occupied almost every known position in Craft Masonry, and was the commanding officer of every one of its departments. He was F. G. Master of the G. Encampment of K. T. of the U. S., and G. Commander of the Supreme Council of the A. A. Scottish Rite, Northern Jurisdiction of the U. S. of America. He died on May 7, 1900.

**Pantaleon.** The pentapha of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy. (See Pentapha.)

**Pantheism.** A speculative system, which, spiritually considered, identifies the universe with God, and, in the material form, God with the universe. Material Pantheism is subject to the criticism, if not to the accusation, of being atheistic. Pantheism is as aged as religion, and was the system of worship in India, as it was in Greece. Giordano Bruno was burned for his pantheistic opinions at Rome in 1600.

**Paragraphic Brotherhood.** Described by John Toland, in his *Paragraphites*, as having a strong resemblance to Freemasonry. The Socratic Lodge in Germany, based on the Brotherhood, was of short duration.

**Papurworth Manuscript.** A manuscript in the possession of Mr. Wyatt Papurworth, of London, who purchased it from a bookseller of that city in 1860. As some of the watermarks of the paper on which it is written bear the initials G. R., with a crown as a watermark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1720. The Rev. A. P. A. Woodford has thus described its appearance: "The scroll was written originally on pages of foolscap size, which were then pinned into a cover afterwards, probably for greater convenience, the pages were again separated by cutting them, and it now forms a book, containing twenty-four folios, sewed together in a light-brown paper cover. The text is of a bold character, but written so irregularly that there are few consecutive passages which have the same number of lines, the average being about seventeen to the page." The manuscript is not complete, three or four of the concluding charges being omitted, although some one has written, in a hand different from that of the text, the word Finis at the bottom of the last page. The manuscript appears to have been a copy, in a little less antiquated language, of some older Constitution. It has been published by Bro. Hughan in his *Old Charges of the British Freemasons.* (1872.)

**Papyrus.** "The papyrus leaf," says J. W. Simons, in his *Egyptian Symbols*, "is that plant which formed tablets and books, and forms the first letter of the name of the only eternal and all-powerful god of Egypt, Amun, who in the beginning of things created the world," whose name signifies occult or hidden. The word *papyrus* meant a leaf, and to inscribe on tablets formed *papyri* of stone, the antique origin of things, obscure time, hidden eternity.

**The True and Unaltered Papyrus Book.** A book published by Dr. Lepsius in original character, but translated by Dr. Birch. This Book of the Dead is invaluable as containing the true philosophic belief of the Egyptians respecting the resurrection and immortality. The manuscript has been gathered from portions which it was obligatory to bury with the dead. The excavations of mummmies in Egypt have been fruitful in furnishing the entire work.

**Paracelsus.** Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, as he styled himself, was born in Germany in 1493, and died in 1541. He devoted his youth to the study and practice of astrology, alchemy, and magic, and passed many years of his life in traveling over Europe and acquiring information in medicine, of which he proclaimed himself to be the monarch. He was, perhaps, the most distinguished charlatan who ever made a figure in the world. The followers of his school were called Paracelsists, and they continued for more than a century after the death of the master to influence the schools of Germany. Much of the Kaballistic and mystical science of Paracelsus was incorporated into Hermetic Masonry by the founders of the high degrees.

**Paracelsus, Sublime.** A degree to be found in the manuscript collections of Peuvret.

**Parallel Lines.** In every well-regulated Lodge there is found a point within a circle, which circle is bordered by two perpendicular parallel lines. These lines are representatives of St. John the Baptist and St. John the Evangelist, the two great patrons of Masonry to whom our Lodges are dedicated, and who are said to have been "perfect parallels in Christ, as well as Masonry." In those English Lodges which have adopted the "Union System" established by the Grand
Parikh, Aprochada. An occult scientific work of the Brahmanas. According to a work by Louis Jacolliot, 1884, the Rakirs produced phenomena at will with superior interventions or else with shrewd charlatanism: processes that were known to the Egyptians and Jewish Kabbalists. The doctrines are those known to the Alexandrian school, to the Gaus, and as well to the Christians. In the division of the Kabbala, the first treated of the History of the Genesis or Creation, and taught the science of nature; the second, or Mereaba, the science of the Charriot, and contained a treatise on theology.

There were three degrees of initiation among the Brahmanas:

1d. According to selection, the candidate became a Grihasta, a Fourchita or Fakir, or in twenty years a Guru.
2d. A Sannyasiga or Cenobite and Vana-pratad-s, and lived in the Temple.
3d. A Sannyasga-Nirniva or Naked Cenobite.

Those of the third degree were visible only once in five years, appearing in a column of light created by themselves, at midnight, and on a stand in the center of a great tank. Strange sounds and terrific shrieks were heard as they were gazed upon as demigods, surrounded by thousands of Hindus.

The government was by a Supreme Council of seventy Brahmanas, over seventy years of age, selected from the Nirvany, and chosen to see enforced the Laws of the Lotus. The Supreme Chief, or Brahmanas, was required to be over eighty years of age, and was looked upon as immortal by the populace. This Pontiff resided in an immense palace surrounded by twenty-one walls.

The primitive holy word composed of the three letters A, U, M. associated with the Veda trinity, signifying Creation, Preservation, and Transformation, and symbolize all the initiatory secrets of the occult sciences. By some it has been taught that the "Homoer," or primordial germ, as defined in the Avesta, existed before all else. Also see Monou, Book xi., Bloca 265. The following unexplained magical words were always inscribed in two triangles: L'om, L'hom-ah-hram. Snu'nm. Ramaya-Nahama.

He who possessed the word greater than the A. U. M. was deemed next to Brahman.

The word was transmitted in a sealed box.

The Hindu tridi, of which in later times OM is the mystic name, represents the union of the three gods, viz., (Viswra), (Siva), (Brahma). It may also be typical of the three Vedas. Om appears first in the Upanishads as a mystical monosyllable, and is thus set forth as the object of profound meditation. It is usually called pranava, more rarely aksharam. The Buddhists use Ohm at the beginning of their Vidyâ Shad-akshara or mystical formulary in six syllables (viz., Om mani padme hum). (See Pâris Indische Mysterien and Aum.) [C. T. McClennan.]

Paris, Congresses of. Three important Masonic Congresses have been held in the city of Paris. The first was convened by the Rite of Philalethes in 1785, that by a concourse of intelligent Masons of all rites and countries, and by a comparison of oral and written traditions, light might be educed on the most essential subjects of Masonic science, and on the nature, origin, and historic application as well as the actual state of the Institution. Savatte de la Louge was elected President. It closed after a protracted session of three months, without producing any practical result. The second was called in 1787, as a continuation of the first, and closed with precisely the same negative result. The third was assembled in 1855, by Prince Murat, for the purpose of effecting various reforms in the Masonic systems. At this Congress, revolutionary propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. But the influence of this Congress has not been more successful than that of its predecessors.

Paris Constitutions. A copy of these Constitutions, said to have been adopted in the thirteenth century, will be found in G. P. Depping's Collection de Documenta inedita sur l'Histoire de France. (Paris, 1837.) A part of this work contains the Reglements sur les arts et métiers de Paris, rédité au 13me siècle et connus sous le nom de tiers des métiers d'Etienne Boileux. This treatise of the masons, stonecutters, plasterers, and mortar-makers, and, as Steinbrenner (Or and Hist. of Mos., p. 104) says, "is interesting, not only as exhibiting the peculiar usages and customs of the Craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and the Masons of England." A translation of the Paris Constitutions was published in the Freemasons' Magazine, Boston, 1863, p. 201. In the year 1743, the "English Grand Lodge of France" was published, in Paris, a series of statutes, taken principally from Anderson's work of the editions of 1723 and 1738. It consisted of twenty articles, and bore the title of General Regulations taken from the Minutes of the Lodges, for the use of the French Lodges, together with the alterations adopted at the General Assembly of the Grand Lodge, December 11, 1743, to serve as a rule of action for the said kingdom. A copy of this document, says Findel, was translated into German, with annotations, and published in 1856 in the Zeitsschrift für Freimaurer of Altenberg.

Parliamentary Law. Parliamentary Law, or the Lex Parlamentaria, is that code origi-
nally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States.

But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by certain and acknowledged rules.

The rules thus adopted for its government are called its parliamentary law, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of subsequent ones, so that it is now universally acknowledged that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of parliamentary law.

Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Masonry, and what parts are not; as to where and when he must refer to fit for the decision of a question, and where and when he must lay it aside, and rely for his government upon the organic law and the ancient usages of the Institution.

Partiher. In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called Partiher, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same as our modern Wardens. Thus, in the Strasbourg Constitutions of 1569, it is said:

"No Craftsman or Mason shall promote one of his apprentices as a Partiher, if he has taken as an apprentice from his rough estate, or who is still in the years of apprenticeship," which may be compared with the old English charge that "no Brother can be a Warden until he has passed the part of a Fellow-Craft." (Constitutions, 1729, p. 52.) They were called Partiher, properly, says Holdmann, Partiher, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge, to traveling Fellows seeking employment, and made the examination. There are various forms of the word. Klose, citing the Strasbourg Constitutions, has Partiher; Krause has, from the same document, Partiher, but says it is usually Polier; Heldmann uses Partiher, which has been now generally adopted.

Parole. A Mot de secrète (q. v.), communicated by the Grand Orient of France, and in the ritual, when the candidate is called to the first of the 12 questions, which tends to show at once whether a member is in good standing.

Parrot Masons. One who commits to memory the questions and answers of the catechetical lectures, and the formulæ of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a Parrot Mason, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Masons were held by many in high repute, because of the facility with which they passed through the ceremonies of reception, and were generally designated as "Bright Masons." But the progress of Masonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar.

 Parses. The descendants of the original fire-worshippers of Persia, or the disciples of Zoroaster, who emigrated to India about the end of the eighth century. There they now constitute a body very little short of a million of industrious and moral citizens, adhering with great tenacity to the principles and practices of their ancient religion. Many of the higher classes have become worthy members of the Masonic fraternity, and it was for their sake principally that Dr. Burnes attempted some years ago to institute his new Order, entitled the Brotherhood of the Olive-Branch, as a substitute for the Christian degrees of Knighthood, from which, by reason of their religion, they were excluded. (See Olive-Branch in the East, Brotherhood of the, and Zendavesta.)

Particular Lodges. In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the particular Lodges on record. (Constitutions, 1723, p. 61.) In the modern Constitutions of England, the term used is private Lodges. In America, they are called subordinate Lodges.

Parts. In the old obligations, which may be still used in some portions of the country, there was a provision which forbade the revelation of any of the arts, parts, or points of Masonry. Oliver explains the meaning of the word parts by telling us that it was "an old word for degrees or lectures." (See Points.)

Parvin, Theodore S. Born January 15, 1817, in Cumberland County, New Jersey. His journey in life gradually tending westward, he located in Ohio, and graduated in 1837 at the Cincinnati Law School. He was appointed private secretary by Robert Lucas, first Governor of Iowa, in which state he became Judge of the Probate Court and afterward Curator and Librarian of the State University at Iowa City. Bro. Parvin was initiated in Nova Cesarea Lodge, No. 2, Cincinnati, Ohio, March 14, 1838, and raised the 9th of the May following, and the same year emigrated and removed to Iowa. He participated in the organization of the first Lodge, Des Moines, No. 1, and also of the second, Iowa Lodge, No. 2, at Muscatine. He was elected Grand Secretary of the Grand Lodge at its organization (1844), and held the office continuously to the time of his death, with the exception of the year 1852-3, when he served as Grand Master. He founded and organized
the Grand Lodge Library and held the office
of Grand Librarian until his death. His
official signature is on every charter of the
Grand Lodge of Iowa from 1844 to 1800.

He was exalted in Iowa City Chapter, No. 2,
July 7, 1845, and held the office of Grand
High Priest of the Grand Chapter, 1854, and
Grand Secretary of the Grand Chapter, 1855
-56, and represented the Grand Chapter in
the General Grand Chapter for many years.

He was created a Royal Select Master in
Dubuque Council, No. 3, September 27, 1847,
and presided over the Convention organizing
the Grand Council of Iowa, 1857.

Knights January 28, 1855, in Apollo En-
campment, No. 1, Chicago, Ill., he was a mem-
er of the Convention organizing the Grand
Commandery of Iowa, 1864, being the first
Grand Commander. He was Grand Recorder
of the Grand Encampment K. T. of the U. S.
for fifteen years, 1857-64.

In 1859 he received the degrees of the Scot-
tish Rite and was crowned in that year as
Inspector-General, Thirty-Third Degree.

In 1864 he received the Grand Officers of
the Grand Bodies of Dakota, and the
Grand Commandery of Nebraska, and his contribu-
tions to Masonic literature placed him among the leading writers and thinkers of
the Craft.

He died at Cedar Rapids, Iowa, June 23,
1901.

Parvis. In the French system, the room
immediately preceding a Masonic Lodge is so
called. It is equivalent to the Preparation
Room of the American and English systems.

Paschal Feast. Celebrated by the Jews
in commemoration of the Passover, by the
Christians in commemoration of the resuc-
tuation of our Lord. The Paschal Feast,
called also the Mystic Banquet, is kept by all
Princes of the Rose Croix. Where two are
together on Mauyday Thursday, it is of obli-
gation that they should partake of a por-
tion of roast lamb. This banquet is sym-
bolic of the doctrine of the resurrection.

Paschalis, Martinez. The founder of
a new Rite or modification of Masonry,
called the Rite of Elected Cohens or
Priests. It was divided into two classes,
in the first of which was represented the
fall of man from virtue and happiness,
and in the second, his final redemption.
It consisted of nine degrees, namely: 1.
Grand Elect; 5. Apprentice Cohen; 6. Fel-
low-Craft Cohen; 7. Master Cohen; 8. Grand
Architect; 9. Knight Commander. Paschalis
first introduced this Rite into some of the
Lodges of Marseilles, Toulouse, and Bor-
deu, and afterward, in 1767, he extended it
to Paris, where, for a short time, it was rather
popular, ranking some of the Parisian literati
among its disciples. It has now ceased to
exist.

Paschalis was a German, born about the
year 1700, of poor but respectable parentage.
At the age of sixteen he acquired a knowledge
of Greek and Latin. He then traveled
through Turkey, Arabia, and Palestine, where
he made himself acquainted with the Kabbal-
istic learning of the Jews. He subsequently
repaired to Paris, where he established his
Rite.

Paschalis was the Master of St. Martin, who
afterward reformed his Rite. After living for
some years at Paris, he went to St. Domingo,
where he died in 1779. Thury, in his Histo-
ire de la Fondation du Grand Orient de France
(pp. 239-233), has given very full details of
this Rite and of its regulations.

Paschal Lamb. See Lamb, Paschal.

Pas perdus. The French call the room
appropriated to visitors the Salle des pas perdus.
It is the same as the Tier’s Room in the En-
lish and American Lodges.

Pass. The Fourth Degree of the Feas-
ter Rite, of which Patria forns the Fifth.

Passages of the Jordan. See Foras of the
Jordan.

Passed. A candidate, on receiving the
Second Degree, is said to be “passed as a Fel-
low-Craft.” It alludes to his having passed
through the porch to the middle chamber of
the Temple, the place in which Fellow-Crafts
received their wages. In America “crafted”
is often improperly used in its stead.

Passing of Conveying. That is, surpasing
in skill. The expression occurs in the Cooke
MS. (line 676), “The forsayde Master Eugein
ordene that was passing of conveyng scold
be passing honorably.” The aforesaid
Master, Euclid, ordained that they that were
surpassing in skill should be exceedingly hon-
ored. It is a fundamental principle of Ma-
socity to pay all honor to knowledge.

“Passing the River.” A mystical alpha-
bet said to have been used by the Kabbalists.
These characters, with certain explanations,
become the subject of consultation with
brotherhood of the Fifteenth Degree, A. A. Scot-
tish Rite. The following are the characters:

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Password. A word intended, like the mil-
itary counter-sign, to prove the friendly nature
of him who gives it, and is a test of his right to
pass or be admitted into a certain place.

Between a Word and a Password there seems to
be this difference: the former is given for in-
struction, as it always contains a symbolic
meaning; the latter, for recognition only.

Thus, the author of the life of the celebrated
Elias Ashmole says: “Passwords are known to
one another all over the world by certain
passwords known to them alone; they have
Lodges in different countries, where they are
released by the brotherhood if they are in dis-
tress.” (See Sign.)
Past. An epithet applied in Masonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has presided for twelve months over a Lodge, and the Past High Priest one who, for the same period, has presided over a Chapter. The French use the word passé in the same sense, but they have also the word ancien, with a similar meaning. Thus, while they would employ Mâtre passé to designate the degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service, an Ancien Vénérable, or Ancien Maître.

Past Master. An honorary degree conferred on the Master of a Lodge at his installation into office. In this degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc.

When a brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is convened, and all Past Masters retiring, the degree is conferred upon the newly elected officer.

Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the "manner of constituting a new Lodge," as practiced by the Duke of Wharton, who was Grand Master in 1723, the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use "some other expressions that are proper and usual on that occasion, but not proper to be written." (Constitutions, 1738, p. 150.)

Whence we conclude that there was an esoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. And this actually, even at this day, constitutes the essential ingredient of the Past Master's Degree.

The degree is also conferred in Royal Arch Chapters, where it succeeds the Mark Master's Degree. The conferring of this degree, which has no historical connection with the rest of the degree, in a Chapter, arises from the following circumstances: Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch Degree unless he had previously presided in the Lodge as Master. When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation; the difficulty has, therefore, been obviated, by making every candidate for the degree of Royal Arch a Past Virtual Master before his exaltation.

Under the English Constitution this practice was forbidden in 1826, but seems to have lingered on in some parts until 1830.

Some extraneous ceremonies, by no means creditable to their inventor, were at an early period introduced into America. In 1858, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters still continue what one can scarcely help calling the indecorous form of initiation into the degree.

For several years past the question has been agitated in some of the Grand Lodges of the United States, whether this degree is within the jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. The Past Master of a Chapter is only a quasi Past Master: the true and legitimate Past Master is the one who has presided over a Symbolic Lodge.

Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those bodies. But the most eminent Masonic authorities have made a contrary decision, and the general opinion now is that Past Masters obtain their seats in Grand Lodges by courtesy, and in consequence of local regulations, and not by inherent right.

The jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In England it was formerly the square on a quadrant, but is present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it.

The French have two titles to express this degree. They apply Maitre passé to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an Ancien Maître. The indiscriminate use of these titles sometimes leads to confusion in the translation of their rituals and treatises.

Pastophori. Couch or shrine bearers. The company of Pastophori constituted a sacred college of priests in Egypt, whose duty it was to carry in procession the image of the god. Their chief, according to Apuleius (Met. xi), was called a Scribe. Besides acting as mendicants in soliciting charitable donations from the populace, they took an important part in the mysteries.

Pastos. (Greek, μαστος, a couch.) The pasos was a chest or close cell, in the Pagan mysteries (among the Druids, an excavated stone), in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite rites, the pasos represented the ark in which Noah was confined. It is represented among the Jews by the coffin.

Patents. Diplomas or certificates of the higher degrees in the Scottish Rite are called Patents. The term is also sometimes applied to communications granted for the exercise of high
PATIENCE

Masonic authority. *Litterae patentes or apertae,* that is, letters patent or open letters, was a term used in the Middle Ages in contradistinction to *litterae clausae,* or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed "universis tum presensibus quam futuris," i.e., to *all present or to come,* while closed letters were directed "universis presensibus litteris inspiciendi,* i.e., *to all present who shall inspect these letters.* Masonic diplomas are therefore properly called letters patent, or, more briefly, patents.

Patience. In the ritual of the Third Degree according to the American Rite, it is said that "time, patience, and perseverance will enable us to accomplish all things, and perhaps at last to find the true Master's Word." The idea is similar to one expressed by the Hermes Trismegistus. Thus Hermes tells us (Dict. Mythol. Herm.) that the alchemists said: "The work of the philosopher's stone is a work of patience, on account of the length of time and the labor that is required to conduct it to perfection; and Geber says that many adepts have abandoned it in weariness and others, wishing to precipitate it, have never succeeded." With the alchemists, in their esoteric teaching the philosopher's stone had the same symbolism as the WOED in Freemasonry.

Patriarchal Masonry. The theory of Dr. Oliver on this subject has, we think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practised by the patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Masonry has been constructed. Thus he says: "Nor does it (Freemasonry) exclude a survey of the patriarchal mode of creation, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favoured creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expati ate and exemplify, for the edification of the brethren and their improvement in morality and the love and fear of God." (Hist. Lodges, i. 207.) There is here no attempt to trace an historical connection, but simply to claim an identity of purpose and character in the two religious systems, the Patriarchal and the Masonic.

Patriarch, Grand. The Twentieth Degree of the Council of Emperors of the East and West. The same as the Twentieth Degree, or Noachite, of the Ancient and Accepted Rite.

Patriarch of the Crusades. One of the names formerly given to the degree of Grand Scottish Knight of St. Andrew, the Twenty-ninth of the Ancient and Accepted Scottish Rite. The legend of that degree connects it with the Crusades, and hence the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym.


Patron. In the year 1812, the Prince of Wales, becoming Regent of the kingdom, was restrained by reasons of state to resign the Grand Masternesship of England, but immediately afterward accepted the title of Grand Patron of the Order in England, and this was the first time that the title was officially recognized. George IV held it during his life, and on his death, William IV., in 1830, officially accepted the title of "Patron of the United Grand Lodge." On the accession of Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII. became "Protector of English Freemasonry" on his accession to the throne in 1901. The office is not known in other countries.

Patrons of Masonry. St. John the Baptist and St. John the Evangelist. At an early period we find that the Christian church adopted the usage of selecting for every trade and occupation its own patron saint, who is supposed to have taken it under his especial charge. And the selection was generally made in reference to some circumstance in the life of the saint, which traditionally connected him with the profession of which he was appointed the patron. Thus St. Crispin, because he was a shoemaker, is the patron saint of the "gentle craft," and St. Dunstan, who was a blacksmith, is the patron of blacksmiths. The reason why the two Saints John were selected as the patron saints of Freemasonry will be seen under the head of Dedication of Lodges.

Paul, Confraternity of Saint. In the time of the Emperor Charles V. there was a secret community at Trapani, in Sicily, which called itself *Confraternita di San Paolo.* These people, when assembled, passed sentence on their fellow-citizens; and if anyone was condemned, the wailing and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute. (Stroberg's Travels, vol. iii, p. 472.) In the travels of Brocquier to and from Palestine in 1492 (p. 326), an instance is given of the power of the association over its members. In the German romance of Hermann von Unna, of which there are an English and French translation, this tribunal plays an important part.

Paul I. This emperor of Russia was induced by the machinations of the Jesuits,
whom he had recalled from banishment, to prohibit in his domains all secret societies, and especially the Freemasons. This prohibition lasted from 1797 to 1803, when it was repealed by his successor. Paul had always expressed himself an enthusiastic admirer of the Knights of Malta; in 1797 he had assumed the title of Protector of the Order, and in 1798 accepted the Grand Mastership. This is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons.

Pavement, Masonic. See Masonic Pavement.

Pax Vobiscum. ("Peace be with you!") Used in the Eighteenth Degree, A. A. Scottish Rite.

Payens, Hugh de. In Latin, Hugo de Pagani. The founder and the first Grand Master of the Order of Knights Templar. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representation of the Templars and wealth and the number of its followers were greatly increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterward died, and was succeeded in the Grand Mastership by Robert de Cosa, surmounted the Burgundian.

P. D. E. F. Letters placed on the ring of profession of the Order of the Temple, the initials of the Latin sentence, Pro Deo et Patria, i.e., For God and my country.

Peace. The spirit of Freemasonry is antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension. Hence, as Bro. Albert Pike says, "Masonry is the great peace society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms, and empires together in one great band of peace and charity."

Pectoral. Belonging to the breast; from the Latin pectoris, the breast. The heart has always been considered the seat of fortitude and courage; hence by this word is suggested to the Mason certain symbolic instructions in relation to the virtue of fortitude. In the earliest lectures of the last century it was called one of the "moral signs" and had this hieroglyphic, $; but in the modern rituals the hieroglyphic has become obsolete, and the word is appropriated to one of the perfect points of entrance.

Pectoral of the High Priest. The breastplate worn by the high priest of the Jews was so called from pectoris, the breast, upon which it rested. (See Breastplate.)

Pedal. Belonging to the feet, from the Latin pedes, the feet. The just man is he who, firmly planting his feet as the principles of Right, is an immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the terrors of arbitrary power. And hence by this word is suggested to the Mason certain symbolic instructions in relation to the virtue of justice. Like "Pectoral," this word was assigned, in the oldest rituals, to the principal signs of a Mason, having $ for its hieroglyphic; but it is the modern lectures it is one of the perfect points of entrance, and the hieroglyphic is no longer used.

Pedestal. The pedestal is the lowest part or base of a column on which the shaft is placed. In a Lodge, there are supposed to be three columns, the column of Wisdom in the east, the column of Strength in the west, and the column of Beauty in the south. These columns are not generally erected in the Lodge, but their pedestals always are, and at each pedestal sits one of the three superior officers of the Lodge. Hence we often hear such expressions as these, advancing to the pedestal, or standing before the pedestal, to signify advancing to or standing before the seat of the Worshipful Master. The custom in some Lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above advanced, be situated in the positions of columns, and should be painted to represent marble or stone.

Pedic. Literally, a shepherd's crook, and hence sometimes used in ecclesiology for the bishop's crozier. In the statutes of the Order of the Temple at Paris, it is prescribed that the Grand Master shall carry a "pedum magistri seu patriarchae." But the better word for the staff of the Grand Master of the Templars is baculus, which see.

Pectah. The demon of calumny in the religious system of Zoroaster, Persia.

Pelagian Religion. The Pelagians were the oldest, if not the aboriginal, inhabitants of Greece. Their religion differed from that of the Hellenes, who succeeded them, in being less poetical, less mythical, and more abstract. We know little of their religious worship except by conjecture; but we may suppose it resembled in some respects the doctrines of what Dr. Oliver calls the Primitive Freemasonry. Creuzer thinks that the Pelagians were either a nation of priests or a nation ruled by priests.

Pelasgi. Division. A son of Eber. In his day the world was divided. A significant word in the high degrees. In the Mysteries of Thoth or of the Ancient and Accepted Scottish Rite, there is a singular legend of Peleg, which of course is altogether mythical, in which he is represented as the architect of the Tower of Babel.

Pelican. The pelican feeding her young with her blood is a prominent symbol of the Eighteenth or Rose Croix Degree of the Ancient and Accepted Scottish Rite, and was adopted as such from the fact that the pelican, in ancient Christian art, was considered as an emblem of the Saviour. Now this symbolism of the pelican, as a representative of the Saviour, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Savior shed his blood for
mankind; and hence the bird is always represented as sitting on its nest, and surrounded by its brood of young ones, who are dripping their bills into a wound in their mother's breast. But this is not the exact idea of the symbolism, which really refers to the resurrection, and is, in this point of view, more applicable to our Lord, as well as to the Masonic degree of which the resurrection is a doctrine.

In an ancient Bestiarium, or Natural History, in the Royal Library at Brussels, cited by Larwood and Hotten in a recent work on The History of Signs & Symbols, this statement is made: "The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings, flying about him, and beat him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother is of such a nature that she comes back to the nest on the third day, and sits down upon her dead young ones, and opens her side with her bill and pours her blood over them, and so resuscitates them from death; for the young ones, by their instinct, receive the blood as soon as it comes out of the mother, and drink it."

The Orus Vocabulum, compiled early in the fifteenth century, gives the fable more briefly: "It is said, if it be true, that the pelican kills its young, and grieves for them for three days. Then she wounds herself, and with the spasmes of her blood resuscitates her children." And the writer cites, in explanation of the verses

"Ut pelicanus, sicut mater sanguine suas,
Sic sancti sumus nos sanguine nati."

i.e., "As the Pelican is restored by the blood of its mother, so are we all born by the blood of the Holy One," that is of Christ.

St. Jerome gives the same story, as an illustration of the destruction of man by the old serpent, and his salvation by the blood of Christ, in an explanatory work entitled the Armories of Birds, expresses the same sentiment in the following words:

"Then said the pelican,
When my birds be slain,
With my blood I thee reviv's,
Scripture doth record
The same did our Lord,
And rose from death to life."

This romantic story was religiously believed as a fact of natural history in the earliest ages of the church. Hence the pelican was very naturally adopted as a symbol of the resurrection and, by consequence, of him whose resurrection is, as Cruden terms it, "the cause, pattern, and argument of ours."

But in the course of time the original legend was, to some extent, corrupted, and a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to Christ as shedding his blood for the sins of the world. In this view of the symbolism, Pugin has said that the pelican is "an emblem of our Blessed Lord shedding his blood for mankind, and therefore a most appropriate symbol to be introduced on all vessels or ornaments connected with the Blessed Sacrament." And in the Antiquities of Durham Abbey, we learn that "over the high altar of Durham Abbey hung a rich and most sumptuous canopy for the Blessed Sacrament to hang within it, wherein stood a pelican, all of silver, upon the height of the said canopy, very finely gilt, giving her blood to her young ones, in token that Christ gave his blood for the sins of the world.

But I think the true theory of the pelican is, that by restoring her young ones to life by her blood, she symbolizes the resurrection. The old symbolists said, after Jerome, that the male pelican, who destroyed his young, represents the serpent, or evil principle, which brought death into the world; while the mother, who resuscitates them, is the representation of that, and of the Man of whom it is declared, "except ye drink of his blood, ye have no life in you."

And hence the pelican is very appropriately assumed as a symbol in Masonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth—all of which is but the great allegory of the destruction by death and the resurrection to eternal life.

*Pellegrini, Marquis of.* One of the pseudonyms assumed by Joseph Balsamo, better known as Count Cagliostro (q. q.).

*Penal Signs.* That which refers to a penalty.

Penalty. The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Initiates, and all on nothing but the above Stanton's work entitled the Amours of Birds, expresses the same sentiment in the following words:

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When my birds be slain,
With my blood I thee reviv's,
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crous or unfaithful brother. All of this arises from a total misapprehension in the minds of those who are tau led astray, of the true character and design of oaths or oaths which are accompanied by an imprecation. It is well, therefore, for the information both of our adversaries—who may thus be deprived of any further excuse for slander, and of our friends—who will be relieved of any continued burden on their consciences, that we should show that, however solemn may be the promise of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, they were never intended to impose upon any brother the painful and—so far as the laws of the country are concerned—the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scars and destitution of the Craft whom he has sought to betray.

But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied.

The observation, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made, and invoking his protection for or against the person making it. The said declaration or promise is observed or violated. This observation has, from the earliest times, constituted a part of the oath—and an important part, too—among every people, varying, of course, according to the various religions beliefs and modes of adoration. Thus, among the Jews, we find such observances as these: Co yunnaehet it Elohe, “So may God do to me.” A very common observance among the Greeks was, to Zeus or theon martirosin, “May Jove stand by me,” or “I call God to witness.” And the Romans adopted an abundance of other observances; often said, dit me perdunt, “May the gods destroy me,” or ne civam, “May I die.”

These modes of observance were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand toward heaven, by which act he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfil the promise that he had made. So Abraham said to the King of Sodom, “I have lifted up my hand unto the Lord, that I will not take anything that is thine.” Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Abraham, related in the 24th chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hand, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing.

The observation, with an accompanying form of solemnity, was indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that “death was the divine punishment of perjury,” but only dishonor was its human penalty.

And therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, whose testimony did not affect the rights or interests of others, was considered as responsible to the deity alone for his perjury.

The explicit invocation of God as a witness to the truth of the thing said, or, in promissory oaths, to the faithful observance of the act promised, the observation of Divine punishment upon the jurator if what he swore to be true should prove to be false, or if the vow made should be thereafter violated, and the solemn form of lifting up the hand to heaven or placing it upon the altar or the sacred victims, must necessarily have given confidence to the truth of the attestation, and must have been required by the hearers as some sort of safeguard or security for the confidence they were called upon to exercise.

This seems to have been the true reason for the ancient practise of solemn observation in the administration of oaths.

Among modern nations, the practice has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase “So help me God,” and the concomitant form of kissing the Holy Scriptures.

And now the question naturally occurs as to what is the true intent of this observation, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to be enforced? When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, orculminated with the formula, “So help me God,” it is evident that he simply meant to say that he was so convinced of the truth
of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow-creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the Divine law, and subject only to a Divine punishment.

In modern times, perjury is made a penal offense against human laws, and its punishment is inflicted by human tribunals. But here the punishment of the crime is entirely different from that inferred by the observation which terminates the oath. The words "So help me God," refer exclusively to the withdrawal of Divine aid and assistance from the jurator in the case of his proving false, and not to the human punishment which society would inflict.

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Masonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Mason recoil from to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Mason to inflict such penalty on an offending brother. The observation of a Mason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be just and proper. "May I die," said the ancient, "if this be not true, or if I keep not this vow." Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritual penalties of Masonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man. But if one say the 20th chapter of his Early History and Antiquities of Freemasonry, that "Penalties inflicted upon convicts of certain grades during the Middle Ages, were terrible and inhuman.

"The most cruel punishment awaited him who broke into and robbed a Pagan temple. According to a law of the Frisians, such desecration was redressed by dragging the criminal to the seashore and burying the body at a point in the sands where the tide daily ebbed and flowed." (Les Frisons, Add. Saf., Tit. 23.)

"A creditor was privileged to subject his delinquent debtor to the awful penalty of having the heart torn from his breast and fed to birds of prey. Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out." (Grimm, Deutsche Rechts-Alterthümer, p. 690. And for the following, see pp. 689 and 700.) "The oldest death penalties of the Scandinavians prescribed that the body should be exposed to fowls of the air to feed upon. Sometimes it was decreed that the victim be disemboweled, his body burnt to ashes and scattered as dust to the winds. Judges of the secret Vehmgertner passed sentences of death in as follows: Your body and flesh to the beasts of the field, to the birds of the air, and to the fishes in the stream." The judicial execution, in carrying into effect this decree, severed the body in twain, so that, to use the literal text, "the air might strike together between the two parts." The tongue was oftentimes torn out as a punishment. A law of the early Roman Empire, known as Jure Orientis Cesareo, enacted that any person, suitor at law or witness, having sworn upon the evangelist, and proving to be a perjurer, should have the tongue cut out from its roots. A cord about the neck was used also symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging or decapitation. When the knife was used upon the person of a freedman, it signified a slight degree of servitude or servitude." (Pr. 318-320.)

Some eminent brethren of the Fraternity insist that the penalty had its origin in the manner in which the lamb was sacrificed under the charge of the Captain of the Temple, who directed the priest; and said, "Come and east lots." "Who is to slaughter?" "Who is to sprinkle?" "Go and see if the time for slaughter approaches?" "Is it light in the whole East, even to Hebron?" and when the priest said, "Yes," he was directed to "go and bring the lamb from the lamb-chamber;" this was in the northwest corner of the court. The lamb was brought to the north of the altar, its head southward and its face northward. The lamb was then slaughtered; a hole was made in its side, and thus it was hung up. The priest smoked it downward until he came to the breast, then he cut off the head, and finished the skinning; he tore out the heart; subsequently he eft the body, and it became all open before him; he took out the intestines, and various portions were divided as they had east lots. (The Talmud, Joseph Barclay, L.L.D.)

Pendil. In the English system this is one of the working-tools of a Master Mason, and is intended symbolically to remind us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life. In the American system the pencil is not specifically recognized. The other English working-tools of a Master Mason are the scimitar and compasses.

In the French Rite, "to hold the pencil," tenir le crayon, is to discharge the functions of a secretary during the communication of a lodge.

Penitentia Sign. Called also the Supplicatory Sign. It is the third sign in the
English Royal Arch system. It denotes that frame of heart and mind without which our prayers and oblations will not obtain acceptance; in other words, it is a symbol of humility.

Pennsylvania. The early history of Freemasonry in this State is wrapped in obscurity; the first mention of it as yet discovered is in the Pennsylvania Gazette for December 6-8, 1730, which contains the following: "As there are several Lodges of Freemasons erected in this Province, and People have lately been much amused with Conjectures concerning them; we think the following account of Freemasonry from London will not be unacceptable to our readers," and then follows a Masonic catechism. Benjamin Franklin, the editor of the paper, was not then a Mason, but became one in the following year, and makes frequent references to the Craft in the Gazette, from which we learn that he was appointed J. G. W. by Grand Master Allen in June, 1732, and elected Grand Master of this Grand Lodge of Pennsylvania in 1734. From this it is quite plain that there were Masons in Pennsylvania in 1729 and a Provincial Grand Lodge there in 1732, and it seems fairly certain that these early Lodges were formed by brethren from the Mother Country acting on their own authority.

In 1743 Thomas Osmond of Boston was appointed by the Grand Master of England to be Provincial Grand Master of all North America, and in 1749 he appointed Benjamin Franklin to be Provincial Grand Master of Pennsylvania.

In 1755 there were three Lodges in Philadelphia, and in 1758 a Lodge was warranted there by the "Ancients," followed by another in 1761, and in 1764 authority was granted by the "Ancients" for forming a Provincial Grand Lodge in Philadelphia, which in 1785 became the Grand Lodge of Pennsylvania.—E. L. H.

The Grand Chapter of Pennsylvania was established in 1736. The Grand Chapter was at first only an integral part of the Grand Lodge, but in 1824 it became an independent body, except so far as that members of the Grand Lodge, who were Royal Arch Masons, were declared to be members of the Grand Chapter.

The Royal and Select degrees were formerly conferred in Pennsylvania by the Chapters, but on October 16, 1847, a Grand Council was organized.

A Grand Encampment, independent of the General Grand Encampment of the United States, was organized on February 16, 1814. On April 14, 1854, a Grand Commandery was organized under the authority of the Grand Encampment of the United States, and in February, 1857, both of these bodies united to form the present Grand Commandery of Pennsylvania.

Pennsylvania Work. The method of Entering, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practiced in the other States of the Union, that it cannot be considered as a part of the American Rite as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system of work much more resembles the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatization of the latter. Bro. Vaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic work of his State with pardonable, although not without impar- tial, commendations: "The Pennsylvania work is sublime from its simplicity. That it is the ancient work is best shown conclusively, however, from this single fact, it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this work every word has its significance, types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are tolerated, no innovations are tolerated. In the ritual no modern verbiage is allowed."

Penny. In the parable read in the Mark Degree a penny is the amount given to each of the laborers in the vineyard for his day's labor. Hence, in the ritual, a penny a day is said to be the wages of a Mark Master.

In several passages of the authorized version of the New Testament, penny occurs as a translation of the Greek, ἵδρα, which was intended as the equivalent of the Roman denarius. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the continental States, which imitated that of the Byzantine empire, and was adopted by the Anglo-Saxons. The specific value of each of so many coins, going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the work, although every man may have been its exact value, to our modern impressions is apt to give a false idea of the liberality of the owner. Dr. Lightfoot, in his essay on a "Fresh Revision of the New Testa- ment," remarks: "It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our version was made, and when wages were lower, it must have seemed wholly inadequate." However improper the translation is, it can have no importance in the Masonic application of the parable, where the "penny" is, as has already been said, only a symbol, meaning any reward or compensation.

Pentacle. The "pentaculum Solomonis," or magical pentacle, not to be confounded with Solomon's seal. The pen-
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Pentagon. A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the camp of the Sublime Prince of the Royal Secret, or Thirty-second Degree of the Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an impostum called the "sacred pentagon," and which, being distributed to his disciples, gave, as he affirmed, to each one the power of holding spiritual intercourse.

Pentagram. From the Greek pent, five, and gramme, a letter. In the science of magic the pentastyle is called the holy and mysterious pentagram. In the "Liber Alulis," or "Book of the Right Way," (Jes., et Rituel de la Haute Magie, iv. 55) that the pentagram is the star of the Magian; it is the sign of the word made flesh; and according to the direction of its rays, that is, as it points upward to one point, or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and of St. John, or the sacred god of Mdmens, or the sun of Man speaks to Lodor, the vision of the Vesper; the morning or the evening star; Mary or Lillith; victory or death; light or darkness. (See Pentacles.)

Pentangle. The triple triangle, or the pentacle of Pythagoras, is so called from the Greek pente, five, and alpha, the letter A, because in its constitution it presents the form of a letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded from numbers and letters, and that as being formed by the union of the first odd and the first even, was deemed of peculiar value; and hence Cornelius Agrippa says (Philos. Occult.) of this figure, that "by virtue of the number five, it has great command over evil spirits because of its five double triangles and its five acute angles within and its five obtuse angles without, so that this interior pentangle contains in itself many great mysteries." The disciples of Pythagoras, who were indeed its real inventors, placed within the angle of the letters of the Greek word TECHIA, or the Latin SALUS, both of which signify health; and thus it was made the talisman of health. They placed it at the beginning of their epistles as a greeting to invoke secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman, it was employed all over the East as a charm to resist evil spirits. Monté says that it has been found in Egypt on the statue of the god Amen. Lord Brougham says, in his Italy, that it was used by Antiochus Ephiphanes, and a writer in "Notes and Queries" (3 Ser., i., 511) says that he has found it on the coins of Tyre and Memphis. On old British and Gaulish coins it is often seen beneath the feet of the sacred and mythical horse, which was the ensign of the ancient Saxons. The Druids wore it on their

sandals as a symbol of Deity, and hence the Germans call the figure "Druittensuss," a word originally signifying Druid's foot, but which, in the gradual corruptions of language, is now made to mean the ancient. Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred to it the five wounds of the Saviour, because, when properly inscribed, upon the representation of a human body, the five points will respectively extend to and touch the side, the two hands, and the two feet. The Medieval Masons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the five-pointed star, which is typical of the bond of brotherly love that unites the whole Fraternity. It is in this view that the pentangle or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our Grand Master, King David, and which is commemorated by the living pentangle at the closing of every Royal Arch Chapter.

Many writers have confounded the pentangle with the seal of Solomon, or shield of David. This error is almost inexcusable in Oliver, who constantly commits it, because his Masonic and theological researches should have taught him the difference. Solomon's seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

Perau, Gabriel Louis Calabre. A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Sens, in Auvergne, in 1760, and died at Paris, March 31, 1767. De Feller (Bibl. Univ.) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared him to many friends. Certainly, the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuing of d'Avignon's "Vies des Hommes illustres de la France," which, however, a loss of sight prevented him from completing. In 1742, he published at Geneva a work entitled "Le Secret des Franc-Maçons." This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attrative one by booksellers. The Abbé Laruel attempted to pull off his libelous and mendacious work on the Abbé Perau, but without success; for while the work of Laruel is marked with the bitterest malignity to the Order of Freemasonry, that of Perau is simply
Perfect Ashlar. See Ashlar.

Perfect Initiate, Rite of. A name given to the Egyptian Rite when first established at Lyons by Cagliostro.

Perfect Irish Master. (Parfait Maître Irlandais.) One of the degrees given in the Irish Colleges instituted by Ramsey.

Perfect Lodge. See Just Lodge.

Perfect Master. (Maître Parfait.) The Fifth Degree in the Ancient and Accepted Scottish Rite. The ceremonies of this degree were originally established as a grateful tribute of respect to a worthy departed brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the Works at Mount Lebanon, and the Warden and the Exalted Patron, the Keeper of the Treasury and the Warden, the symbolic color of the degree is green, so to remind the Perfect Master that, being dead in office, he must hope to revive in virtue. His jewel is a compass extended sixty degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity. The apron is white, with a green flap, and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the center of which the letter R is inscribed, according to the old rituals; but the Samaritan god 306 and 306, according to the ritual of the Southern Jurisdiction.

Delmas, the Maître de l'Héossisme, gives the Tetragrammaton in this degree, and says the degree should more properly be called Past Master, Ancien Maître, because the Tetragrammaton is in some sort the complement of the Master's Degree. But the Tetragrammaton is not found in any of the approved rituals, and Delmas's theory falls therefore to the ground. But besides, to complete the Master's with this degree would be to confuse all the symbolism of the Ineffable degrees, which really conclude with the Fourteenth.

Perfect Prussian. (Parfait Prusien.) A degree invented at Geneva, in 1770, as a second part of the grade of Noachites.

Perfect Stone. A name frequently given to the cubic stone discovered in the Thirteenth Degree of Perfection, the tenth of the Ineffable Series. It denotes justice and firmness, with all the moral lessons and duties in which the mystic cube is calculated to instruct us.

Perfect Union, Lodge of. A Lodge at Brussels in France, where the Rite of Eleusin of Truth was instituted. (See Eleus of Truth, Rite of.)

Perfection. The Ninth and last degree of Fessier's Rite. (See Fessier, Rite of.)

Perfectionists. The name by which Weishaupt first designated the Order which he founded in Bavaria, and which he subsequently changed for that of the Illuminati.

Perfection, Lodge of. The Lodge in which the Fourteenth Degree of the Ancient and Accepted Scottish Rite is conferred. In England and America this degree is called Grand Elect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI, or Grand Magistre de la Vouté Sacrée du Jacob VI. This is one of the evidences—and a very pregnant one—of the influence exercised by the called Stuarts and their adherents on the Masonry of that time in making it an instrument for the restoration of James II, and then of his son, to the throne of England.

This degree, as concluding all reference to the first Temple, has been called the ultimate degree of ancient Masonry. It is the last of what is technically styled the Ineffable degrees, because their instructions relate to the Ineffable word.

Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Pious Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called "Sublime Grand Lodges," and, hence, the word "Grand" is still affixed to the title of the degrees.

The following mystical history is connected with and related in this degree.

When the Temple was finished, the Masons who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members increased, respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry.

The Temple was completed in the year of the world 5000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; his heart was turned to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged in all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

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saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon those enemies whom Solomons had vainly, and wantonly, defied. The people, copying the vices and follies of their King, became proud and idolatrous, and neglected the worship of the true God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

When, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Masons, anxious for the success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed.

The valor and fortitude of these elect knights was such that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with; and thus the royal art, meeting the approbation of great and good men, became popular and honorable, was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic color of this degree is red—allusion of fervor, constancy, and assiduity. Hence, the Masonry of this degree was formerly called Red Masonry on the Continent of Europe.

The degree is a pair of compasses extended on an arc of ninety degrees, surrounded by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other.

The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

Perfection, Rite of. In 1754, the Chevalier de Bounevillie published a Chapter of the high degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Masonry by them practised received the name of the Rite of Perfection, or Rite of Portland. The College of Clermont was, says Reboul (Hist. de 3 G. L., 46), the asylum of the adherents of the house of Stuart, and hence the Rite is to some extent remembered with Stuart Masonry. It consisted of twenty-five degrees, as follows:

\nChief of the Twelve Tribe; 12. Grand Master Architect; 13. Royal Arch; 14. Grand, Elect, Ancient, Perfect Master; 15. Knight of the Sword; 16. Prince of Jerusalem; 17. Knight of the East and West; 18. Rose Croix Knight; 19. Grand Pontiff; 20. Grand Patriarch; 21. Grand Master of the Key of Masonry; 22. Prince of Libanus; 23. Sovereign Prince Adept Chief of the Grand Consistory; 24. Illustrious Knight, Commander of the Black and White Eagle; 25. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Command-\n\n\ner of the Royal Secret. It will be seen that the degrees of this Rite are the same as those of the Council of the Empire of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors.

The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Free-\n\n\nmas were a Knight Templar. It was there that the Baron von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the degrees and retained only the Templar theory.

Perigian. When the Elu degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the Third Degree. This unknown person, at first designated as "Fincorn," afterward received the name of Perigian, and a degree between the elu de mine and the elu de tien was instituted, which was called the "Elu of Perigian," and which became the Sixth Degree of the Admirationite Rite. The derivation or radical meaning of the word is unknown, but it may contain, as do many other words in the high degrees, a reference to the adherents, or to the enemies, of the exiled house of Stuart, for whose sake several of these degrees were established. (See Elet of Perigian.)

Periods of the Grand Architect. See SIX PERIODS.

Perjury. In the municipal law perjury is defined to be a wilful falsehood respecting a mater-\n\n\nrial matter, when an oath has been administered by lawful authority. The violation of vows or promissory oaths taken before one who is not legally authorized to administer them, that is to say, one who is not a magis-
Perryn. Besides his Masonic labors at Avignon, he invented several orders and Masonic degrees, and to him is attributed the authorship of the degree of Knight of the Sun, now occupying the twenty-eighth place in the Ancient and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous works on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1506.

Perpendicular. In a geometrical sense, that which is upright and erect, rising neither one way nor another. In a figurative and symbolic sense, it conveys the significations of Justice, Fortitude, Prudence, and Temperance. Justice, that leads to no fault; but that of Truth; Fortitude, that yields to no adverse attack; Prudence, that ever pursues the straight path of integrity; and Temperance, that swears not for appetite nor passion.

Persecutions. Freemasonry, like every other good and true thing, has been subjected at times to persecutions, and has had to meet with serious and actual persecution. Like the church, it has had its martyrs, who, by their devotion and their sufferings, have vindicated its truth and upheld its principles.

With the exception of the United States, where the attacks on the Institution can hardly be called persecutions—not because there was not the will, but because the power to persecute was wanting—all the persecutions of Freemasonry have, for the most part, originated with the Roman Church.

Perret or Perret, Antoine Joseph, Born in Béthune, France, in 1716. At an early age he joined the Benedictines, but in 1765 applied, with twenty-eight others, for a dispensation of his vows. A short time after, becoming disassociated with the Order, he repaired to Berlin, where Frederic the Great made him his librarian. In a short time he returned to Paris, where the archbishop strove in vain to induce him to render his monastic tory. The parliament supported him in his refusal, and Perret continued in the world. Not long after, Perret became infected with the mystical theories of Swedenborg, and published a translation of his Wonders of Heaven and Hell. He then repaired to Avignon, where, under the influence of his Swedish-Borgian views, he established an academy of Illuminati, based on the three primitive grades of Masonry, to which he added a mystical one, which he called the True Mason. This latter was subsequently transferred to Montpellier by some of his disciples, and modified in form under the name of the "Academy of True Masons."
edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masons defended themselves with great dexterity; and while acknowledging their inability to prove the innocence of their Institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the Institution. The proposal was acceded to, and the town clerk was chosen. He was immediately initiated, and his report so pleased the authorities, that all the magistrats and principal persons of the city became members and zealous patrons of the Order.

In France, the fear of the authorities that the Freemasons concealed, within the recesses of their Lodges, designs hostile to the government, gave occasion to an attempt, in 1727, on the part of the police, to prohibit the meeting of the Lodges. But this unprecedented disposition did not long continue, and the last instance of the interference of the government with the proceedings of the Masonic body was in June, 1725, when the members of a Lodge, meeting at the Hotel de Soissons, were dispersed, their furniture and jewels seized, and the landlord arrested in a penalty of three thousand livres.

The persecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order for apprehending all the Masons in Vienna, and disposing of them in Lodges. The measure was, however, frustrated by the good sense of the Emperor, Joseph I., who was himself a Mason, and exerted his power in protecting his brethern.

The persecutions of the church in Italy, and other Catholic countries, have been the most extensive and most permanent. On the 2nd of April, 1729, Pope Clement XII. issued the famous bull against Freemasons whose authority is still in existence. In this bull, the Roman Pontiff says, "We have learned, and publity does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to every thing that passes between their meetings." The bull goes on to declare, that these societies have become suspected by the faithful, and that they are hurtful to the tranquility of the state and to the safety of the soul; and after making use of the now threadbare argument, that if the actions of Freemasons were irreprouchable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemasons "with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm.

What this delivery to the secular arm means, we are at no loss to discover, from the interpretation given to the bull by Cardinal Fissaro in his edict of publication in the beginning of the following year, namely, "that no person shall dare to assemble at any Lodge of the said society, nor be present at any of their meetings, under pain of death and confiscation of goods, the said penalty to be without hope of pardon."

The bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the parliament of Paris positively refused to enrol it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man named Cru- deli was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance. Francis de Lor- raine, who had been initiated at The Hague in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the Masons who had been incarcerated by the Inquisition; and still further to evince his respect for the Order, he personally assisted in the constitution of several Lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Masonry continued to flourish, and in 1751, thirteen years after the emission of the bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the "eternal city itself."

The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV., who then occupied the papal chair, renewing and enforcing the bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practising the rites of Masonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom.

In Portugal, at Lisbon, John Costos, a native of Switzerland, was still more severely treated. He was subjected to the torture, and suffered so much that he was unable to move his limbs for three months. Costos,
with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English ambassador.

In 1745, the Council of Bern, in Switzerland, issued a decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinances of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English minister; but the government prohibited the introduction of the Order into Turkey.

America has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-Masonry are too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unqualified in its efforts, of any that our times have seen. It has passed away; the clouds of anti-Masonry have been, we trust, forever dispersed, and the bright sun of Masonry, once more emerging from its temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays.

**Perseverance.** A virtue inculcated, by a peculiar symbol in the Third Degree, in reference to the acquisition of knowledge, and especially the knowledge of the True Word. (See Patronage.)

**Perseverance, Order of,** An Adoptive Order established at Paris, in 1771, by several nobles and ladies. It had but little of the Masonic character about it; and, although at the time of its creation it excited considerable sensation, it existed but for a brief period. It was instituted for the purpose of rendering services to humanity. Ragon says (Touvier Gen., p. 92) that there was kept in the archives of the Order a quarto volume of four hundred leaves, in which was registered all the good deeds of the brethren and sisters. This volume is entitled Livre d'Homme de l'Ordre de la Perseverance. Ragon intimates that this document is still in existence. Thory (Fonction G.O., p. 383) says that there was much mystification about the establishment of the Order in Paris. Its institutions continued that it originated from time immemorial in Poland, a pretension to which the King of Poland lent his sanction. Many persons of distinction, and among them Madame de Genlis, were deceived and became its members.

**Persia.** Neither the Grand Lodge of England, nor any other of the European Powers, seems ever to have organized Lodges in the kingdom of Persia; yet very strange and some-what incomprehensible stories are told by credible authorities of the existence either of the Masonic Institution, or something very much like it, in that country. In 1808, on November 24th, Asker Khan, the Ambassador of Persia near the court of France, was received into the Order at Paris by the Mother Lodge of the Philosophical Scottish Rite, upon which occasion the distinguished neophyte presented his sword, a pure Damascan blade, to the Lodge, with these remarks: "I promise you, gentlemen, friendship, fidelity, and esteem. I have been told, and I cannot doubt it, that Freemasons were virtuous, charitable, and full of love and attachment for their sovereigns. Permit me to make you a present worthy of true Frenchmen. Receive this sabre, which has served me in twenty-seven battles. May this act of homage convince you of the sentiments with which you have inspired me, and of the gratification that I feel in belonging to your Order." The Ambassador subsequently seems to have taken a great interest in Freemasonry, while he remained in France, and consulted with the Venerable of the Lodge on the subject of establishing a Lodge at Isphahan. This is the first account that we have of the connection of any inhabitants of Persia with the Order. Thory, who gives this account (Acat. L., 237), does not tell us whether the project of an Isphahan Lodge was ever executed. But it is probable that when Asker Khan became the Ambassador introduced among his friends some knowledge of the Institution, and impressed them with a favorable opinion of it. At all events, the Persians in later times do not seem to have been ignorant of its existence.

Mr. Holmes, in his Sketches on the Shores of the Caspian, gives the following as the Persian idea of the Masonic Order:

"In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the Freemasons Khaneh, as they called the Freemasons' Hall in London; which is a complete mystery to all the Persians who have heard of it. Very often, the first question we have been asked is, 'What do they do at the Freemasons Khaneh? What is it?' They generally believe it to be a most wonderful place, where a man may acquire the knowledge of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons; and their friends complain that they will not tell what they saw at the Hall, and cannot conceive why they should all be so uncommunicative."

And now we have, from the London Freemason (June 28, 1873), this further account; but the conjecture as to the time of the introduction of the Order unfortunately wants confirmation:

"Of the Persian officers who are present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Muselman. He seems to have spontaneously sought recognition as a member of the Craft at a Berlin
Lodge, and his claim was allowed only after such an examination as satisfied the brethren that he was one of the brethren. From the statement of this Persian Mason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Masonry enjoys the honor of counting the emperor and crown prince among its adherents. The appearance of this Mohammedian Mason in Berlin seems to have excited a little surprise among some of the brethren there, and the surprise would be natural enough to persons not aware of the extent to which Masonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedian buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1605. Thus Masonry has been introduced into India from Middle Asia by the Mohammedans hundreds of years ago. Since then there was an initiation of a Persian Mason in the Clementi Masonic Lodge at Paris. There is a Lodge at Tehran, of which many native Persians are members.

Persian Philosophical Rite. A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was introduced into France in the year 1819. It consisted of seven degrees, as follows: 1. Listening Apprentice; 2. Fellow-Craft; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Philosophy of the Heart; 5. Knight of Eclat and of Truth; 6. Master Good Shepherd; 7. Venerable Grand Eclat. This Rite never contained many members, and has been long extinct.

Personal Merit. “All preferment among Masons is grounded upon real worth and personal merit only, that the Lords may be well served, the Brethren not put to shame, nor the Royal Craft disgraced. There is no Master of a Lodge or Warden chosen by seniority, but for his merit.” Charges of 1720. (Constitutions, 1723, p. 51.)

Peru. Freemasonry was first introduced into Peru about the year 1807, during the French invasion, and several Lodges worked until the resumption of the Spanish authority and the Papal mission, in 1819, when their existence terminated. In 1829, when the independence of the republic, declared some years before, was completely achieved, several Scottish Rite Lodges were established, first at Lima and then at other points, by the Grand Orient of Colombia. A Supreme Council of the Ancient and Accepted Rite was instituted in 1830. In 1831 an independent Grand Lodge, afterward styled the Grand Orient of Peru, was organized by the Symbolic Lodges in the republic. Political agitation has, from time to time, occasioned a cessation of Masonic labor, but both the Supreme Council and the Grand Orient are now in successful operation. The Royal Arch Degree was introduced in 1852 by the establishment of a Royal Arch Chapter at Callao, under a Warrant granted by the Supreme Chapter of Scotland.

Petition for a Charter. The next step in the process of organizing a Lodge, after the Dispensation has been granted by the Grand Master, is an application for a Charter or Warrant of Constitution. The application must be, but not necessarily, in the form of a petition. On the report of the Grand Master, that he had granted a Dispensation, the Grand Lodge, if the new Lodge is recommended by some other, generally the nearest Lodge, will confirm the Grand Master’s action and grant a Charter; although it may refuse to do so, and then the Lodge will cease to exist. charters or Warrants for Lodges are granted only by the Grand Lodge in America, Ireland and Scotland. In England this great power is vested in the Grand Master. The Constitutions of the Grand Lodge of England state that “every application for a Warrant to hold a new Lodge must be, by petition to the Grand Master, signed by at least seven regularly registered Masons.” Although in the United States, it is the general usage that a Warrant must be preceded by a Dispensation, yet there is no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted.

The rules for issuing charters to Lodges prevail, with no modification in relation to granting them by Grand Chapters, Grand Councils, or Grand Commanderies for the bodies subordinate to them.

Petition for a Dispensation. When it is desired to establish a new Lodge, application by petition must be made to the Grand Master. This petition ought to be signed by at least seven Master Masons, and be recommended by the nearest Lodge; and it should contain the proposed name of the Lodge and the names of the three principal officers. This is the usage of America; but it must be remembered that the Grand Master’s prerogative of granting Dispensations cannot be rightfully restricted by any law. Only, should the Grand Master grant a Dispensation for a Lodge which, in its petition, had not complied with these prerequisites, it is not probable that, on subsequent application to the Grand Lodge, a Warrant of Constitution would be issued.

Petition for Initiation. According to American usage any person who is desirous of initiation into the mysteries of Masonry must apply to the Lodge nearest to his place of residence, by means of a petition signed by himself, and recommended by at least two members of the Lodge to which he applies. The application of a Mason to a Chapter, Council, or Commandery for advancement to higher degrees, or of an unaffiliated Mason for membership in a Lodge, is also called a petition. For the rules that govern the disposition of these petitions, see Dr,

Peuvret, Jean Eustache. An usher of the parliament of Paris, and Past Master of the Lodge of St. Pierre in Martinico, and afterward a dignitary of the Grand Orient at France. Peuvret was devoted to Hermetic Masonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic books, and a manuscript collection of eighty-one degrees of Hermetic Masonry in six quarto volumes. He asserts in this work that the degrees were brought from England and Scotland; but this Thory (Act. Lat., i, 203) denies, and says that they were manufactured in Paris. Peuvret's exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

Phainoteletian Society. (Société Phainotelet.) A society founded at Paris, in 1840, by Louis Theodore Juge, the editor of the Circle, composed of members of all rites and degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the society of the explainers of the mysteries of initiation.

Phallic Worship. The Phallus was a sculptured representation of the membrum virile, or male organ of generation; and the worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organ of generation, which myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallic, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that too as a religious rite, without the slightest reference to any impure or lascivious application.

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries, it was carried in solemn procession. The Jews, in their numerous detections into idolatry, fell readily into that of this symbol. And they did this as a very early period of their history, for we are told that even in the time of the Judges (Jud. iii. 7) they "served Baalim and the groves." Now the word translated, here and elsewhere, as groves, is in the original Asherah, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (Phontix, p. 96) says that Asherah is a sort of Phallus erected to the tutelar goddess Baalit, and the learned Holloway (Originals, i, 18) had long before come to the same conclusion.

But the Phallus, or, as it was called among the Orientalists, the Lingam, was a representa-

tation of the male principle only. To perfect the circle of generation, it is necessary to ad-
vance one step farther. Accordingly we find in the Ciste of the Greeks, and the Porti of the Indians, a symbol of the female generative principle of coextensive prevalence with the Phallus. The Ciste was a circular and con-
cave pedestal, or receptacle, on which the Phallus was columned, and from the center of which it sprang.

The union of these two, as the generative and the producing principles of nature, in one compound figure, was the most usual mode of representation. And here, I think, we undoubtedly find the remote origin of the point within a circle, an ancient symbol which was first adopted by the old sun-worshipers, and then by the ancient astronomers, as a sym-
bol of the sun surrounded by the earth or the universe—the sun as the generator and the earth as the producer—and afterward modified in its signification and incorporated into the symbolism of Freemasonry. (See Point
within a Circle.)

Pharasa. Donegan says from an Egyptian or Indian root. (See Phallic Worship.)

Pharasa. A significant word in the high degrees, and there said, in the old rituals, to signify "we shall all be united." Delmasay gives it as pharos kol, and says it means "all is explained." If it is derived from Φαραος, and the adverbial Φαραος kol, "alongsider," it certainly means not to be united, but to be separated, and has the same meaning as its cognate polkal. This incongruity in the words and their accepted explanation has led Bro. Pike to reject them both from the degree in which they are originally found. And it is certain that the radical pol and phar both have everywhere in Hebrew the idea of separation. But my reading of the old rituals compels me to believe that the degree in which these words are found always contained an idea of separation and subsequent reunion. It is evident that there was either a blunder in the original adoption of the word pharasa, or more probably a corruption by subsequent copyists. I am satisfied that the ideas of division, disunion, or separation, and of sub-
sequent reunion, are correct; but I am equally satisfied that the Hebrew form of this word is wrong.

Pharisees. A school among the Jews at the time of Christ, so called from the Aramaic Perushim, Separated, because they held themselves apart from the rest of the nation. They claimed to have a mister-
ious knowledge unknown to the mass of the people, and pretended to the exclusive possession of the tree meaning of the Scriptu-
tures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been trans-
mitted to successive generations of initiates. They are supposed to have been essentially the same as the Asidians or Chasidim. The character of their organization is interesting to the Masonic student. They held a secret doctrine, of which the dogma of the resurrec-
tion was an important feature; they met in socialities or societies, the members of which called themselves Habirin, fellows or associates; and they styled all who were outside of their mystical association, yom Hakardo, or people of the land.

Phoenicia. The Latinized form of the Greek Phoinikia, from σαντ, a palm, because of the number of palms anciently but not now, found in the country. A tract of country on the north of Palestine, along the shores of the Mediterranean, of which Tyre and Sidon were the principal cities. The researches of Gesenius and other modern philologists have confirmed the assertions of Jerome and Augustine, that the language spoken by the Jews and the Phoenicians was almost identical; a statement interesting to the Masonic student as giving another reason for the bond which existed between Solomon and Hiram, and between the Jewish workmen and their fellow-laborers of Tyre, in the construction of the Temple. (See Tyre.)

Philadelphia. Placed on the imprint of some Masonic works of the last century as a pseudonym of Paris.

Philadelphia, Rite of the. See Primitive Rite.

Philadelphia, Lodge of the. The name of a Lodge at Narbonne, in France, in which the Primitive Rite was first instituted; whence it is sometimes called the "Rite of the Philosophers." (See Primitive Rite.)

Philadelphia, Rite of the. Called also the Seekers of Truth, although the word literally means Friends of Truth. It was a Rite in 1798 at Paris, in the Lodge of Amis Réunis, by Savallete de Langes, keeper of the Royal Treasury, with whom were associated the Viscount de Tavannes, Court de Jefain, M. de Sainte-James, the President d'Hericourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martineau, did not confine itself to any one mode of instruction, but in its reunions, called "convents," the members devoted themselves to the study of all kinds of knowledge that were connected with the occidental or the Eastern parts of the globe, and the secrets of their association all who had made themselves remarkable by the singularity or the novelty of their opinions, such as Cagliostro, Meister and Saint Marthe. It was divided into twelve classes or chambers of instruction. The names of these classes or degrees were as follows: 1. Mysteres; 2. Fellow-Craft; 3. Master; 4. Elect; 5. Scottish Master; 6. Knight of the East; 7. Rose Croix; 8. Knight of the Temple; 9. Unknown Philosopher; 10. Sublime Philosopher; 11. Initiate; 12. Phaenosthes, or Searcher after Truth. The first six degrees were called Petty, and the last six High Masonry. The Rite did not increase very rapidly; since seven years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obedience. In 1783 it attempted a radical reform in Masonry, and for this purpose invited the most distinguished Masons of all countries to a congress at Paris. But the project failed, and Savallete de Langes dying in 1788, the Rite, of which he alone was the soul, ceased to exist, and the Lodge of Amis Réunis was dissolved.

Philip IV. Surnamed "le Bel," or "the Fair," who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templar. With the aid of his willing instrument, Pope Clement V., he succeeded in accomplishing the overthrow of the Order. He died in 1314, execrated by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

Philippines, Order of. Finch gives this as the name of a secret Order instituted by King Philip "for the use only of his first nobility and principal officers who thus formed a select and secret council in which he could implicitly confide." It has attracted the attention of no other Masonic writer, and was probably no more than a coinage of a charlatan's brain.

Philocreates, Order of. An androgynous secret society established in the French army in Spain, in 1808. The members were called Knights and Ladies Philocreates, or Lovers of Pleasure. It was not Masonic in character. But Tury has thought it worth a long description in his History of the Foundation of the Grand Orient of France.

Philos Judaeus. A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo, adapted to their false doctrines and theology of his school, and taught that the Hebrew Scriptures contained, in a system of allegories, the real source of all religious and philosophical knowledge, the true meaning of which was to be excluded from the vulgar, to whom the literal signification alone was to be made known. Whoever, says he, who has meditated on philosophy, has purified himself by virtue, and elevated himself by a contemplative life to God and the intellectual world, receiving his inspiration, thus pierced with the eyes of the soul to the secret and hidden mysteries of which the literal instruction is but a faint image. A fact, a figure, a word, a rite or custom, tell the profoundest truths, which are to be interpreted only by him who has the true key of science. Such symbolic views were eagerly seized by the early inventors of the high, philosophical degrees of Masonry, who have made frequent use of the esoteric philosophy of Philo in the construction of their Masonic system.


Philosopher, Grand and Sublime Hermetico. (Grand et Sublime Philosopho Hermetique.) A degree in the manuscript collection of Peuvret. Twelve other degrees of Philosopher were contained in the same collection, namely, Grand Neoplatonic Philoso-
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The Grand Practical Philosopher, Kabbalistic Philosopher, Kabbalistic Philosopher to the Number 5, Perfect Mason Philosopher, Perfect Master Philosopher, Petty Neoplatonist Philosopher, Petty Practical Philosopher, Sublime Philosopher, Sublime Philosopher to the Number 9, and Sublime Practical Philosopher. They are probably all Kabbalistic or Hermetic degrees.

Philosopher of Hermes. (Philosophus d’Hermes.) A degree contained in the Archives of the Lodge of St. Louis des Amis Réunis at Caen.

Philosopher, Sublime. (Sublime Philosopher.) 1. The Fifty-third Degree of the Rite of Mizraim. 2. The tenth class of the Rite of the Philalethes.

Philosopher, Sublime Unknown. (Sublime Philosophus Incognita.) The Seventy-ninth Degree of the Metropolitan Chapter of France.

Philosopher, The Little. (Le petit Philosophe.) A degree in the collection of Pyron.

Philosopher, Unknown. (Philosophus Inconnu.) The ninth class of the Rite of the Philalethes. It was so called in reference to St. Martin, who had adopted that title as his pseudonym, and was universally known by it among his disciples.

Philosopher’s Stone. It was the doctrine of the alchemists, that there was a certain mineral, the discovery of which was the object of their art, because, being mixed with the baser metals, it would transmute them into gold. This mineral, known only to the adepts, they called lapis philosophorum, or the philosopher’s stone. Hesiod, who wrote a book in 1857 (Alchemy and the Alchemists), to maintain the preposition that alchemy was a symbolic science, that its subject was Man, and its object the perfection of men, asserts that the philosopher’s stone was a symbol of man. He quotes the old Hermetic philosopher, Isaac Holland, as saying that “though a man be poor, yet may he very well attain unto it [the work of perfection], and may be employed in making the philosopher’s stone.” And Hesiod (p. 76), in commenting on this, says: “That is, every man, no matter how humble his vocation, may do the best he can in his place—may love mercy, do justly, and walk humbly with God; and what more doth God require of any man?”

If this interpretation be correct, then the philosopher’s stone of the alchemists, and the spiritual temple of the Freemasons are identical symbols.

Philosophic Degrees. All the degrees of the Ancient and Accepted Scottish Rite above the Eighteenth and below the Thirty-third are called philosophic degrees, because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. Some writers have contended that the Seventeenth and Eighteenth degrees should be classed with the philosophic degrees. But this is not correct, since both of those degrees have preserved the idea of the Temple system. They ought rather to be called apocalyptic degrees, the Seventeenth especially, because they do not teach the ancient philosophies, but are connected in their symbolism with the spiritual temple of the New Jerusalem.


The three degrees of Ancient Craft Masonry form the necessary basis of this system, although they do not constitute a part of the Rite. In its formation it expressly renounced the power to constitute Symbolic Lodges, but reserved the faculty of affiliating regularly constituted Lodges into its high degrees. Thury (Fond. du 6. O., p. 162) seems to locate the origin of the Rite to the Rosicrucians of the fourteenth century. But the reasons which he assigns for this belief are by no means satisfactory.

The truth is, that the Rite was founded in 1775, in the celebrated Lodge of the Social Contract (Contrat Social), and that its principal founder was M. Boileau, a physician of Paris, who had been a disciple of Pernetti, the originator of the Hermetic Rite at Avignon, whose Hermetic principles he introduced into the Philosophic Scottish Rite. Some notion may be formed of the nature of the system which was taught in this Rite, from the name of the degree which is at its summit. The Luminous Ring is a Pythagorean degree. In 1790, an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures was engaged in an explanation of the peculiar dogmas of the sage of Samos.

The official seat of the Rite had always been in the Lodge of Social Contract until 1792, when, in common with all the other Masonic bodies of France, it suspended its labors. It was reactivated at the termination of the Revolution, and in 1805 the Lodge of the Social Contract, and that of St. Alexander of Scotland, assumed the title of the “Mother Lodge of the Philosophic Scottish Rite in France.” This body was eminently literary in its character, and in 1811 and 1812 possessed a mass of valuable archives, among which were a number of old charters, manuscript rituals, and Masonic works of great interest, in all languages.

Philosophy. The fourth grade of the First Order of the Society of Rosicrucians, as practised in Europe and America.

Philosophy Sublime. (Philosophie Sublime.) The forty-eighth Degree of the Rite of Mizraim.
Phoenix. The old mythological legend of the phoenix is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funeral pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phoenix has been adopted universally as a symbol of immortality. Higgins (Anacolutha, ii., 441) says that the phoenix is the symbol of an ever-revolving solar cycle of six hundred and eight years, and refers to the Phoenician word peneh, which signifies a cycle. Amongst the first Grand Masters of the Templars after the martyrdom of De Molay, and called the "Restorer of the Order," took it, is said, for his seal, a phoenix brooding on the flames, with the motto, "Aeternus vivat!" —She burns that she may live. The phoenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its ancient legend, doubtless, caused it to be accepted as a symbol of the resurrection.

Phylactery. The second fundamental principle of Judaism is the wearing of phylacteries; termed by some writers Taiploth, "ornaments," and refer to the law and commandments, as "bind them about thy neck; write them upon the table of thine heart." (Prov. iii. 3; vi. 2; viii. 3.) The phylactery is worn on the forehead and arm, and are called in Hebrew Turphoth, from Pardah, to pray. These consist of two leather boxes. One contains four compartments, in which are enclosed four portions of the law written on parchment and carefully folded. The box is made of leather pressed upon blocks of wood specially prepared, the leather being well soaked in water. The following passages of the law are sewed into it: Ex. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21. On this box is the letter "V" (shin), with three strokes for the right side, and the same letter with four strokes for the left side. The box is usually worn on the right arm. The second box has but one compartment, into which the same passages of Scripture are sewed with the sinews of animals, specially prepared for the purpose. The phylacteries are bound on the forehead and arm by long leather straps. The strap on the head must be tied in a knot shaped like the letter "n" (daleth). The strap on the arm must go round it seven times, and three times round the middle finger, with a small surplus over in the form of the letter "p" (gimel). Thus we have the "W", "Shaddai", or Almighty. The phylacteries are kept in special bags, with greatest reverence, and the Rabbis assert "that the single precept of the phylacteries is equal to all the commandments." Physical Qualifications. The physical qualifications of a candidate for initiation into Freemasonry are considered under the three heads of Sex, Age, and Bodily Conformation. 1. As to Sex. It is a landmark that the candidate shall be a man. This, of course, prohibits the initiation of a woman. 2. As to Age. The candidate must, say the Old Regulations, be of "mature and discreet age." The ritual forbids the initiation of an "old man in his dotage, or a young man under age." The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation. (See Dotage and Mature Age.) 3. As to Bodily Conformation. The Galloway Constitution of 952, or what is said to be that document, prescribe that the candidate "must be without blemish, and have the full and proper use of his limbs"; and the Charges of 1722 say "that he must have no mark or defect in his body that may render him incapable of learning the art, or serving his Master's lord, and of being made a brother." (Constitutions, 1725.) And although a few jurists have been disposed to interpret this law with unauthorised laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly. (See the publication fully discussed in Dr. Mackey's "Text Book of Masonic Jurisprudence," pp. 100-113.)

Picard's Ceremonies. Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1723, and continued after his death, until 1777, by J. F. Bernard, entitled "Ceremonies Religieuses de tous les peuples du monde." A second edition was published at Paris, in 1741, by the Abbé Banier and Le Maestri, who entirely remodeled the work; and a third in 1782 by a set of free-thinkers, who disfigured, and still further altered the text to suit their own views. Editions professing to be reprints of the original one, have been subsequently published in 1807-9 and 1816. The book has been recently deemed of some importance by the investigators of the Masonic history of the last century, because it contains an engraved list in two pages of the English Lodges which were in existence in 1735. The plate is, however, of no value as an original authority, since it is merely a copy of the "Engraved List of Lodges," published by J. Pine in 1735.

Pickax. An instrument used to loosen the soil and prepare it for digging. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

Piece of Architecture. (Morgan d'Architecture.) The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work under the title Architecture, in being confined to the minutes of the Lodge, is not sufficiently comprehensive.

Pike, Albert. Born at Newton, Mass., December 25, 1809, and died April 2, 1891. After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the War of the Rebellion, in which he had cast his fortunes...
with the South, he located in Washington, D. C., uniting with ex-Senator Robert Johnson in the profession of the law, making his home, however, in Alexandria. His library, in extent and selection, was a marvel, especially in all that pertains to the wonders in ancient literature. Bro. Fike was the Sov. G. Commander of the Southern Supreme Council, A. A. Scottish Rite, having been elected in 1859. He was Prov. G. Master of the G. Lodge of the Royal Order of Scotland in the U. S., and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and withal as a poet, was most distinguished, and his untiring zeal was without a parallel.

Pilgrim. A pilgrim (from the Italian pellegrino, and that from the Latin peregrinus, signifying a traveler) denotes one who visits holy places from a principle of devotion. Dante (Vita Nuova) distinguishes pilgrims from pilgrims thus: pilgrims were those who went beyond the sea to the East, and often brought back staves of palm-wood; while pilgrims were only to the shrine of St. Jane, in Spain. But Sir Walter Scott says that the pilgrims were in the habit of passing from shrine to shrine, living on charity; but pilgrims made the journey to any shrine only once; and this is the more usually accepted distinction of the two classes.

In the Middle Ages, Europe was filled with pilgrims repairing to Palestine to pay their veneration to the numerous spots consecrated in the annals of Holy Writ, more especially to the sepulcher of our Lord.

"It is said," says Robertson (Hist., ch. v., i. 19), "to the human mind, to view those places which have been distinguished by being the residence of any illustrious personage, or the scene of any great transaction, with some degree of delight and veneration. From this principle flowed the superstitious devotion with which Christians, from the earliest times, were accustomed to visit that country which the Almighty had selected as the inheritance of his favorite people, and in which the Son of God had accomplished the redemption of mankind. As this distant pilgrimage could not be performed without considerable expense, fatigue, and danger, it appeared the more meritorious, and was considered as an expiation for almost every crime."

Hence, by a pilgrimage to the Holy Land or to the shrine of some blessed martyr, the thunders of the church, and the more quiet, but not less alarming, reproaches of conscience were often averted. And as this was an act of penance, sometimes voluntarily assumed, but often imposed by the command of a religious superior, the person performing it was called a "Pilgrim Penitent."

While in the East, a race of monarchs equally tolerant and sagacious, retained the sovereignty of Palestine, the penitents were undisturbed in the performance of their pious pilgrimages. In fact, their visits to Jerusalem were rather encouraged by these sovereigns as a commerce which, in the language of the author already quoted, "brought into their dominions gold and silver, and carried nothing out of them but relics and consecrated trinkets."

But in the eleventh century, the Turks, whose bigoted devotion to their own creed was only equalled by their hatred of every other form of faith, but more especially of Christianity, having obtained possession of Syria, the pilgrimage no longer found safety or protection in its pious journey. The Turk, who would then visit the sepulcher of his Lord must be prepared to encounter the hostile attacks of ferocious Saracens, and the "Pilgrim Penitent," laying aside his peaceful garb, his staff and excursion cloak, was compelled to assume the sword and coat of mail and become a "Pilgrim Warrior."

Having at length, through all the perils of a distant journey, accomplished the great object of his pilgrimage, and partly beggared his way amid poor or inhospitable regions, where a crust of bread and a drach of water were received with their life and partly fought it amid the gleaming scimitars of warlike Turks, the Pilgrim Penitent, and Pilgrim Warrior was enabled to kneel at the sepulcher of Christ, and offer up his devotions on that sacred spot consecrated in his pious mind by so many religious associations.

But the experience which he had so dearly bought was productive of a noble and a generous result. The Order of Knights Templar was established by some of those devoted heroes, who were determined to protect the pilgrims who followed them from the dangers and difficulties through which they themselves had passed, at times with such remote prospects of success.

Many of the pilgrims having performed their vow of visiting the holy shrine, returned home, to live upon the capital of piety which their penitential pilgrimage had gained for them; but others, imitating the example of the defenders of the sepulcher, doffed their pilgrim's garb and united themselves with the knights who were contending with their infidel foes, and thus the Pilgrim Penitent, having by force of necessity become a Pilgrim Warrior, ended his warlike pilgrimage by acquiring honors as a Knight Templar."

In this brief synopsis, the modern and Masonic Knights Templar will find a rational explanation of the ceremonies of that degree.

Pilgrim's Weed. A term in the ritual of Masonic Templarism. It refers to the pilgramage, made as a penance for sin, to the sepulcher of the Lord; for the church promised the remission of sins and various spiritual advantages as the reward of the pious and faithful pilgrim. (See Pilgrim.)

Pilgrim's Shalt. See Scull's Shalt.

Pilgrim's Weeds. The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a cloak, or long, loose garment of the darkest colors and the coarsest materials, bound by a
In the antediluvian ages, the posterity of Seth erected pillars; 'for,' says the Jewish historian, 'that their inventions might not be lost before they were sufficiently known, upon Adam's prediction, that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them.' Jacob erected a pillar at Bethel, to commemorate his remarkable vision of the latter, and afterward another one at Gilgal as a memorial of his alliance with Laban. Joshua erected one at Gibeon to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, as a monument of a defeat of the Philistines, and Absalom erected another in honor of himself.

The doctrine of gravitation was unknown to the people of the pre-literate ages, and they were unable to refer the support of the earth in its place to this principle. Hence they looked to some other cause, and none appeared to them so simple and philosophic as the pillars, minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of thanksgiving, exclaims: "The pillars of the earth are the Lord's, and he hath set the world upon them." (1 Sam. ii. 5.) The Psalmist signifies the same doctrine in the following text: 'The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it." (Ps. lxxv. 3.) And Job says: "He shaketh the earth out of her places, and the pillars thereof tremble." (xxvi. 7.) All the old religions taught the same doctrine; and hence pillars were regarded as the supporters of the earth, they were adopted as the symbol of strength and firmness. To this, Dudley (Neolog, 123) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. The revolting heathen," says he, "shone to columns, as symbols of the power of the Deity, was readily converted into worship paid to them as idols of the real presence." But here it seems to have fallen into a mistake. The double pillars or columns, acting as an architectural support, were, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbol: the monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phallic, the symbol of the creative and generative energy of Deity, and it is in these Phallic pillars that we are to find the true origin of pillar worship, which was only one form of Phallic worship, the most predominant of all the cults to which the ancients were addicted.

PILGRIM

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PILLARS OF CLOUD AND FIRE. The pillar of cloud that went before the Israelites by day, and the pillar of fire that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boaz at the porch of Solomon's Temple. We find this symbolism at a very early period in the last century, having been incorporated into the lecture of the Senecas and Iroquois, where it still remains. "The pillar on the right hand," says Calvott (Cand. Dig., 60), "represented the pillar of the cloud, and that on the left the pillar of fire." For this symbolism be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

PILLARS OF Enoch. Two pillars which were erected by Enoch, for the preservation of the antediluvian inventions, and which are repeatedly referred to in the "Legend of the Craft," contained in the Old Constitutions, and in the high degrees of modern times. (See Enoch.)

PILLARS OF THE PORCH. The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (Antiq, lib. 1, cap. ii) thus describes: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and whose inside was of ivory; the brass was fastened on the fingers' breadth, and the height of the pillars was eighteen cubits, (27 feet,) and the circumference twelve cubits, (18 feet,) but there was not superstructure of brass, but there was one over another, that stood upon the pillars. And it was elevated five cubits, (7½ feet,) round about which there was net-work interwoven with small pomegranates, and covered the net-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars be set at the entrance of the porch on the right hand, (or south,) and called it Jachin, and the other at the left hand, (or north,) and called it Boaz."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillow of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or south pillar represented the pillar of cloud, and the left hand or north pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillars Jachin (Jachin), derived from the words יַחֵן (Yach), "Jehovah," and יָחָן (Yachin), "to establish," signifies that "God will establish his house of Israel;" while the pillar Boaz (Boaz), compounded of בָּא (b), "in" and בּ (baa), "strength," signifies that "in strength shall it be established." And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

The construction of these pillars.—There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details as the Scriptural accounts of these memorable pillars. Freemasons, in general, naturally as their symbolical signification is connected with some of the most beautiful portions of their ritual, appear to have a confused notion of their construction and of the true disposition of the various parts of which they are composed. Mr. Ferguson says (Sm. H. Dict. Pili.) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars.

Their situation, according to Lightfoot, was within the porch, at its very entrance, and on each side of the gate. They were therefore one, one on the right and the other on the left, as soon as the visitor stepped within the porch. And this, it will be remembered, in confirmation, is the very spot in which Ezekiel (cf. 40) places the pillars that he saw in his visions of the Temple. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side." The assertion made by some writers, that they were not columns intended to support the roof, but simply obelisks for support of the second story, is supported by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct their chapels in the superstructure of those days, without some such support.

These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the accounts in 1 Kings viii. 15, and in Jeremiah ii. 21, the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but I adhere to the measure of the Jewish writers as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the Scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is easily reconciled by supposing—which, indeed, must have been the case—that in the Book of Kings the pillars are spoken of separately, and that in
Chronicles their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapiters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls "the whole of the chapter," that is, half a cubit's depth of the lower edge of the chapter covered the top of the pillar, making each pillar, apparently, or somewhat, and a half cubits high, or the two thirty-five cubits as laid down in the Book of Chronicles.

This is a much better method of reconciling this discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high—a violation of every rule of architectural proportion which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Kings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapter or pommel was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapter, the height from the ground to the top of the chapter was twenty-two cubits and a half, or thirty-three feet and nine inches.

Mr. Ferguson has come to a different conclusion. He states that the two pillars were eighteen cubits high and twelve in circumference, with capitals of twenty-six cubits, and he thinks that the true meaning of the passage is, that the chapters were curiously wrought with branch work, seven goodly branches standing up from the bough of the palm, and their boughs and leaves curiously and lovingly intermingled and interwoven one with another. He derives his reason for this version from the fact that the same word, קֶתֶּכֶל, is translated "thicket" in the passage in Genesis (xxvii. 13), where the ram is described as being "caught in a thicket by his horns"; and in various other passages the word is to be similarly translated. But, on the other hand, we find it used in the Book of Job, where it evidently signifies a net made of meshes: "For he is cast into the net by his feet and he walketh upon a snare." (Job xvii. 8.) In 2 Kings i. 2, the same word is used, where our translators have rendered it a lattice, "Ahabiah fall down through a lattice in his upper chamber." I am, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was a simple network or fabric consisting of reticulated孝— in other words, a lattice-work.

The "wreaths of branch-work" that are next spoken of are less difficult to be understood. The word here translated "wreath" is קֶתֶּכֶל, and is to be found in Deuteronomy (xxii. 13), where it distinctly means frondes: "Thou shalt..."
make thee fringes upon the four quarters of thy vesture." Fringes it should also be translated here. The fringes or "lily-work," I suppose, were therefore attached to, and hung down from, the network spoken of above, and were probably in this case, as when used upon the garments of the Jewish priests, intended as a "memorial of the law."

The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that I shall not hesitate to quote it at length. "At the head of the pillar, even at the setting on of the chapter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapter, and then turned down, every lily or long tongue of brass, with a nest bending, and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapter had its seat."

There is a very common error among Masons, which has been fostered by the plates in our Monitor, that there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is that the chapiters themselves were "the pomeus or globes, the chain-work," to which our lecture, in the Fellow-Craft's Degree, alludes. This is evident from what has already been said in the first part of the preceding description. The lily here spoken of is not at all related, as might be supposed, to the common lily—that one spoken of in the New Testament. It was a species of the lotus, the Nymphaea lotae, or lotus of the Nile. This was among the Egyptians a sacred plant, found everywhere on their monuments, and used in their architectural decorations. It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian temples. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfect, and was preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. Not being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars, is simply this. Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brassen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter, and a fin in height. Springing out from the pillar, at the junction of the chapter with it, was a row of lotus petals, which, first spreading around the chapiter, afterward gently curved downward toward the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a series of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.

This description, it seems to me, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Josephus, which relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols.

And now as to the Masonic symbolism of these two pillars. As symbols they have been very universally diffused and are to be found in all rites. Nor are they of a very recent date, for they are depicted on the earliest tracing-boards, and are alluded to in the catechisms before the middle of the last century. Nor is this surprising, for as the symbolism of Freemasonry is founded on the Temple of Solomon, it was to be expected that these important parts of the Temple would be naturally included in the system. But at first, the names of the pillars appear to have been introduced into the lectures rather as parts of an historical detail than as significant symbols—an idea which seems gradually to have grown up. Thus, the pillar on the left was called, by some, the pillar of the oath. The pillar on the right was described as the pillar of light; others, as the pillar of the light of the world. The names bestowed upon them were significant.

What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his Nucology. He says (p. 121) that "the pillars represented the sustaining power of the great God. The flower of the lotus or water-lily rises from a root growing at the bottom of the Nile. It is said to be in a position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty to sustain and employ to secure the safety of all the world. The chapter is the body or mass of the earth; the pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths, drawn variously over the surface of the chapter or globe, indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. The pillars were properly placed in the porch or portico of the Temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey him. It is, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says: "The pillars
erected at the porch of the Temple were not only ornamental, but also carried with them an emblematical import in their names: Bosa being, in its literal translation, 'the one that sustains'; and Jashin, 'shall be established', where the strength and stability of the institution are secured. Then subsequently introduced the symbolism, considerably enlarged, into his system of lectures. He adopted the reference to the pillars of fire and cloud, which is still retained.

The Masonic symbolism of the two pillars may be considered, without going into minute details, as being twofold. First, in reference to the names of the pillars, they are symbols of the strength and stability of the Institution; and then in reference to the ancient pillars of fire and cloud, they are symbolic of our dependence on the superintending guidance of the Great Architect of the Universe, by whom alone the strength and stability of our institutions are secured.

Pincéeau (French for 'pencil'). In the technical language of French Masonry it is a pencil. Hence, in the minutes of French Lodges, le pinceau means to act as Secretary.

Pine-Cone. The tops or points of the rods of deacons are often surmounted by a pinecone or pineapple. This is in imitation of the Throne, or seat of Beochus, which was a larch or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine. To this, for instance, were attributed, and it was introduced into the Dionysiac mysteries as a sacred symbol.

Pinnacles. Generally ornamented terminations used in Gothic architecture. They are prominently referred to in the Eleventh Degree of the A. A. Scottish Rite, where the pinnacles over the three gates support the warning to all evildoers, and give evidence of the certainty of punishment following crime.

Piflet. The name of a tailor of Paris, who, in 1782, organized a body called 'Council of Knights of the East,' in opposition to the Council of Emperors of the East and West.

Pitaka ("Basket."). The Bible of Buddhism, containing 118 volumes, divided into three classes collectively known as the Tripitaka or Pitakattayam, that is, the "Triple Basket"; the Sutras, or discourses of Buddha; the Vinaga, or Discipline; and the Abhidharama, or Metaphysics. The canon was fixed about 240 B.C., and commands a following of more than one-third of the human race—the estimates vary from 340,000,000 to 500,000,000. Masonically considered, this indeed must be a great Light or Trestle-Board, if it is the guide of the conduct and practice of so vast a number of our brethren; for are not all men our brethren?

Pitdah (Heb. פיתדה). One of the twelve stones in the breastplate of the high priest, of a yellow color. The Sanskrit for yellow is pada.

Pitris. Spirits. Among the Hindus, Pitris were spirits; so mentioned in the Agrouchada, Parikshai, the philosophical compendium of the Hindu spirituality, a scientific work giving an account of the creation and the Mercabes, and finally the Zohar; the three principal parts of which treat "of the attributes of God," "of the world," and "of the human soul." A fourth part sets forth the relevancy of souls to each other, and the evocation of Pitris. The adepts of the occult sciences were said by the votaries of the Pitris of India to have "entered the garden of delights." (See Parikshai, Agrouchada; also, Indische Mysterien.)

Plus VIII. On the 13th of August, 1814, Pope Plus VII. issued an edict forbidding the meetings of all secret societies, and especially the Freemasons and Carbonari, under heavy corporal penalties, to which were to be added, according to the malignity of the cases, partial or entire confiscation of goods, or a pecuniary fine. This edict also renewed the bull of Clement XII., by which the punishment of death was incurred by those who obstinately persisted in attending the meetings of Freemasons.

Place. In strict Masonic ritualism, the positions occupied by the Master and Wardens are called stations; those of the other officers, places. This distinction is not observed in the higher degrees. (See Stations.)

Planche Tracee. The name by which the minutes are designated in French Lodges. Literally, planche is a board, and tracee, delineated. The planche tracee is therefore the board on which the plans of the Lodge have been delineated.

Plans and Designs. The plans and designs on the Trestle-Board of the Master, by which the building is erected, are, in Speculative Masonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority. (See Trestle-Board.)

Platonic Academy. See Academy, Platonick.

Plenty. The ear of corn, or sheaf of wheat, is in the Masonic system, the symbol of plenty. In ancient iconography, the goddess Flenity was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jove, and in her left a bundle of sheaves of wheat, from which the ripe grain is falling profusely to the ground. There have been some differences in the representation of the goddess on various medals; but, as Montfaucon shows, the ears of corn are an indispensable part of the symbolisms. (See Shibboleth.)

Plot Manuscript. Dr. Plot, in his Natural History of Staffordshire, published in 1656, speaks of "a scrole or parchment volume," in the possession of the Masons of the seventeenth century, in which it is stated that the "charges and manners were after perused and approved by King Henry VI." Dr. Oliver (Golden Remains, iii., 36) thinks that Plot here
referred to what is known as the Leland MS., which, if true, would be a proof of the authenticity of that document. But Oliver gives no evidence of the correctness of his assumption. It is more probable that the manuscript which Dr. Plot loosely quotes has not yet been recovered.

**Plot, Robert, M.D.** Born in 1561, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed but little gratitude. Dr. Plot published, in 1686, *The Natural History of Staffordshire*, a work in which he went out of his way to attack the Masonic institution. An able defense against this attack will be found in the third volume of Oliver's *Golden Remains of the Early Masonic Writers*. The work of Dr. Plot is both interesting and valuable to the Masonic student, as it exhibits the condition of Freemasonry in the latter part of the seventh century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the assertions of the iconoclasts who would give Freemasonry its birth in 1717. For this purpose, I insert so much of his account as refers to the customs of the society in 1686.

"They have a custom in Staffordshire, of admitting men into the Society of Freemasons, that in all the islands of this county seems to be of greater request than anywhere else, though I find the custom spread more or less all over the union; for here I found persons of this proper quality that did disdain to be of this fellowship. Nor, indeed, need they, were it of that antiquity and honor, that is pretended in a large parchement volume, they have amongst them, containing the history and rules of the Craft of Masonry. Which is there deduced not only from sacred writ, but profane story; particularly that it was brought into England by St. Amphibal, and first communicated to St. Alban, who set down the charges of Masonry, and was made paymaster and governor of the king's works, and gave them charges and manners as St. Amphibal had taught him. Which were after confirmed by King Athelstan, whose youngest son Edwin loved well Masonry, took upon him the charges, and learned the manners, and obtained for them of his father a free charter. Whereupon he caused them to assemble at York, and to bring all the old books of their Craft, and out of them ordained such charges and manners as they then thought fit; which charges in the said Schrole, or parchiment volume, are in part declared; and thus was the Craft of Masonry grounded and confirmed in England. It is also there declared that those charges and manners were after perused and approved by King Henry VI., and his council, both as to Masters and fellows of this Right Worshipful Craft.

"To which Society, when they are admitted, they call a meeting (or Lodge, as they term it in some places), which must consist at least of five or six of the ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation, according to the custom of the place: this ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation, by which means they have maintenance whither ever they travel, for if any man appear, though altogether unknown, that can show any of these signs to a fellow of the Society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him, from what company or place soever he be in; say, through (at the top of a street, be it hazard or inconvenience soever he run), to know his pleasure and assist him; viz., if he wants work, he is bound to find him some; or if he cannot that to give him money, or otherwise support him till work can be had, which is one of their articles; and it is another, that they advise the masters they work for according to the best of their skill, acquainting them with the goodness or badness of their materials, and if they be any way out in the contrivance of the buildings, modestly to request that they be not therein dis-honored; and many such like that are commonly known; but some others they have (to which they are sworn after their fashion) that none know but themselves." *(Nat. Hist. of Staffordshire*, ch. viii. p. 316.)

**Plumb.** An instrument used by Operative Masons to erect perpendicular lines, and adopted in Speculative Masonry as one of the working tools of Fellow-Craft. It is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and the bad; and as the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the Speculative Mason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither being uncovered beneath the frowns of adversity nor yielding to the seductions of prosperity.

To the man thus just and upright, the Scriptures attribute, as necessity of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the Pagan poet Horace (Lib. iii., od. 3) pays, in one of his most admired odes, an eloquent tribute to the stern immutability of the man who is upright and tenacious of purpose.

It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate strictness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin *rectum*, which signifies at the same time a right line and honesty or integrity; the Greek, *eidos*, which means straight, standing upright, and also equitable, just, true; and the Hebrew *tediok,* which in a physical sense denotes right-
ness, straightness, and in a moral, what is right and just. Our own word RIGHT partakes of this peculiarity, right being not wrong, as well as not crooked.

As to the name, it may be remarked that plum is the word used in Speculative Masonry. Webster says that as a noun the word is seldom used except in composition. Its constant use, therefore, in Masonry, is a peculiarity.

Plumb-Line. A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the line, is one of the working-tools of the Past Master. According to Preston, it was one of the instruments of Masonry which was presented to the Master of a Lodge at his installation, and thus defines its symbolism as follows: "The line teaches the principle of rectitude, to avoid dissimulation in conversation and action, and to direct our steps, in which path leads to immortality." This idea of the immortal life was always connected in symbolism with that of the perpendicular—something that rose directly upward. Thus in the primitive church, the worshiping Christians stood up at prayer on Sunday, as a reference to the Lord's resurrection on that day. This symbolism is not, however, preserved in the Bible of the prophet Amos (vii. 7), which is read in this country as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will assign to the people of Israel. It then coincides with the first Masonic definition that the line teaches the principle of moral rectitude.

Plumb-Rule. A narrow board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the working-tools of a Fellow-Craft, but in Masonic language is called the Plumb, which see.

Plurality of Votes. See Majority.

Poetry of Masonry. Although Freemasonry has been distinguished more than any other single institution for the number of verses to which it has given birth, it has not produced any poetry of a very high order, except a few lyrical effusions. Rime, although not always of transcendental merit, has been a favorite form of conveying its instructions. The oldest of the Constitutions, that known as the Hallwall or Regius MS., is written in verse; and almost all the early catechisms of the degrees were in the form of rimes, which, although often doggerel in character, served as a convenient method of assisting the memory. But the imagination, which might have been occupied in the higher walks of poetry, seems in Freemasonry to have been expended in the construction of its symbolism, which may, however, be considered often as the results of true poetic genius. There are, besides the songs, of which the number in all languages is very great, an abundance of prologues and epilogues, of odes and anthems, some of which are not discreditable to their authors or to the Institution. But there are very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem known is one published at Frankfort, 1758, with the title of Noblesse des Franc-Maçons ou Institution de leur Société avant le deluge universel et de son renouvellement après le Deluge.

It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transfer to verse of all the Masonic myths contained in the "Legend of the Craft" and the traditional history of Anderson. Neither the material nor the execution exempt the author from Horace's denunciation of poetical mediocrity.

Pointed Cubical Stone. The "Broachd Thurn" (q.v.) mentioned by Dr. Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the French Mason as the pierre cubique, has an axe inserted in the apex. Bro. William S. Rockwell considered this feature in the Tracing-Board remarkable and suggestive of certain reflections, and thus reasoned: "The cubic stone pointed with an axe driven into it, is strikingly similar to a peculiar hieroglyphic of the Egyptians.

The name of one of their gods is written with a determinative sign affixed to it, consisting of a smooth rectangular stone with a knife over it; but the most singular portion of the circumstance is, that this hieroglyphic, which is read by Egyptologists, Seth, is the symbol of falsehood and error, a contradiction to the rough (Brute) stone, which is the symbol of faith and truth. The symbol of error was the soft stone, which could be cut; the symbol of truth, the hard stone, on which no tool could be used." Seth is the true Egyptian name of the god known afterward by the name of Typhon, at one time devoutly worshiped and profoundly venerated in the culminating epoch of the Pharaonic empire, as the monuments of Karnac and Medinet-Abou testify. But in time his worship was overthrown, his shrines desecrated, his name and titles chiselled from the monumental granite, and he himself, from being venerated as the giver of life and blessings to the rulers of Egypt, degraded from his position, treated as a destroying demon, and shunned as the personification of evil. This was not long before the time of the children of Israel. Seth was the father of Judas and Palesinus, is the god of the Semitic tribes who
rested on the seventh day, and bear the swarthy complexion of the lately race. Seth is also known by other names in the hieroglyphic legends, among the most striking of which is Bar, that is Bal, known to us in sacred history as the fatal stumbling-block of idolatry to the Jewish people. (See Triangle and Square.) [C. T. McClure.]

Points. In the Old Constitutions known as the Halliwell or Regius MS, there are fifteen regulations which are called points. The fifteen articles which precede are said to have been in existence before the meeting at York, and then only collected after search, while the fifteen points were then enacted. Thus we are told—

"Fifteen articulate they there soughed, (sought, found out.) And fifteen points they there wroght, (wrought, enacted.)"

The points referred to in the ritualistic phrases, "arts, parts, and points of the hidden mysteries of Masony," are the rules and regulations of the institution. Phillips’ New World of Words (edit. 1796) defines point as "an head or chief matter." It is in this sense that we speak of the "points of Masonry."

Points of Entrance, Perfect. In the earliest lectures of the last century these were called "Principal Points." The designation of them as "Perfect Points of Entrance" was of a later date. They are described both in the English and the American systems. Their specific names, and their allusion to the four cardinal virtues, are the same in both; but the verbal explanations differ, although not substantially. They are so called because they refer to four important points of the initiation. The Guttural refers to the entrance upon the penal responsibilities: the Pastoral, to the entrance into the Lodge; the Manual, to the entrance on the covenant; and the Pedal, to the entrance on the instructions in the northeast.

Points of Fellowship, Five. There are duties owing by every Mason to his brethren, which, from their symbolic allusion to certain points of the body, and from the lesson of brotherly love which they teach, are called the "Five Points of Fellowship." They are symbolically illustrated in the Third Degree, and have been summed up by Oliver as "asserting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets, and vindicating his reputation as well in his absence as in his presence." (London, 1. 183.)

Cole, in the Freemason’s Library (p. 190), gives the same ideas in diffuser language, as follows:

"First. When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance, to save him from sinking, as may not be detrimental to myself or connections, if I find him worthy thereof.

"Second. Indolence shall not cause my footsteps to halt, nor wrath turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to serve, help, and execute benevolence to a fellow-creature in distress, and more particularly to a brother Mason.

"Third. When I offer up my ejaculations to Almighty God, a brother’s welfare I will remember as my own: for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

"Fourth. A brother’s secrets, delivered to me as such, I will as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

"Fifth. A brother’s character I will support in his absence as I would in his presence: I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

"The enumeration of these Points by some other more recent authorities differs from Cole’s, apparently, only in the order in which the Points are placed. The latter order is given as follows in Mackay’s Lexicon of Freemasonry:

"First. Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow-creature.

"Secondly. In our devotions to Almighty God, we should remember a brother’s welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of Heaven, because the petition for self is mingled with aspirations of benevolence for a friend.

"Thirdly. When a brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment, we betray the solemn trust confided to our honor.

"Fourthly. When adversity has visited our brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.

"Fifthly. While with candor and kindness we should admonish a brother of his faults, we should never revile his character behind his back; but rather, when attacked by others, support and defend it."

The difference here is apparently only in the order of enumeration, but really there is an important difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. There is no
Points, Five. See Chromatic Calendar.

Points, Twelve Grand. See Twelve Original Points of Masonry.

Point within a Circle. This is a symbol of great interest and importance, and brings us into close connection with the very symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Masons have made an exotic explanation of the symbol, in telling us that the point represents an individual brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the Orient—St. John the Baptist and St. John the Evangelist.

But that this was not always its symbolic significance, we may collect from the true history of its connection with the phallicism of the Ancient Mysteries. The phallus, as I have already shown under the word, was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communiacted from the rites of Osiris to the religious festivals of Greece. Among the Asiatics the same emblem, under the name of lingam, was, in connection with the female principle, worshiped as the symbols of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge. On this subject, Captain Wilford (Arist. Res.) remarks "that it was believed in India, that, as general deluge, everything was involved in the common destruction except the male and female principles, or organs of generation, which were destined to produce a new race, and to repopulate the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself on the summit of the lunette, like the mast of a ship. The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men." Here, then, was the first outline of the point within a circle, representing the principles of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as I have elsewhere shown, all their rites from the East.

It was in deference to this symbolism, that, as Higgins remarks (Anecdot., i., 306), circular temples were in the very earliest ages universally erected in cyclical numbers to do honor to the Deity.

In stone, stone circles, or rather their ruins, are everywhere found; among the oldest of which, according to Moore (Anecdot., ii., 342), is that of Diphilusana, and whose execution will compete with that of the Greeks. In the oldest monuments of the Druids we find, as at Stonehenge and Aubery, the circle of stones. In fact, all the temples of the Druids were circular, with a single stone erected in the center. A Druidical monument in Pembroke, called Y Gromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick in Cumberland, says Oliver (Signs and Symbols, 174), is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, of about five feet and a half in height, and one stone in the center of greater altitude.

Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circle, for the principal gods, with an elevated seat in the center for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland.

But it is useless to multiply examples of the prevalence of this symbol among the ancients. And now let us apply this knowledge to the Masonic symbol.

We have seen that the phallus and the point within a circle come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun (they looking to the creature and not to the Creator), because in the sun's heat and light the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun; and as the lingam of India stood in the center of the lunette, so it stands within the center of the universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure as their symbol of the sun.

Now it is admitted that the Lodge represents the world or the universe, and the Master and Wardens within it represent the sun in three positions. Thus we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the Lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

*An addition to the above may be given, by referring to one of the oldest symbols among the Egyptians, and found upon their monuments, which was a circle centered by an A U M, supported by two erect parallel serpents; the circle being expressive of the collective people of the world, protected by the parallel attributes, the Power and Wisdom of

* From this point the article is by C. T. MacCluauachan.
the Creator. The Alpha and Omega, or the W. and L., representing the Egyptian omnipotent God, surrounded by His creation, having for a boundary no other limit than what may come within his boundless scope, his Wisdom and Power. At times this circle is represented by the Ananta (Sanskrit, eternity), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.

It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports the three Great Lights as a central point, while the brethren stand in two parallel lines.

Poland. Freemasonry was introduced into Poland, in 1736, by the Grand Lodge of England; but in 1728 the Lodges were closed in consequence of the edict of King Augustus II., who enforced the bull of Pope Clement XII., from 1742 to 1749 Masonry was revived and several Lodges erected; which flourished for a time, but afterward fell into decay. In 1765 Count Mozyński sought to put it on a better footing, and in 1769 a Grand Lodge was formed, of which he was chosen Grand Master.

The Grand Lodge of England recognized this body as a Provincial Grand Lodge. On the first division of Poland, the labors of the Grand Lodge were suspended; and they were revived in 1773 by Count Brühl, who introduced the rituals of the Strict Observance, established several new Lodges, and acknowledged the supremacy of the United Lodges of Germany. There was a Lodge in Warsaw, working in the French Rite, under the authority of the Grand Orient of France, and another under the English system. These differences of Rites created many dissensions, but in August, 1781, the Lodge Catherine of the North Star received a Warrant as a Provincial Grand Lodge, and on December 27th of the same year the body was organized, and Ignatius Podracki elected Grand Master of all Polish and Lithuanian Lodges, the English system being provisionally adopted. In 1794, with the dissolution of the Empire, the Lodges in the Russian and Austrian portions of the partition were suppressed, and those only in Russian Poland continued their existence. Upon the creation, by Napoleon, of the Grand Duchy of Warsaw, a Grand Orient of Poland was immediately established. This body continued in operation until 1823, with more than forty Lodges under its control. In November of that year the Order was interdicted in consequence of the ukase of the Emperor Alexander prohibiting all secret societies, and all the Lodges were thereupon closed. During the revolt of 1830 a few Lodges arose, but they lasted only until the insurrection was suppressed.

Politics. There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robson's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendency and an undue influence over the government; it has been the basis of every unjust accusation of every connection between the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the liberator is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still written, and Masonry is again and again condemned as a political club.

Polikal. A significant word in the high degree, which means altogether separated, in allusion to the dosunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from the Latin polis, and is derived from the radical 72, pol, which, as Gesenius says, everywhere implies separation, and the adverbial 72, hol, wholly, altogether.

Polychronicon. Ranulfo Higden, a monk of Chester, wrote, about 1350, under this title a Latin chronicle, which was translated into English in 1587 by John Trevisa, and published by William Caxton, in 1482, as The Polychronicon: "containing the Berengres and Pedes of many Tyms." Another edition was published (though, perhaps, it was the same book with a new title) by Wynkyn de Worde, in 1485, as Poliromicon, in which booke bothe compryssyd brasily many wonderful byssyowe, Englished by one Tristian, survy of Barkley, etc., a copy of which sold in 1597 for £37. There was another translation in the same century by an unknown author. The two translations made the book familiar to the English public, with whom it was at one time a favorite work. It was much used by the compilers and compilers of the Old Consti-
POMPEIAN

PONTIFF

POMPEIAN

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POMEGRANATE

PONTIFF

POMEGRANATE

The pomegranate, a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see 1 Kings vii. 15), it is said that the artist "made two clusters of molten brass to set upon the tops of the pillars." Now the Hebrew word קַסְרִין (qasrin), which has been translated "clusters," and for which, in Amos ix. 1, the word "basket" has been incorrectly substituted (though the marginal reading corrects the error), signifies an artificial large pomegranate, or globe. The original meaning is not preserved in the Septuagint, which has μήθυμα (methyma), the Vulgate, which uses σφαεράλη, both meaning simply "a round ball." But Josephus, in his Antiquities, has kept to the literal Hebrew. It was customary to place such ornaments upon the tops of pillars, or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into Spurious Freemasonry; for, there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies. The Syrians at Damascus worshiped an idol which they called Rimmon. This was the same idol that was worshiped by Naaman before his conversion, as recorded in the Second Book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the Sun, the god of the Phœnicians, or of Venus, or according to Grotius, to his commentary on the passage in Kings, of Saturn, or what, according to Scaliger, seems more probable, of Jupiter Cassius. But it is sufficient for the present purpose to know that Rimmon is the Hebrew and Syriac for pomegranate. 

Cumberland, the learned Bishop of Peterborough (Orig. Gend. Ant., p. 380), quotes Achilles Statius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cassius (which Bochart places between Canaan and Egypt) there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say, "had a mystical meaning." Bucklow says: "In this temple was built by the descendants of the Cabiri, Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the portico of Jupiter in the temple of Jupiter or Juno, (because, when it is opened, it discloses a great number of seeds,) signified only that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

Pausanias (Corinthiaca, p. 59) says he saw, not far from the ruins of Mycenae, an image of Juno holding in one hand a scepter, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was ῥιπαστέρων ἂνος—"a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

In the festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus. Bryant (Anc. Myth., iii., 237) says that the Ark was looked upon as the mother of masking, and that the mask was figured under the semblance of a pomegranate; as if this fruit abounds with seeds, it was thought an improper emblem of the Ark, which contained the rudiments of the future world. In fact, few plants had among the ancients a more mythical history than the pomegranate.

From the Hebrews, who used it mystically at the Temple, it passed over to the Masons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

Pomme Verte (Green Apple). Order of the. An artogynous Order, instituted in Germany in 1799, and afterward introduced into France. (Thory, Acta Lati., i., 333.)

Pomme. A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple. It was introduced into the Masonic lectures from Scriptural language. The two pommes of the chapters is in 2 Chron. iv. 13. It is, however, an architectural term, thus defined by Parker (Gloss. Arch., p. 365): "Pomme denotes generally any ornament of a globular form."

Pontifes Freres. See Bridge Builders. Pontiff. See Bridge Builders. Pontiff. In addition to what has been said of this word in the article on the "Bridge Builders of the Middle Ages," the following from Athanasius Coquere, fils, in a recent essay entitled The Rise and Decline of the Roman Church, will be interesting.

"What is the meaning of 'Pontiff'? 'Pontiff' means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first days of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then
there were within the town less than seven, even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defense of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men, who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defense of the town, should be considered holy; that they should be priests; and the highest of them was called 'the high bridge maker.' So it happened that there was in Rome a corporation of bridge makers—ponifices—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town. And thus it is the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder.

Pontiff. Grand. See Grand Pontiff.

Poor Fellow-Soldiers of Jesus Christ. (Paueres committentes Jesu Christi.) This was the title first assumed by the Knights Templars.

Poor Ashee. The spirit or essence of Brahm in the Indian religious system.

Poppies. In the mysteries of the ancients, the poppy was the symbol of regeneration. The somnificous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolized the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or sprig of acacia does in the Masonic mysteries.

Porch of the Temple. See Temple of Solomon.

Porta, Gambattista. A physicist of Naples, who was born in 1545 and died in 1616. He was the founder of the Secret, or "Academy of Secrets," which see. He devoted himself to the study of the occult sciences, was the inventor of the camera obscura, and the author of several tracts on Magic, Physiognomy, and Secret Writing. De Feller (Bisp. Utn.) classed him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

Portiforium. A banner like unto the gonfalon, used as an ensign in cathedrals, and borne at the head of religious processions.

Portugal. Freemasonry was introduced into Portugal in 1736, when a Lodge was instituted at Lisbon, under a Deputation to George Gordon from Lord Wyoming, Grand Master of England. An attempt was made by John Couto to establish a second in 1749, but he and his companions were arrested by the Inquisition, and the Lodge suppressed. Freemasonry must, however, have continued to exist, although secretly practised, for in 1776 other arrests of Freemasons were made by the Holy Office. But through the whole of the eighteenth century the history of Masonry in Portugal was the history of an uninterrupted persecution by the Church and the State. In 1803 a Grand Lodge was established at Lisbon, and Egas-Montes was elected Grand Master. John VI., during his exile, issued from Santa Cruz, in 1818, a decree against the Masons, which declared that every Mason who should be arrested should suffer death, and his property be confiscated to the State; and this law was extended to foreigners residing in Portugal, as well as to natives. This bigoted sovereign, on his restoration to the throne, issued another decree against the Order, and Freemasonry fell into abeyance; but in 1834 the Lodges were again revived. But dissensions in reference to Masonic authority unfortunately arose among the Fraternity of Portugal, which involved the history of the Order in that country in much confusion. There were in a few years no less than four bodies claiming Masonic jurisdiction, namely, a Grande Oriente Lusitano, which had existed for more than a quarter of a century, and which, in 1846, received Letters-Patent from the Supreme Council of Brazil for the establishment of a Supreme Council; a Provincial Grand Lodge, under the jurisdiction of the Grand Lodge of Ireland, with a Chapter of Rose Croix working under the authority of the Grand Council of Rites of Ireland; and two Grand Orientes working under contending Grand Masters. Many attempts were made to reconcile these opposing bodies, but without success; and, to add to the difficulty, we find, about 1862, another body calling itself the Orient of the Masonic Confederation. But all embarrassments were at length removed by the alliance, in 1871, of the United Grand Orient with the Supreme Council, and the Masonic interests of Portugal are now prosperously conducted by the "Grande Oriente Lusitano Unico, Supremo Conselho de Ma
cosia Portuguesa."
PRAXEOANS

PRAXEOANS. The followers of Praxea in the second century, who proclaimed a unity in God, and that He had suffered upon the cross.

PRAYER. Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer "as a proper tribute of gratitude," to borrow the language of Preston, "to the beneficent Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic body, should be both opened and closed with prayer, and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing meeting differ in language from the early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in the opening and closing of a Lodge in the beginning of the eighteenth century are to be found in Preston (ed. 1775), and are as follows:

At Opening.—"May the favor of Heaven be upon this our happy meeting; may it be begun, carried on, and ended in order, harmony, and brotherly love: Amen." At Closing.—"May the blessing of Heaven be upon all regular Masons, to beautify and cement us with every moral and social virtue: Amen."

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is much older than Preston, who changed and altered the much longer form which had been in use in his time. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the "Ancients" or Atholl Masons, and that it was omitted by the "Moderns." But this cannot be so, as is proved by the insertion of it in the earliest editions of Preston. We have moreover a form of prayer "to be used at the admission of a brother," contained in the Pocket Companion, published in 1754, by John Scott, an adherent of the "Ancients," which proves that there as well as the "Ancients" observed the usage of prayer at an initiation.

There is a still more ancient form of prayer to be used of Christian Masons at the ceremony, and to have been used in the reign of Edward IV., from 1461 to 1483, which is as follows:

"The might of God, the Father of Heaven, with the brightness of his glorious Son through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living time, that we may only come to his bliss that shall never have an end."

The custom of commencing and ending labor with prayer was adopted at an early period by the Operative Freemasons of England. Findel says (Hist., p. 78), that "their Lodges were opened at sunrise, the Master taking his station in the East and the brethren forming a half circle around him. After prayer, each craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled after labor, prayer was offered, and their wages paid to them." We cannot doubt that the German Stone-Masons, who were even more religiously demonstrative than their English brethren, must have observed the same custom.

As to the posture to be observed in Masonic prayer, it may be remarked that in the lower degrees the usual posture is standing. At an initiation the candidate kneels, but the brethren stand. In the higher degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practised in America.

PREADAMITÉ. A degree contained in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

PRECAUTION. In opening and closing the Lodge, in the admission of visitors, in conversation with or in the presence of strangers, the Mason is charged to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

PROCEDENCY OF LODGES. The procedency of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this procedency confers certain privileges, the number of the Lodge is always determined by the Grand Lodge, while the name is left to the selection of the members.

PRECEPTOR. Grand Preceptor, or Grand Prior, or Preceptor, or Prior, was the title customarily given by the Knights Templar to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preceptor of England, who was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

PRECESSION. The houses or residences of the Knights Templar were called Preceptories, and the superior of such a residence was called the Preceptor. Some of the residences were also called Commanderies, which last name has been adopted by the Masonic Templars of America. An attempt was made in 1856, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title "Commanderies," and adopt that of "Preceptories," for the Templar organizations; a change which would undoubtedly have been more in accordance with history, but unfortunately the effort to effect the change was not successful.

PRECIOUS JEWELS. See Jewels, Precious.

PREFERMENT. In all the Old Constitutions we find a reference made to ability and skill as the only claims for preferment or promotion. Thus in one of them, the Lansdowne Manuscript, whose date is about 1560, it is said that Nimrod gave a charge to the Masons that "they should ordain the most wise and cunning man to be Master of the King or Lord's works that was amongst
them, and neither for love, riches, nor favour, to set another that had little cunning to be Master of that works, whereby the Lord should bee ill served and the science ill farmed." And again, in another part of the same Manuscript, it is ordered, "that noe Mason take on him noe Lord's works nor other man's but if he know himselfe well able to performe the works, so that the Craft have noe slander." Charges to the same effect, almost, indeed, in the same words, are to be found in all the Old Constitutions. So Anderson, when he compiled The Charges of a Freemason, which he says were "extracted from the ancient records," and which he published in 1723, in the first edition of the Book of Constitutions, lays down the rule of preferment in the same spirit, and in these words:

"All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is instituted privately, but for his merit." And then he goes on to show how the skillful and qualified Apprentice may in due time become a Fellow-Craft, and, "when otherwise qualified, arrive to the honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit." (Constitutions, 1723, p. 51.) This ought to be now, as it has always been, the true law of Masonry; and when ambitious men are seen grasping for offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed.

Freemasonry. The fourth officer is a Commander of Knights Templar and in a Council of Companions of the Red Cross. His duties are to conduct the religious ceremonies of the organization. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the ancient Lodge, of which he is an officer. The corresponding office in the Grand Commandery and in the Grand Encampment is called a Grand Preist.

Preist of Lebanon. A mystical degree in the collection of Pyron.

Preist. An archism or rather a vulgarism for Apprentice, constantly found in the Old Records. It is now never used.

Preist. Pillar. In the southeast part of the Chapel of Roslyn Castle, in Scotland, is the celebrated column which goes by this name, and with which a Masonic legend is connected. The pillar is a plain fluted shaft, having a floral garland twined around it, all carved out of the solid stone. The legend is, that when the plans of the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or, as another account states, had lost this particular portion of the plans, and, in consequence, had
to go to Rome for further instructions or to procure a fresh copy. During his absence, a clever apprentice, the only son of a widow, either from memory or from his own invention, carved and completed the beautiful pillar. When the master returned and found the work completed, furious with jealous rage, he killed the apprentice, by striking him a frightful blow on the forehead with a heavy setting-maul. In testimony of the truth of the legend, the visitor is shown three heads in the west part of the chapel—the master's, the apprentice's (with the gash on his forehead), and the widow's. There can be but little doubt that this legend referred to that of the Third Degree, which is thus shown to have existed, at least substantially, at that early period.

Preparation of the Candidate. Great care was taken of the personal condition of every Israelite who entered the Temple for Divine worship. The Talmudic treatise entitled Baraath, which contains instructions as to the ritual worship among the Jews, lays down the following regulation for the admission to the Temple of all who visit the Temple: "No man shall go into the Temple with his staff, nor with shoes on his feet, nor with his outer garment, nor with money tied up in his purse." There are certain ceremonial usages in Freemasonry which furnish what may be called at least very remarkable coincidences with this old Jewish custom.

The preparation of the candidate for initiation in Masonry is entirely symbolic. It varies in the different degrees, and therefore the symbolism varies with it. Not being arbitrary and unmeaning, but, on the contrary, conventional and full of significations, it cannot be altered, abridged, or added to in any way, without affecting its esoteric design. To it, in its fullest extent, every candidate must, without exception, submit.

The preparation of a candidate is one of the most delicate duties we have to perform, and care should be taken in appointing the officer, who should bear in mind that "that which is not possible among men should be impossible among Masons." (E. B. C.)

Preparing Brother. The brother who prepares the candidate for initiation. In English he is called "Preist," in French Lodge he is called "Fère terrible," and in German he is called "Vorbereitender Bruder," or "Vorzeiterzehender Bruder." His duties require him to have a competent knowledge of the ritual of reception, and therefore an experienced member of the Lodge is generally selected to discharge the functions of this office. In most jurisdictions in America this is performed by the Master of Ceremonies.

President. The presiding officer in a convention of High Priests, according to the American system, is so called. The second officer is styled Vice-President. On September 9, 1871, the Grand Orient of France, in violation of the landmarks, abolished the
office of Grand Master, and conferred his powers on a Council of the Order. The President of the Council is now the official representative of the Grand Orient and the Craft, and exercises several of the prerogatives hitherto administered by the Grand Master.

Presiding Officer. Whoever acts, although temporarily and pro hac vice, as the presiding officer of a Masonic body, assumes for the time all the powers and functions of the officer whom he represents. Thus, in the absence of the Worshipful Master, the Senior Warden presides over the Lodge, and for the time is invested with all the prerogatives that pertain to the Master of a Lodge, and can, while he is in the chair, perform any act that it would be competent for the Master to perform were he present.

Press Mason. The number of the Masonic press throughout the world is small, but the literary ability commands attention. In every nation Masonry has its advocates and, in the form of a weekly or semi-monthly chronicle of events, or the more sedate magazine or periodical, sustaining the literature of the Fraternity.

Preston, William. This distinguished Mason was born at Edinburgh on the 7th of August, 1742. The usual statement, that he was born on the 28th of July, refers to old style, and requires therefore to be amended. He was the son of William Preston, Esq., a writer to the Signet, and Helena Cumming. The elder Preston was a man of much intellectual culture and abilities, and in easy circumstances, and took, therefore, pains to bestow upon his son an adequate education. He was sent to school at a very early age, and having completed his preliminary education in English under the tuition of Mr. Stirling, a celebrated teacher in Edinburgh, he entered the High School before he was six years old, and made considerable progress in the Latin tongue. From the High School he went to college, where he acquired a knowledge of the rudiments of Greek.

After the death of his father, he retired from college, and became the amanuensis of that celebrated linguist, Thomas Ruddiman, to whose friendship his father had contributed. Mr. Ruddiman having greatly improved and finally lost his sight by his intense application to his classical studies, Preston remained with him as his secretary until his decease. His patron had, however, previously bound young Preston to his brother, Walter Ruddiman, a printer, but on the increasing failure of his sight, Mr. Thomas Ruddiman withdrew Preston from the printing-office, and occupied him in reading to him and translating such of his works as were not completed, and in correcting the proofs of those that were in the press. Subsequently Preston compiled a catalogue of Ruddiman's books, under the title of Bibliotheca Ruddimana, which is said to have exhibited much literary ability.

After the death of Mr. Ruddiman, Preston returned to the printing-office, where he remained for about a year; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the king's printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the London Chronicle, and furnishing materials for various periodical publications.

Mr. Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporary with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, photographs, from Gibbon, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished teacher of the Masonic ritual, and as the founder of a system of lectures which still retain their influence, that William Preston more especially claims our attention.

Stephen Jones, the disciple and intimate friend of Preston, published in 1795, in the Freemasons' Magazine, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject, of the authenticity of the facts related, I shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as I may deem necessary.

Soon after Preston's arrival in London, a number of brethren from Edinburgh resolved to institute a Freemasons' Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the ancient Lodge in London, which immediately granted them a Dispensation to form a Lodge and to make Masons. They accordingly met at the White Horse in the Strand, and Mr. Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that Preston was made a Mason under the Dermott system. It will be seen, however, that he subsequently went over to the legitimate Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the ancient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till, that house being unable to furnish proper
accommodations, it was removed to Scots' Hall, Blackfriars. Here it continued to flourish about two years, when the decayed state of that building obliged it to remove to the Half Moon Tavern, Cheapside, where it continued to meet for a considerable time.

At length Mr. Preston and some others of the members having joined the Lodge, under the regular English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern, to consent to a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the brethren, and the Lodge was soon after constituted a second time in simple form, by the name of "The Caledonian Lodge."

The ceremonies observed, and the numerous assembly of respectable brethren who attended the Grand Officers on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of a very skilful Mason, to whom Mr. Preston was attached, and who had departed for Scotland on account of his health, induced him to turn his attention to the Masonic lectures; and to arrive at the depths of the science, short of which he did not mean to suspend neither pains nor expense.

Preston's own remarks on this subject, in the introduction to his Illustrations of Masonry, are worth the perusal of every brother who intends to take office. "When," says he, "I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, to be able to fulfil my own duty, and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence, which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of determining what should be a trust reposed in me." Masonry has not changed. We still too often find the same mistaking of research for innovation, and the same ungrateful representations of the conduct of Preston, complaining.

Wherever instruction could be acquired, that Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as became very useful in what connections he had formed. He was frequently heard to say, that in the arbor of his inquiries he had explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scapes of information. The poor brother in return, we are assured, had no cause to think his time or talents ill bestowed. He was also accustomed to converse his friends once or twice a week, in order to illustrate the lectures; on which occasion objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture. To establish its validity, he resolved to omit the society increased the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern in the Strand, on Thursday, May 21, 1772, which was honored with the presence of the then Grand Officers, and many other eminent and respectable brethren.

On this occasion he delivered an oration on the Institution, which, having rapt with general approbation, was afterward printed in the first edition of the Illustrations of Masonry, published by him the same year. His oration was so far successful in his design that Mr. Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skilful brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these brethren communicated the result of their visits at their next meeting.

When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the degrees of Masonry, and these were publicly delivered by him at the Miter Tavern, in Fleet Street, in 1774.

For some years afterward, Mr. Preston induced his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond the reach of his expectation. His exertions increased the reputation of the society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of that assembly which tended to add dignity to the Craft, and in all the Lodges in which his name was enrolled, which were very numerous, he enforced a due obedience to the laws and regulations of that body. By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the society were made of some of the most eminent and distinguished characters. At last he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Miter Tavern, in Fleet Street, when on June 15, 1774, the brethren of that Lodge were pleased to admit him a member, in whose case it was very unusual, elected him Master at the same meeting.
He had been Master of the Philanthropic Lodge at the Queen's Head, Gray's-in-the-Gate, Holborn, for over six years, and of several other Lodges before that time. But he was now taught to consider the importance of the first Master under the English Constitution, and he seemed to regret that some eminent character in the walk of life had not been selected to support so distinguished a station. Indeed, this too small consideration of his own importance pervaded his conduct on all occasions, and he was frequently seen voluntarily to assume the subordinate offices of an assembly, over which he had long presided, on occasions where, from the absence of the proper persons, he had conceived that his services would promote the purposes of the meeting.

To the Lodge of Antiquity he now began chiefly to confine his attention, and during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances.

That he might obtain a complete knowledge of the state of the society under the English Constitution, he became an active member of the Grand Lodge, was admitted a member of the ball committee, and during the secretaryship of Mr. Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary under James Roseline, Esq., he compiled, for the benefit of the charity, the History of Remarkable Occurrences, inserted in the first two publications of the Freemasons' Calendar, prepared for the press as an Appendix to the Book of Constitutions, and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had furnished, to form the History of Masonry, which was afterward printed in his Illustrations. The office of Deputy Grand Secretary he afterward resigned.

An unfortunate dispute having arisen in the society in 1777, between the Grand Lodge and the Lodge of Antiquity, in which Mr. Preston took the part of the Lodge and his private friends, his name was ordered to be erased from the ball committee; and he was afterward, with a number of gentlemen members of that Lodge, expelled.

The treatment he and his friends received at that time was circumstantially narrated in a well-written pamphlet, printed by Mr. Preston at his own expense, and circulated among his friends, but never published, and the leading circumstances were recorded in some of the later editions of the Illustrations of Masonry. Ten years afterward, however, on a re-investigation of the subject in dispute, the Grand Lodge was pleased to reinstate Mr. Preston with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the grand feast in 1790, to the general satisfaction of the Priories.

During Mr. Preston's seclusion, he seldom or ever attended any of the Lodges, though he was actually an enrolled member of a great many Lodges at home and abroad, all of which he politely disregarded at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune than the offices which he has so concisely related.

The expulsion of such a man as Preston from the Order was a disgrace to the Grand Lodge which inflicted it. It was, to use the language of Oliver, who himself, in aftertimes, had undergone a similar act of injustice, "a very ungrateful and inadequate return for his services."

The story was briefly this: It had been determined by the brethren of the Lodge of Antiquity, held on December 17, 1777, that at the annual festival on St. John's day, a procession should be formed to St. Dunstan's Church, a few steps only from the tavern where the Lodge was held; a protest of a few of the members was entered against it on the day of the festival. In consequence of this only ten members attended, who, having cloathed themselves as Masons in the vestry room, act in the same pew and heard a sermon, and then crossed the street in their gloves and aprons to return to the Lodge room. At the next meeting of the Lodge, a motion was made to re-admit the inactive, which was resented by Mr. Preston, and the matter was taken in hand. Mr. Preston asserted the inherent privileges of the Lodge of Antiquity, which not working under a Warrant of the Grand Lodge, was in his opinion, subject in the matter of processions to the regulations of the Grand Lodge. It was for maintaining this opinion, which, whether right or wrong, was after all only as an opinion, Preston was, under circumstances which exhibited neither magnanimity nor dignity on the part of the Lodge, expelled from the Order. One of the points in dispute of this act of oppression was that the Lodge of Antiquity severed itself from the Grand Lodge, and formed a rival body under the style of the Grand Lodge of England South of the River Trent, acting under authority from the Lodge of All England at York.

But ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities and the new Grand Lodge collapsed. And now, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Norris, have sunk into a well-deserved oblivion.
PRESTON

PRETENDER

Preston had no sooner been restored to his former rights than he resumed his labors for the advancement of the Order. In 1757 he organized the Order of Harodim, a society in which it was intended to staunchly teach the lectures of Masonry, as he had prepared. Of this Order some of the most distinguished Masons of the day became members, and it is said to have produced great benefits by its well-considered plan of Masonic instruction.

But William Preston is best known to us by his invaluable work entitled Illustrations of Masonry. The first edition of this work was published in 1772. Although it is spoken of in some resolutions of a Lodge, published in the second edition, as "a very ingenious and elegant pamphlet," it was really a work of some size, consisting, in its introduction and text, of 286 pages. It contained an account of the "grand gais" or banquet, given by the author to the Fraternity in May, 1772, when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions "to make room for more useful matter." The second edition, enlarged to 324 pages, was published in 1775, and was followed in turn, and was followed by others in 1776, 1781, 1788, 1792, 1799, 1801, and 1812. There must have been three other editions, of which I can find no account; one, as far as I know, was published in 1801 the tenth, and the edition of the first published by the author, is called the twelfth. The thirteenth and fourteenth editions were published after the death of the author, with additions—former by Stephen Jones in 1821, and the latter by Dr. Oliver in 1829. Other English editions have been subsequently published. The last being edited by Dr. Oliver in 1861. The work was translated into German, and two editions published, one in 1776 and the other in 1789. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, in New Hampshire. Both claim, on the title-page, to be the "first American edition"; and it is probable that both works were published by their respective editors about the same time, and while neither had any knowledge of the existence of a rival copy.

Preston died, after a long illness, in Dean Street, Fisher Lane, London, on April 1, 1819, at the age of seventy-six, and was buried in St. Paul's Cathedral. In the latter years of his life he seems to have taken no active part in Masonry, nor in the very full account of the proceedings at the union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer but not better one of Dr. Hemming. But he had not lost his interest in the Institution which he had so powerfully and so long, and by which he had been so kindly required. For he besought at his death £200 in Consols, the interest of which was to provide for the annual delivery of a lecture according to his system, to his adopted family, the Royal Freemasons' Charity, for female children, and a like sum to the General Female Charity Fund of the Grand Lodge. He was never married, and left behind him only his name as a great Masonic teacher and the memory of his services to the Craft. Jones's edition of his Illustrations contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond, Royal Academician. There is an earlier engraved likeness of him in the Freemason's Magazine for 1775, from a painting known to be by Drummond, and taken in 1794. They present the differences of features which may naturally be ascribed to a near twenty-six years. The latter print is said, by those who personally knew him, to be an excellent likeness.

Prestonian Lecture. In 1818, Bro. Preston, the author of the Illustrations of Masonry, bequeathed £300 in Consols, the interest of which was to provide for the annual delivery of a lecture according to his system. He had elaborated the appointment of the Lecturer, and had left the Grand Master for the time being, Stephen Jones, a Past Master of the Lodge of Antiquity, and an intimate friend of Preston, received the first and only W. M. of the Royal York Lodge was requested by Lord Zetland, Grand Master, to deliver the lecture, which he did in January, 1818; twice again, the same year the lecture was delivered, and again, in subsequent years until 1822, since which time the lecture seems to have been abandoned.

Prestonian Lectures. About the year 1772, Preston submitted his course of lectures on the first three degrees to the Craft of England. These lectures were a revision of those which had been used with various modifications, since the revival of 1717, and were intended to confer a higher literary character on the Masonic ritual. Preston had devoted much labor to the compilation of these lectures, a syllabus of which will be found in his Illustrations. They were adopted eagerly by the English Freemasons, and continued to be the authoritative system of the Grand Lodge of England until the union in 1819, when, for the sake of securing uniformity, the new and inferior system of Dr. Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In America they were greatly altered by Webb, and are no longer practised there.

Pretender. James Stuart, the son of James II., who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the Old and the Young Pretender. Their intrigues with Masonry, which they are accused of attempting to
use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order. (See Stuart Masonry.)

Previous Question. A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Masonry, and it would be a great pity out of order to move it in a Masonic body.

Pritchard, Samuel. "An unprincipled and needy brother," as Oliver calls him, who published at London, in 1721, a book with the following title: Masonry Dissected; being a Universal and Genuine Description of all its Branches, from the Original to this Present Time; as it is delivered by the several grand and right hands, regular Lodges, both in City and Country, according to the several Degrees of Admission, giving an impartial account of their regular Proceedings in inducing their New Members into the whole Three Degrees of Masonry, etc., I. Entered Freemason; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself, by Samuel Pritchard, Late Member of a constituted Lodge. This work, which contained a great deal of plausible matter, mingled with some truth as well as falsehood, passed through a great many editions, was translated into the French, German, and Dutch languages, and became the basis or model on which all the subsequent so-called expositions, such as Tubal-Cain, Jachin and Boaz, etc., were framed. In the same year of the appearance of Pritchard's book, a Defence of Masonry, as a reply to the Masonry Dissected was anonymously published, and has often been attributed to Dr. Anderson, but it has been discovered that its author was Bro. Martin Clare (q. v.). No copy is now known to exist of this Defence, but it will be found at the end of the 1738 edition of the Constitutions. It is not, however, a reply to Pritchard, but rather an attempt to interpret the ceremonies which are described in the Masonry Dissected in their symbolic import, and this is what gives to the Defence a value which ought to have made it a more popular work among the Freemasons of that day. Price, in his History of the Priests, has manufactured a wild tale about his death; stating that he was carried by force, at night, into the Grand Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world informed of the execution. The Abbé Taradus, in his Franc-Maconnique (p. 136), has manufactured a wild tale about his death; stating that he was carried by force at night into the Grand Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world informed of the execution. The Abbé is satisfied of the truth of this wonderful narrative because he had heard it told in Holland and in Germany, all of which only proves that the French calumniator of Masonry abounded either in an inventive faculty or in a trusting faith.

Price, Henry. He received a Deputation as Provincial Grand Master of New England, which was issued on April 30, 1733, by Viscount Montague, Grand Master of England. On the 30th of the following July, Price organized a Provincial Grand Lodge; and he may thus be considered as the founder of Masonry in New England. He was born in England about the year 1697, and died in Massachusetts in 1780. A very able memoir of Price, by Bro. William Sewell Gardner, will be found in the Proceedings of the Grand Lodge of Massachusetts for the year 1871.

Priest. In the primitive ages of the world every father was the priest of his family, and offered prayer and sacrifice for his household. So, too, the patriarchs exercised the same function. Melchisedek is called "the priest of the Most High God"; and everywhere in Scripture we find the patriarchs performing the duties of prayer and sacrifice. But when political society was organized, in the religious wants of the people, for a separate class, who should become, as they have been described, the mediators between men and God, and the interpreters of the will of the gods to men. Hence arose the sacerdotal class—the Cohen among the Hebrews, the Hierarch among the Greeks, and the sacerdotium among the Romans. Thenceforth prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. Ever since, in all countries, this distinction has existed between the priest and the layman, as representatives of two distinct classes.

But Masonry has preserved in its religious ceremonies, as in so many of its other usages, the patriarchal spirit. Hence the Master of the Lodge, like the father of a primitive family, on all occasions offers up prayer and serves at the altar. A chapter is sometimes, through the Master invited to perform the former duty, but the Master is really the priest of the Lodge.

Having thus such solemn duties to discharge, and sometimes, on general occasions, in public, it becomes every Master so to conduct his life and conversation as not, by contrast, to make his ministration of a sacred office repugnant to those who see and hear him, and especially to profane. It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or otherwise misuses his influence, is unfit at any other time to conduct the religious services of a society. Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a brother, the circumstance would subject the Order which could tolerate such an incongruous exhibition to contempt and ridicule.

Priest, Grand High. See Grand High Priest.

Priest, High. See High Priest.

Priesthood, Order of High. See High Priesthood, Order of.

Priestly Order. A Rite which Bro. John Yarker, of Manchester, says (Myst. of
PRIMITIVE FREEMASONRY.

The Primitive Freemasonry of the antediluvians is a term for which we are indebted to Oliver, although the theory was broached by earlier writers, and arose as follows: 1. 2. 3. Symbolic degrees: 4. Past Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last degree was called a "Pillar." Bro. Hughan (Hist. of Free. in York, p. 32) doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1786. It is now obsolete.

Priest, Royal. The Fifth Degree of the Initiated Brothers of Asia.

Priestly Vestments. The high priest ministered in eight vestments, and the ordinary priest in four—the tunic, drawers, bonnet, and girdle. To these the high priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim.

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This view of Oliver is substantiated by the remarks of Rosenberg, a learned French Mason, in an article in the Freemasons' Quarterly Review, on the Book of Rashi, an ancient Kabbalistic work, whose subject is these Divine mysteries. "This book," says Rosenberg, "informs us that Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoch to Methuselah; Methuselah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Koloth; Koloth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to another down to Solomon." Such, then, was the Pure or Primitive Freemasonry, the first system of mysteries which, according to modern Masonic writers of the school of Oliver, has undergone of course with various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day.

This is an attractive one, and may be qualifiedly adopted, if we may accept what appears to have been the doctrine of Anderson, of Hutchinson, of Preston, and of Oliver, that the pure theocratic tenets of "the chosen people of God" were similar to those subsequently inculcated in Masonry, and distinguished from the corrupted teaching of the Pagan religions as developed in the mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organisation at all resting on the ancient system of Freemasonry, we shall find no historical data on which we may rely for support.

Primitve Rite. This Rite was founded at Nuremberg, in Germany, on April 10, 1780, by the pretended "Supremacy of the Order of Free
and Accepted Masons." It was attached to the Lodge of the Philadelphia, under the title of the "First Lodge of St. John united to the Primitive Rite for the country of France." Hence it is sometimes called the Primitive Rite of Newbome, and sometimes the Rite of the Philadelphia. It was divided into three classes, which comprised ten degrees of instruction. These were not, in the usual sense, degrees, but rather collections of grades, out of which it was sought to develop all the instructions of which they were capable. These classes and degrees were as follows:

First Class. 1. Apprentices. 2. Fellow-Craft. 3. Master Mason. These were conformable to the same degrees in all the other Rites.

Second Class. Fourth Degree, comprising Perfect Master, Eru, and Architect. Fifth Degree, comprising the Sublime Equester.

Sixth Degree, comprising the Knight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class. 7. The First Chapter of Rose Croix, comprising the Second Degree of Rose Croix. 8. The Second Chapter of Rose Croix. It is the depository of historical documents of rare value. 9. The Third Chapter of Rose Croix, comprising physical and philosophical instructions. 10. The Fourth and last chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the reanimation and reintroduction of man in his primitive rank and prerogatives. The Primitive Rite was united to the Grand Orient in 1789, although some of its Lodges, objecting to the union, maintained their independence. It secured, at one time, a high consideration among French Masons, not only on account of the objects in which it was engaged, but on account also of the talents and position of many of its members. But it is no longer practised.


Prince. The word Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all these instances it seems to convey some idea of sovereignty inherent in the character of the degree. Thus the title of Prince is the ultimate and, of course, controlling degree of the Rite of Perfection, whence, aborn, however, of its sovereignty, it has been transferred to the Ancient and Accepted Scottish Rite. The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent degree, and the representative of Scottish Masons. It is still at the head of the French Rite. The Prince of Jerusalem, according to the Old Constitutions of the Rite of Perfection, were invested with power of jurisdiction over all degrees below the Sixteenth, an appellation which they exercised long after the promulgation of the Constitutions of 1786; and even now they are called, in the ritual of the Ancient and Accepted Rite, "Chiefs in Masonry," a term borrowed from the Constitutions of 1786. But there are several other Prince degrees which do not seem, at least now, to claim any character of sovereignty, and the Prince of Lebanon, Prince of the Tabernacle, and Prince of Mercy, all of which are now subordinate degrees in the Scottish Rite.

Prince Adopt. See Adopt. Prince.

Prince Depositor, Grand. (Grand Prince Depositories.) A degree in the collection of Pyron.

Prince Edward Island. Previous to November, 1795, Prince Edward Island was called St. John's Island, the name being changed by Imperial Act on that date.

On the 5th of October, 1795, St. John's Lodge, now No. 1 on the Register of that Province, was established by Warrant at Charlottetown by the Grand Lodge of England. The first Lieutenant-Governor, General Edward Fanning, was one of the Charter members. In 1857, Victoria Lodge at Charlottetown was chartered by Scotland. In 1875 there were seven lodges in this Province working under English Warrants, viz., St. John's King Hiram, St. George, Alexandria, Mount Lebanon, and True Brothers, and one under the Scottish Register, "Victoria."

On the 23d day of June, 1875, these eight Lodges met and formed the Grand Lodge of Prince Edward Island. The Hon. John Yeo was elected Grand Master and was installed, together with his officers, the following day by M. Wor. Bre. John V. Ellis, Grand Master of New Brunswick.
Prince Mason. A term applied in the old Scottish Rite Constitutions to the possessors of the high degrees above the Fourteenth. It was first assumed by the Council of the Emperors of the East and West, and by the Ross Croix Masons in Ireland are still known by this name.

Prince of Jerusalem. (Primo de Jerusalem.) This was the Sixteenth Degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommended by the attacks of the Samaritans and other neighboring nations, that an embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend, as developed in the degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the Antiquities of Josephus (ib. xi., cap. iv., sect. 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Kloss that the Baron de Tchouky composed the degree of Knight of the East, and as that degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him. The degree being one of the Accepted Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Scottish Rite. A Council was established by Henry A. Frankston, about 1787, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, May 31, 1811; for, in 1832, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia. But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the degree. A decision of the Supreme Council, in 1870, has even obliterated Councils of the Princes of Jerusalem as a separate organization, authorized to confer the preliminary degrees of Knight of the East, and placed such Councils within the bosom of Ross Croix Chapters, a provision of which, as a manifest innovation on the ancient system, the expediency, or at least the propriety, may be greatly doubted.

Bodies of this degree are called Councils. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent ritual of the Southern Jurisdiction of the United States has substituted for these a Most Illustrious Treasurer, a Most Venerable High Priest, a Most Excellent Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the degree, and the apron is crimson (formerly white), lined and bordered with yellow. The jewel is a medal of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters D and Z on each side.

The Prince of Jerusalem is also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Misraim.

Prince of Jerusalem, Jewel of. Should be a gold inrustation on a lozenge-shaped piece of mother-of-pearl. Equipeuse scales held by hand, sword, five stars, one larger than the other four, and the letters D and Z in Hebrew, one on either side of the scales. The five-pointed crown, within a triangle of gold, has also been used as a jewel of this Sixteenth Degree.

Prince of Lebanon. See Knight of the Royal Az.

Prince of Libanus. Another title for Prince of Lebanon.

Prince of Mercy. (Prince du Merit.) The Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, called also Scottish Proclamation or Bonsai Primitare. It is one of the eight degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection.

It is a Christian degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by circumcision; next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy, that the degree derives its two names of Scottish Primitariam and Prince of Mercy, and not, as
Ragon supposes, from any reference to the Feasts of Mercy, a religious society formerly engaged in the ransoming of Christian captives at Algiers. Chénin Dupontès (Mem. Sur l'Étoas, p. 373) says that the Scottish rituals of the degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrines as "hypertbolique plaisanterie." But the modern rituals as now practised are oblivious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogma of the degree is the importance of Truth, and to this all its ceremonies are directed.

Bodies of the degree are called Chapters. The presiding officer is called Most Excellent Chief Prince, the Wardens are styled Excellent. In the old rituals these officers represented Moses, Aaron, and Elias; but the abandonment of these personifications in the modern rituals is, I think, an improvement. The apron is red bordered with white, and the jewel is an equilateral triangle, within which is a hierarchy inscribed with the Hebrew letter tau, now with the letters I, H, B; and, to add to the Christianization which these letters give to the degree, the American Councils have adopted a tassels in the form of a small fish of ivory or mother-of-pearl, in allusion to the well-known usage of the primitive Christians.

Prince of Rose Croix. See Rose Croix, Prince of.

Prince of the Captivity. According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the Head or Prince of the Captivity. At the time of the restoration, Zerubbabel, being the Israel descendant of Solomon, was the Prince of the Captivity.

Prince of the East, Grand. (Grand Prince du Orient.) A degree in the collection of Le Page.

Prince of the Lirets. (Prince des Lières.) A degree in the collection of the Lodge de Saint Joseph des Amis Éminés at Calais.


Prince of the Seven Planets, Illustrious Grand. (Ilustre Grand Prince des sept Planètes.) A degree in the manuscript collection of Puevet.

Prince of the Tabernacle. (Prince du Tabernacle.) The Twenty-fourth Degree of the Ancient and Accepted Scottish Rite. In the old rituals the degree was intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a Hierarchy, and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is Powerful, and who respectively represent Aaron, Bezaleel, and Aholibah. In the modern rituals of the United States, the three principal officers are called the Leader, the High Priest, and the Priest, and respectively represent Moses, Aaron, and Ithamar, his son. The ritual is greatly enlarged; and while the main ideas of the degree is retained, the ceremonies represent the initiation into the mysteries of the Masonic tabernacle.

The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The flap is sky-blue. On the apron is depicted a representation of the tabernacle.

This degree appears to be peculiar to the Scottish Rite and its modifications. I have not met with it in any of the other Rites.

Princes of Wales’ Grand Lodge. About the time of the reconciliation of the two contending Grand Lodges in England, in 1813, they were called, by way of distinction, after their Grand Masters. That of the "Moderns" was called the "Prince of Wales’ Grand Lodge," and that of the "Ancients" the "Duke of Kent's Grand Lodge." The titles were used colloquially, and not officially.

Princess of the Crown. (Princesse de la Couronne.) The Tenth and last degree of the Masonry of Adoption according to the French régime. The degree, which is said to have been composed in Savoy, in 1770, represents the reception of the Queen of Sheba by King Solomon. The Grand Master and Grand Matron personate Solomon and his wife (which one, the Cahier does not say), and the recipient personates the part of the Queen of Sheba. The degree, says Ragon (Hist. Gén. p. 78), is not initiatory, but simply honorary.

Principal Officers. The number three, as a sacred number in the Masonic system, is, among many other ways, developed in the fact that in all Masonic bodies there are three principal officers.

Principals. The three presiding officers in a Chapter of Royal Arch Masons according to the system practised in England, are called the Three Principals, or King, Prophet, and Priest, and, under the titles of Z, H, and J, represent Zebulon, Hagari, and Joshua. No person is eligible to the first Principal’s chair unless he has served twelve months in each of the others; and he must also be the Master or Past Master of a Lodge, and have served in the Chapter the office of Stew, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing degree like that of the Master of a Blue Lodge. There is, however, no resemblance between any of these degrees and the order of High Priesthood which is conferred in this country.

The presiding officers of the Grand Chapter are called Grand Principals and represent the same personages.

The official jewel of Z is a crown; of H, an All-seeing eye; and of J, a book, each surrounded by a nimbus, or rays of glory, and placed within an equilateral triangle.
Principal Sojourners. The Hebrew word "a, par, which we translate "a sojourner," signifies a man living out of his own country, and is used in this sense throughout the Old Testament. The children of Israel were, therefore, during the captivity, sojourners in Babylon, and the person who is represented by this office, performed, as the incidents of the degree relate, an important part in the restoration of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore, emphatically called the chief, or principal sojourner.

In the English Royal Arch system there are three officers called Sojourners. But in the American system the three Historical Sojourners are represented by the candidates, while only the supposed chief of them is represented by an officer called the Principal Sojourner. His duties are those of a conductor, and resemble, in some respects, those of a Senior Deacon in a Symbolic Lodge; which office, indeed, he occupies when the Chapter is open on any of the preliminary degrees.

Printed Proceedings. In 1741, the Grand Lodge of England adopted a regulation, which Enckock (Constitutions, 1756, p. 266) is careful to tell us, "was unanimously agreed to," forbidding any brother "to print, or cause to be printed, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned for a brother, and not to be admitted into any Quarterly Communication or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft." The law has never been repealed, but the Grand Lodge of England issues reports of its meetings, as also do most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orient of France, Italy, and Portugal, and by the Grand Lodges of South America. In the United States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges publish periodical reports, giving an important or interesting occasion.

Prior. 1. The superiors of the different nations or provinces into which the Order of the Templar was divided, were at first called Priors or Grand Priors, and afterward Preceptors or Grand Preceptors.

2. Each of the languages of the Order of Malta was divided into Grand Priories, of which there were twenty-six, over which a Grand Prior presided. Under him were several Commanderies.


4. The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

Prior, Grand. See Grand Prior.
Prior, Great. See Great Prior.
Prior, Prison. A Lodge having been held in 1792, in the King's Bench prison, London, the Grand Lodge of England passed a resolution declaring that "it is inconsistent with the principles of Masonry for any Free Mason's Lodge to be held for the purpose of making, passing, or raising Masons in any prison or place of confinement." (Constitutions, 1784, p. 346.) The resolution is founded on a principle that there must be perfect freedom of action in all that relates to the admission of candidates, and that this freedom is not consistent with the necessary restraint of a prison.

Private Committee. See Committee, Private.

Privileged Questions. In parliamentary law, privileged questions are defined to be those to which precedence is given over all other questions. They are of four kinds: 1. Those which relate to the rights and privileges of the assembly or any of its members. 2. Motions for adjournment. 3. Motions for reconsideration. 4. Special orders of the day. The first, third, and fourth only are applicable to Masonic parliamentary law.

Privilege, Questions of. In all parliamentary or legislative bodies, there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are hence called "questions of privilege." Such, for instance, are motions arising out of or relating to matters between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character. Questions referring to any of these matters take precedence of all other business, and hence are always in order. These questions of privilege are distinguished from all other questions as privileged questions; for, although all questions of privilege are privileged questions, not all privileged questions are questions of privilege. The questions of privilege relate to the house or its members, and privileged questions relate to matters of business. (See Dr. Mackay's Parliamentary Law, as applied to the Government of Masonic Bodies, ch. xxiv., xxv.)

Probation. The interval between the reception of one degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in this country the time of probation between the reception of degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite.
PROBLEMS

Problem. Seventy-Fourth. See Seventy-Seventh Problem.

Processions. Public processions of the Order, although not as popular as they were some years ago, still have the warrant of early and long usage. The first procession, after the revival, on which we have a record, took place June 23, 1721, when, as Anderson tells us (Constitutions, 1738, p. 112), “Payne, Grand Master, with his Wardens, the former Grand Officers, and the Masters and Wardens of twelve Lodges, met in the Grand Master’s seat in a Grand Lodge at the King’s Arms Tavern, St. Paul’s Churchyard, in the morning, and from thence they marched on foot to the Hall in proper clothing and due form.” Anderson and Entick continue to record the annual processions of the Grand Lodge and the Craft’s feast day, with a few exceptions, for the next twenty-five years; but after this first pedestrian procession all the subsequent ones were made in carriages, the record being: “the procession of March was made in coaches and chariots.” (Constitutions, 1759, p. 227.) But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see Road Miserables), and in subsequent years, in 1747 the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed. (Ibid., p. 245.)

In America, public processions of the Craft were some years ago very common, nor have they yet been altogether abandoned; although now practiced with greater discretion and frequency, in general restricted to special occasions of importance, such as funerals, the laying of corner-stones, or the dedication of public edifices.

The question has been often mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not to be so, at least in London, but the custom was continued, to a great extent, in the provinces. Dr. Oliver was in favor of what he calls (Symb. of Glory) “the good old custom, so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the brethren of a province annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgivings in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order.” Processions are not peculiar to the Masonic Fraternity. The custom comes to us from remote antiquity. In the initiations at Eleusis, the celebration of the Mysteries of the Greeks was accompanied by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of the Romans. Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to the gods for their favor or to invoke their protection. The Jews also went in procession to the Temple to offer up their prayers. So, too, the primitive Christians walked in procession to the places of the martyrs. Ecclesiastical processions were first introduced in the fourth century. They are now used in the Catholic Church on various occasions, and the Vatican and the Boll pontifical are the necessary ritual for their observance. In the Middle Ages these processions were often carried to an absurd extent. Polidore describes them as consisting of “ridiculous corsivances, of a figure with a great gaping mouth, and other pieces of merriment.” But these displays were abandoned with the increasing refinement of the age. At this day, processions are common in all countries, not only of religious confederacies, but of political and social societies.

There are processions also in Masonry which are confined to the internal concerns of the Order, and are not therefore of a public nature. The procession “round the Hall,” at the installation of the Grand Master, is first mentioned in 1721. Previous to that year there is no allusion to any such ceremony. From 1717 to 1720 we are simply told that the new Grand Master was “saluted,” and that he was “honored,” or that “his health was drunk in due form.” But in 1721 a procession in the ceremony seems to have been composed, for in that year we are informed (Goy, 1738, p. 113) that “Brother Payne, the old Grand Master, made the first procession round the Hall, and when returned, he proclaimed aloud the most noble prince and our brother.” This processions was not abolished with the public processions in 1747, but continued for many years afterward. In America it was given up to the procession at the installation of Masters, which, although provided for by the ritual, and practised by most Lodges until very recently, has been too often neglected by

*On the subject of these mock processions, see an article by Dr. W. J. Chadbourne Crawley in Ars Quatuor Coronatorum, vol. 18.
many. The form of the procession, as adopted in 1724, is given by Anderson (Constitutions, 1738, p. 117), and is almost identical in all Masonic processions at the present day, except funeral ones. The rule was then adopted, which has ever since prevailed, that in all processions the Junior Warden and in office shall go first, so that the place of honor shall be the rear.

Proclamation. At the installation of the officers of a Lodge, or any other Masonic body, and especially a Grand Lodge or Grand Chapter, proclamation is made in the Lodge or Chapter by the installing officer, or by the Grand Master or Grand Chapter by the Grand Marshal. Proclamation is also made in some other occasions, and in such occasions the Grand Marshal performs the duty.

Proclamation of Cyrus. A ceremony in the American Royal Arch. We learn from Scripture that in the first year of Cyrus, the King of Persia, the captivity of the Jews was terminated. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the apocryphal books, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshipped;" and in Ezra, as follows:

"Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judæa, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem." 1

With the publication of this proclamation of Cyrus commences what may be called the second part of the Royal Arch Degree.

Proclus. Known as the successor of Saripas in the head of the Athenian school. Born in Constantinople, 415, died at Athens, 485. Proclus was a Neo-Pistoleist, and waged war against the heresy of Christianity, which caused him to be banished from the city; but was subsequently readmitted. His works were chiefly mystical, such as devoting hymns to the sun, Venus, or the poetic muse, and so far were harmless.

Propos. There is no word whose technical and proper meaning differs more than this. In its ordinary use profane signifies one who is irreverent and irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words præ and sanum, and literally means before or outside of the temple; and hence a profane among the ancients was one who was not allowed to enter the temple and behold the mysteries. "These," says Vossius, "were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple—pro fane—not to enter it and take part in the solemnities. The Greek equivalent, ἄναρξις, had a similar reference; for its root is found in ἄναρχηστα, a threshold, as if it denoted one who was not permitted to pass the threshold of the temple. In the celebrated hymn of Orpheus, which it is said was sung at the Mysteries of Eleusis, we meet with this phrase, ἀναρκτῆς ἄναρκτος ἄναρκτος, "I speak to those to whom it is lawful, but close the doors against the profane." When the mysteries were about to begin, the Greeks used the solemn formula, ἀναρκτῆς ἄναρκτος ἄναρκτος, and the Romans, "Procul, O procul eanti profani," both meaning, "Depart, depart, ye profani!" Hence the original and instinctive signification of profane is that spirit is evidently to that effect; and hence that it is used in Masonry, simply to designate one who has not been initiated as a Mason. The word profane is not recognized as a noun substantive in the general usage of the language, but it has been adopted as a technical term in the dialect of Freemasonry, is the same relative sense in which the word layman is used in the professions of law and divinity.

Proficiency. The necessity that anyone who devotes himself to the acquisition of a science should become a proficient in its elementary instructions before he can expect to grasp and comprehend its higher branches, is so almost self-evident as to need no argument. But as Speculative Masonry is a science, it is equally necessary that a requisite qualification for admission to a higher degree should be a suitable proficiency in the preceding one. It is true, that we do not find in express words in the Old Constitutions any regulations requiring proficiency as preliminary to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the Old Constitutions, that no Master shall take an apprentice for less than seven years, because it was expected that he should acquire a sufficient knowledge of the mystery before he could be admitted as a Fellow. The modern Constitution of the Grand Lodge of England provides that no Lodge shall confer a higher degree on any brother until he has passed an examination in open Lodge on the preceding degrees (Rule 196), and many, perhaps most, of the Grand Lodges of this country have adopted a similar regulation. The ritual of all the Symbolic degrees, and, indeed, of the higher degrees, and all the Rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding degree, an affirmative answer to which is required before the rites of which he may be proceeded with. This answer is,
according to the ritual, that "he has," but
some Masons have sought to evade the
consequence of an acknowledgment of ignor-
ance and want of proficiency by a change of
the language of the ritual into "such as time
and circumstances would admit." But
this is an innovation, un sanctioned by any
authority, and should be repudiated. If
the candidate has not made proper proficiency,
the ritual, outside of all statutory regula-
tions, refuses him advancement.

Anderson, in the second edition of his
Constitutions (p. 71), cites what he calls "an
old record" which says that in the reign of
Edward III. of England it was ordained
"that Master Masons, or Masters of work,
shall be examined whether they be able of
cunning to serve their respective Lords, as
well the highest as the lowest, to the Honour
and Worship of the aforesaid Art, and to the
Profit of their Lords."

Here, then, we may see the origin of that
usage, which is still practised in every well-
governed Lodge, not only of demanding a
proper degree of proficiency in the candidate,
but also of testing that proficiency by an
examination.

This cautious and honest fear of the Fra-
ternity lest any brother should assume the
duties of a position which he could not
faithfully discharge, would occur in our
time, tantamount to a candidate's advancing
to a degree for which he is not prepared, is
again exhibited in all the Old Constitutions.
This in the Landown Manuscript, whose
date is referred to the middle of the sixteenth
century, it is charged "that no Mason take
on him no Lord's work, nor other man's,
but if (unless) he know himself well able to
perform the work, so that the Craft have no
slander." The same regulation, and almost
in the same language, is to be found in all
the subsequent manuscripts.

In the Charges of 1722, it is directed that
"a younger brother shall be instructed in
working, to prevent spoiling the materials
for want of judgment, care and continuing of brotherly love." (Constitutions,
1722, p. 53.) It was, with the same view,
that all of the Old Constitutions made it
imperative that a Master Mason should take an
apprentice for less than seven years, because
it was expected that he should acquire a com-
pe tent knowledge of the mystery of the Craft
before he could be admitted as a Fellow.

Notwithstanding these charges had a more
particular reference to the operative part
of the art, they clearly show the great stress
that was placed by our ancient brethren
upon the necessity of skill and proficiency;
and they have furnished the precedents upon
which are based all the similar regulations
that have been subsequently applied to
Speculative Masonry.

Pro Grand Master. An officer known
to the English system, and adopted for
the first time in 1782, when, on the election
of the Duke of Cambridge to the office of
Grand Master, a regulation was adopted by
the Grand Lodge of England, that whenever
a prince of the blood ascended the office of
Grand Master, he should be at liberty to
nominate any peer of the realm to be the
Acting Grand Master, and to this officer is
now given the title of Pro Grand Master.
His collar, jewel, and authority are the same
as those of a Grand Master, and in the case of
a vacancy he actually assumes the office
until the next annual election.

The following have been Pro Grand Mas-
ters:
1782-9, Earl of Effingham.
1790-1813, Earl of Moira.
1834-6, Lord Dundas.
1839-40, Earl of Durham.
1841-3, Earl of Zetland.
1874-90, Earl of Carnarvon.
1891-8, Earl of Lathom.
1898-1908, Earl Amherst.
1908, Lord Ampthill.

Progressive Masonry. Freemasonry is
undoubtedly a progressive science, and yet
the fundamental principles of Freemasonry
are the same now as they were at the very
beginning of the Institution. Its landmarks
are unchangeable. In these there can be
no alteration, no diminution, no addition.
When, therefore, we say that Freemasonry
is progressive in its character, we of course
do not mean to allude to this unalterable
part of its constitution. But there is a
progress which every science must undergo,
and which many of them have already
undergone, to which the science of Fre-
masonry is subject. Thus we say of chem-
istry that it is a progressive science. Two
hundred years ago, all its principles, so far
as they were known, were directed to such
futile inquiries as the philosopher's stone
and the elixir of immortality. Now these
principles have become more thoroughly
understood, and more definitely established,
and the object of their application is more
noble and philosophic. The writings of
the chemists of the former and the present
period sufficiently indicate this progress of
the science. And yet the elementary prin-
ciples of chemistry are unchangeable. Its
truths were the same then as they are now.
Some of them were at that time unknown,
because no mind of sufficient research had
discovered them; but they existed as truths,
from the very creation of matter; and now
they have only been developed, not invented.

So it is with Freemasonry. It too has
had its progress. Masons are now expected
to be more learned than formerly in all that
relates to the science of the Order. Its
origin, its history, its objects, are now con-
sidered worthy of the attentive consideration
of its disciples. The rational explanation
of its ceremonies and symbols, and their con-
nection with ancient systems of religion and
philosophy, are now considered as necessary
topics of inquiry for all who desire to dis-
guish themselves as proficient in Masonic
science.
In all these things we see a great difference between the Masons of the present and of former days. In Europe, a century ago, such inquiries were considered as legitimate subjects of Masonic study. Hutchison published in 1760, in England, his admirable work entitled The Spirit of Freemasonry, in which the deep philosophy of the Institution was fairly developed with much learning and ingenuity. Preston's Illustrations of Masonry, printed at a not much later period, also exhibits the system treated, in many places, in a philosophical manner. Law's History of Freemasonry, published in Scotland in 1804, is a work containing much profound historical and antiquarian research. And, in the present century, the works of Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonry has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse works on our Order, written by men of the highest literary pretensions.

In America, notwithstanding the really excellent work of Salem Town on Speculative Masonry, published in 1818, and the learned Discourses of Dr. T. M. Harris, published in 1801, it is only within a few years that Masonry has begun to assume the exalted position of a literary institution.

Promise. In entering into the covenant of Masonry, the candidate makes a promise to the Order; for his covenant is simply a promise, where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way. The law of promise is, therefore, strictly applicable to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are two things to be considered: the intention and the obligation. As to the intention: all candidates, the Jesuit alone have contended that the intention may be concealed within the bosom of the promiser. All Christian and Pagan writers agree on the principle that the words expressed must convey their original meaning to the promiser. If I promise to do a certain thing tomorrow, I cannot, when the morrow comes, refuse to do it on the ground that I only promised to do it if at the time of performance had arrived. The obligation of every promiser is, then, to fulfill the promise that he has made, in any way that he may have secretly intended, but in the way in which he supposes that the one to whom he made it understood it at the time that it was made. Hence all Masonic promises are accompanied by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.

Promise are binding unless there be some paramount consideration which will release the obligation of performance. It is worth while, then, to inquire, any such considerations which can impair the validity of Masonic promises. Dr. Wayland (Elem. of Mor. Science, p. 285) lays down five conditions in which promises are not binding: 1. Where the performance is impossible; 2. Where the promise was not intended to be binding; 3. Where no expectation is voluntarily excited by the promise; 4. Where they proceed upon a condition which the promiser subsequently finds does not exist, and, 5. Why neither of the parties is not a moral agent.

It is evident that no one of these conditions will apply to Masonic promises, for, 1. Every promise made at the hour of initiation by our science is possible to be performed; 2. No promise is exacted that is unlawful in its nature; for the candidate is expressly told that no promise is exacted from him who will interfere with the duty which he owes to God and to his country; 3. An expectation is voluntarily excited by the promiser, and that expectation is that he will faithfully fulfill his part of the covenant; 4. No false condition of things is placed before the candidate, either as to the character of the Institution or the nature of the duties which would be required of him; and, 5. Both parties to the covenant, the candidate who makes it and the Craft to whom it is made, are moral agents, fully capable of entering into a contract or covenant.

This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be correct, were it not that every one of their premises is false.

Promotion. Promotion in Masonry should not be confused, as it is in other societies, with succession of office. The fact that one has filled a lower office gives him no claim to a higher, unless he is fitted, by skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion. (See Preferment.)

Proofs. What the German Masons call "brotben und prüfungen," trials and proofs, and the French, "épreuves Maçonniques," or Masonic proofs, are defined by Buzot (Mansel, p. 141) to be "mysterious methods of discovering the character and disposition of a reciprocary." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to continental Masonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause (Kunsturkund., 1, 152, n. 37) admits that no trace of them, at least in the perils and fearful forms which they assume in the continental rituals, are to be found in the oldest English catechetism; and he admits that, as appealing to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Freemasonry, and greatly interfere with its symbolism and with the pure and peaceful sentiment which it is intended to impress upon the mind of the neophyte.
Property of a Lodge. As a Lodge owes its existence, and all the rights and prerogatives that it exercises, to the Grand Lodge from which it derives its Charter or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge ceases to exist, either by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its property should be restored, because the Grand Lodge held it only as the general trustee or guardian of the Craft.

Prophet. Haggai, who in the American system of the Royal Arch is called the scribe, in the English system receives the title of prophet, and hence in the order of precedence he is placed above the high priest.

Prophets, Schools of the. See Schools of the Prophets.

Proponents. The matters contained in the "notices of motions," which are required by the Grand Lodge of England to be submitted to the members previous to the Quarterly Communication when they are to be discussed, are sometimes called the proponents. Subjects to be proposed.

Proposing Candidates. The only method recognized in America of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in America is only made after his election. He is then proposed by one brother, and, the proposition being seconded by another, he is balloted for at the next regular Lodge. Applicants for membership are also proposed without petition, but the certificate of the former Lodge must be produced, as in the United States the demit is required. Nor can any candidate for affiliation be balloted for unless previous notice of the application be given to all the members of the Lodge.

Prop't, or vestibule in front of an edifice.

Proscription. The German Masons employ this word in the same sense in which we do, viz., as the highest Masonic punishment that can be inflicted. They also use the word serbannung, banishment, for the same purpose.


Proselytism. Brahmanism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks not to convert his faith, but is content with that extension of his worship which is derived from the natural increase only of its members. The Jewish Church, perhaps one of the most exclusive, and which has always seemed indifferent to the Royal Arch, has provided a special form of baptism for the initiation of its proselytes into the Mosaic rites.

Buddhists, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahman, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propagandism of Sakya-muni, its founder, and to the same proselytizing spirit which he inculcated upon his disciples.

The Christian church, mindful of the precept of its Divine founder, "Go ye into all the world, and preach the Gospel to every creature," has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increase, in its earlier years, to the proselytizing spirit of Paul, and Thomas, and the other apostles.

Mohammedanism, springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive accents and eloquent appeals; the Musulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace, Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism, Freemasonry resembles more the exclusive faith of Brahman than the inviting one of Moses, of Buddha, of Christ, or of Mohammed.

In plain words, Freemasonry is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make new acquisitions of friends, or to add to the number of its disciples.

Nay, it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application. Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he may have conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Mason, by any praise of the Order, or any exhibitions of its advantages, to induce anyone under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.
This Brahmanical spirit of anti-proselytism, in which Masonry differs from every other association, has imprinted upon the Institution certain peculiar features. In the first place, Freemasonry thus becomes, in the most positive form, a voluntary association. Whosoever comes within its mystic circle, comes there of his own free will and accord, and unbiased by the influence of friends." These are the terms on which he is received, and to all the legitimate consequences of this voluntary connection, he must submit. Hence comes the axiom, "Once a Mason, always a Mason"; that is to say, no man, having once been initiated into its sacred rites, can, at his own pleasure or caprice, divest himself of the obligations and duties which, as a Mason, he has assumed. Cuming to us freely and willingly, he can urge no claim for retirement on the plea that he was unduly persuaded, or that the character of the Institution had been falsely represented. To do so, would be to convict himself of fraud and falsehood, in the declarations made by him preliminary to his admission. And if these declarations were indeed false, he at least cannot, under the legal maxim, take advantage of his own wrong. The knot which binds him to the Fraternity has been tied by himself, and is insoluble. The renouncing Mason may, indeed, withdraw from his connection with a Lodge, but he cannot release himself from his obligations to the regulation, which requires every Mason to be a member of one. He may abstain from all communication with his brethren, and cease to take any interest in the concerns of the Fraternity; but he is not thus absolved from the performance of any of the duties imposed upon him by his original admission into the brotherhood. A proselyte, persuaded against his will, might claim his right to withdraw; but the voluntary seeker must take and hold what he finds.

Another result of this anti-proselyting spirit of the institution is, to relieve its members from undue anxiety to increase its membership. It is not to be supposed that Masons have not the very natural desire to see the growth of their Order. Toward this end, they are ever ready to defend its character when attacked, to extol its virtues, and to maintain its claims to the confidence and approval of the wise and good. But the growth they wish is not that abnormal one, derived from sudden revival or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous and thoughtful men, who are willing to join the brotherhood, that they may pay the better labor for the good of their fellow-men.

Thus it is that we find the addresses of our Grand Masters, the reports of our committees, the correspondence, and the speeches of our anniversary orators, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness. And hence, too, the black ball, that antagonist of proselytism, has been long and familiarly called the bulwark of Masonry. Its faithful use is ever being incalculable by the fathers of the Order upon its younger members; and the unanimous ball is universally admitted to be the most effectual means of preserving the purity of the Institution.

And so, this spirit of anti-proselytism, impressed upon every Mason from his earliest initiation, although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims, "Our portals are open to all the good and true, but we ask no man to enter."

**Protector of English Freemasons**. A title assumed by King Edward VII. on his accession to the throne of England in 1901.

**Protector of Innocence**. (Protector de l'Innocence.) A degree in the nomenclature of Fussier, cited by him from the collection of Viany.

**Protocol**. In French, the formula or technical words of legal instruments; in Germany, the rough draft of an instrument or transaction; in diplomacy, the original copy of a treaty. Gudicke says that, in Masonic language, the protocol is the rough minutes of a Lodge. The word is used in this sense in Germany only.

**Prototype**. The same as Archetype, which see.

**Provincial Grand Lodge**. In each of the counties of England is a Grand Lodge composed of the various Lodges within that district, with the Provincial Grand Master at their head, and this body is called a Provincial Grand Lodge. It derives its existence, not from a Warrant, but from the Patent granted to the Provincial Grand Master by the Grand Master, and at his death, resignation, or removal, it becomes extinct, unless a Provincial Grand Registrar keeps up its existence by presiding over the province until the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, making regulations, hearing disputes, etc., but no absolute sentence can be pronounced by its authority without a reference to the Grand Lodge. Hence Oliver (J. Tempnum., 272) says that a Provincial Grand Lodge "has a shadow of power, but very little substance. It may talk, but it cannot act." The system does not exist in the United States. In England and Ireland the Provincial Grand Master is appointed by the Grand Master, but in Scotland his commission emanates from the Grand Lodge.

**Provincial Grand Master**. The presiding officer of a Provincial Grand Lodge. He is appointed by the Grand Master, whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.
Provincial Grand Officers. The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Treasurer is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their province. They must all be residents of the province and subscribing members to some Lodge therein. Provincial Grand Wardens must be Masters or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

Provincial Master of the Red Cross. The Sixth Degree of the Rite of Clarke of Strict Observance.

Provost and Judge. (Prox et Juge.) The Seventh Degree of the Ancient and Accepted Scottish Rite. The history of the degree relates that it was founded by Solomon, King of Judah, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the Temple. According to Josephus and Abba, his father, they were first created Provosts and Judges, who were afterward directed by Solomon to initiate his favorite and intimate secretary, Joab, and to give him the keys of all the building. In the old rituals, the Master of a Lodge of Provosts and Judges represents Rite, Prince Herod; the first Grand Wardens and Inspector of the three hundred architects. The number of lights is six, and the symbolic color is red. In the more recent ritual of the Southern Jurisdiction of the United States, there has been a slight change. The legend is substantially preserved, but the presiding officer represents Asassia, the son of Nathan.

The jewel is a golden key, having the letter A within a triangle engraved on the ward. The collar is red. The apron is white, lined with red, and furnished with a pocket.

This was the degree of Rainsamy's degrees, and was originally called Matre Irlando, or Irish Master.

Proxy Installation. The Regulations of 1723 provide that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in America, but now getting into disuse, of installing an absent officer by proxy. Such installations are called proxy installations. Their propriety is very questionable.

Proxy Master. In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a diploma of the Grand Lodge, although he may not be a member of the Lodge in which he is proxy Master. He nominate two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by brethren who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

Prudence. This is one of the four cardinal virtues, the practice of which is inculcated upon the Entered Apprentice. Preston first introduced it into the degree as referring to that which was then, and long before had been called the four principal signs, but which are now known as the perfect points of entrance. Preston's catechism on prudence differs from that used in the lectures of this country, which was composed by Webb. It is in these words: "Prudence is the true guide to human understanding, and consists in judging and determining with prudence what is to be said or done upon all our occasions, what dangers we should endeavor to avert, and how to act in all our difficulties." Webb's definition, which is much better, may be found in all the Monitors. The Masonic reference of prudence to the manual point reminds us of the classic method of representing her statistics with a ruler or measure in her hand.

Prussia. Frederick William I. of Prussia was so great an enemy of the Masonic Institution, that until his death it was scarcely known in his dominions, and the initiation, in 1738, of his son, the Crown Prince, was necessarily kept a secret from his father. But in 1740 Frederick II. ascended the throne, and Masonry soon felt the advantages of a royal patron. The Baron de Biezel was invited to begin the first lodge in his dominions, and initiated his brother, Prince William, the Margrave of Brandenburg, and the Duke of Holstein-Beck. Biezel and the Counsellor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which was afterward assumed the rank of a Grand Lodge. There are now in Prussia three Grand Lodges, one of all the brethren being at Berlin. These are the Grand Lodge of the Three Globes, established in 1740, the Grand Lodge Royal York of Friendship, established in 1760, and the National Grand Lodge of Germany, established in 1770. There is no country in the world where Freemasonry is more profoundly studied as a science than in Prussia, and much of the abstruse learning of the Order, for which Germany has been distinguished, is to be found among the members of the Prussian Lodge. Unfortunately, they have, for a long time, been marked with an intolerant spirit toward the Jews, whose initiation was strictly forbidden until very recently, when that stain was removed, and the tolerant principles of the Order were recognized by the abrogation of the offensive laws.

Prussian Knight-See Noachus.
Paterians. A sect of Arians who maintained, at the Council of Antioch, a.D. 360, that the Son was dissimilar to the Father in will; that He was made from nothing; and that in God, creation and generation were synonymous terms.

Pseudonym. A false or fictitious name. Continental writers on Freemasonry in the last century often assumed fictitious names, sometimes from affectation, and sometimes because the subjects they treated were unpopular with the government or the church. Thus, Count Rosier wrote under the pseudonym of Aseveraes, Archimandrite under that of Irenaeus Agnactus, Guillaume de St. Victor under that of De Gaminielle or Querard, Louis Trelent under that of Leonard Gabusen, etc.

The Illuminati also introduced the custom of giving pseudonyms to the kingdoms and cities of Europe; thus, with them, Austria was Achallas; Munich, Alinim; Vienna, Ronne; Ingolstadt, Elenis, etc. But this practice was not confined to the Illuminati, for we find many books published at Paris, Berlin, etc., with the fictitious imprint of Jerusalem, Cosenopolis, Latomopolis, Philadelphia, Edea, etc. This practice has long since been abandoned.

Publications, Masonic. The fact that, within the past few years, Freemasonry has taken its place—and an imposing one, too—in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on Masonic science, have at length introduced the new question among the Fraternity, whether Masonic books are of good or evil tendency to the Institution. Many well-meaning but timid members of the Fraternity object to the freedom with which Masonic topics are discussed in printed works. They think that the veil is too much withdrawn by modern Masonic writers, and that all doctrine and instruction should be confined to the teachings within the limits of the Lodge room. Hence, to them, the art of printing becomes useless for the diffusion of Masonic knowledge; and thus, whatever may be the attainments of a Masonic scholar, the fruits of his study and experience would be confined to the narrow limits of his personal presence. Such objectors draw no distinction between the ritual and the philosophy of Masonry. Like the old priests of Egypt, they would have everything concealed under hieroglyphics, and would as soon think of opening a Lodge in public as they would of discussing, in a printed book, the principles and design of the Institution.

The Grand Lodge of England, some years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a Lodge, or of the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publication of Masonic authors and editors; for the English Masonic press, since the days of Hutchison, in the Middle of the last century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our Order have been discussed.

Fourteen years ago the Committee of Foreign Correspondence of a prominent Grand Lodge affirmed that Masonic literature was doing more "harm than good to the Institution." About the same time the committee of another equally prominent Grand Lodge were not ashamed to express their regret that so much prominence of notice is, in several Grand Lodge proceedings, given to Masonic publications. Masonry existed and flourished, was harmonious and unifying, in its golden age, in the hill-top, and he is inconsequently reminded of a similar iconoclast, who, more than four centuries ago, made a like onslaught on the pervious effects of hearing.

The immortal Jack Cade, in condemning Lord Say to death as a patron of learning, gave vent to words of which the language of these enemies of Masonic literature seems to be but the echo: "Thou hast not traitorously corrupted the youth of the realm, in creating a grammar-school, and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear."

I belong to no such school. On the contrary, I believe that too much cannot be written and printed and read about the philosophy and history, the science and symbolism of Freemasonry; provided always that the writing is confined to those who rightly understand their art. In Masonry, as in astronomy, in geology, or in any other of the arts and sciences, a new book by an expert must always be esteemed a valuable contribution. The production of a single and unnoticed mind will fall of itself into oblivion without the aid of official persecution; but that which is really valuable—which presents new facts, or furnishes suggestive thoughts—will, in spite of the denunciations of the Jack Cades of Masonry, live to instruct the brethren, and to elevate the tone and spirit of the Institution.

Dr. Oliver, who has written more on Masonry than any other author, says on this subject: "I conceive it to be an error, in judgment to discontinue the publication
of philosophical disquisitions on the sub-
ject of Freemasonry, because such a pro-
ceeding would not only induce the world to
think that our pretensions are incapable
of enduring the test of inquiry, but would
also have a tendency to restore the dark
ages of superstition, when even the sacred
writings were prohibited, under an appre-
hension that their contents might be mis-
understood or perverted to the propagation
of un sound doctrines and pernicious prac-
tices; and thus would ignorance be trans-
mitted, as a legacy, from one generation
to another."

Still further pursuing this theme, and
passing from the unfavorable influence which
must be exerted upon the world by our
silence, to the injury that must accrue to
the Craft, the same learned writer goes on
to say, that "no hypotheses can be more
unsound than that which forebodes evil to
the Masonic Institution from the publi ca-
tion of Masonic treatises illustrative of its
philosophical and moral tendency." And
this, he adds, is "a few momentary
nature of the lectures, in the form in which
they are delivered in the Lodges, he wisely
suggests that "if strictures on the science
and philosophy of the Order were placed
within every brother's reach, a system of
examination and research would soon be
substituted for the dull and uninteresting
routine which, in so many instances, char-
acterizes our private meetings. The breth-
ren would become excited by the inquiry,
and a rich series of new beauties and ex-
cellences would be their reward the cor-
rect mode of working one's way into a Lodge,
or whether he is one who has read and prop-
ely appreciated the various treatises on
the "royal art," in which men of genius and
learning have developed the true spirit and
design of the Order.

Such is the effect of Masonic publications
upon the Fraternity; and the result of all my
experience is, that enough has not been pub-
lis hed. Cheap books on all Masonic sub-
jects, easily accessible to the members of the
Order, are necessary essential to the ele-
vation and extension of the Institution.

Too many of them confine their acquire-
m ents to a knowledge of the signs and the
 ceremonies of initiation. There they cease
their researches. They make no study of
the philosophy and the antiquities of the
Order. They do not seem to know that
the modes of regularity are simply inten-
tended as means of security against impo-
sition, and that the ceremonial rites are worth
nothing without the symbolism of which
they are only the external exponents. Ma-
sorncy for them is nerveless—senseless—
lifeless; it is an empty voice without meaning
—a tree of splendid foliage, but without a
single fruit.

The monitorial instructions of the Order,
as they are technically called, contain many
things which probably, at one time, it would
have been deemed improper to print; and
there are some Masons, even at this day,
who think that Webb and Cross were too
free in their publications. And yet we
have never heard of any evil effects arising
from the reading of our Monitors, even upon
those who have not been initiated. On the
contrary, meager as are the explanations
given in those works, and unsatisfactory
as they must be to one seeking for the full
light of Masonry, they have been the means,
in many instances, of inducing the profane,
who have read them, to admire our Insti-
tution, and to knock at the "door of Mas-
sorncy" for admission—while we regret to
say that they sometimes comprise the whole
instruction that a candidate gets from an
ignorant Master. Without these published
Monitors, even that little beam of light
would be wanting to illuminate his path.

But if the publication and general diffu-
sion of our elementary textbooks have been
of acknowledged advantage to the charac-
ter of the Institution, and have, by the
information, little as it is, which they
communicate, been of essential benefit to
the Fraternity, we cannot see why a more
extensive system of instruction on the leg-
ends, traditions, and symbols of the Order
should not be productive of still greater
good.

Years ago, we uttered on this subject
sentiments which we now take occasion to
repeat. Without an adequate course of reading,
no Mason can now take a position of any
distinction in the ranks of the Fraternity.
Without extending his studies beyond what
is taught in the brief lectures of the Lodge,
be can never properly appreciate the end
and nature of Freemasonry as a speculative
science. The lectures constitute but the
skel eton of Masonic science. The muscles
and nerves and blood-vessels, which are to
give vitality, and beauty, and health, and
vigor to that lifeless skeleton, must be found
in the commentaries on them which the
learning and research of Masonic writers
have given to the Masonic student.

The objections to treatises and disquisi-
tions on Masonic subjects, that there is
danger, through them, of giving too much
light to the world without, has not the
slightest support from experience. In Eng-
land, in France, and in Germany, scarcely
any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profound world is better in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the apothegms of our art, as if no work had ever been written on the subject; while the world within—the Craft themselves—have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, a religion) have been elevated and enlarged.

The truth is, that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the arcana of Masonry, there is no danger of his thus making an improper revelation to improper persons.

Public Ceremonies. Most of the ceremonies of Masonry are strictly private, and can be conducted only in the presence of the initiated. But some of them, from their nature, are necessarily performed in public. Such are the burials of deceased brethren, the laying of corner-stones of public edifices, and the dedications of Masonic halls. The installation of the officers of a Lodge, or Grand Lodge, are also sometimes conducted in public in America. But the ceremonies in this case differ slightly from those of a private installation in the Lodge room, portions of the ceremony having to be omitted. The reputation of the Order requires that these ceremonies should be conducted with the utmost propriety, and the Manuals and Monitors furnish the fullest details of the order of exercises. Preston, in his Illustrations, was the first writer who gave a printed account of these public ceremonies, and to him we are most probably indebted for their ritual. Anderson, however, gave in the first edition of the Constitutions the method of installing new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have since altered and framed their more enlarged form.

Puérilité of Freemasonry. "The absurdities and puérilités of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of its adversaries, and the apologist is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. The puérilité of a puérilité of design and object of Freemasonry is worth examination. Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the sceptic who attacks a creed that he does not comprehend? Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organisation and the functions of the brain—discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology, and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong. How common is it, even at this day, to hear men deriding Alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, devoted themselves to the study of the intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life. Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life which perpetually renewed youth, and took away the power of death.

So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates.

To one who is at all acquainted with its organisation, Freemasonry presents itself under two different aspects: First, as a secret society distinguished by a peculiar ritual; and secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples. These by way of distinction may be called
the ritualistic and the philosophical elements of Freemasonry.

The ritualistic element of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used in such a place, and what ceremony shall be observed on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the society, because, by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic ritual makes no claim to the consideration of scholars, and never has been made, and, indeed, from the very nature of its secret character, never can be made, a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophic element of Freemasonry, is one of much importance to us. For it, and through it, I do make the plea that the Institution is entitled to the respect and even veneration of all good men, and is well worth the careful consideration of scholars.

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when and the place where it first had its birth. It has been traced to the mysteries of the ancient Pagan world, to the Temple of King Solomon, to the Roman Colleges of Artificers, to the Crusades for the recovery of the Holy Land, to the Gilds of the Middle Ages, to the Stone-Masons of Strasbourg and Cologne and even to that illustrious struggle in England in the time of the commonwealth, and to the secret efforts of the adherents of the house of Stuart to recover the throne. But whatever theory may be selected, and whereonsoever and wheresoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization. Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at Strasbourg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labors, and combining with its operative tasks speculations of great religious import. If we see any change, it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if it were for purposes of identification) of the technical language, the rules and regulations, the working-tools, and the discipline of the operative art. The material only on which they wrought was changed, the disciples and followers of Erwin of Steinbach, the Master Builder of Strasbourg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society or brotherhood, or confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a Golden Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is intimately connected with the history of the human intellect. Did the Stone-Masons and building corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbol and mode, and their same language, if it differed from the Masonic in its accidents, was precisely identical in its substance. For Hiram there was Dionysus, for the osca the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul's immortality.

And so an ancient orator, who had passed through one of these old Greek Lodges—for such, without much violence of language, they may well be called—declared that those who have endured the initiation into the mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's Degree? And this
same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothrace, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the Divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organised, from the religious mysteries of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension. But it will prove an identity of design in the moral and intellectual organisation of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions—

Whence came these symbols, myths, and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence of a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archeology of ethics, which is well worthy of an attempted solution? How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great brotherhoods that have taught the world for so many ages, and far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they inculcate from their mystic assemblies from direct revelation through an ancient priesthood that gave no other evidence of its former existence but the results which it produced.

Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutrition than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoics lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, "Homo sum; humani nihil a

Punjab. A title given to the presiding officer in several of the high degrees.

Puisant Irish Master. The Eighth Degree of Ramsay's Irish Colleges.

Pullen, William Hyde. An eminent and accomplished craftsman of England, who was renowned among English and American "workmen" for his excellence in the conduct of the forms and varied ceremonies of Masonry.

Puisiant Operatur. Latin. To him who knocks it shall be opened. An inscription sometimes placed over the front door of Masonic temples or Lodge rooms.

Punishments, Masonic. Punishment in Masonry is inflicted that the character of the Institution may remain unimpaired, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is restricted by the peculiar character of the Institution, which is averse to some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishment.

The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Masonry, because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty. Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals.

Masonic punishments are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and are:

1. Censure.
2. Reprimand.
3. Exclusion.
4. Suspension. Definite or Indefinite; and 5. Expulsion—all of which see under their respective titles.
health caused him to forsake his poet shortly thereafter, leaving as his successor Major M. Ramesy, who became R. W. D. Grand Master. By last returns received there were 30 Lodges in the District. It is reported authoritatively that in 1876 the Institution maintained, clothed, and educated twenty-one children.

Puranas. (“Knowledge.”) The text-books of the worshippers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of the Brahmans and Hindus. There are about 18 Puranas, and as many more minor works, called Upanishadas, all written in Sanskrit, and founded to some extent upon the Mahabharata and Ramayana. Otherwise their date is very uncertain. The followers of Brahmanism number about 175,000,000.

Purchase. In the Cooke MS. (line 530) it is said that the son of Athelstan “purchased a free patent of the kyng that they [the Masons] should make a seality.” This does not mean that he bought the patent, but that he obtained or procured it. Such was the use of purchase in old English. The booty of a thing purchased, because he had acquired it. Colloquially, the word is still used to designate the getting a hold on anything.

Purdy Freemasonry. See Primitive Freemasonry.

Purification. As the aspirant in the Ancient Mysteries was not permitted to pass through any of the forms of initiation, or to enter the sacred vestibule of the temple, until, by water or fire, he had been symbolically purified from the corruptions of the world which he was about to leave behind, so in Masonry there is in the First Degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification of the heart. (See Illustration.)

Purity. In the Ancient Mysteries purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God. To know whom was not permitted to the impure. For, says Origen (Cont. Ca., vi.), “a defiled heart he will not be pure; he who desires to obtain a proper view of a pure Being.” And in the same spirit the Divine Master says: “Blessed are the pure in heart, for they shall see God.” But “to see God” is a Hebraism, signifying to possess him, to be spiritually in communion with him, to know his true character. Now to acquire this knowledge of God, symbolised by the knowledge of his Name, is the great object of Masonry, as it was of all ancient initiation; and hence the candidate in Masonry is required to be pure, for “he only can stand in the holy place who hath clean hands and a pure heart.” (See White.)

Purify, Brethren of. An association of Arab philosophers, founded at Bosa, in Syria, in the tenth century. Many of their writings, which were much studied by the Jews of Spain in the twelfth century, were mystical. (See Illustration.) (Janus, 174, 295)

Purple. The term “the Freemasons of Beza,” and says that they were “a celebrated society of a kind of Freemasons.”

Purple. Purple is the appropriate color of those degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters. It is in Masonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is singularly carried out in the Hebrew word which signifies purple. This word, which is גב, argaman, is derived from רג, regam or regem, one of whose significations is “a friend.” But Portal (Conc. Synth., 230) says that purple, in the profane language of colors, signifies constancy in spiritual combat, because blue denotes fidelity, and red, war.

In the religious services of the Jews we find purple employed on various occasions. It was one of the colors of the curtains of the tabernacle, where, Josephus says, it was symbolic of the element of water, of the veil, and of the curtain over the great entrance; it was also used in the construction of the ephod and girdle of the high priest, and the cloths for Divine service.

Among the Gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office. Hence Homer mentions it as peculiarly appropriated to royalty, and Virgil speaks of purpure regum, or “the purple of kings.” Pius IX says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been considered as the becoming insignia of regal or supreme authority.

In American Masonry, the purple color seems to be confined to the intermediate degrees between the Master and the Royal Arch, except that it is sometimes employed in the vestments of officers representing either kings or men of eminent authority—such, for instance, as the Scribe in a Chapter of Royal Arch Masons.

In the Grand Lodge of England, Grand Officers and Provincial Grand Officers wear purple collars and aprons. As the symbolic color of the Past Master’s Degree, to which all Grand Officers should have attained, it is also considered in this country as the appropriate color for the collars of officers of a Grand Lodge.

Purple Brethren. In English Masonry, the Grand Officers of the Grand Lodge and the Past Grand and Deputy Grand Masters and Past and Present Provincial Grand Masters are called “purple brethren,” because of the color of their decorations, and at meetings of the Grand Lodge are privileged to sit on the dias.
Purple Lodges. Grand and Provincial Grand Lodges are thus designated by Dr. Oliver of his Institution of Masonic Jurisprudence. The term is not used in this country.

Pyrthagoras. The Pythagoreans were a society of Greek philosophers exercising similar powers to, and for a somewhat similar purpose as, the Vehmerschul. The third and lowest order of hereditary officials in Masonry the lowest office in rank except the Tiler, if he may be termed an officer.

Pyrthagoras, School of. The schools established by Pythagoras at Croton and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian sects of the first century as a pattern for their monastic institutions, with which institutions the Free-masonry of the Middle Ages, in its operative character, was undeniably connected. A brief description of the school of Croton will not therefore be inappropriate. The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered their possessions to the common fund, they submitted for three years to a voluntary poverty, during which time they were also compelled to a rigorous silence. The Pythagoreans were always delivered as infallible propositions which admitted of no argument, and hence the expression ἀρκός λόγου, he said it, was considered as a sufficient answer to every question and objection.

Theologoi. One of the most celebrated of the Grecian philosophers, and the founder of what has been called the Pythagorean school, was born at Samos about 580 B.C. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He traveled through Egypt, Chaldea, and Asia Minor, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge. On his return to Greece, he established his celebrated school at Croton, much resembling that subsequently adopted by the Freemasons. His school soon acquired such a reputation that disciples flocked to him from all parts of Greece and Italy. Pythagoras taught as the principal dogmas of his philosophy the system of metamorphy, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism in that subject which we now possess is derived from what has been left to us by his disciples, for of his own writings there is nothing extant. He was also a geometrical, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also proficient in music, and is said to have demonstrated the mathematical relations of the musical intervals, and to have invented a number of musical instruments. Displaying to the vanities and dogmas of the ancient sages, and the authenticity of the so-called philosopher, or lover of wisdom, as the only title which he would assume. After the laws of despotism of his school at Croton, he fled to the Lucania, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muse, where tradition says that he died of starvation 500 B.C., when eighty years old.
there was an interval before dinner, which was occupied in walking and in gymnastic exercises. The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three degrees: the first, or Mathematical, being engaged in the study of the exact sciences; and the second, or Theoreatic, in the knowledge of God and the future state of man; but the third, or highest degree, was communicated only to a few whose intellects were capable of grasping the full fruitfulness of the Pythagorean philosophy. This school, after existing for thirty years, was finally dissolved through the machinations of Kyle, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excuted the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burnt to death. The school was never resumed, but after the death of the philosopher summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Mason will find no difficulty in understanding that part of the so-called Land Manuscript which is said to have so much puzzled the great metaphysician John Locke.

This manuscript—the question of its authenticity is not here entered upon—has the following paragraphs:

"How comede ye [Freemasonry] yn Englelond?"

"Peter Gowen, a Grecian, journeyed for kunynge yn Egypte and in Syria, and yn everyday bonde whereat the Venetian hadde placmodiy Maconeys, and wynynge enteinance yn al Ledges of Maconeys, he leened muche, and retourmede and woried yn Grecia Magna wachsynge and becommynge a myghy lye wyscor and grateclye renowned, and here he frained a grate Lodge at Croton, and made many Maconeys, some whereof dyd journeye yn Franae, and made manye Maconeys wherby frome, ye prosse of tyne, the arts passyd yn Englelond." 

Locke confesses that he was at first puzzled with those strange names, Peter Gowen, Croton, and the Venetians, but a little thinking taught him that they were only corruptions of Pythagoras, Croton, and the Phoenicians. It is not singular that the old Masons should have called Pythagoras their "ancient friend and brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid: an epithet and a custom that have, by the force of habit, been retained in all the modern rituals.

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9. (Heb. i. 2. O or K. Kopl.) The seventeenth letter in the English and modern Latin alphabet. In the Phoenician or Ancient Hebrew its form was one circle within another. Its numerical value is 100. The Canaanite significance is not known.

Quadrivium. In classical Latin the word quadrivium meant a place where four roads met, and trivium, a place where three roads met. The scholastics of the Middle Ages, looking to the metaphorical meaning of the phrase the paths of learning, divided what were called the seven liberal arts and sciences, but which comprised the whole cycle of instruction in those days, into two classes, calling grammar, rhetoric, and logic the trivium, and arithmetic, geometry, music, and astronomy the quadrivium. These two roads to the temple of wisdom, including seven distinct sciences, were, in the Middle Ages, supposed to include universal knowledge. (See Liberal Arts and Sciences.)

Quadrivium and Trivium. The seven liberal arts and sciences. The Quadrivium, in the language of the schools, were the four lesser arts, arithmetic, music, geometry, and astronomy; while the Trivium were the triple way to eloquence by the study of grammar, logic, and rhetoric.

Quakers. The question of the admissibility of a Quaker's affirmation in Masonry is discussed under the word Affirmation, which see.

Qualifications of Candidates. Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. Those qualifications are of two kinds, Internal and External. The internal qualifications are those which lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into Moral, Religious, Physical, Mental, and Political.

I. The Internal Qualifications are:
1. That the applicant must come of his own free will and accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.
2. That he must not be influenced by mercenary motives.
3. That he must be prompted to make the
Quarrels in the immediate vicinity; and the best traditions, as well as Scripture, claim only that the wood from the forests of Lebanon was supplied by King Hiram. The great quarries of Jerusalem are situated in the northeast portion of the city, near the Damascus gate. The entrance to them was first discovered by Barclay. A writer, quoted by Barclay, thus describes them (City of the Great King, p. 460): "Here were blocks of stone but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were, many of them, four feet deep and ten feet in height, and the distance between them was about four feet. After being cut away at each side and at the bottom, a lever was inserted, and the combined force of three or four men could easily pry the block away from the rock behind. The stone was extremely soft and friable, nearly white, and very easily worked, but, like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well-defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Biblical statement that the stone of which the Temple was built was made ready before it was brought thither." Barclay remarks (ibid., p. 113) that "those extra cyclopean stones in the southeast and southwest corners of the Temple wall were doubtless taken from this great quarry, and carried to their present position down the gently inclined plain on rollers—a conjecture which at once solves the mystery that has greatly puzzled travelers in relation to the difficulty of transporting and handling such immense masses of rock, and enables us to understand why they were called 'stones of rolling' by Ezra." Mr. Prime also visited these quarries, and describes them in the Guide to Jerusalem (p. 114) of the late Mr. A. C. Land (p. 64). "One thing, however, is very manifest: there has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone can have been carried but to these works, and I know of no other quarries in the neighborhood from which the great stone of the walls of Jerusalem and the Temple of Solomon can be derived. The stones taken from here appear to be very great."
mers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon."

The Halliwell or Regius Manuscript says it is true that the Assembly may be held triennially, "Ehe year or third year it should be held" (line 475); but wherever spoken of in subsequent records, it is always as an Annual Meeting. It is not until 1717 that we find anything said of quarterly communications; and the first allusion to these subordinate meetings in any printed work to which we now have access is in 1738, in the edition of the Transactions published in that year. The expression there used is that the quarterly communications were "forthwith revived." This of course implies that they had previously existed; but as mention is made of them in the Regulations of 1663, which, on the contrary, speak expressly only of a "Annual General Assembly," we may infer that quarterly communications must have been first introduced into the Masonic system after the middle of the seventeenth century. They have not the authority of antiquity, and have been very wisely discarded by nearly all the Grand Lodges in this country. They are still retained by the Grand Lodges of England, Scotland, and Ireland, but in the United States only by those of Massachusetts and Pennsylvania.

Quaternon. From the Latin quaternon, the number Four, which see. Oliver calls it the greatest number in Masonry.

Quatuor Coronati. See "Four Crowded Martyrs.

Quatuor Coronati Lodge. This Lodge, No. 5073 on the roll of the Grand Lodge of England, was established in 1886, for the purpose of studying the History, Symbols, and Legends of Freemasonry, and it is in fact a Masonic Literary and Archeological Society, meeting as a Idle Lodge. Attached to the proper Prop getting, which is limited to 40 full members, is a Correspondence Circle established in 1887, and now numbering over 3,000 members drawn from all parts of the world. The transactions of the Lodge are published under the title of "Quatuor Coronati."

The Lodge is named after the "Four Crowded Martyrs" (q. v.). All Masons in good standing are eligible to membership in the Correspondence Circle. The dues are $2.50 a year, for which the valuable Transactions of the Lodge are sent to each member.

Quebec. From 1855 to 1869 the Grand Lodge of Canada was the controlling Masonic power in the Province of Quebec, but with the birth of the Dominion came also the agitation for separate Grand Lodges. Several meetings were held, and finally, on the 20th of October, 1869, the Grand Lodge of Quebec was formed by twenty-eight of the Warranted Lodges then in the Province, with M. W. Bro. John Hamilton Graham, LL.D., as Grand Master.

Questions of Henry VI. Questions said to have been proposed by King Henry VI. of England to the Masons of the kingdom, which, with their answers, are contained in the manuscript known as the Leland Manuscript, which see.

Quetzalcoatl. The Mexican idea of the Deity of Enlightenment. The spirit-man from whom they received their civilization, and for whose second coming they wait. Him for whom they mistook Cortes, and therefore welcomed him with joy.

Quorum. The parliamentary law provides that a deliberative body shall not proceed to business until a quorum of its members is present. And this law is applicable to Masonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by any brethren of the Craft. As to the number of brethren necessary to make a quorum for the transaction of business, the Old Constitutions and Regulations are silent, and the authorities consequently differ. In reply to an inquiry directed to him in 1827, the editor of the London Freemasons' Magazine affirmed that five Masons are sufficient to open a Lodge and carry on business other than initiation; for which latter purpose seven are necessary. This opinion appears to be the general English one, and is acquiesced in by Dr. Oliver; but there is no authority of law for it. And when, in the year 1819, the suggestion was made that some regulation was necessary relative to the number of brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberian astuteness, 'that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the Books of Constitutions.'

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each degree, "How many compose a Lodge?" will supply us with the rule by which we are to establish the quorum in that degree. For whatever
number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a "perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellow-Craft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templar eleven Knights; although, under certain circumstances well known to the Order, three Knights are competent to transact business.

E. (Heb. פ, Rech.) The eighteenth letter in the English and other Western alphabets. The word Rech signifies forehead, and in the Phoenician and hieroglyphic character is thus represented. Its numerical value is 200, and the equivalent as a name of God is א, Raham, signifying clemency.

Rabbanaim, רָבְבָאִים, Rabbinical Hebrew, and signifying "the chief of the architects." A significant word in the high degrees.

Rabbinism. The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, which is engaged in mystical explanations of the oral law. With the reveries of the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbinism derived its allegorical and symbolic mode of instruction. Out of it sprang the Therapeutists and the Essenians; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mystical philosophy of Speculative Masonry. And this is that makes Rabbinism an interesting subject of research to the Masonic student.

Rabboni, ר'נני. Literally, my Master, equivalent to the pure Hebrew, Adoni. As a significant word in the higher degrees, it has been translated "a most excellent Master," and its usage by the later Jews will justify that interpretation. Buxtorf (Lex. Talmud.) tells us that about the time of Christ this title arose in the school of Hillel, and was given to only seven of their wise men who were preeminent for their learning. John (Arch. Bib. § 186) says that Gamaliel, the preceptor of St. Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek sacerdotes. The word occurs once, as applied to Christ, in the New Testament (John xx. 16), "Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master."

The Masonic myth in the "Most Excellent Master's Degree," that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, wants the element of plausibility, insomuch as the word was not in use in the time of Solomon, Ragon, J. M. One of the most distinguished Masonic writers of France. His contemporaries did not hesitate to call him "the most learned Mason of the nineteenth century." He was born in the last quarter of the eighteenth century, most probably at Bruges, in Belgium, where in 1803 he was initiated in the Lodge Réunion des Amis du Nord, and subsequently assisted in the foundation of the Lodge and Chapter of Vrais Amis in the same city. On his removal to Paris he continued his devotion to Freemasonry, and was the founder in 1805 of the celebrated Lodge of Les Trinosophes. In that Lodge he delivered, in 1818, a course of lectures on ancient and modern initiations, which twenty years afterward were repeated at the request of the Lodge, and published in 1841, under the title of Cours Philosophique et Interprétatif des Initiation Anciennes et Modernes. His work was repeated with the express permission of the Grand Orient of France, but three years after that body denounced its second edition for containing some additional matter. Reboul charges this act to the petty passions of the day, and twenty-five years after the Grand Orient made ample reparation in the honor that it paid to the memory of Ragon. In 1818 and 1819, he was editor in chief of the periodical published during those years under the title of Hermès, ou Archives Masoniques. In 1833, he published Orthodxie Maçonique, a work abounding in historical information, although some of his statements are inaccurate. In 1861, he published the Traité Général de la Franc-Maçonnerie, ou Manuel de l'Initié: a book not merely confined to the details of degrees, but which is enriched with many valuable and interesting notes. Ragon died at Paris about the year 1806. In the preface to his Orthodxie, he had an-
nounced his intention to crown his Masonic labors by writing a work to be entitled Les Fêtes Initiatiques, in which he proposed to give an exhaustive view of the Ancient Mysteries, of the Roman Colleges of Architects and their successors, the building corporations of the Middle Ages, and of the Institution of Modern or Philosophical Masonry, at the beginning of the eighteenth century. This was to constitute the first volume. The three following volumes were to embrace a history of the Order and of all its Rites in every country. The fifth volume was to be appropriated to the investigation of other secret associations, more or less connected with Freemasonry; and the sixth and last volume was to contain a General Titulus or manual of all the known rites and degrees. Such a work would have been an inestimable boon to the Masonic student, but Regis unfortunately began it too late in life. He did not live to complete it, and in 1868 the unfinished manuscript was purchased, by the Grand Orient of France, from his heirs for a handsome sum. It was designed to be quietly deposited in the archives of that body, because, as it was confessed, no Mason could be found in France who had ability enough to supply its lacunae and prepare it for the press.

Regis's theory of the origin of Masonry was that its primitive idea is to be found in the initiations of the Ancient Mysteries, but that for its present form it is indebted to Elias Ashmole, who fabricated it in the seventeenth century.

Ragotzky, Carl August. A German who was distinguished for his labors in Masonry, and for the production of several works of high character, the principal of which were Der Freimaurer in der Maurererei oder Freimäßticho Briefe über wichtige Gegenstände in der Freimaurerei, i.e., The Freemarker in Masonry, or Candid Letters on important subjects in Freemasonry, published at Berlin, in 1793, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled Ueber Maurerische Fehleit, für eingehende und uneingehende, i.e., An Essay on Masonic Liberty, for initiated and uninitiated readers, published in 1792. He died January 5, 1822.

Rainbow, The Most Ancient Order of. A secret association existing in Moorfields in 1760. It was a custom among the English Masons of the middle of the last century, when conversing together on Masonry, to announce the appearance of a profane by the warning expression "it rains." The custom was adopted by the German and French Masons, with the equivalent expression "il pleut," and "il pleut." Baron Tschudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by it rains. It is 5, 1822. Dr. Oliver says (Ros. Sq. 142) that the phrase "it rains," to indicate that a cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an evasdropper, which was to place him under the eaves of a house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and cut at his shoes.

Raised. When a candidate has received the Third Degree, he is said to have been "raised" to the sublime degree of a Master Mason. The expression refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the degree to exemplify.

Raising Sheet. A term sometimes given to one of the common properties known to Master Masons.

Ramayana. The great epic of ancient India, deemed a sacred writing by its people, narrating the history of Rama, or Vishnu incarnate, and his wife Sita, and containing about 24,000 verses, in seven books, written in Sanscrit, and is ascribed to Valmiki, who lived about the beginning of the Christian era.

Ramsay, Andrew Michael. Commonly called the Chevalier Ramsay. He was born at Ayr, in Scotland. There is some uncertainty about the date of his birth, but according to his own account he must have been born in 1580 or 51, because in 1741 he told Herr von Genesse that he was 69 years old. His father was a baker, and being the possessor of considerable property was enabled to give his son a liberal education. He was accordingly sent to school in his native burgh, and afterward to the University of Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was entrusted with the education of the two sons of the Earl of Wemyss. Subsequently, becoming unsettled in his religious opinions, he resigned that employment and went to Holland, residing for some time at Leyden. There he became acquainted with Pierre Poiret, one of the most celebrated teachers of the mystic theology which then prevailed on the Continent. From him Ramsay learned the principal tenets of that system; and it is not unreasonable to suppose that he was thus indoctrinated with that love of mysti-
cal speculation which he subsequently developed as the inventor of Masonic degrees, and as the founder of a Masonic Rite. In 1710, he visited the celebrated Fènelon, Archbishop of Cambrai, of whose mystical tendencies he had heard, and met with a cordial reception. The archbishop invited Ramsay to become his guest, and in six months he was converted to the Catholic faith. Fènelon procured for him the preceptorship of the Duo de Chateau-Thierry and the Prière de Turenne. As a reward for his services in that capacity, he was made a Knight of the Order of St. Lazarus, whence he received the title of "Chevalier" by which he was usually known. He was subsequently selected by James III., the Pretender, as the tutor of his two sons.
Charles Edward and Henry, the former of whom became afterward the Young Pretender, and the latter the Cardinal York. For this purpose he required, in 1724, to Rome. But the political and religious intrigues of that court became distasteful to him, and in a short time he obtained permission to return to France. In 1726, he visited England, and became an inmate of the family of the Duke of Argyle. Chambers says (Bios: Dict.) that while there he wrote his Principles of Natural and Revealed Religion, and his Travels of Cyrus. This statement is evidently incorrect. The former did not appear until after his death, probably the last productions of his pen. The latter had already been published at Paris in 1727. But he had already acquired so great a literary reputation that the University of Oxford conferred on him the degree of Doctor of Civil Law. He then returned to France, and resided for many years at Pontoise, a seat of the Prince of Turenne, where he wrote his Life of Fénelon, and a History of the Viscount Turenne. During the remainder of his life he resided as Intendant in the Prince's family, and died May 6, 1743, in the sixty-second year of his age.

[He was a Freemason and Grand Chancellor of the Grand Lodge of Paris, but it is not known where and when he became a Mason; it was probably during his visit to England about 1730.]

Ramsay, although born of humble parentage, was by subsequent association an aristocrat, and his disposition was ripe for propounding his theory of the origin of Freemasonry, he repudiated its connection with an operative art, and sought to fix its birthplace in Palestine, among those kings and knights who had gone forth to battle as Crusaders for the conquest of Jerusalem. In 1737, Ramsay, as Grand Orator, pronounced a discourse before the Grand Lodge of France, in which he set forth his theory in explicit terms. The following is a translation of part of the speech:

"During the time of the holy wars in Palestine, several principal lords and citizens associated themselves together, and entered into a vow to re-establish the temples of the Christians in the Holy Land; and engaged themselves by an oath to employ their talents and their fortunes in restoring architecture to its primitive institution. They adopted several ancient signs and symbolic words drawn from religion, by which they might distinguish themselves from the infidels and recognize each other in the midst of the Saracens. They communicated these signs and words only to those who had solemnly sworn, often at the foot of the altar, never to reveal them. This was not an oath of execration, but a bond uniting men of all nations into the same confraternity. Some time after our Order was united with the Knights of St. John of Jerusalem. Hence our Lodges are in all countries called Lodges of St. John. This union was made in imitation of the Israeltite when they rebuilt the second Temple, during which time with one hand they managed the trowel and mortar, and in the other held the sword and buckler.

"Our Order must not, therefore, be regarded as a renewal of the Baccanals and a source of senseless dissipation, of unbridled libertinism and of scandalous intemperance, but as a moral Order, instituted by our ancestors in the Holy Land to re-establish the recognition of the most sublime truths in the midst of the innocent pleasures of society.

"The kings, princes, and nobles, when they resided in Palestine into their native dominions, established Lodges there. At the time of the last Crusade several Lodges had already been erected in Germany, Italy, Spain, France, and from the last, in Scotland, on account of the intimate alliance which then existed between those two nations.

"James, Lord Steward of Scotland, was the Grand Master of a Lodge established at Kilwinning, in the west of Scotland, in the year 1236, a short time after the death of Alexander III., King of Scotland, and a year before Edward I. ascended the throne. This Scottish lord received the Earls of Gloucester and Ulster, English and Irish nobles, as Masons in his Lodge.

"By means of our Lodges, our festivals, and our solemnities were neglected in most of the countries where they had been established. Hence the silence of the historians of all nations. The Grand Lodges of Great Britain, on the subject of the Order. It was preserved, however, in all its splendor by the Scotch, to whom for several centuries the kings of France had entrusted the guardianship of their sacred persons.

"After the lamentable reverses of the Crusades, the destruction of the Christian army and the triumph of the Sultan of Egypt, in 1263, during the eighth and ninth Crusades, the great Prince Edward, son of Henry III., King of England, seeing that there would be no security for the brethren in the Holy Land when the Christian troops should retire, led them away, and thus this colony of the Fraternity was established in England. As this prince was endowed with all the qualities of mind and heart which constitute the hero, he loved the fine arts, and declared himself the protector of our Order. He granted it several privileges and franchises, and ever since the members of the confraternity have assumed the name of Freemasons. From this time Great Britain became the seat of our sciences, the conservators of our laws, and the depository of our secrets, the religious dispensations which so fatally pervaded and rent all Europe during the sixteenth century, caused our Order to degenerate from the grandeur and nobility of its origin. Several of our rites and usages, which were opposed to the
Ramsay's prejudices of the times, were changed, disguised, or retracted. Thus it is that several of our brethren have, like the ancient Jews, forgotten the spirit of our laws, and preserved only the letter. But from the British isles the ancient science is now beginning to pass again into France.

Such was the peculiar theory of Ramsay. Rejecting all reference to the traveling architects from Como, to the Stone Masons of Germany, and the Operative Freemasons of England, he had sought a noble and chivalric origin for Freemasonry, which with him was not a confraternity founded on a system of architecture, but solely on the military prowess and religious enthusiasm of knighthood. The theory was as clearly the result of his own inventive genius as was his fable of the travels of Cyrus. He offered no documentary or historical authority to support his assertions, but gave them as if they were already admitted facts. The theory was, however, readily accepted by the rich, the fashionable, and the noble, because it made the origin and the social position of the Order, and to it we are to attribute the sudden rise of so many high degrees, which speedily overshadowed the humbler pretensions of primitive Craft Masonry. After the delivery of this speech a number of Chivalric Degrees were invented in France and styled Scottish Masonry, and they have been attributed to Ramsay, acting as has been supposed in the interests of the exiled Stuarts; and he has also been considered the inventor of the Royal Arch Degree; but R. P. Gould, in his Life of Ramsay, has shown that there is no foundation for either of these theories; and that Ramsay's influence on Freemasonry was due to his speech alone.

All writers concur in giving the most favorable opinions of Ramsay's character. Chambers asserts that he was generous and kind to his relatives, and that his temporary return to Great Britain, although he did not visit them in Scotland, he sent them liberal offers of money, which, however, he was induced to withdraw on account of the national religion, they indignantly refused to accept. Clavel (Hist. Pillar, p. 165) describes him as "a man endowed with an ardent imagination, and in large amount of learning, wit, and urbanity." And Robson (Proofs of a Consr. p. 39) says he was "as eminent for his piety as he was for his enthusiasm," and speaks of his "eminent learning, his elegant talents, and his amiable character."

His general literary reputation is secured by his Life of Pilgrim, his Travels of Cyrus, and the elaborate work, published after his death, entitled The Philosophical Principles of Natural and Revealed Religion, Unfolded in a Geometrical Order. He is said to have been the author of an Apologetic and Historical Relation of the Society of Freemasonry, which was published in 1738, and had the honor to be burnt the next year at Rome by the public executioner, on the sentence of the Sacred Congregation of the Inquisition.

Raphael (Hebrew interpretation: "The healing of God") The title of an officer in a Rose Croix Chapter. The name of the angel, under the Kaballistical system, that governed the planet Mercury. A messenger.

Rathaus. A city of Bavaria, in which two Masonic Congresses have been held. The first was convoked in 1459, by Jost Datsinger, the master of the works of the Strasbourg cathedral. It established some new laws for the government of the Fraternity in Germany. The second was called in 1464, by the Grand Lodge of Strasbourg, principally to define how this science was to be taught, and to settle existing difficulties between, the Grand Lodges of Strasburg, Cologne, Vienna, and Bern. (See Stone Masons of the Middle Ages.)

Rawlinson Manuscript. In 1855, the Rev. J. S. Sidebotham, of New College, Oxford, published in the Freemasons' Monthly Magazine a series of interesting extracts from a manuscript volume, which he stated was in the Bodleian Library, and which he described as consisting "to be a kind of Masonic alphabet, or commonplace book, belonging to F. L. D. and R. R. S., of the following Lodges: St. Martha and Great George, London, St. Paul's, 37; St. Paul's, 19, Ludgate Street, 40; Rose Tavern, Cheapside, 1 Oxford Arms, Ludgate Street, 94; in which he inserted anything that struck him as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic Charges, Constitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, whether in London, the country, or abroad, together with some extracts from the Grub Street Journal, the General Evening Post, and other journals of the day. The dates range from 1724 to 1740." (P. M. Monthly Mag., 1855, p. 81.)

Among the materials thus collected is one which bears the following title: The Freemasons' Constitutions, Copied from an Old MS. in the possession of Mr. B. Rawlinson. This copy of the Old Constitutions does not differ materially in its contents from the other old manuscripts, but its more modern spelling and phraseology would seem to give it a later date, which may be from 1725 to 1750. In a note to the statement that King Athelstan "caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freeman," Dr. Rawlinson says: "One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields." The title of the manuscript in the scrap-book of Rawlinson is The Freemasons' Constitution, Copied from an Old MS. in the possession of Dr. Rawlinson. The original MS. has not yet been traced, but
possibly if found would be of about the end of the seventeenth century.

Richard Rawlinson, LL.D., was a celebrated antiquary, who was born in London about this time, and died on the 6th of April, 1755. He was the author of a Life of Anthony Wood, published in 1711, and of The English Topographer, published in 1720. Dr. Rawlinson was consecrated a bishop of the non-juring communion of the Church of England, March 25, 1728. He was an assiduous collector of old manuscripts, invariable purchasing, sometimes at high prices, all that were offered him for sale. In his will, dated June 2, 1752, he bequeathed the whole collection to the University of Oxford. The manuscripts were placed in the Bodleian Library, and still remain there. In 1888, Dr. W. J. Chetwode Crawley published in the
Aes Quattuor Coronorum, vol. xi., a full account of the Rawlinson MSS., in which he asserts that the collection was not really made by Dr. Rawlinson, but by one Thomas Towl.

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Recited and Acknowledged. A term applied to the initiation of a candidate into the Sixth or Most Excellent Master's Degree of the American Rite. (See Acknowledged.)

Reception. The ceremony of initiation into Masonry is called a reception.

Recipient. The French call the candidate in any degree of Masonry the Recipiendaire, or Recipient.

Recognition, Modes of. Smith says (Use and Abuse, p. 46) that at the institution of the Order, to each of the degrees a particular distinguished test was adapted, which test, together with the explication, was accordingly settled and communicated to the Fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful brethren ever since their emigration. Hence, of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They are admitted alike in all countries, and are in universal consent their excellence and advantage. And yet such of these, as unfortunately been admitted, the purport of which originated about the middle of the eighteenth century, and were intimately connected with the division of the Fraternity in England into the two conflicting societies of the "Ancients" and the "Moderns"; and although by the reconciliation in 1813 uniformity was restored in the United Grand Lodge, which was then formed, that uniformity did not extend to the subordinate bodies in other countries which had derived their existence and their different modes of recognition from the two separated Grand Lodges; and this was, of course, equally applicable to the high degrees which sprang out of them. Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a P. W. in the First Degree unrecognized by the other two Rites, and all afterward are different.

Again, there are important differences in the York and American Rites, although there is sufficient similarity to relieve American and English Masons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution of 1776, derived their existence from the Grand Lodges of England, the American Masons do not use the multitude of signs that prevail in the English system, and through the teachings of Webb, the D. G., which is totally unknown to English Masonry. Looking to these differences, the Masonic Congress of Paris, held in 1836, recommended, in the seventh proposition, that "Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately it did not receive the general concurrence of the Craft.

As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a brother that should escape the detection of the uninitiated. We find evidence in several of the classical writings showing that such a custom prevailed among the initiated in the Pagan mysteries. Livy tells us (xxiv, 14) of two Attic youths who, clandestinely entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of those modes of recognition which were known only to the initiated.

That they existed in the Dionysiac rites of Baccus we learn from Plautus, who, in his Menaechmi, lxxxiv, "Gloriosus (Act IV, Sc. ii.), makes Mnesilophides say to Pyrecopelides, "Signum si habes, Baccharam en, Give the sign, if you are one of these Bacchae." Then Plutus (Vulca. Pyth.) tells the story of a disciple of Pythagoras, who, having been taken sick, on a long journey, at an inn, and having exhausted his funds, gave, before he died, to the landlord, who had been very kind to him, a paper, on which he had written the account of his distress, and signed it with a symbol of Pythagoras. This the landlord afraid to the gate of a neighboring temple. Months afterward another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expense.

Apuleius, who was initiated into the Osiris and Isis mysteries, says, in his
Defensorio, "if any one is present who has been initiated into the same secret rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with such care." But in another place he is less cautious, and even gives an inking of what was one of the signs of the Osirian initiation. For in his Golden Ass (lib. x) he says that in a dream he beheld one of the disciples of Osiris, "who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian initiates had then, it seems, like the Freemasons, mystical steps.

That the Gnostics had modes of recognition we learn from St. Epiphanius, himself at one time in early life a Gnostic, who says in his Panarion, written against the Gnostics and other heretics, that "on the arrival out of all difference into the same belief, they have a sign given by one to another. In holding out the hand, under pretense of saluting each other, they feel and touch each other in a manner similar to that of the palm, and so discover if the new-comer belongs to the same sect. Thereupon, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."

I do not refer to the fanciful theories of Dr. Oliver—the first one most probably a foque, and therefore out of place in his Symbolical Dictionary—founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognized the one in the other the Holy Ghost by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and grips has existed in the earliest times, and, therefore, that they were not invented by the Masons, who borrowed them, as they did much more of their mystical system, from antiquity.

Recommendation. The petition of a candidate for initiation must be recommended by at least two members of the Lodge. Preston requires the signature to be witnessed by the person (the names do not state whether he must be a member of the Lodge or not), and that the candidate must be proposed in open Lodge by a member. Webb says that "the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member." Cross says that the recommendation "is to be signed by two members of the Lodge," and he dispenses with the formal proposition. These gradual changes, none of them, however, substantially affecting the principle, have at last resulted in the present simpler usage, which is, for two members of the Lodge to affix their names to the petition, as recommenders of the applicant.

The petition for a Dispensation for a new Lodge is preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended "by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed "by the Masters and officers of two of the nearest Lodges." The modern Constitution of the Grand Lodge of England requires a recommendation "by the officers of some regular Lodge," without saying anything of its vicinity to the new Lodge. The rule now universally adopted is, that it must be recommended by the nearest Lodge.

Reconciliation, Lodge of. When the two contending Grand Lodges of England, known as the "Ancients" and the "Moderns," resolved, in 1813, under the respective Grand Masterships of the Dukes of Kent and Sussex, to put an end to all differences and to form a United Grand Lodge, it was provided, in the fifth article of union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities; and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, under the Warrant or Dispensation to be entrusted to them, and to be entitled "The Lodge of Reconciliation." The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th of December, 1813, the day on which the union was perfected. This Lodge was only a temporary one, and the duties for which it had been organized having been performed, it ceased to exist by its own limitation in 1816. [For a full account of this Lodge and its proceedings, see Are Quatuor Coronatiore, vol. xxii., for 1910.]

Reconsideration, Motion for. A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority. It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table.
RECONSIDERATION

If postponed to a time definite, and when that time arrives is not acted upon, it cannot be renewed. If laid upon the table, it cannot be taken up out of its order, and no second motion for reconsideration can be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form which it presented when it was made.

Reconsideration of the Ballot. When the petition of a candidate for initiation has been rejected, it is not permissible for any motion to be made for a reconsideration of the ballot. The following four principles set forth in a summary way the doctrine of Masonic parliamentary law on this subject:

1. It is never in order for a member to move for the reconsideration of a ballot on the petition of a candidate, nor for a presiding officer to entertain such a motion. 2. The Master or presiding officer alone can, for reasons satisfactory to himself, order such a reconsideration. 3. The presiding officer cannot order a reconsideration on any subsequent night, nor on the same night, after any member who was present and voted has departed. 4. The Grand Master cannot grant a Dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

Recorder. In some of the high degrees, as in a Council of Select Masters and a Commandery of Knights Templar, the title of Recorder is given to the Secretary. The recording officer of the Grand Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Grand Encampment of the United States of State Grand Commanderies, and of Grand Councils of Royal and Select Masters, is styled a Grand Recorder.

Records. Old. The early history of Masonry written by Anderson, Preston, Smith, Calcott, and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader, or bare statements of incidents, without any authority to substantiate their genuineness.

The recent writers on the same subject have treated it in a very different manner, and one that gives to the investigation of the early annals of Freemasonry a respectable position in the circle of historic studies. Much of the increased value that is given in the present day to Masonic history is derivable from the fact that, ceasing to respect the gratuitous statements of the older writers, some of whom have not hesitated to make Adam a Grand Master, and Eden the site of a Lodge, our students of this day are drawing their conclusions from, and establishing their theories on, the old records, which Masonic archology is in this generation bringing to light. Hence, one of these students (Bro. Woodford, of England) has said that, when we begin to investigate the real facts of Masonic history, "not only have we to discard at once much that we have been taught, but to unlearn it," and an authority even of higher rank than himself has declared that "all the pedigrees that have been published are not to be relied on... they are all clay." Anderson tells us that in the year 1719, at some of the private Lodges, "several very valuable manuscripts concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, were too hastily burnt by some scrupulous brothers, that those papers might not fall into strange hands." (Constitution, p. 111.)

In the last quarter of a century the archeologists of Masonry have labored very diligently and successfully to decipher from the old Lodges, libraries, and museums many manuscripts which for a century and a half have lain concealed, and much light has thus been thrown upon the early history of Freemasonry.

The following is a list of the most important of these old, and some of which the industry of Masonic antiquaries has brought to light. They are generally called "Manuscripts," because their originals, for the most part, exist in manuscript rolls, or there is competent evidence that the original manuscripts, although now lost, once existed.

For these reasons each of these manuscripts is listed under its respective title.

1. Halliwell or Regius Manuscript.
4. Strasburg Constitutions.
5. Tachisty's Regulator.
7. Schaw Manuscript.
10. York Manuscripts (six in number).
12. Sloane Manuscripts (two in number).
15. Harlei Manuscript.
17. Alnwick Manuscript.
19. Roberts' Manuscript.
22. Anderson Manuscript.
24. Constitutions of Strasburg.
25. Constitutions of Togran.
27. Wilson Manuscript.
RECTIFICATION

28. Spencer Manuscript.
30. Plot Manuscript.
31. Inigo Jones Manuscript.
32. Rawlinson Manuscript.
33. Woodford Manuscript.
34. Krause Manuscript.
35. Antiquity Manuscript.
36. Leland Manuscript, sometimes called the Locke Manuscript.
37. Charter of Cologne.

There may be some other manuscript records, especially in France and Germany, not here noticed, but the list above contains the most important of those now known to the Fraternity. Many of them have never yet been published, and the collection forms a mass of material absolutely necessary for the proper investigation of Masonic history. Every Mason who desires to know the true condition of the Fraternity during the last four centuries, and who would learn the connection between the Stone-Masons of the Middle Ages and the Free and Accepted Masons of the present day, should study the process by which the Institution became changed from an operative art to a speculative science, should attentively read and thoroughly digest these ancient records of the Brotherhood. (See also Manuscripts, Old.)

Rectification. The German Masons use this word to designate that process of removing an irregularity of initiation which, in American Masonry, is called healing, which see.

Rectified Rite. (Rite Rectific.) See MS. Rectification.

Rectified Rose Croix, Rite of. See Rose Croix, Rectified.

Recusant. A term applied in English history to one who refused to acknowledge the supremacy of the king as head of the church. In Masonic law, the word is sometimes used to designate a Lodge or a Mason that refuses to obey an edict of the Grand Lodge. The arrest of the Charter, or the suspension or expulsion of the offender, would be the necessary punishment of such an offense.

Red. Red, scarlet, or crimson, for it is indiscriminately called by each of these names, is the appropriate color of the Royal Arch Degree, and is said symbolically to represent the ardor and zeal which should actuate all who are in possession of that sublime portion of Masonry. Portal (Couture Symb., p. 116) refers the color red to fire, which was the symbol of the resurrection and purification of souls. Hence there seems to be a conformity in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of the Temple, and symbolically to the regeneration of life.

In the religious services of the Hebrews, red, or scarlet, was used as one of the colors of the veils of the tabernacle, in which ac-

according to Josephus, it was an emblem of the element of fire; it was also used in the ephod of the high priest, in the girdle, and in the breastplate. Red was, among the Jews, a color of dignity, appropriateness, the most opulent or honorable, and hence the prophet Jeremiah, in describing the rich men of his country, speaks of them as those who "were brought up in red.

In the Middle Ages, those knights who engaged in the wars of the Crusades, and especially the Templars, were a red cross, as a symbol of their willingness to martyrdom for the sake of religion; and the priests of the Roman Church still wear red vestments when officiate at the festivals of those saints who were martyred.

Red is in the higher degrees of Masonry as predominating a color as blue is in the lover. Its symbolic significations differ, but they may generally be considered as alluding either to the virtue of fervency when the symbolism is moral, or to the shedding of blood when it is historical. Thus in the degree of Provost and Judge, red is historically emblematic of the violent death of one of the founders of the Institution; while in the degree of Perfection it is said to be a moral symbol of zeal for the glory of God, and consecrated service toward perfection in Masonry and virtue.

In the degree of Rose Croix, red is the predominating color, and symbolizes the ardent zeal which upholds all who are in search of that which is lost.

Where red is not used historically, and adopted as a memento of certain tragic circumstances in the history of Masonry, it is always, under some modification, a symbol of zeal and fervency. These three colors, blue, purple, and red, were called in the former English lectures "the old colors of Masonry," and were said to have been selected "because they are royal, and such as the ancient kings and princes used to wear; and sacred history informs us that the veil of the Temple was composed of these colors.

Red Brother. The Sixth and last degree of the Swedish Rite.

Red Cross Knight. When, in the tenth century, Pope Urban II., won by the enthusiasm of Peter the Hermit, addressed the people who had assembled at the city of Clermont during the sitting of the Council, and exhorted them to join in the expedition to conquer the Holy Land, he said, in reply to their cry that God would not, Deus est sol, "it is indeed the will of God: let this memorable word, the inspiration, surely, of our Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irresistible engagement." The proposal was eagerly accepted, and the Bishop of Puy was the first who solicited
the Pope to affix the cross in red cloth on his shoulder. The example was at once followed, and thenceforth the red cross on the breast was recognized as the sign of him who was engaged in the Holy Wars, and Crusader and Red Cross Knights became convertible terms. Spencer, in the _Fairest Queen_ (Cant. I.), thus describes one of these knights:

"And on his breast a bloody cross he bore,  
The dear remembrance of his dying Lord,  
For whose sweet sake that glorious badge he wore,  
And dead, as living, ever him adored:  
Upon his shield the like was also seen."  

The application of this tithe, as is sometimes done in the ritual of the degree, to a Masonic degree of Knight of the Red Cross, is altogether wrong, and it is now called Companion of the Red Cross. A Red Cross Knight and a Knight of the Red Cross are two entirely different things.

**Red Cross Legend.** The embassy of Zerubbabel to the court of Darius constitutes what has been called the Legend of the Red Cross Degree. (See Embassy, and Companion of the Red Cross.)

**Red Cross of Rome and Constantine.** A degree founded on the circumstance of the vision of a cross, with the inscription _En Tota Nika_ which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Rosic Rite, and is now practised in England, Ireland, Scotland, and some of the English colonies, as a distinct Order; the meetings being called "Cowelays," and the presiding officer of the Grand Imperial Council of the whole Order "Grand Sovereign." Its existence in England as a Masonic degree has been traced, according to Bro. R. W. Little (_Freemasons_, _Mag._), to the year 1750, when it was given by Bro. Charles Mason. It was re-organized in 1894 by Walter Rodwell Wright, who supplied its present ritual. The ritual of the Order contains the following legend:

"After the battle fought at Saxa Rubra, on the 28th October, a.d. 312, the emperor sent for the chiefs of the Christian legions, and—now quote the words of an old ritual—in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto _In hoc signo vinces_ round it, surrounded with clouds; and peace being soon after made, he became the Sovereign Patron of the Christian Order of the Red Cross."

It is also said that this Cross, together with a device called the _Laborum_, was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the body-guard of Constantine, and the command of these privileged soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the second officer of the Order."

**Red Cross Sword of Babylon.** A degree worked in the Royal Arch Chapters of Scotland, and also in some parts of England. It is very similar to the Knight of the Red Cross conferred in the United States, which is now called the Companion of the Red Cross.

**Red Letters.** In the Ancient and Accepted Scottish Rite, edicts, summonses or other documents, written or printed in red letters, are supposed to be of more binding obligation, and to require more implicit obedience, than any others. Hence, in the same Rite, to publish the name of one who has been exiled in red letters is considered an especial crime. It is derived from the custom of the Middle Ages, when, as Muratori shows (Antiq. Ital. Med.), red letters were used to give greater weight to documents; and he quotes an old Charter of 1020, which is said to be confirmed "per litteras rubras," or by red letters.

**Reflection, Chamber of.** See Chamber of Reflection.

**Reformed Helvetie Rite.** The Reformed Rite of Wilhelmshad was introduced into Poland, in 1754, by Bro. Guyre, of Lauenau, the minister of King Stanislaus, and was afterwards approved by the Provincial Grand Masters of this Rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications, and called it the Reformed Helvetic Rite. The system was adopted by the Grand Orient of Poland.

**Reformed Rite.** This Rite was established, in 1872, by a Congress of Freemasons assembled at Wilhelmshaden, whose deliberations Ferdinand, Duke of Brunswick, presided as Grand Master. It was at this Convention that the Reformed Rite was first established, its members assuming the title of the "Beneficient Knights of the Holy City," because they derived their system from the French Rite of that name. It was called the Reformed Rite, because it professed to be a reformation of a Rite which had been established in Germany about a quarter of a century before under the name of the "Rite of Strict Observance." This latter Rite had advanced an hypothesis in relation to the connection between Freemasonry and the Order of Knights Teutonic, tracing the origin of our Institution to those Knights at the Crusades. This hypothesis the Convention at Wilhelmshad rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.

The Reformed Rite is exceedingly simple in its organization, consisting only of five degrees, namely:


The last degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven degrees to the Rite.
REFRESHERMENT

Refreshment. In Masonic language, refreshment is opposed to labor. While a Lodge is in activity it must be either at labor or at refreshment. If a Lodge is permanently closed until its next communication, the intervening period is one of absence, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the earliest rituals of the first century. Calling from labor to refreshment differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in calling on, in which the ceremony is equally brief.

The word refreshment no longer bears the meaning among Masons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess. During the whole of the last century, and a part of the present, a different meaning was given to the word, arising from a now obsolete usage, which Dr. Oliver (Mas. Jurs., p. 210) thus describes:

"The Lodges in ancient times were not arrived, according to the practice in use among ourselves at the present day. The Worshipful Master, indeed, stood in the east, but both the Wardens were placed in the west. The south was occupied by the Senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Masons. The Junior Entered Apprentice was placed in the north to prevent the intrusion of cowans and cavedroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in parallel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Masonry, but also materials for refreshment—for in those days every section of the lecture had its peculiar toast or sentiment; and at its conclusion the Lodge was called from labour to refreshment by certain ceremonies, and a toast, technically called 'the charge,' was drunk in a bumper, with the honours, and not unfrequently accompanied by an appropriate song. After which the Lodge was called from refreshment to labour, and another section was delivered with the like result."

At the present day, the banqueting of Lodges, when they take place, is always held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the Third Degree, or for a brief period; sometimes extending to more than a day, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Masonry tells us that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "high twelve," and to be called on again "one hour after high twelve."

Regalia. Strictly speaking, the word regalia, from the Latin, regalis, royal things, signifies the ornaments of a king, or other person, and is applied to the apparatus used at a coronation, such as the crown, scepter, cross, mace, maul, etc. But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron, are called by many Masons the regalia. The word has the first authority of usages. In the second edition of his Illustrations (1775), when on the subject of funerals, he uses the expression, "the body, with the regalia placed thereon, and two swords crossed," and at the end of the service he directs that "the regalia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in the form, and with the usual ceremonies." Regalia cannot not here mean the Bible and Book of Constitutions, for there is a place in another part of the procession appropriated to them. It might have been supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word "other" before ornaments, so as to make the sentence read "a king's and other ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the headings of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and insignia" (Rule 282) are employed. There is, however, so great an abuse of the word regalia to denote Masonic clothing, that it would be better to avoid it.

Regeneration. In the Ancient Mysteries, the doctrine of regeneration taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma of a change from life to death to life—a new birth to immortal existence. Hence the last day of the Eleusinian mysteries, when the initiation was completed, was called, says Court de Gebelin (M. P., iv., 322), the day of regeneration. This is the doctrine in the Masonic mysteries, and more especially in the symbolism of the Third Degree. We must not say that the Mason is regenerated when he is initiated, but that he has been indoctrinated into the philosophy of regeneration, or the new birth of all things—of light out of darkness, or life out of death, of eternal life out of temporal death.
Regent. The Fourth Degree of the Lesser Mysteries of the Illuminati.

Reghellini, M. A learned Masonic writer, who was born of Venetian parents on the island of Scio, whence he was usually styled Reghellini de Scio. The date of 1750, at which his birth is placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1780. After receiving a good education, and becoming especially proficient in mathematics and geometry, he settled at Brussels, where he appears to have spent the remaining years of his life, and wrote various works, which indicate extensive research and a lively and, perhaps, a rather ill-directed imagination. In 1854 he published a work entitled Études du Mysticisme et du Christianisme, whose bold opinions were not considered as very orthodox. He had previously become attached to the study of Masonic antiquities, and in 1856 published a work in one volume, entitled Études du dogme de la Franc-Maçonnerie: recueillies dans son origine et ses débuts. He subsequently still further developed his ideas on this subject, and published in Paris, in 1853, a much larger work, in three volumes, entitled, La Maçonnerie considérée comme le ressort des Religions Égyptienne, Juive et Chrétienne. In this work he seeks to trace both Freemasonry and the Masonic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts, and has been active in the Masonic spirit of taking the fruit of one's study and useful to the Masonic scholar. From 1822 to 1830 Reghellini devoted his labours to editing the Annales Chronologiques, Littéraires et Historiques de la Maçonnerie des Pays-Bas, a work that contains much valuable information.

Outside of Masonry, the life of Reghellini is not well known. It is said that in 1846 he became enmeshed in the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the likelihood that he was guilty of treason, and in the latter days of his life he was reduced to great penury, and in August, 1855, was compelled to take refuge in the House of Meritocracy at Brussels, where he shortly afterward died.

Regimental Lodge. An expression used by Dr. Oliver, in his Jurisprudence, to designate a Lodge attached to a regiment in the British army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a Military Lodge, which see.

Register. A list of the officers and members of a Grand or Subordinate Lodge. The registers of Grand Lodges are generally published in this country annually, attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Masonry of the Continent of Europe. Sometimes it is called a Registry.

Registrar, Grand. 1. An officer of the Grand Lodge of England, whose principal duty it is to take charge of the seal, and attach it, or cause it to be attached by the Grand Secretary, to documents issued by the Grand Lodge or Grand Master. Also to superintend the records of the Grand Lodge, and to take care that the several documents issued be in due form. (Constitutions, Rules 31, 32.) 2. An officer in a Grand Consistory of the Scottish Rite, whose duties are those of Grand Secretary.

Registration. The modern Constitutions of the Grand Lodge of England require that every Lodge must be particularly careful in registering the names of all initiates therein, and also in making the returns of its members; as no person is entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least five years a contributing member of a Lodge, except in the following cases, to which the limitation of five years is not meant to extend, viz., those who are blind, or are suffering from extreme or serious sickness, or blindness or serious accident fully attested and proved. (Rule 234.) To prevent injury to individuals, by their being excluded from the privileges of Masonry through the neglect of their Lodge in not registering their names, any brother so circumstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft. But the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for withholding money, which are the property of the Grand Lodge. (Rule 237.)

An unregistered member in England is therefore equivalent, so far as the exercise of his rights is concerned, to an uninitiated Mason. In America the same rule exists of registration in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for the non-registrations are neither so severe nor so well defined.

Registry. The roll or list of Lodges and their members under the obedience of a Grand Lodge, which is usually published annually by the Grand Lodges of the United States at the end of their printed Proceedings.

Regus MS. See Halliwell Manuscript.

Regular. A Lodge working under the legitimate authority of a Warrant of Constitution is said to be regular. The word was first used in 1723, in the first edition of Anderson's Constitutions. In the eighth General Regulation published in that work it is said: "If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them." Ragon says (Orphaé. Mason., 72) that the word was first heard of in French Masonry in 1773, when an edict of the Grand Orient thus defined it: "A regular Lodge is a Lodge attached to the Grand Ori-
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ent, and a regular Mason is a member of a regular Lodge.'

Regulations. See Old Regulations.

Rehum. Called by Ezra the chancellor. He was probably a lieutenant-governor of the province of Judah, who, with Shimeah the scribe, wrote to Aramazzia to prevail upon him to stop the building of the second Temple.

His name is introduced into some of the high degrees that are connected with the second Temple.

Reinhold, Karl Leonhard. A German philosopher, who was born at Vienna in 1758, and died in 1829. He was associated with Wieland, whose daughter he married, in the editorship of the Deutschen Mercur. He afterward became a professor of philosophy at Kiel, and published Letters on the Philosophy of Kant. He was much interested in the study of Freemasonry, and published, under the pseudonym of Diction, at Leipzig, in 1788, two lectures entitled: Die Hebräischen Mysterien oder die älteste religiöse Freimaurerei, i.e., The Hebrew Mysteries, or the Oldest Religious Freemasonry. The fundamental idea of this work is to prove that all the ornaments of the Egyptian priesthood. Eichhorn attacked his theory in his Universal Repository of Biblical Literature. Reinhold delivered and published, in 1806, An Address on the Design of Freemasonry, and another in 1830, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1829, at the age of sixty-five years.

In 1828, A Life of him was published by his son, a professor of philosophy at Jena.

Reinstatement. See Restoration.

Rejection. Under the English Constitution three black balls must exclude a candidate; but the by-laws of a Lodge may enact that one or two shall do so. (Rule 190.) In America one black ball will reject a candidate for initiation. If a candidate be rejected, he can apply in another Lodge for admission. If admitted at all, it must be in the Lodge where his first appeal was rejected. But the time when a new application may be made never having been determined by the general or common law of Masonry, the rule has been left to the special enactment of Grand Lodges, some of which have made it one year, some at from one to two years. Where the Constitution of a Grand Lodge is silent on the subject, it is held that a new application has never been denied, so that it is held that a rejected candidate may apply for a reconsideration of his case at any time. The unfavorable report of the committee to whom the letter was referred, or the withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection. (See Unanimous Consent.)

Relieving. The initiation of the Ancient Mysteries, like that of the Third Degree of Masonry, began in sorrow and terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his resurrection to eternal life. "Thrice happy," says Sophocles, "are those who descend to the shades below when they have beheld those rites of initiation." The lesson there taught was, says Finkler, the Divine origin of life, and hence the rejoicing at the discovery of this eternal truth.

Relief. One of the three principal tenets of a Mason's profession, and thus defined in the lecture of the First Degree.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionately visit their distresses, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Of the three tenets of a Mason's profession, which are Brethrenly Love, Relief, and Truth, it may be said that Truth is the column of wisdom, whose rays penetrate and enlighten the inner recesses of our Lodge; Brethrenly Love, the column of strength, which binds us as one family in the indissoluble bond of fraternal affection; and Relief, the column of beauty, whose ornament is the precious stones, the jewels and pomegranates that adorn the pillars of the porch, are the widow's tear of joy and the orphan's prayer of gratitude.

Relief, Board of. The liability to imposition on the charity of the Order, by the applications of impostors, has led to the establishment in the larger cities of America of Boards of Relief. These consist of representatives of all the Lodges, to whom all applications for temporary relief are referred. The members of the Board, by frequent consultations, are better enabled to distinguish the worthy from the unworthy, and to detect attempts at imposition. A similar organization, but under a different name, was long ago established by the Grand Lodge of England, for the distribution of the fund of benevolence. (See Fund of Benevolence.) In New Orleans, Louisiana, the Board of Relief, after twenty-five years of successful operation, was chartered in July, 1854, by the Grand Lodge as "Relief Lodge, No. 1," to be composed of the Masters and Wardens of all the Lodges who were united in the objects of the Board.

Religion of Masonry. There has been a needless expenditure of ingenuity and talent, by a large number of Masonic orators and apologists, in the endeavor to prove that Masonry is not religious. This has undoubtedly arisen from a well-intended but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if the complete disavowal of the two was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Masons were disposed to substitute the teachings of their Order for the truths of Christianity. Now I have never for a moment believed that any such unwarrantable assumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind,
and, therefore, I am not disposed to yield, on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminent religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But, that I may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illegitimate than to reason upon undefined terms. Webster has given four distinct definitions of religion:

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God—in the revelation of his will to man—in man's obligation to obey his commands—in a state of reward and punishment, and in man's accountability to God; and also true godliness or piety of life, with the practise of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to Divine command, or from love to God and his law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will.

4. And lastly, he defines religion to be any system of faith or worship; and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians—any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion; not as the Christian religion.

Now, it is plain that, in either of the first three senses in which we may take the word religion (and they do not very materially differ much more than the Masons), godliness or piety may be described as a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of those three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Mason. The "revelation of his will to man" is technically called the "spiritual, moral, and Masonic truss-board" of every Mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is included as the invariable duty of every Mason, from the inception of the first to the end of the very last degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow men arise from and are founded upon a principle of obedience to the Divine will. Else whence, or from what other will, could they have arisen? It is the voice of the G.A.O.T.U. symbolized to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Mason, commanding him to fear God and to love the brethren. It is idle to say that the Mason does good simply in obedience to the statutes of the Order. These very statutes owe their sanction to the Masonic idea of the nature and perfections of God, which idea has come down to us from the earliest history of the Institution; and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has no pretension to assume a place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and cannot speak of the Masonic religion, nor say of a man that he is not a Christian Mason, because he holds a particular belief as to the nature of God or of religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmth and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede any other form of worship or system of faith, but does not meddle with Christian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation, but enough to demonstrate, that it is, in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian Mason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Masonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient land-marks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?

But, besides, Masonry is, in all its forms, thoroughly tainted with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most
High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his sweet name, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be "true and trusty" to his Order unless he is a respecter of religion and an observer of religious principles.

But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaic, though its prototype was the old Jewish faith. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree and in which no men can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." In so far, therefore, it cannot become a substitute for any religion, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the prophet that introduces its votaries into the temple of Divine truth.

Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.

Religious Qualifications. See Qualifications.

Removal of Lodges. On January 25, 1738, the Grand Lodge of England adopted a regulation that no Lodge should be removed without the Master's knowledge; that no motion for removing it should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative. (Constitutions, 1738, p. 157.) But as this rule was adopted subsequent to the Grand Lodge of 1736, it is not obligatory as a law of Masonry at present. The Grand Lodges of England and of New York have substantially the same rule. But unless there be a legal regulation in the Constitution of any particular Grand Lodge to that effect, there would seem to be no principle of Masonic law sec. forth in the Ancient Landmarks or Regulations which forbids a Lodge, upon the mere vote of the majority, from removing from one house to another in the same town or city; and unless the Grand Lodge of any particular jurisdiction has adopted a regulation forbidding the removal of a Lodge from one house to another without its consent, there is no law in Masonry of universal force which would prohibit such a removal at the mere option of the Lodge.

This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

Renouncing Masons. During the anti-Masonic excitement in the United States, which began in 1838, and lasted for a few years, many Masons left the Order, actuated by various motives (seldom good ones), and attached themselves to the anti-Masonic party. It is not singular that these deserters, who called themselves "Renouncing Masons," were the bitterest in their hatred and the loudest in their vituperation of the Order. But, as may be seen in the article Indebilita, a renunciation of the name cannot absolve anyone from the obligations of a Mason.

Repeal. As a Lodge cannot enact a new by-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

Report of a Committee. When a committee, to which a subject had been referred, has completed its investigation and come to an opinion, it directs its chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression of views is called its report, which may be framed in three different forms: It may contain only an expression of opinion on the subject which had been referred; or it may contain, in addition to this, an expressive or series of resolutions, the adoption of which by the assembly is recommended; or, lastly, it may contain one or more resolutions, without any preliminary expression of opinion or the Order.

The report, when prepared, is read to the members of the committee, and, if it meets with their final sanction, the chairman, or one of the members, is directed to present it to the Lodge.

The reading of the report is its reception, and the next question will be on its adoption. If it contains a resolution or series of resolutions, the adoption of the report will be equivalent to an adoption of the resolutions, but the report may, on the question of adoption, be otherwise disposed of by being laid on the table, postponed, or recommitted. (See the subject fully discussed in Dr. Mackey's treatise on Parliamentary Law as applied to the Government of Masonic Bodies, ch. 33.)

Reportorial Corps. A name recently given in the United States to that useful and intelligent body of Masons who write, in their respective Grand Lodges, the reports on Foreign Correspondence. Through the exertions of Dr. Carson, the chairman of the Committee of Foreign Correspondence of New Jersey, a convention of this body was held at Baltimore in 1871, during the session of the General Grand Chapter, and measures were then taken to establish a triennial convention. Such a
convention would assume no legislative powers, but would simply meet for the interchange of ideas and the interchange of fraternal greetings.

Representative of a Grand Lodge. A brother appointed by one Grand Lodge to represent its interest in another. The representative is generally, although not necessarily, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he wears the clothing of the Grand Lodge which he represents. He is required to attend the meetings of the Grand Lodge to which he is accredited, and to communicate to his constituents an abstract of the proceedings, and other matters of Masonic interest. But it is doubtful whether these duties are generally performed. The office of representative appears to be rather one of honor than of service. In the French system, a representative is called a “gagne d’amitié.”

In the General Regulations of 1723 it was enacted that “The Grand Lodge consists of and is informed by the Masters and Wardens of all the regular peculiar Lodges, upon record”: and also that “The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens with respect to the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned and of the Annual Grand Lodge also; because their Master and Wardens are representatives and are supposed to speak their mind.” (Constitutions, 1723, p. 61.) A few modern Grand Lodges have disfranchised the Wardens also, as representatives to the Masters only. But this is evidently an innovation, having no color of authority in the Old Regulations.

Representative System. The system of appointing representatives of Grand Lodges originated some years ago with the Grand Lodge of New York. It at first met with much opposition, but has gradually gained favor, and there are now but few Grand Lodges in Europe or America that have not adopted it. Although the original plan intended by the sources of the system does not appear to have been effectually carried out in all its details, it has at least been successful as a means of more closely cementing the bonds of union between the bodies mutually represented.

Reprimand. A reproof formally communicated to the offender for some fault committed, and the lowest grade, above censure, of Masonic punishment. It can be inflicted only on charges made, and by a majority vote of the Lodge. It may be private or public. Private reprimand is generally communicated to the offender by a letter from the Master. Public reprimand is given orally in the Lodge and in the presence of the brethren. A reprimand does not affect the Masonic standing of the person reprimanded.

Reputation. In the technical language of Masonry, a man of good reputation is said to be one who is “under the tongue of good report”; and this constitutes one of the indispensable qualifications of a candidate for initiation.

Representation. It is the general usage in America, and may be considered as the Masonic law of custom, that the application of a candidate for initiation must be made to the Lodge nearest in place of residence. There is, however, no express law upon this subject, either in the ancient landmarks or the Old Constitutions, and its positive sanction as a law in any jurisdiction has not been found in the local enactments of the Grand Lodge of that jurisdiction. Still there can be no doubt that expediency and justice to the Order make such a regulation necessary, and accordingly many Grand Lodges have incorporated such a regulation in their Constitutions; and of course, wherever this has been done, it becomes a positive law in that jurisdiction.

It has also been contended by some American Masonic jurists that a non-resident of a State is not entitled, on a temporary visit to that State, to apply for initiation. There is, however, no landmark nor written law in the ancient Constitutions which forbids the initiation of non-residents. Still, as there can be no question that the conferring of the degrees of Masonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by loitering on the Lodges near the candidate’s residence unworthy and unacceptable degrees on the candidate’s behalf, and in all jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each jurisdiction. But no such rule has ever existed among European Lodges.

Resignation of Membership. The spirit of the law of Masonry does not recognize the right of any member of a Lodge to resign his membership, unless it be for the purpose of uniting with another Lodge. This mode of resignation is called a dissolution. (See Dissolution.)

Resignation of Office. Every officer of a Lodge, or rather Masonic organization, being required at the time of his installation into office to enter into an obligation that he will perform the duties of that office for a specified time and until his successor is installed, it has been repeatedly held by the Masonic jurists of this country that an officer once elected and installed cannot resign his office: and this may be considered as a well-established law of American Masonry.

Resolution. In parliamentary law, a proposition, when first presented, is called a motion; if adopted, it becomes a resolution. Many Grand Lodges adopt, from time to time, in addition to the provisions of their Constitution, certain resolutions on important subjects, which, giving them an apparently
greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or to their regulations, under the imposing title of "Standing Regulations." But this weight of authority is only apparent. These standing resolutions having been adopted, like all other resolutions, by a mere majority vote, are subject, like them, to be repealed or rescinded by the same vote.

Respectable. A title given by the French, as Worshipful is by the English, to a Lodge. Thus, La Respectable Légue de la Concorde is equivalent to "The Worshipful Lodge of Concord." It is generally abbreviated as R. L. or R. L. C.

Response. In the liturgical services of the church an answer made by the people speaking alternately with the clergyman. In the ceremonial observances of Freemasonry there are many responses, the Master and the brethren taking alternate parts, especially in the funeral service as laid down first by Preston, and now very generally adopted. In all Masonic prayers the proper response, never to be omitted, is, "So mote it be."

Restoration. The restoration, or, as it is also called, the reinstatement of a Mason who had been excluded, suspended, or expelled, may be the voluntary act of the Lodge, or that of the Grand Lodge on appeal, when the sentence of the Lodge has been reversed on account of irregularity in the trial, or injustice, or undue severity in the sentence. It may also, in the instance of definite suspension, be the result of the termination of the period of suspension, when the suspended member is, ipso facto, restored without any further action of the Lodge.

The restoration from indefinite suspension must be equivalent to a reinstatement in membership, because the suspension being removed, the offender is at once invested with the rights and privileges of which he had never been divested, but only temporarily deprived. But restoration from expulsion may be either to membership in the Lodge or simply to the privileges of the Order.

It may also be, as a favor, or act of mercy, the past offense being condoned; or ex delibero iustitio, by a reversal of the sentence for illegality of trial or injustice in the verdict. The lodge or the Grand Lodge may restore, either by the Lodge or the Grand Lodge on appeal. If by the Lodge, it may be to membership, or only to good standing in the Order. But if by the Grand Lodge, the restoration can only be to the rights and privileges of the Order. The Mason having been justly and legally expelled from the Lodge, the Grand Lodge possesses no prerogative by which it could enforce a Lodge to admit one legally expelled any more than it could a profane who had never been initiated.

But if the restoration be ex delibero iustitio, as an act of justice, because the trial or verdict had been illegal, then the brother never having been lawfully expelled from the Lodge or the Order, but being at the very time of his appeal a member of the Lodge, unjustly or illegally deprived of his rights, the restoration in this case by the Grand Lodge must be to membership in the Lodge. Any other course, such as to restore him to the Order but not to membership, would be manifestly unjust. The Grand Lodge having reversed the trial and sentence of the sub-Lodge, the trial and sentence become null and void, and the Mason who had been unjustly expelled is at once restored to his original status. (See this subject fully discussed in Mackay's "Frey Book of Masonic Jurisprudence," Book VI., chap. III.)

Resurrection. The doctrine of a resurrection to a future and eternal life contains an indispensable portion of the religious faith of Masonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressed upon our minds by the symbolic content of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian bondage, did not carry this doctrine with them into the desert—for it formed no part of the Mosaic theology—yet they subsequently, after the captivity, studied, and enhanced, and made it the subject of much serious speculation. The Brahmins and Buddhists of the East, the Etruscans of the South, and the Druids and the Scandinavian Gods of the West, nursed the same thought. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in his own resurrection, by Christ to his followers. In Freemasonry, a particular degree, the Master's, has been appropriated to the solemn and impressive symbolons. "Thus," says Hutchinson ("Spirits of Freemasonry," p. 164), "our Order is a positive contradiction to Judaic blindness and infidelity; and testifies our faith concerning the resurrection of the body."

We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mysteries of the Eleusinians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident consecration of circumstances which has existed before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysiac legend, for instance, and the Hiram, cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan mysteries lasted until the fourth century of the Christian era, and, as the fathers of the church lamented, exercised an influence over the secret societies of the Middle Ages.

Returns of Lodges. Every subordinate Lodge is required to make annually to the
Revival

Grand Lodge a statement of the names of its members, and the number of admissions, de-
missions, and expulsions or rejections that have taken place within the year. This state-
ment is called a return. A neglect to make the annual return causes a forfeit of the right
of representation in the Grand Lodge. The sum due by the Lodge is based on the return,
as a tax is levied for each member and each initiation. The Grand Lodge is also, by this
means, made acquainted with the state of its subordinates and the condition of the Order
in its jurisdiction.

Reuben. The eldest son of Jacob. Among
the 12 sons of Jacob, Reuben is first in
the Book of Genesis. The story of Reuben
is told in Genesis chapters 49 and 50.

The following is an extract from MacKenzie's Royal Masonic Cyclo-
peia upon this subject: "With infinite learning and patience the author of The Book
of God, who, according to common opinion, has endeavoured to show that the work (Apoc-
alyptic) was originally revealed to a prince of the kingdom of God, and that this
theory is sufficiently remarkable to be mentioned here. The messages, twelve in
number, are supposed by the author to appear at intervals of 600 years. Thus:
1. Adam, A. M. 3000; 2. Enoch, A. M. 3600;
5. Zarakush, A. M. 5400; 6. Thoth, A. M.
6000; 7. Omrass or Moses, A. M. 6600; 8.
10. Melchisedech, A. M. 6000; 11. Chees-
khaz, A. M. 9000; and, 12, the twelfth mes-
enger yet to be revealed, A. M. 9600.

With
with

the aid of the whole history of the world, down to our own days, is shown to be foretold in the Apocalypses, and although it is difficult to agree with the accomplished
writer's conclusions, supported by him with
an array of learning and a sincere belief in
what is stated, no one with any taste for these studies should be without this wonder-
ful book, if only for the same author has published, in two volumes, a revised edition
of the Book of Enoch, with a commentary, and he promises to continue, and, if possible,
complete it.

Revelations of Masonry. See Ex posi-
tions.

Reveler. Master of the—An officer at-
tached to the royal or other eminent house-
hold, whose function it was to proceed when
the members and guests were at refresh-
ments, physical and intellectual, to have
charge of the amusements of the court, or of
the nobleman to whose house he was at-
tacked during the twelve Christmas holidays.
In Masonic language, the Junior Warden.

Reverend. A little sometimes given to the
chaplain of a Masonic body.

Revelential Sign. The second sign in the
English Royal Arch system, and thus ex-
plained. We are taught by the revelential
sign to bend with submission and resigna-

beneath the chastening hand of the
Almighty, and at the same time to engrave
his law in our hearts. This expressive form,
in which the Father of the human race first
presented himself before the face of the
Most High, to receive the denunciation and
terrible judgment, was adopted by our
Grand Master Moses, who, when the Lord
appeared to him in the burning bush on
Mount Horeb, covered his face from the
brightness of the Divine presence.

Reverend. The wardrobe, or place for
keeping sacred vestments. Distinctive cos-
tumes in public worship formed a part not
only of the Jewish, but of almost all the
ancient religions. The reverendary was com-
mon to them all. The Master of the Wardrobe
became a necessity.

Revival. The occurrences which took
place in the city of London, in the year
1717, when that important body, which has
since been known as the Grand Lodge of
England, was first constituted, have been al-
ways known in Masonic history as the
"Revival of Masonry." Anderson, in the
first edition of the Constitutions, published
in 1723, and in 1737, to the various nations having revived the drooping Lodges of
London; but he makes no other reference
to the transaction. In his second
edition, published in 1788, he is more dif-
fuse, and the account there given is the
only authority we possess of the organiza-
tion made in 1717: Preston and all subse-
quent writers have of course derived their
authority from Anderson. The transac-
tions are thus detailed by Preston (Hist.
ized, ed. 1792, p. 246), whose account is preferred, as containing in a more succinct form all
that Anderson has more profusely detailed.

"On the accession of George I, the Mas-
sons in London and its environs, finding
desirable a new Grand Master, and to revive
the communications and annual
the Grand Lodge was summoned. With this view, the Lodges
at the Goose and Gridiron, in St. Paul's
Church-Yard; the Crown, in Parker's Lane,
next Drury Lane; the Apple-Tree Tavern
in Charterhouse, Covent Garden; and the
Rummer and Grapes Tavern, in Cheaps
Row, Westminster, the only four Lodges
in being in the South of England at that
time, with some other old brethren, met
at the Apple-Tree Tavern, above mentioned,
in February, 1717; and, having voted the
oldest Master Mason then present into
the chair, constituted themselves a Grand
Lodge, pro tempore, in due form. At this
meeting it was resolved to revive the Quar-
terly Communications of the Fraternity, and
to hold the next annual assembly and feast
on the 24th of June at the Goose and Gridiron,
in St. Paul's Church-Yard, (in compliment
to the eldest Lodge, which then met there),
for the purpose of electing a Grand Master
among themselves, till they should have the
honor of a noble brother at their head. According to antiquity, St. John's the Baptist's day, 1717, in the third year of the reign of George I., the assembly and feast were held at the said house; when the eldest Master Mason and the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year; who was forthwith invested by the said eldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, communicating, and commanded the brethren of the four Lodges to meet him and his Wardens quarterly in communication; enjoining them at the same time to recommend to all the Fraternity a punctual attendance on the next annual assembly and feast.

Recently, this claim, that Masonry was revived in England in 1717, 1775, or 1782, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to any record which is not supported by other contemporary authority. Chief among these is Bro. W. P. Buchan, of England, who, in his numerous articles in the London Freemason (1871 and 1872), has attacked the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. His exact theory is that "our system of degrees, words, grips, signs, etc., was not in use here until 1717." He admits, however, that certain of the "elements or groundwork" of the degrees existed before that year, but not confused to the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. His exact theory is that "our system of degrees, words, grips, signs, etc., was not in use here until 1717." He admits, however, that certain of the "elements or groundwork" of the degrees existed before that year, but not confused to the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. His exact theory is that "our system of degrees, words, grips, signs, etc., was not in use here until 1717." He admits, however, that certain of the "elements or groundwork" of the degrees existed before that year, but not confused to the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717.

Revoked. When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted "to continue in force until the Grand Lodge shall, by a Warrant issued from time to time, or until the Dispensation is revoked by the Grand Master or the Grand Lodge." A Dispensation may therefore be revoked at any time by the authority which issued it, or by a higher authority. Charters are created, forfeited, or declared null and void; Dispensations are revoked.

HISTORY. The act of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; and the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule that the orator should be acquainted with all the arts and sciences, the second in order, and is described in the ancient Constitutions as "retorica que teacheath a man to speake faire and in subtill terms." (Horatian Misc. No. 142.)

Rhode Island. Entered into Rhode Island in 1750 by the establishment of a Lodge at Newport, the Charter for which had been granted by the St. John's Grand Lodge of Boston, December 12, 1749. The same Grand Lodge established a second Lodge at Providence on January 18, 1757. On April 6, 1791, these two Lodges organized a Grand Lodge at Providence, Christopher Champlin being elected the first Grand Master. This is the first instance known in Masonic history of the organization of a Grand Lodge by two subordinate bodies. The act was irregular, and the precedent has never subsequently been followed. It was not until 1786 that the new Grand Lodge granted its first Charter for the establishment of a third Lodge at Warren. The Grand Chapter was organized in March, 1798, and the Grand Council in October, 1860. The Grand Commandery forms a part of a common body known as the Grand Commandery of Massachusetts and Rhode Island. It was
formed in 1605, and the celebrated Thomas Smith Webb was its first presiding officer.

Rhodes. An island in the Mediterranean Sea, which, although nominally under the government of the Emperor of Constanti-

nople, was in 1308 in the possession of Saracen pirates. In that year, Pulke de Villaret, Grand Master of the Knights Hospitalers, having landed with a large force, drove out the Saracens and took possession of the island, which became the seat of the Order, who re-

moved to it from Cyprus and continued to occupy it until it was restored by the Saracens in 1522, when the knights were transferred to the island of Malta. Their residence for over two hundred years at Rhodes caused them sometimes to receive the title of the Knights of Rhodes.

Rhodes, Knight of. See Knight of Rhodes.

Ribbon. The use of a ribbon, with the official jewel suspended and attached to a buttonhole instead of the collar, recently adopted by a few American Lodges, is a violation of the ancient customs of the Order. The collar cut in a triangular shape, with the jewel suspended from the apex, dates from the earliest time of the revival, and is perhaps as old as the apron itself. (See Collar.)

Eidel, Cornelius Johann Rudolph. Born at Hamburg, May 25, 1759, and died at Weimar, January 16, 1821. He was an active and learned Mason, and for many years the Master of the Lodge Amalia at Weimar. In 1817, he published in four volumes an elaborate and valuable work entitled Versuche einer Alphabetischen Verzeichniss der Verpflichtungsgedanken, u. a. u. i. e., "An essay toward an Alphabetical Catalogue of important events, for the knowledge and history of Freemasonry, and especially for a critical examination of the origin and growth of the various rituals and systems from 1717 to 1817."

Right Angle. A right angle is the meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. Each of its lines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted as an emblem of the virtues. Such was also its signification among the Pythagoreans. The right angle is represented in the Lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

Right Eminent. An epithet prefixed to the title of the Deputy Grand Master of the Grand Encampment of Knights Templar of the United States, and to that of the Grand Commander of a State Grand Commandery. Right Excellent. The epithet prefixed to the title of all superior officers of a Grand Chapter of Royal Arch Masonry below the dignity of a Grand High Priest.

Right Hand. The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "fallere dextram," to betray the right hand, also signified to violate faith; and "jun-

gere dexterae," to join right hands, meant to give a promise, which, according to the law of Justinian (lib. ii. tit. 83, lex. 12), was in, the right hand, was derived from God, ows, to be faithful.

The practice of the ancients was con-

formable to these peculiarities of Hitism. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus St. Paul says, "when James, Cephas, and John, with seem to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision." (Gal. ii. 9.) The same expression, also, occurs in the Maccabees. We meet, in deed, continually in the Scriptures with allusions to the right hand as an emblem of truth and fidelity. Thus in Psalm cxlv. it is said, "their right hand is a right hand of falsehood, that is to say, they lift up their hand to have their act made true. This lifting up of the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abrah. m, who said to the Kings of the Hecape and of Salem, "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary, to the validity and solemnity of the attestation, that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand in contracting an oath has been continued, but instead of extending it to heaven, or sealing with it a born oath to the protection of the law, it is to be placed upon the Holy Scriptures, which is the universal mode at this day in all Chris-


tian countries. The antiquity of this usage may be traced back to the time of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the Gospel is alluded to; and in the code of Justinian (lib. ii. tit. 83, lex. 1.), whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath, in the words "tactis sacrosanctis Evangelis"—the Holy Gospels being touched.

This constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Dr. Potter (Arch. Orient, p. 229) thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honorable, as being the instrument by which superiors give commands to those below them. Be this as it
may, it is well known that the custom existed universally, and that there are abundant allusions in the most ancient writers to the junction of right hands in making compacts. The Romans had a goddess whose name was Fides, or Fidellity, whose temple was first consecrated by Numia. Her symbol was two right hands joined, or sometimes two human figures holding each other by the right hands, whence, in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

By a strange error for so learned a man, Oliver mistakes the name of this goddess, and calls her Faith. "The spurious Freemasonry," he remarks, "had a goddess called Faith." No such thing. Fides, or, as Horace calls her, "Incorrupta Fides," incorruptible Fidelity, is very different from the theological virtue of Faith.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subjects, Asineus, who was in arms against him, he despatched a messenger to him with the request, who said to Asineus, "the king hath sent me to give you his right hand and security." This is, a promise of safety in going and coming. And when Asineus sent his brother Asineus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (Ant. Jud., lib. xviii., cap. ix.) remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that is once given, even though they were before suspected of injustice."

Stephens (Travels in Yucatan, vol. ii., p. 474) gives the following account of the use of the right hand as a symbol among the Indian tribes: "In the course of many years' residence on the frontiers including various journeys among them, I have frequent occasion to remark the use of the right hand as a symbol; and it is frequently applied to the naked body after its preparation and decoration for sacred or festive dances. And the fact deserves further consideration from these preparations being generally made in the arcanum of the secret Lodge, or some other private place, and with all the skill of the adept's art. The mode of applying it in these cases is by smearing the hand of the operator with white or colored clay, and impressing it on the breast, the shoulder, or other part of the body. The idea is thus conveyed that a secret influence, a charm, a mystical power is given, arising from his sanctity, or his proficiency in the occult arts. This use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the numerous branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algonquin language."

It is thus apparent that the use of the right hand as a token of sincerity and a pledge of fidelity, is as ancient as it is universal, a fact which will account for the important section which it occupies among the symbols of Freemasonry.

Right Side. Among the Hebrews, as well as the Greeks and Romans, the right side was considered superior to the left; and as the right was the side of good, so was the left of bad omen. Destit, or right, signifies also propitious, and sinister, or left, unlucky. In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his youngest and favorite child, Benjamin, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon. (See Left Side.)

Right Worshipful. An epithet applied in most jurisdictions of the United States to all Grand Officers below the dignity of a Grand Master.

Ring, Luminous. See Academy of Sublime Masters of the Luminous Ring.

Ring, Masonic. The ring, as a symbol of the covenant entered into with the Order, as the wedding ring is the symbol of the covenant of marriage, is worn in some of the high degrees of Masonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the "ring of profession," as it is called, is of gold, having on it the cross of the Order and the letters P. D. E. P., being the initials of "Pro Deo et Patria." It is worn on the index finger of the right hand. The Inspector-General of the Thirty-third Degree of the Ancient and Accepted Rite wear a ring on the little finger of the right hand. Inside is the motto of the Order, "DEUS MEUS QUI VIVAS." In the Fourth Degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, "Virtus junxit, mora non separabit." In the Southern Jurisdiction it is worn on the same finger of the right hand.

The use of the ring as a symbol of a covenant may be traced very far back into antiquity. The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant, "to signify the durance and perpetuity of the contract." In reference to the rings worn in the high degrees of Masonry, it may be said that they partake of the double symbolism of power and affection. The ring, as a symbol of power and dignity, was worn in ancient times by kings and men of elevated rank and office. Thus Pharaoh bestowed
a ring upon Joseph as a mark or token of the power he had conferred upon him, for which reason the people bowed the knee to him. It is in this light that the ring is worn by the Inspectors of Scottish Masonry as representing the sovereignty of the Rite. But those who receive only the Fourteenth Degree, in the same Rite, wear the ring as a symbol of the covenant of affection and fidelity into which they have entered.

While on the subject of the ring as a symbol of Masonic meaning, it will not be irrelevant to refer to the magic ring of King Solomon, of which both the Jews and the Mohammedans have abundant traditions. The latter, indeed, have a book on magic rings, entitled Saelothol, in which they trace the ring of Solomon from Jared, the father of Enoch. It was by means of this ring, as a talisman of wisdom and power, that Solomon was, they say, enabled to perform those wonderful acts and accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth.

**Rising Sun.** The rising sun is represented by the Master, because as the sun by his rising opens the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

**Rite.** The Latin word *rites*, whence we get the English *rite*, signifies an approved usage or custom, or an external observance. Veslius derives it by metathesis from the Greek *rithos*, whence literally it signifies a trodden path, and, metaphorically, a long-followed custom. As a Masonic term, its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of degrees. It is, in other words, the method and order observed in the government of a Masonic system.

The original system of Speculative Masonry consisted of only the three Symbolic degrees, called, therefore, Ancient Craft Masonry. Such was the condition of Freemasonry at the time of what is called the revival in 1717. Hence, this was the original Rite of accepted Freemasonry, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the "Holy Royal Arch" was declared to be a part of the system. Thus the English Rite was made legitimately to consist of four degrees. But on the Continent of Europe, the organization of new systems began at a much earlier period, and by the invention of what are known as the high degrees a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three Symbolic degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these degrees. The Apprentice, Fellow-Craft, and Master's degrees were the porch through which every initiate was required to pass before he could gain entrance into the inner temple which had been erected by the founders of the Rite. They were the text, and the high degrees the commentary.

Hence arises the law, that whatever may be the constitution and teachings of any Rite as to the higher degrees peculiar to it, the three Symbolic degrees being common to all the Rites, a Master Mason, in any one of the Rites, may visit and labor in a Master's Lodge of every other Rite. It is only after that degree is passed that the exclusiveness of each Rite begins to operate. There has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exert itself. Others have had a more permanent existence, and still continue to divide the Masonic family, furnishing, however, only diverse methods of attaining to the same great end, the acquisition of Divine Truth by Masonic light. Ragow, in his *Félibre Général*, supplies us with the names of a hundred and eight, under the different names of Rites, Orders, and Academies. But many of these are unmasonic, being merely of a political, social, or literary character. The following catalogue embraces the most important of those which have hitherto or still continue to arrest the attention of the Masonic student.

1. **York Rite.**
2. Ancient and Accepted Scottish Rite.
3. French or Modern Rite.
4. American Rite.
5. Philo-Masonic Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetian Rite.
10. Schröder's Rite.
12. Rite of the Eumont of Truth.
14. Rite of the Chapter of Clermont.
15. Perenity's Rite.
18. Rite of the Philalethes.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Henoc's.
22. Rite of Martinism.
23. Rite of Memphis.
24. Rite of Strict Observance.
25. Rite of Lax Observance.
27. Rite of Brothers of Asia.
28. Rite of Perfection.
29. Rite of Elected Cohums.
30. Rite of the Emperors of the East and West.
31. Primitive Rite of Harbonae.
32. Rite of the Orde of the Temple.
33. Swedish Rite.
34. Rite of Swedenborg.
35. Rite of Zimmendorf.
36. Egyptian Rite of Cagliostro.
37. Rite of the Benedictine Knights of the Holy City.
These Rites are not here given in either the order of date or of importance. The distinct history of each will be found under its appropriate title.

Rites des Elus Coëns, ou Frères. A system adopted in 1750, but which did not attain its full vigor until twenty-five years thereafter, when Lodges were opened in Paris, Marseilles, Bordeaux, and Toulouse. The devotees of Martines Pasqualis, the founder, were called Martinists, and were partly Hermetic and partly Swedenborgian in their teachings. Martines was a religious man, and based his teachings partly on the Jewish Kabbala and partly on Hermetic supranaturalism: 1. Appearl; 2. Compagnon; 3. Maître; 4. Grand Élu; 5. Aparrant Coen; 6. Compagnon Coen; 7. Maître Coen; 8. Grand Architecte; 9. Grand Comte de France.

Ritter. German for knight, as "Der Preussische Ritter," the Prussian Knight. The word is not, however, applied to a Knight Templar, who is more usually called "Tempelmesser"; although, when spoken of as a Knight of the Temple, he would be styled Ritter vom Tempel.

Ritual. The mode of opening and closing a Lodge, of conferring the degrees, of installation, and other duties, constitute a system of ceremonies which are called the Ritual. Much of this ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic Jurisdiction it is required, by the superintending authority, that the ritual shall be the same; but it more or less differs in the different Rites and Jurisdictions. But this does not affect the universality of Masonry. The ritual is only the external and externice form. The doctrine of Freemasonry is everywhere the same. It is the body which is unchangeable—remaining always and everywhere the same. The ritual is the outer garment which covers this body, which is subject to continual variation. It is right and desirable that the ritual should be made perfect, and as many as possible of the constitutions of Freemasonry should be uniform in all parts of the world, so as to be familiar to all, from the Grand Lodges of France and Scotland to the most remote lodges, throughout every country, and in every language. But this should be done so that the Masonic ceremonies should not be lost by becoming too uniform. The Masonic Manichaeanism and the religion of Freemasonry continue, and will continue, to be the same wherever true Masonry is practised.

Robelot. Formerly an advocate of the parliament of Dijon, a distinguished French Mason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the Philosophic Scottish Rite, of which he was Grand Orator, December 8, 1808, at the reception of Asekri Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge, that it decreted a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which represented the valuable services rendered to the society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

Robert I. Commonly called Robert Bruce. He was crowned King of Scotland in 1306, and died in 1329. His connection with Masonry and especially with the high degrees is thus given by Dr. Oliver (London, ii., 12): "The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. M., founded by Robert Bruce in 1314. Its history in brief refers to the dissolu- tion of the Order of the Temple. Some of those persecuted individuals took refuge in Scotland, and placed themselves under the protection of Robert Bruce, and assisted him at the battle of Bannockburn, which was fought on St. John's day, 1314. After this battle the Royal Order was founded; and from the fact of the Temple having contributed to the victory, and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the church, it has, by some persons, been identified with that ancient military Order. But there are sound reasons for believing that the Ritual was not connected with each other." Thory (Act. Lat., i., 6), quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophic Rite, gives the following statement: "Robert Bruce, King of Scotland, under the name of Robert I., erected on the 24th June, after the battle of Bannockburn, the Order of St. Andrew, which, afterwards united that of H. R. D. M., for the sake of the Scottish Masons who made a part of the thirty thousand men with whom he had fought, as many of one thousand English. He reserved forever to himself and his successors the title of Grand Master. He founded the Grand Lodge of the Royal Order of H. R. D. M., in the year 1329, covered with glory and honor, on the 9th July, 1329." Both of these statements are legends requiring for all their details authentication. (See Royal Orders.)

Roberts Manuscript. This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printer's copy. The Roberts Manuscript, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript written above five hundred years since. Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of London, being in possession of a copy, published a second edition in 1871. On a collation of this work with the Harleian MS., it is evident that both were derived
from one and the same older manuscript, or that one of them has been copied from the other; although, in the case, there has been much carelessness on the part of the transcriber. If the one was transcribed from the other, there is internal evidence that, like the Harleian MS., it contains the regulations adopted at the General Assembly held in 1685.

Robes. A proposition was made in the Grand Lodge of England, on April 8, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. Preston's measure (Illustrations, ed. 1792, p. 353), was at first favorably received; but it was, an investigation, found to be so diametrically opposed to the original plan of the institution, that it was very properly laid aside. In no jurisdiction are robes used in Symbolic Masonry. In many of the high degrees, however, they are employed. In the United States and in England they constitute an important part of the paraphernalia of a Royal Arch Chapter. (See Royal Arch Robes.)

Robiu, Abbé Claude. A French littérateur, and curate of St. Pierre d'Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged and his interesting work was published at Paris and Amsterdam, in 1779, under the title of Recherches sur les Institutions Anciennes et Modernes. A German translation of it appeared in 1783, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Pontés in the first volume of his Encyclopédie Maçonnique. In this work the Abbé deduces from the ancient initiations in the Pagan Mysteries the orders of chivalry, whose branches, he says, produced the initiation of Freemasonry.

Robison, John. He was Professor of Natural Philosophy in the University of Edinburgh, and Secretary of the Royal Society in that city. He was born at Bogness, in Scotland, in 1739, and died in 1805. He was the author of a Treatise on Mechanical Philosophy, which possessed some merit; but he is better known in Masonic literature by his anti-Masonic labors. He published in 1797, at Edinburgh and London, a work entitled Proofs of a Conspiracy against all the Religious and Governments of Europe, carried on in the Secret Meetings of the Freemasons, Illuminati, and Reading Societies, collected from Good Authorities. In consequence of the anti-Jacobin sentiment of the people of Great Britain at that time, the work on its first appearance produced a great sensation. It was not, however, popular with all readers. A contemporary critic (Month. Rev., xxvii. 315) said of it, in a very unfavorable review:

"On the present occasion, we acknowledge that we have felt something like regret that a lecturer on natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated. It was intended for a heavy blow against Masonry; the more heavy because the author himself was a Mason, having been initiated at Leida in early life, and for some time a working Mason. The work is chiefly devoted to a history of the introduction of Masonry on the Continent, and of its corruption, and chiefly to a violent attack on the Illuminati. But while recommending that the Lodges in England should be suspended, he makes no charge of corruption against them, but admits the chariieties of the Order, and its respectability of character. There is much in the work on the history of Masonry on the Continent that is interesting, but many of his statements are untrue and his arguments illogical, nor was his crusade against the Institution followed by any practical results. The Encyclopædia Britannica, to which Robison had contributed many valuable articles on science, says of his Proofs of a Conspiracy, that "it betrays a degree of credulity extremely remarkable in a person used to calm reasoning and philosophical demonstration," giving as an example his belief in the story of an anonymous German writer, that the minister Turgot was the protector of a society that met at Buron d'Holbach's for the purpose of examining living children in order to discover the principle of vitality. What Robison has said of Masonry in the 551 pages of his book may be summed up in the following lines (p. 532) near its close: "While the Freemasonry of the continent was tricked up with all the frippery of stars and ribands, or was perverted to the most profligate and injurious purposes, and the Lodges became seminaries of forgery, of sedition, and impiety, it has retained in Britain its original form, simple and unadorned, and the Lodges have remained the scenes of innocent merriment or meetings of charity and beneficence." So that, after all, his charges are not against Freemasonry in its true constitution, but against its corruption in a time of great political excitement.

Rockwell, William Spencer. A distinguished Mason of the United States, who was born at Albany, in New York, in 1804, and died in Maryland in 1865. He had been Grand Master of the Grand Lodge of Georgia, and at the time of his death was Lieutenant Grand Commander of the Supreme Council of the Ancient and Accepted Rite of the Southern Jurisdiction of the United States. He was a man of great learning, having a familiar acquaintance with many languages, both ancient and modern, and was well versed in the science of law and occupied a high position at the bar of Georgia, his adopted State. Archæology was his
favorite study. In 1848, he was induced by the great Egyptologist, George R. Gliddon, to direct his attention particularly to the study of Egyptian antiquities. Already well acquainted with the philosophy and science of Masonry, he applied his Egyptian studies to the interpretation of the Masonic symbols to an extent that led him to the formation of erroneous views. His investigations, however, and their results, were often interesting, if not always correct. Mr. Rockwell was the author of an Ahiman Rezon for the Grand Lodge of Georgia, published in 1850, which displays abundant evidences of his learning and research. He also contributed many valuable articles to various Masonic periodicals, and was one of the collaborators of Mackey's Quarterly Review of Freemasonry. Before his death he had translated Porter's "Treatise on Hebrew and Egyptian Symbols," and had written an "Exposition of the Pillars of the Porch," and an "Essay on the Fellow-Craft's Degree." The manuscripts of these works, in a completed form, are in the hands of his friends, but have never been published.

**Rod.** The rod or staff is an emblem of power either inherent, as with a king, where it is called a scepter, or with an inferior officer, where it becomes a rod, verge, or staff. The Deacons, Stewards, and Marshal of a Lodge carry rods. The rods of the Deacons, who are the messengers of the Master and Wardens, as Mercury was of the gods, may be supposed to be derived from the caduceus, which was the insignia of that deity, and hence the Deacon's rod is often surmounted by a pine-cone. The Steward's rod is in imitation of the white staff borne by the Lord High Steward of the king's household. The Grand Treasurier also formerly bore a white staff like that of the Lord High Treasurer. The Marshal's baton is only an abbreviated or short rod. It is in matters of state the ensign of a Marshal of the army. The Duke of Norfolk, as hereditary Earl Marshal of England, bears two batons crossed in his hand, as the antelope does (Amid. Disc. ii. 113) that the rod "did in all ages, and yet doth amongst all nations and amongst all officers, signify correction and impressive peace; everywhere where the verge or rod was the ensign of him which had authority to reform evil in war and in peace, and to see quiet and order observed amongst the people; for therefore beareth the king his sceptre. The church hath her pastoral staff; and other magistrates which have the administration of justice or correction, as have the judges of the law and the great officers of the prince's house, have also a verge or staff assigned to them." We thus readily see the origin of the official rods or staves used in Masonry.

**Rod, Deacon's.** The proper badge or ensign of office of a Deacon, which he should always carry when in the discharge of the duties of his office, is a blue rod surmounted by a pine-cone, in imitation of the caduceus, or rod of Mercury, who was the messenger of the gods as is the Deacon of the superior officers of the Lodge. In the beginning of this century columns were prescribed as the proper badges of these officers, and we find the fact so stated in Wabby's Monitor, which was published in 1797, and in an edition of Preston's Illustrations, published at Portsmouth, New Hampshire, in the year 1864. In the installation of the Deacons, it is said "these columns, as badges of your office, I entrust to your care." A short time afterward, however, the columns were transferred to the Wardens as their appropriate badges, and then we find that in the hands of the Deacons they were replaced by the rods. Thus in Dalcho's Ahiman Rezon, the first edition of which was printed in 1807, the words of the charge are altered to "these stones the badges of your office." In the Mason's Manual, published in 1822, by the Lodge at Easton, Pennsylvania, the badges are said to be "wands" and in Cole's Library they are said to carry "rods." All the subsequent Monitor agree in assigning the rods to the Deacons as insignia of their office, while the columns are appropriated to the Wardens. In Pennsylvania, however, as far back as 1778, "the proper pillars" were carried in procession by the Wardens, and "wands tipped with gold" were borne by the Deacons. This appears from the account of a procession in that year, which is appended to Smith's edition of the Ahiman Rezon of Pennsylvania. The rod or wand is now universally recognized in America and in England as the Deacon's badge of office.

**Rod, Marshal's.** See Baton.

**Rod of Iron.** The Master is charged in the ritual not to rule his Lodge with a "rod of iron," that is to say, not with cruelty or oppression. The expression is Scriptural. Thus in Psalm ii. 9, "Thou shalt break them with a rod of iron," and in Revelation ii. 27, "He shall rule them with a rod of iron."

**Rod, Steward's.** The badge or ensign of office of the Steward of a Lodge is a white rod or staff. It is an old custom. In the first formal account of a procession in the Book of Constitutions, on June 24, 1725, the Grand Stewards of a Grand Lodge, is a white rod or staff. It is an old custom. In the first formal account of a procession in the Book of Constitutions, on June 24, 1725, the Grand Stewards are described as walking "two and two abreast with white rods." (Constitutions, 1738, p. 117.) This use of a white rod comes from the political usages of England, where the Steward of the king's household was appointed by the delivery of a staff, the breaking of which dissuised the office. Thus an old book quoted by Thyme says that in the reign of Edward IV., the creation of the Steward of the household "only consisteth by the king's delivering to him the household staffe, with these words, Senex, stete le batoste de noire Maison." When the Lord High Steward presides over the House of Lords at the trial of a Peer, at the conclusion of the trial he breaks the white staff which thus terminates his office.
Rod. Treasurer's. See Staff.

Bessier, Carl. A German Masonic writer, who translated from French into German the work of Reghullini on Masonry in its relations to the Egyptian, Jewish, and Christian religions, and published it at Leipsic in 1834 and 1839, under the assumed name of R. S. Ackerlès. He was the author of some other less important Masonic works.

Roll. In the Presbitional ritual of the funeral service, it is directed that the Master, while the brethren are standing around the coffin, shall take "the sacred roll" in his hand, and, after an invocation, shall "put the roll into the cloth." (Illustrations, ed. 1782, p. 125.) In the subsequent part of the ceremony, a procession being formed, consisting of the members of visiting Lodges and of the Lodge to which the deceased belonged, it is stated that the Secretary of the former Lodges carry rolls, while the Secretary of the latter has none, because, of course, it had been deposited by the Master in the coffin. From the use of the words "sacred roll," we presume that the rolls borne by the Secretaries in funeral processions are intended to represent the roll of the law, that is still reading the Jews for inscribing the Sacred Books.

Roman Colleges of Artificers. It was the German writers on the history of the Institution, such as Krause, Held, and Rod, and some others of less repute, who first discovered, or at least first announced to the world, the connection that existed between the Roman Colleges of Architects and the Society of Freemasons.

The theory of Krause on this subject is to be found principally in his well-known work of 1798, "Die drei ältesten Kunstberufungen." He there advances the doctrine that Freemasonry as it now exists is indebted for all its characteristics, religious and social, political and professional, its interior organization, its modes of thought and action, and its very design and object, to the "Collega Artificium" of the Romans, passing with but little change down through the "Corporationen von Baukünstlern," or "Architectural Guilds," of the Middle Ages up to the English organization of the year 1717. What he connects an solid absolute identity between the Roman Colleges of Numa, seven hundred years before Christ, and the Lodges of the nineteenth century. We need not, according to his view, go any farther back in history, nor look to any other series of events, nor trouble ourselves with any other influences for the origin and the character of Freemasonry.

This theory, which is perhaps the most popular one of the subject, requires careful examination; and in the prosecution of such an inquiry the first thing to be done will be to investigate, so far as authentic history affords us the means, the true character and condition of the Roman Colleges.

It is to Numa, the second king of Rome, that historians, following after Plutarch, describe the first organization of the Roman Colleges; although, as Newman reasonably conjectures, it is probable that similar organizations previously existed among the Alban population, and embraced the resident Tuscan artificers. But it is admitted that Numa gave to them that form in which they always subsequently maintained.

Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines, and the inhabitants of neighboring smaller and weaker towns, who, by choice or by compulsion, had removed their residence to the banks of the Tiber. Hence resulted a disagreement of sentiment and feeling, and a constant tendency to dissension. Now the object of Numa was to obliterate these contending elements and to establish a perfect identity of national feeling, so that, to use the language of Plutarch, "the distribution of the people might become a harmonious mingling of all with all." For this purpose he established one common religion, and divided the citizens into curia and tribes, each curia and tribe being composed of an admixture indifferently of Romans, Sabines, and the other denizens of Rome.

Directed by the same political sagacity, he distributed the artificers into various guilds of "Colleges," or "Colleges." To each college was assigned the artisans of a particular profession, and each had its own regulations, both religious and civil, that grew with the growth of the republic; and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished, or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterward they were revived, and new ones established by a law of the tribune Clodius, about 80 B.C., which established the Senate Councilum. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

And now let us inquire into the form and organization of these Colleges, and, in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists.

The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was this rule that the expression "tres factionem collegium," "three make a college," became a common phrase in Roman law. So right it was that application of this rule, that the body of Consules, although calling each other...
"colleagues," and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognised as a College. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigor requires three Masons to constitute a Lodge. The College and the Lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the Lodges of Freemasons and the Roman Colleges.

These Colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic Lodge. Each College was presided over by a chief or president, whose title of Master is exactly translated by the English word "Master." The next officers were the Decuriones. They were analogous to the Masonic "Brotherhoods" for each Decurio presided over a section or division of the College, just as in the most ancient English and in the present continental ritual, the Lodge is divided into sections or "columns," over each of which one of the Wardens presided, through whom the commands of the Master were extended to "the brethren of his column." There was also in the Colleges a Scriba, or "secretary," who recorded its proceedings; a Theounarès, or "treasurer," who had charge of the common chest; a Fabularius, or keeper of the archives, equivalent to the modern "Archivist"; and lastly, as these Colleges combined a peculiar religious worship with their operative labors, there was in each of them a sacrist, or priest, who conducted the religious ceremonies, and was thus exactly equivalent to the "chaplain" of a Masonic Lodge. In all this we find another analogy between these ancient institutions and our Masonic bodies.

Another analogy will be found in the distribution or division of classes in the Roman Colleges. As the Masonic Lodges have their Master Masons, their Fellow-Crafts, and their Apprentices, so the Colleges had their Seniores, "Elders," or chief men of the trade, and their Novices, or apprentices. The members did not, it is true, like the Freemasons, call themselves "Brothers," because this term, first adopted in the guilds or corporations of the Middle Ages, is the offspring of a Christian sentiment; but, as Krause remarks, these Colleges were, in general, conducted after the pattern or model of a family; and hence the appellation of brother would now and then be found among the family appellations.

The partly religious character of the Roman Colleges of Artificers constitutes a very peculiar analogy between them and the Masonic Lodges. The history of these Colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshyope of these artificers were erected in the vicinity of temples, and their envoy, or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated was peculiarly worshipped by the members of the adjacent College, and became the patron god of their trade or art. In time, when the Pagan religion was abolished and the religious character of these Colleges was changed, the Pagan gods gave way, through the influence of the new religion, to Christian saints, one of whom was always adopted as the patron of the modern guilds, which, in the Middle Ages, took the place of the Roman Colleges; and hence the Freemasons derive the dedication of their Lodges to Saint John from a similar custom among the Corporations of Butchers.

These Colleges held secret meetings, in which the business transacted consisted of the initiation of neophytes into their fraternity, and of mystical and esoteric instructions to their apprentices and journeyman. They were, in this respect, secret societies like the Masonic Lodges.

There were monthly, or other periodic contributions by the members for the support of the College, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the society. They were permitted by the government to frame a constitution and to enact laws and regulations for their own government. These privileges were gradually enlarged and their provisions extended, so that in the latter days of the empire the Colleges of Architects especially were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between "lawfully constituted" and "clandestine" Lodges, seems to find a similitude or analogy here; for the Colleges which had been established by lawful authority, and were, therefore, entitled to the enjoyment of these institutions, were said to be collegia licita, or "lawful colleges," while those which were voluntary associations, not authorized by the express decree of the emperor, were called collegia illicita, or "unlawful colleges." The terms licita and illicita were exactly equivalent in their import to the legally constituted and the clandestine Lodges of Freemasonry.

In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be cooperatus in collegium. Now, the verb cooperate, almost exclusively employed by the Romans to signify an election into a College, comes from the root "op" which also occurs in the Greek ὄποιος, "to see, to
behold.” This same word gives origin, in Greek, to epekoos, a spectator or beholder, one who has attained to the last degree in the Eleusinian mysteries; in other words, an initiate. So that, without much stretch of etymological ingenuity, we might say that oikopolis in collegium meant “to be initiated into a College.” This is, at least, singular. But the more general interpretation of cooptatio is “inducted or appointed in a fraternity,” and so “made free of all the privileges of the guild or corporation.” And hence the idea is the same as that conveyed among the Masons by the title “Free and Accepted.”

Finally, it is said by Krause that these Colleges of workmen made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic institutions. The statement cannot be doubted; for as the organization of the Colleges partook, as has already been shown, of a religious character, and, as it is admitted, that all the religion of Paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious sentiment, must necessarily cultivate also the principle of symbolism.

I have thus briefly but succinctly shown that in the form, the organization, the mode of government, and the proceedings of the Roman Colleges, there is an analogy between them and the modern Masonic Lodges which is evidently more than accidental. It may be that long after the dissolution of the Colleges, Freemasonry, in the establishment of its Lodges, designedly adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of each other, at the head of which stands the Roman Colleges.

This problem can only be determined by an investigation of the history of these Colleges, and of the other similar institutions which finally succeeded them in the progress of architecture in Europe. We shall then be prepared to investigate with understanding the theory of Krause, and to determine whether the Lodges are indebted to the Colleges for their form alone, or for both form and substance.

We have already seen that in the time of Numa the Roman Colleges amounted to only nine. In the subsequent years of the Republic the number was gradually augmented, so that almost every trade or profession had its peculiar College. With the advance of the empire, their numbers were still further increased and their privileges greatly extended, so that they became an important element in the body politic. Leaving untouched the other Colleges, I shall confine myself to the Collegia Artificum, or the Colleges of Architects, as the only one whose condition and history are relevant to the subject under consideration.

The Romans were early distinguished for a spirit of colonization. Their victorious arms had scarcely subdued a people, before a portion of the army was deputed to form a colony. Here the barbarism and ignorance of the native population were replaced by the civilization and the refinement of their Roman conquerors.

The Colleges of Architects, occupied in the construction of secular and religious edifices, spread from the great city to municipalities and the provinces. Whenever a new city, a temple, or a palace was to be built, the members of these corporations were convoked by the Emperor from the most distant points, that with a community of labor they might engage in the construction. Laborers might be employed, like the “bearers of burdens” of the Jewish Temple, in the humbler and coarser tasks, but the conduct and the direction of the works was entrusted to the “accredited members”—the cooptati—of the Colleges.

The colonizations of the Roman Empire were conducted through the legionary soldiers of the army. Now, to each legion there was attached a College or corporation of artificers, which was organized with the legion at Rome, and passed with it through all its campaigns, encamped with it where it encamped, marched with it where it marched, and when it colonized, remained in the colony to plant the seeds of Roman civilization, and to teach the principles of Roman art. The members of the College erected foundations for the legion in times of war, and in times of peace, or when the legion became stationary, constructed temples and dwelling houses.

When England was subdued by the Roman arms, the legions which went there to secure and to extend the conquest, carried with them, of course, their Colleges of Architects. One of these legions, for instance, under Julius Ceasar, advancing into the northern limits of the country, established a colony, which, under the name of Eboracum, gave birth to the city of York, afterward so celebrated in the history of Masonry. Existing inscriptions and architectural remains attest how much was done in the island of Britain by these associations of builders.

Druidism was at that time the prevailing religion of the ancient Britons. But the toleration of Paganism soon led to an harmonious admixture of the religious ideas of the Roman builders with those of the Druid priests. Long anterior to this Christianity had dawned upon the British islands; for, to use the emphatic language of Tertullian, “Britain, inaccessible to the Romans, was subdued by Christ.” The influence of the new faith was not long in being felt by the Colleges, and the next phase in their
History is the record of their assumption of the Christian life and doctrine.

But the incursions of the northern barbarians into Italy demanded the entire force of the Roman armies to defend the integrity of the Empire at home. Britain was abandoned, and the natives, with the Roman colonists who had settled among them, were left to defend themselves. These were soon driven, first by the Piets, their savage neighbors, and then by the Saxon sea-robbers, whom the English had insensibly summoned to their aid, into the mountains of Wales and the islands of the Irish Sea. The architects who were converted to Christianity, and who had remained when the legions left the country, went with them, and having lost their connection with the mother institution, they became thenceforth simply corporations or societies of builders, the organization which had always worked so well being still retained.

Subsequently, when the whole of England was taken possession of by the Saxon invaders, the Britons, headed by the monks and protected by their archi-
tects, fled into Ireland and Scotland, which countries they civilized and converted, and whose inhabitants were instructed in the art of building by the corporations of architects.

Whenever we read of the extension in barbarous or Pagan countries of Christianity, and the conversion of their inhabitants to the true faith, we also hear of the propagation of the art of building in the same places by the corporations of architects, the immediate successors of the Saxon monks, because the new religion required churches, and in time cathedrals and monasteries, and the ecclesiastical architecture, speedily suggested improvements in the civil.

In time all the religious knowledge and all the architectural skill of the northern part of Europe were concentrated in the remote regions of Ireland and Scotland, whence missionaries were sent back to England to convert the pagan Saxons. Thus the Venerable Bede tells us (Eccl. Hist. i. 17) that the Saxon architects were converted by Agilbert, an Irish bishop, and East Anglia, by Furse, a Scotch missionary. From England these energetic architects, accompanied by their pious architects, passed over into Europe, and effectively labored for the conversion of the Scandinavian nations, introducing into Germany, Sweden, Norway, and even Ireland, the blessings of Christianity and the refinements of civilized life.

It is worthy of note that in all the early records the word Scotland is very generally used as a generic term to indicate both Scotland and Ireland. This error arose from the very intimate geographical and social connections of the Scotch and the northern Irish, and perhaps, also, from the general inaccuracy of the histories of that period. Thus has arisen the very common opinion, that Scotland was the scene where sprang all the Christianity of the northern nations, and that the same country was the cradle of ecclesiastical architecture and operative Masonry.

This historical error, by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning as the birthplace of Masonry, a story which is still the favorite of the Freemasons of Scotland. Hence the tradition of the apostles of the mountain of Herodan, situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held; hence the high degrees of Ecosesia, or Scottish Master, which play so important a part in modern philosophical Masonry, and hence the title of "Scottish Masonry" applied to one of the leading Rites of Freemasonry, which has, however, no other connection with Scotland than that historical one, through the connection of both their Rites, which is common to the whole Institution.

It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which after years of controversy terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established over Europe, the Roman Catholic hierarchy secured the services of the builders' corporations, and these, under the patronage of the Pope and the Bishops, were everywhere engaged as "travelling Freemasons" in the construction of ecclesiastical and regal edifices.

Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Mr. Hope says, by the identity of their designs, that they were controlled by universally accepted principles, and showing in every other way the characteristics of a corporation or guild. So far the chain of connection between them and the College Artificum at Rome has not been broken.

In the year 926 a general assembly of these builders was held at the city of York, in England.

Four years after, in 930, according to Rebold, Henry the Fowler brought these builders, now called Masons, from England into Germany, and employed them in the construction of various edifices, such as the cathedrals of Magdeburg, Meißen, and Merseburg. But Krause, who is better and more accurate as a historian than Rebold, says that, as respects Germany, the first account that we find of this corporations of builders is at the epoch when, under the direction of Edwin Steinbach, the most distinguished architects had congregated from all parts at Strasburg for the construction of the cathedral of that city. There they held their general assembly,
like that of their English brethren at York, enacted Constitutions, and established, at length, a Grand Lodge, to whose decisions numerous Lodges or hutien, subsequently organised in Germany, Bohemia, Hungary, France, and other countries, yielded obedience. George Klosse, in his exhaustive work entitled Die Priemaurer in ihrer vorher Bedeutung, has supplied us with a full collation of the statutes and regulations adopted by these Strasbourg Masons. (See Striia-Masons of Germany.)

We have now reached recent historical ground, and can readily trace these associations of builders to the establishment of the Grand Lodge of England at London, in 1717, when the Lodges abandoned their operative charters and became, exclusively speculative. The record of the continued existence of Lodges of Free and Accepted Masons from that day to this, is in every civilized country of the world, is in the hands of every Masonic student. To repeat it would be a tedious work of supererogation.

Such is the history, and now what is the necessary deduction? It cannot be doubted that Krause is correct in his theory that the incumbrance—the cradle or birthplace—of the modern Masonic Lodges is to be found in the Roman Colleges of Architects. That theory is correct, if we look only to the outward form and mode of working of the Lodges. To the Colleges are they indebted for everything that distinguishes them as a guild or corporation, and especially are they indebted to the architectural character of these Colleges for the fact, so singular in Freemasonry, that its religious symbolism—that by which it is distinguished from all other institutions—is founded on the elements, the working-tools, and the technical language of the stonemasons’ art.

But when we view Freemasonry in a higher aspect, when we look at it as a science of symbolism, the whole of which symbolism is directed to but one point, namely, the elucidation of the great doctrine of the immortality of the soul and the teaching of the two lives, the present and the future; we must go beyond the Colleges of Rome, which were only operative associations, the speculative Craft has borrowed from the older type to be found in the Ancient Mysteries, where the same doctrine was taught in a similar manner. Krause does not, in good faith, altogether omit a reference to the priests of Greece, who, he thinks, were in some way the original whence the Roman Colleges derived their existence; but he has not pressed the point. He gives in his theory a preexistence to the Colleges to which they are not in truth entitled.

ROSE. In the Hittimick legend of some of the high degrees, this is the name given to one of the assassins of the Third Degree. This seems to be an instance of the working of Stuart Masonry, in giving names of infamy in the legends of the Order to the enemies of the house of Stuart. For we cannot doubt the correctness of Bro. Albert Pike’s suggestion, that this is a manifest corruption of Cromwell. If with them Hiram was but a symbol of Charles I., then the assassin of Hiram was properly symbolised by Cromwell.

Rosicrucian System. The system of Masonry taught by Rose in the Lodges which he established in Germany and Holland, and which were hence sometimes called “Rosicrucian Lodges.” Although he professed that it was the system of the Germanic Chapter, for the propagation of which he had been appointed by the Baron Von Printzen, he had mixed with that system many alchemical and theosophic notions of his own. The system was at first popular, but it finally succumbed to the greater attractions of the Rite of Strict Observance, which had been introduced into Germany by the Baron von Hund.

Ros, Philip Samuel. Born at Yarmouth; at one time a Lutheran clergyman, and in 1767 rector of the Cathedral of St. James at Berlin. He was initiated into Masonry in the Three Gages of the regular Rosicrucian having established a Chapter of the high degrees at Berlin on the system of the French Chapter of Germant, Rose was appointed his deputy, and this led to his propagating the system. He visited various places in Germany, Holland, Denmark, and Sweden. In Denmark and Sweden, although well received personally on account of his pleasing manners, he made no progress in the establishment of the Rose; but his success was far better in Germany and Holland, where he organised many Lodges of the high degrees, engraving them on the English system, which alone had been theretofore known in those countries. Rose was a mystic and a pretended alchemist, and as a Masonic charioteer accumulated large sums of money by the sale of degrees and decorations. Letting does not speak well of his moral conduct, but some contemporary writers describe him in very attractive manners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Hassel, he, in 1765, issued a anonymous protection to a chapter of the Congress of Jews, which had been convoked in that year by the impostor Johnson. But it met with no success, and thenceforth Rose faded away from the keystone lodges of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.

Rose. The symbolism of the rose among the ancients was twofold. First, it was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence came the expression “under the rose,” to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more reconcile sense it was, in Christian symbolism, transferred to Christ, through whom life and immortality were
brought to light. The “rose of Sharon” of the Book of Canticles is always applied to Christ, and hence Fuller (Pilgrim's Progress) calls him “that prime rose and lily.” Thus we see the significance of the rose on the cross as a part of the symbol of the Rose Croix Degree. Reghellini (vol. i., p. 338), after showing that anciently the rose was the symbol of secrecy, and the cross of immortality, says that the two united symbols of a rose resting on a cross always indicate the secret of immortality. Ragon agrees with him in this opinion, and says that it is the simplest mode of writing that dogma. But he subsequently gives a different explanation, namely, that as the rose was the emblem of the female principle, and the cross or triple phallic of the male, the two together, like the Indian lingam, symbolised universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point. A simpler allusion will better suit the character and teachings of the degree in its modern organisation. The rose is the symbol of Christ, and the cross, the symbol of his death—the two united, the rose suspended on the cross—signify his death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified.

Rose and Triple Cross. A degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

**Rose Croix.** French. Literally, Rose Cross.
1. The Seventh Degree of the French Rite; 2. The Seventh Degree of the Philalethes; 3. The Eighth Degree of the Mother Lodge of the Philosophical Scottish Rite; 4. The Twelfth Degree of the Rite of Truth; 5. The Eighteenth Degree of the Mother Scottish Lodge of Marseilles; 6. The Eighteenth Degree of the Rite of Heredom, or of Perfection.

Rose Croix, Brethren of the. Thorley says (Fondateur du G. Or., p. 183) that the Archives of the Mother Lodge of the Philosophical Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at The Hague in 1622, where it was known under the title of the Frères de la Rose Croix, which pretended to have emanated from the original Rosicrucian organization of Christian Rosenkrus. Hence Thorley thinks that the Philosophical Rite was only a continuation of this society of the Brethren of the Rose Croix.

Rose Croix, Jasehite. The original Rose Croix conferred in the Chapter of Arrias, whose Charter was said to have been granted by the Pretender, was so called with a political allusion to King James III., whose adherents were known as Jacobites.

Rose Croix, Jewel of the. Although there are six well-known Rose Croix degrees, belonging to the same system, the jewel has invariably remained the same, while the interpretation has somewhat differed. The usual jewel of a Rose Croix Knight and also that of the M. Wise Sov. of an English Chapter are presented in opposite column.

Rose Croix, Knight. (Chevalier Rose Croix.) The Eighteenth Degree of the Rite of Perfection. It is the same as the Prince of Rose Croix of the Ancient and Accepted Rite.

Rose Croix, Magistral. The Thirty-eighth Degree of the Rite of Misraim.

Rose Croix of Germania. A Hermetic degree, which Ragon says belongs rather to the class of Ehus than to that of Rose Croix.

Rose Croix of Gold, Brethren of the. (Frères de la Rose Croix d’Or.) An alchemical and Hermetic society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panacea or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethes Congress at Paris in 1798, gives the following history of the organisation:

“...The members of the Rose Croix affirm that they are the legitimate authors and superiors of Freemasonry, to all of whose symbols they give a hermaphrodite interpretation. The Masons, they say, came into England under King Arthur. Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I., II., III., IV., etc.

“...Their jewel is a golden compass attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient tracing-board were the sun, the moon, and the double triangle, having in its centre the first letter of the Hebrew alphabet. The brethren wore a silver ring on which were the letters I. A. A. T., the initials of Iphitos, Aeth, Aquo, Terra.

“...The Ancient Rose Croix recognised only three degrees; the third degree, as we now
know it, has been substituted for another more significant one."

The Baron de Westerode, in a letter dated 1784, and quoted by Thoery (Act Lat., i., 336), gives another mythical account. He says:

"The disciples of the Rose Croix came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East (Knights of the East,) to serve as a seminary for instruction in the most sublime sciences. This Order was in existence in 1196. Edward, the son of Henry III., was received into the society of the Rose Croix by Raymond Lully. At that time only learned men and persons of high rank were admitted.

"Their founder was a serval priest of Alexandria, a magus of Egypt named Ormeusius, or Ormus, who with six of his companions was converted in the year 986 by St. Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity, and founded the society of Ormus, that is to say, the master of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomon's wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc.

"Several members of the association having yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern constitution, and collected together on their tracing-board all the allegories of the hermetic work."

In this almost altogether fabulous narrative we find an inextricable confusion of the Rose Croix Masons and the Rosicrucian philosophers.

**Rose Croix of Heredom.** The First Degree of the Royal Order of Scotland, the Eighteenth of the Ancient and Accepted Rite, the Eighteenth of the Rite of Perfection, the Ninetieth of the Rite of Misraim, and some others ascribe the title of Rose Croix to that of Heredom, for the signification of which see the word.

**Rose Croix of the Dames.** (Rose Croix des Dames.) This degree, called also the Ladies of the Rosary, or the Noblesse de la Bienfaisance, is the Sixth Capitular or Ninth Degree of the French Rite of Adoption. It is not only Christian, but Roman Catholic in its character, and is derived from the ancient Jesuit system as first promulgated in the Rose Croix Chapter of Arts.

**Rose Croix of the Grand Rosary.** (Rose Croix du Grand Rosaire.) The Fourth and highest Rose Croix Chapter of the Primitive Rite.

**Rose Croix, Philosoph.** A German hermetic degree found in the collection of M. Pyron, and in the Archives of the Philosophic Scottish Rite. It is probably the same as the brotherhood of the Rose Croix of whom Thoery thinks that that Rite is only a continuation.

**Rose Croix, Prince of.** French, Souverain Prince Rose Croix. German, Prinz vom Rosenkreuz. This important degree is, of all the high grades, the most widely diffused, being found in numerous Rites. It is the Eighteenth of the Ancient and Accepted Scottish Rite, the Seventh of the French or Modern, the Eighteenth of the Council of Emperors of the East and West, the Third of the Royal Order of Scotland, the Twelfth of the Elect of Truth, and the Seventh of the Philalethes. It was also given, formerly, in some Enamments of Knights Templars, and was the Sixth of the degrees conferred by the Encampment of Baldwyn at Bristol, in England. It must not, however, be confused with the Rosicrucians, who, however, similar in name, were only a Hermetic and mystical Order.

The degree is known by various names: sometimes its possessors are called "Sovereign Princes of Rose Croix," sometimes "Princes of Rose Croix de Heredom," and sometimes "Knights of the Eagle and Pelican." In relation to its origin, Masonic authors have made many conflicting statements, some speaking of a higher antiquity than others; but all agreeing in supposing it to be one of the earliest of the higher degrees. The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the Masonic Degree of Rose Croix has, perhaps, often been confounded with the Kabbalistical and the chemical sect of "Rosicrucians," or "Brothers of the Rosy Cross," among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found. Notwithstanding the invidious attempts of Barruel and other foes of Masonry to confound the two Orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification. The Rosicrucians, who were alchemists, did not derive their name, like the Rose Croix Masons, from the emblem of the rose and cross—for they had nothing to do with the rose—but from the Latin ros, signifying dew, which was supposed to be of all natural bodies the most powerful solvent of gold, and exu, the cross, a chemical hieroglyphic of light.

Baron de Westerode, who wrote in 1784, in the Acta Latomorum (i., 336), gives the earliest origin of any Masonic writer to the degree of Rose Croix. He supposes that it was instituted among the Knights Templars in Palestine, in the year 1188, and he adds that Prince Edward, the son of Henry III. of England, was admitted into the Order by Raymond Lully in 1196. De Westerode names Ormeusius, an Egyptian priest, who had been converted to Christianity, as its founder.

Some have sought to find its origin in the labors of Valentine Andres, the reputed founder of the Rosicrucian fraternity. But the body of Jonson and the Hermetic Rosicrucianism of Andres were two entirely different things; and it would be
difficult to trace any connection between them, at least any such connection as would make one the legitimate successor of the other. J. G. Bühle, in a work, published in Göttingen in 1804, under the title of Uber den Ursprung und die vornemsten Schichten des Orden der Rosenkreuzer und Freimaurer, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons; and Higgins, in his Analecta (ii, 358), thinks that the "modern Templars, the Rosicrucians, and the Masons are little more than different Lodges of one Order," all of which is only a confusion of history. It is thus that Inge has written an elaborate essay on the Origine de la Rose Croix (Globus, vol. iii.); but as he has, with true German insinuance of names, spoken indifferently of the Rose Cross Masons and the Rosicrucian Adepta, his statements supply no facts available for history.

The Baron de Gleichen, who was, in 1785, the German secretary of the Philalethes Congress at Paris, says that the Rose Cross and the Masons were united in England under Robert Plot (A.D. 1528). But he has, undoubtedly, mixed up Rosicrucianism with the Masonic legends of the Knights of the Round Table, and his assertions must go for nothing.

Others, again, have looked for the origin of the Rose Cross Degree, or, at least, of its emblems, in the Symbola divina et humana pontificum, imperatorum, regum, etc., of James Tytius or Tytouze, the historiographer of the Emperor Rudolph II., a work which was published in 1601; and it is particularly in that part of it which is devoted to the "symbol of the holy cross" that the allusions are supposed to be found which would seem to indicate the author's knowledge of this degree. But Ragon refutes the idea of any connection between the symbols of Tytouze and those of the Rose Cross. Robison (Proofs, p. 72) also charges Von Roud with using his symbols from the same work, in which, however, he declares "there is not the least trace of Masonry or Templars."

Clavel, with his usual boldness of assertion, which is too often independent of fact, declares that the degree was invented by the Jesuits for the purpose of counteracting the insidious attacks of the freethinkers upon the Roman Catholic religion, and that the philosophers parried the attempt by seizing upon the degree and giving to all its symbols an astronomical significance. Clavel's opinion is probably derived from one of those sweeping charges of Professor Robison, in which that systematic enemy of our Institution declares that, about the beginning of the eighteenth century, the Jesuits interfered considerably with Masonry, "insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the Order." But there is no better evidence than these vague assertions of the connection of the Jesuits with the Rose Cross Degree.

Oliver (London, ii, 81) says that the earliest notice that he finds of this degree is in a publication of 1613, entitled La Réformation universelle du monde entier avec la fana fraternitatis de l'Ordre respectable de la Rose Croix. But he adds, that "it was known much sooner, although not probably as a degree in Masonry; for it existed as a cabalistic science from the earliest times in Egypt, Greece, and Rome, as well as amongst the Jews and Moors in times more recent."

Oliver, however, undoubtedly, in the latter part of this paragraph, confounds the Masonic Rose Cross with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Royst Cross of the Royal Order of Scotland.

There is a tradition, into whose authenticity I shall not stop to inquire, that after the dissolution of the Order, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce; and that after the battle of Bannockburn, which took place on St. John the Baptist's Day, in the year 1214, this monarch instituted the Royal Order of Heredom and Knight of the Royst Cross, and established the chief seat of the Order at Kilwinning. From that Order, it seems to us by no means improbable that the present degree of Rose Cross de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems: they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government; and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the degrees of "Rose Cross de Heredom," and "Heredom and Rose Cross," amounting almost to an identity, which appears to indicate a very intimate relation of one to the other. The subject, however, is in a state of inextricable confusion, and I confess that, after all my researches, I am still unable distinctly to point to the period when, and to the place where, the present degree of Rose Cross was received its organization as a Masonic grade.

We have but little of history to guide us. In the year 1747, the Pretender, Prince Charles Edward, is said to have established a Chapter in the town of Arras, in France, with the title of the "Chapitre Primordial de la Rose Croix." The Charter of this body is now extant in an authenticated copy deposited in the departmental archives of Arras. In it the Pretender styles himself "King of England, France, Scotland, and Ireland; and, by virtue of this, Sovereign Grand Master of the Chapter of H. known under
the title of the Eagle and Pelican, and, since worshippers have been known as "Knights of the Eagle and Pelican," a title which it still retains. Hence it is probable that the Rose Croix Degree has been borrowed from the Rosy Cross of the Scottish Royal Order of Heredom, but in passing from Scotland to France it greatly changed its form and organisation, as it resembles in no respect its archetypal, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Rite, its organisation has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the degree is made cosmopolitan in its character.

It was, indeed, on its first inception, an attempt to Christianise Freemasonry; to apply the rites, symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Hiram a third, that to which Christ alluded when he said, "Destroy this temple, and in three days I will raise it up." The great discovery which was made in the Royal Arch ceases to be of value in this degree; for another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourn on earth. Everything, in short, about the degree, is Christian; but, as I have already said, the Christian teachings of the degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the "Master of Nazareth," so adapted to the Masonic dogmas of tolerance, that men of every faith may embrace and respect them, thus performs a noble mission. It obliterate, alike, the intolerance of those Christians who sought to erect an impenetrable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, "Can any good thing come out of Nazareth?"

In the Ancient and Accepted Scottish Rite, whence the Rose Croix Masons of the United States have received the degree, it is placed as the eighteenth on the list. It is conferred in a body called a "Chapter," which derives its authority immediately from the Supreme Council of the Thirty-third, and which confers with it only one other and inferior degree, that of "Knights of the Rost," the principal members of which are a Most Wise Master and two Wardens. Monday Thursday and Easter Sunday are two obligatory days of meeting.

The aspirant for the degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the degree by those who already possess it.

The Jewel of the Rose Croix is a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc; its center is occupied by a full-blown rose, whose stem twines around the lower limit of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the eaglet, the young eagle, opening its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the "P. + W.", of the degree is engraved in the cipher of the Order.

In this jewel are included the most important symbols of the degree. The Cross, the Rose, the Pelican, and the Eagle are the important symbols; the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles.

**Rose Croix, Rectified.** The name given by E. J. W. Schröder to his Rite of seven magical, theological, and alchemical degrees. (See Schroeder, Friederich Joseph Wilhelm.)

**Rose Croix, Sovereign Prince of**. Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of "Sovereign" has been almost universally bestowed upon the degree of Rose Croix. Recently, however, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word "Sovereign" shall only be applied to the Thirty-third Degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.

**Rose, Knights and Ladies of the.** See Knight of the Rose.

**Rose, Order of the.** A Masonic adventure, Franz Rudolph Van Grozing, but whose proper name, Wadzek, says, was Franz Matthias Grossinger, established, as a financial speculation, at Berlin, in 1778, an androgynous society, which he called Rosem Order, or the Order of the Rose. It consisted of two degrees: 1. Female Friends, and 2. Confidants; and the meetings of the society were designated as "holding the rose." The
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society had but a brief duration, and the lives and names of the founders and the secrets of the Order were published in 1789, by Friederich Wiedeck, in a work entitled Leben und Schicksale der berüchtigten F. R. Von Grossmacht Rosenkreuz, Christian. An assumed name, invented, it is supposed, by John Valentine Andres, by which he designated a fictitious person, to whom he has attributed the invention of Rosicrucianism, which see.

Rosicrucianism. Many writers have sought to discover a close connection between the Rosicrucians and the Masons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Basel, in the year 1614, a work bearing the title of Allgemeine und General-Erörterung der ganz unen Welten. Bernem der Pansa Fraterlnist des Lüthlichen Orden der Rosenkreuz in alle Geisterre und Weltlichen. A English edition appeared in 1615, and several subsequent ones; and in 1693 it was introduced to the English public in a translation by the celebrated John, Thomas Vaughn, under the title of Fama Fraternitatis Rosae-Cruis.

This work has been attributed, although not without question to the philosopher and theologian, Joachim Valerius Andreae, who is reported, on the authority of the preacher, M. C. Hirschberg, to have confessed that he, with others in France, had sent forth the Pansa Fraterlnist; that under these veils they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work Andres gives an account of the life and adventures of Christian Rosenkreuz, a fictitious personage, whom he makes the founder of the pretended Society of Rosicrucians.

According to Andres's tale, Rosenkreuz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of 108 years, he started with one of the monks on a pilgrimage to the Holy Sepulchre. On their arrival at the island of Cyprus, the monk was taken sick and died, but Rosenkreuz continued his journey. At Damascus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that city. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fes, in Morocco, as he had been directed by his masters of Damascus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his long sojourn. Accordingly, he selected three of the monks of the old convent in which he was educated. To them he imparted his knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing his instructions to writing, and forming a magic vocabulary for the benefit of future students. They were also taught the science of medicine, and prescribed gratuitously for all the sick who applied to them. But the number of their patients soon materially interfering with their other labors, and the new edifice, the House of the Holy Spirit, being now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members.

The eight brethren being now thoroughly instructed in the mysteries, they agreed to separate—two to remain with Father Christian, and the others to travel, but to return at the end of each year, and mutually to communicate the results of their experience. The two who had remained at home were then relieved by two of the others, and they again separated for another year.

The society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no occupation except that of physic, which they were to practice without pecuniary profit; that they would not distinguish themselves from the rest of the world by any peculiar costume; that each one should annually present himself at the house of the society and spend a week in its assembly; and that the brethren should be kept a secret for one hundred years.

At the age of 108 years Father Christian Rosenkreuz died, and was buried by the two brethren who had remained with him; but the place of his burial remained a secret to all of the rest—the two carrying the mystery with them to the grave. The society continued, notwithstanding the death of the founder, to exist, but unknown to the world, always consisting of eight members. There was a tradition among them that at the end of one hundred and twenty years the grave of Father Rosenkreuz was to be discovered, and the brotherhood no longer remain a secret. About that time the brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial table on which was inscribed the name of those who had been members of the fraternity. The plate was of brass, and was affixed to the wall by a nail driven through its center; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters, "Proexxx Annoe Patris.—After one hundred and twenty years I will open." Returning the next morning to renew their researches, they
opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreutz. Other later inscriptions about the apartment—such as Jesus mihi omnia; Legio iuuenum; Libertas Evangelii: Jesus is my all; the yoke of the law; the liberty of the Gospel—indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreutz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andrea in his Fama Fraternitatis. It is evidently a romance, and scholars now generally assent to the theory advanced by Nicolai, that Andrea, who, at the time of the appearance of his book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and, to accomplish this design, imagined the union into one body of all those who, like himself, were the admirers of true virtue; in other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most people, and the invisible society of Rosenkreutz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andrea's book was great; letters poured in on all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Kabalism. No answers, of course, having been given to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offense by the magistrates of Nuremberg, Augsburg, and some other German cities. There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreutz was the founder, and that they had established societies in many of the German cities. But it is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andrea. Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.

But although the brotherhood of Rosenkreutz, as described by Andrea in his Fama Fraternitatis, his Chemical Nuptials, and other works, never had a real tangible existence as an organized society, the opinions advanced by Andrea took root, and gave rise to the philosophic sect of the Rosicrucians, many of whom were to be found, during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fudd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the Fama Fraternitatis suggested to Lord Bacon the notion of his Inestauratio Magna. But, as Vaughan says (Hours with the Mystics, ii., 104), the name Rosicrucian became by degrees a generic term, embracing every species of doubt, pretension, asceticism, exaltation of the philosopher's stone, theurgic symbols, or initiations.

Higgens, Sloane, Vaughan, and several other writers have asserted that Freemasonry was founded on this basis. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic philosophy; that of Freemasonry from an operatic art. The latter had its cradle in the Stone-Masons of Strasburg and the Masters of Cono long before the former had its birth in the inventive brain of John Valentine Andrea.

It is true, that about the middle of the eighteenth century, a period fertile in the invention of high degrees, a Masonic Rite was established which assumed the name of Royal Croix Masonry, and adopted the symbol of the Cross and the Rose. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. Hence the term Royal Croix Mason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square (both the working-tool and the geometrical figure), the triangle, the level, and the plummet. These are, however, interpreted, not like the Masonic, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's Atlantis Aupera gives the following collection of significant symbols: A philosopher is measuring with a pair of compasses a circle which surrounds a triangle. The triangle encloses a square, within which is another circle, and inside of the circle
a nude man and woman, representing it may be supposed, the first step of the experiment. Over all is this epigraph: "Fac ex mare et feminae circulum, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum." That is, "Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will have the Philosopher's stone." But it must be remembered that Hichcock, and some other recent writers, have very satisfactorily proved that the labors of the real Hermetic philosophers (outside of the charlatans) were rather of a spiritual than a material character; and that their "great work" symbolised not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word Rosicrucian, several derivations have been given. Peter Gassendi (Examin Philos. Fluid, sect. 15, 1st, and then Mosheim (Hist. Eccl. iv., 1.) deduce it from the words ros, dew, and cros, a cross, and thus define it: Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or LVX, because the figure of a cross exhibits the three letters of that word. But the word ros was referred to the seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of dew seeks for light, that is, for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, I think it untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from rose and cross. This was undoubtedly in accordance with the notions of Andrei, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it the "Frateritas Rosae Crucis," or "the Fraternity of the Rose and Cross." If the idea of dew was in the mind of Andrei in giving a name to the society, he would have called it the "Fraternity of the Dewy Cross," not that of the "Rose and Cross." "Frateritas Rosae Crucis," not "Rose Crucis." This ought to settle the question. The man who invents a thing has the best right to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbol of the rose and the cross. This is the interpretation that has been assumed by the Rose Cross Order of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagans; but it is unlikely to have been appropriated by Andrei. Others, again, contend that he derived the symbol from his own arms, which were a St. Andrew's cross between four roses, and that he alluded to Luther's well-known lines:

"Der Christen Herr auf Rosen geht,
Wenn's mittern unter Kreuzes steht,"

i.e., "The heart of the Christian goes upon roses when it stands close beneath the cross." But whatever may have been the effect of Luther's lines in begetting an idea, the suggestion of Andrei's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from four roses surrounding a St. Andrew's cross.

Another derivation may be suggested, namely: That, the rose being a symbol of secrecy, and the cross of light, the rose and cross were intended to symbolize the secret of the true light, or the true knowledge, which the Rosicrucian brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andrei wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

The Rosicrucian Society, instituted in the fourteenth century, was an extraordinary Brotherhood, exciting curiosity and commanding attention and scrutiny. The members dwelt in abstruse studies; many became Authors, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Kabbala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapt in the occult sciences, sometimes vulgarly termed the "Black Art;" and in the secrets of magic and sorcery, which are looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These mystics, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century. In the person of Raymond Lully, the renowned scholastic and metaphysical chemist, who proved to be an adept in the doctrines taught at the German seat of Hermetic learning in 1302, and who died in 1315. Fidelity and secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophists of India. They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy, by which they obtained great powers through their discoveries, and

*From this point the article is by C.T. McClenahan.
aimed at the universal solvent—the Philosopher's Stone—thereby striving to acquire the power of transmuting base metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the Kabbalists, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians, and as to the beneficence of that Fraternity, has wrought them great injustice. Science is infinitely indebted to this Order.

The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic scholar, John Pius di Mirandola, who died in 1497; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in 1644; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unfeigned prominence of the famous Brotherhood. It is not the part of wisdom to disclaim the Astrological and Hermetic Association of Elias Ashmole, author of the Way to Bliss. All Europe was permeated by this secret organisation, and the renown of the Brotherhood was preeminent about the year 1615. Wessel’s Formula Fraternitatis, the curious work Secretoria Philosophia Considerata, and Cursus Confessione Fraternitatis, by P. A. Gabella, with Fludd’s Apologia, the Chemische Hochzeit of Christian Rosencreutz, by Valentine Andree, and the endless number of volumes, such as the Fama Rammisa, establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosic doctrine interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

The modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little, of England, in 1866; it is founded upon the remains of the embers of an old German association which had come under his observation during some of his researches. Sir Little Anglicized it, giving it more perfect system.

The purpose of Robert and his brother was to create a literary organisation, having in view a base for the collection and deposit of archaeological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a certain class of scientists and scholars, and the results of their life-labor, that were gradually dying away in the memories of men. To accomplish this he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they accorded their approval and hearty cooperation.

Rosicruciana in Anglia, Societas. A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Masons of England take great interest in it, and are active members of the society. (See the preceding article.)

Rosy Cross. One of the degrees conferred in the Royal Order of Scotland, which see.

Rough Ashlar. See Ashlar.

Round Table, King Arthur’s. The old English legends, derived from the celebrated chronicle of the twelfth century known as the Brut of England, say that the mythical King Arthur, who died in 542, of a wound received in battle, instituted a company of twenty-four (or, according to some, twelve) of his principal knights, bound to appear at his court on certain solemn days, and meet around a circular table, whence they were called “Knights of the Round Table.” Arthur is said to have been the instigator of those military and religious orders of chivalry which afterward became so common in the Middle Ages. Into the Order which he established none were admitted but those who had given proofs of their valor; and the knights were bound to defend widows, maidens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims, advance honor, and suppress vice. They were to administer to the care of soldiers wounded in the course of their country, and bury those who died, to ransom captives, deliver prisoners, and record all noble enterprises for the honor and renown of the noble Order. King Arthur and his knights have been very generally considered by scholars as mythical; notwithstanding that, many years ago Whittaker, in his History of Mont-Caster, attempted to establish the fact of his existence, and to separate the true from the fabulous in his history. The legend has been used by some of the fabricators of irregular degrees in Masonry.

Round Towers of Ireland. Edifices, sixty-two in number, varying in height from 80 to 120 feet, which are found in various parts of Ireland. They are cylindrical in shape, with a single door eight or ten feet from the ground, and a small aperture near the top. The conjecture has been that they were constructed as a place of refuge for the people in times of danger and as a look-out for expeditions. They have been supposed by Mont-
morency to have been intended as beacons; by Vallency, as receptacles of the sacred lance; by O'Brien, as temples for the worship of the sun and moon; and more recently, by Petrie, simply as bell-towers, and of very modern date. This last theory has been adopted by many; while the more probable supposition is still maintained by others, that whatever was their later appropriation, they were, in their origin, of a phallic character; in common with the towers of similar construction in the East. O'Brien's work On the Round Towers of Ireland, which was somewhat extravagant in its arguments and hypotheses, led some Masons to adopt, forty years ago, the opinion that they were originally the places of a primitive Masonic initiation. But this theory is no longer maintained as tenable.

**Rows.** See Knight Rows.

**Royal and Select Masters.** See Council of Royal and Select Masters.

**Royal Arch, Ancient.** See Knight of the Ninth Arch.

**Royal Arch Apron.** At the triennial meeting of the General Grand Chapter of the United States at Chicago, in 1868, a Royal Arch apron was prescribed, consisting of a lambakin (silk or satin being strictly prohibited), to be fixed and bound with scarlet, on the flap of which should be placed a triple tau cross within a triangle, and all within a circle.

**Royal Arch Badge.** The triple tau, consisting of three tau crosses conjoint at their feet, constitutes the Royal Arch badge. The English Masons call it the "emblem of all emblems," and the "grand emblem of Royal Arch Masonry." The English Royal Arch lecture thus defines it: "The triple tau forms two right angles on each of the exterior lines, and another at the centre, by their union; for the three angles of each triangle are equal to two right angles. This, being triplified, illustrates the jewel worn by the companions of the Royal Arch, which, by its intersection, forms a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for the last ten or fifteen years, been adopted officially in the United States.

**Royal Arch Banners.** See Banners, Royal Arch.

**Royal Arch Captain.** The sixth officer in a Royal Arch Chapter according to the American system. He represents the sar hatah, or Captain of the King's Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches to which is his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

**Royal Arch Clothing.** The clothing or regalia of a Royal Arch Mason in the American system consists of an apron (already described), a scarf of scarlet velvet or silk, on which is embroidered or painted, on a blue ground, the words, "Holiness to the Lord"; and if an officer, a scarlet collar, to which is attached the jewel of his office. The scarf, once universally used, has, within a few years past, been very much abandoned. Every Royal Arch Mason should also wear at his bucklehole, attached by a scarlet ribbon, the jewel of the Order.

**Royal Arch Colors.** The peculiar color of the Royal Arch Degree is red or scarlet, which is symbolic of fervency and zeal, the characteristics of the degree. The colors also used symbolically in the decorations of a Chapter are blue, purple, scarlet, and white, each of which has a symbolic meaning. (See Veils, Symbolism of the.)

**Royal Arch Degree.** The early history of this degree is involved in obscurity, but in the opinion of the late Bro. W. J. Hughan its origin may be ascribed to the fourth decade of the eighteenth century. The earliest known mention of it occurs in a contemporary account of the meeting of a Lodge (No. 21) at Youghal, in Ireland, in 1743, when the members walked in procession and the Master was preceded by "the Royal Arch carried by two Excellent Masons." (See Excellent Master.) The next mention of it is in Dr. Dassigny's A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland, published in 1744, in which the writer says that he is informed that in York "is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons." He also speaks of "a certain propagator of a false system; some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pretense of being Master of the Royal Arch, which he asserted he had brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false: whereupon the Brethren justly despised him, and ordered him to be excluded.
from all benefits of the Craft, and although some of the fraternity have expressed an uneasiness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation), I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due 'ermality, and as it is an organ's body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behaviour judicious and unquestionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masters."

This passage makes it plain that the Royal Arch Degree was conferred in London before 1744 (say about 1740), and would suggest that York was considered to be its place of origin. Also as Laurence Dermott became a Royal Arch Mason in 1746 it is clear that he could not have been, as is sometimes asserted, the inventor of the Rite.

The next mention of the degree occurs in the minutes of the "Ancients" Grand Lodge for March 4, 1752, when "A formal complaint was made by several brethren against Thos. Pheallon and John Macky, better known as 'leg of mutton Masons' for clandestinely making Masons for the mean consideration of a leg of mutton for dinner or supper. Upon examining some brethren whom they pretended to have made Royal Arch men, the parties had not the least idea of that secret. The Grand Secretary had examined Macky, and stated that he had not the least idea or knowledge of Royal Arch Masonry, but instead thereof he had told the people he had deceived, a long story about twelve white marble stones, &c., &c., and that the rainbow was the Royal Arch, with many other absurdities equally foreign and ridiculous."

The earliest known record of the degree being actually conferred is a minute of the Fredericksburg Lodge, Virginia, U.S.A., stating that on December 22, 1753, three brethren were raised to the degree of Royal Arch Mason (for a facsimile of this entry see Ars Quatuor Coronorum, iv., p. 222); while the earliest records traced in England are of the year 1758, during which year several brethren were "raised to the degree of Royal Arch" in a Lodge meeting at The Crown at Bristol.

This Lodge was a "Modern" one and its records therefore make it abundantly clear that the Royal Arch Degree was not by any means confined to the "Ancients," though it was not officially recognized by the Grand Lodge of the "Moderns," whose Secretary wrote in 1759, "Our Society is neither Arch, Royal Arch or Ancient."

However, at the Union of "Ancients" and "Moderns," in 1813, it was declared that "pure Ancient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

And this lends color to the idea that at some time or other the Royal Arch had formed part of the Master Mason's Degree, though when and by whom it was separated from it no one has yet discovered, for we may dismiss as utterly uncorroborated by any proof the assertion that Ramsey was the fabricator of the Royal Arch Degree, and equally unsupported is the often made assertion that Dunckerley invented it, though he undoubtedly played a very active part in extending it.

The late Bro. W. J. Hughan, in his Origin of the English Rite of Free Masonry (ed. 1909, p. 90), favors the theory that a word was placed in the Royal Arch prominently which was previously given in the sections of the Third Degree (in one of the sections), was subsequently under the new regime discovered in the 'Royal Arch,' only much extended, and under most exalted and dignified surroundings.

In England, Scotland, and the United States, the legend of the degree is the same, though varying in some of the details, but the ceremony in Ireland differs much, for it has nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief Officers, or Principals, being the King (Josiah), the Priest (Hilkiah), and the Scribe (Shaphan), not as in England Zerubbabel, Haggai, and Joshua, or as in America, High Priest, King, and Scribe.

At one time in England only Past Masters were eligible for the degree, and this led to a system called "passing the chair," by which a sort of degree of Past Master was conferred upon brethren who had never really served in the chair of a Lodge; now a Master Mason who has been so for four weeks is eligible for exaltation.

In Scotland, Royal Arch Masonry is not officially recognized by the Grand Lodge, though the Grand Chapter of Royal Arch Masons for Scotland was formed in 1817.

Dr. W. J. Chetwode Crawley, in his Commentaria Hibemica, Fasciculus I., says, "It. (the Royal Arch Degree) is not a separate entity, but the completing part of a Masonic legend, a constituent ever present in the compound body, even before it developed into a Degree ..., if the Royal Arch fell into desuetude, the cope-stone would be removed, and the building left obviously incomplete."

[E. L. H.]

Royal Arch, Grand. The Thirty-first Degree of the Rite of Mizraim. It is nearly the same as the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

Royal Arch Grand Bodies in America. The first meeting of delegates out of which arose the General Grand Chapter was at Boston, October 24, 1797. The convention adjourned to assemble at Hartford, in January,
1798, and it was there the Grand Chapter of the Northern States of America was organized. Again, on the 9th of January, 1799, an adjourned meeting was held, whereat it was resolved to change its name to that of "General Grand Royal Arch Chapter of the Northern States of America." On January 9, 1806, the present designation was adopted, to wit: "The General Grand Chapter of Royal Arch Masonry for the U. S. of America." New York was determined upon as the place for the first convocation, September, 1812, and the sessions to be made septennial. It failed to meet at the appointed time, but an important convocation was held in New York City, on June 5, 1816.

Joseph K. Wheeler, G. Secretary, in his introduction to the Records of Capital Masonry in the State of Connecticut, says, after mentioning the names of the Chapters represented at the organization of the Grand Chapter in 1798: "In tracing their history it will be observed that all of these Chapters obtained their authority from a Washington Chapter in the city of New York, with the exception of Vanderbroek, No. 5, "chartered at an early date, by the G. Chapter of New York, after which no more Chapters were established by any authority outside the jurisdiction of Connecticut except Lynch Chapter, No. 8, located at Reading and Weston, which was chartered by the Grand Chapter of New York, August 23, 1801, which charter was signed by Francis Lynch, H. F. Grand Chapter of Kg. Masons; James Woods, King; and Samuel Clark, Scribe; which was admitted to membership in G. Chapter of Connecticut, May 19, 1808.

It is of interest here to note that the oldest Chapter in New York State is Ancient, No. 1, whose date of origin is lost, its records up to 1804 having been destroyed by fire, but tradition fixes the year 1793. For years it wielded the powers of a Grand Chapter, and until 1799 was known as the Old Grand Chapter. It granted charters for Chapters in New York, New Jersey, and Connecticut. In this last named State it issued a charter to Lynch Chapter (see above), which was received into full fellowship by the G. Chapter of Connecticut, and which the Chapter of New York had been in existence some time before the charter was issued.

On the formation of the Grand Chapter of the State of New York, the numbers 1 and 2 were left vacant for the acceptance of Old and Washington Chapters (which latter was an offspring of the former), who at that time refused to place themselves under its jurisdiction. In 1808, Old Chapter enrolled itself as "Ancient" under the State Grand Body, accepted the number one, and was further honored by having its H. Priest, James Woods, elected Dep. G. H. Priest. (See Pennsylvania.) [C. T. McClennach.]

Royal Arch Jewel. The jewel which every Royal Arch Mason is permitted to wear is a token of his connection with the Order. In America it is usually suspended by a scarlet ribbon to the button. In England it is to be worn pendant from a narrow ribbon on the left breast, the color of the ribbon varying with the rank of the wearer. It is of gold, and consists of a triple tau cross within a triangle, the whole circumscribed by a circle. This jewel is eminently symbolic, the tau being the mark mentioned by Ezekiel (ix, 4), by which those were distinguished who were to be saved from the wicked who were to be slain; the triple tau is symbolic of the peculiar and more eminent separation of Royal Arch Masons from the profane; the triangle, or delta, is a symbol of the sacred name of God, known only to those who are thus separated; and the circle is a symbol of the eternal life, which is the great dogma taught by Royal Arch Masonry. Hence, by this jewel, the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the future and eternal life.

In America, the emblem worn by Royal Arch Masons without the Chapter is a Keystone, on which are the letters H. T. W. S. T. K. S. arranged in a circle and within the circle may or should be his mark.

Royal Arch Masonry. That division of Speculative Masonry which is engaged in the investigation of the mysteries connected with the Royal Arch, so matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the American Rite.

Royal Arch Masonry, Massachusetts. A statement of the origin and record of St. Andrew's Chapter in Boston is to trace early Royal Arch Masonry in Massachusetts. The following is extracted from Comp. Thomas Waterman's admirable history of St. Andrew's Royal Arch Chapter, the result of much earnest research: "The first meeting recorded of this Chapter was held on the 25th of August, 1768, and was then styled the Royal Arch Lodge, of which R. W. James Brown was Master." It is presumable this Lodge derived its authority from the Grand Lodge (Ancients) of England, as did that of the same name in Philadelphia, whereby it was authorized to confer the Holy Royal Arch Degree, as also did Independent Royal Arch, No. 2, of New York, but surrendered the right to
confer the Royal Arch Degree when it joined the Grand Lodge of New York.

Camp, Waterman adds: "It appears by the record that the Degrees of 'Excellent, Super-
Excellent, and Royal Arch' were conferred in the Royal Arch Lodge. Winthrop Gray, on
April 17, 1770, was elected Master. On the succeeding May 14th, "Most Worshipful Jo-
sepa Warren, Esq." was made a Royal Arch Mason. No record appears between March
29, 1778, and March 20, 1789. In an old register-book, dated April 1, 1789, is found
"Original members, April 1, 1789, M. E. Will-
iam McKeen, H. F." The next recorded election, October 21, 1790, gives William Mc-
Keen, R. A. Master. "On November 28, 1793, the Degree of Mark Master was connected
with the other Degrees conferred in the Chap-
ter." "January 30, 1794, the words 'Royal Arch Chapter' are used for the first time in
recording the proceedings of the Chapter."

The Grand Royal Arch Chapter of Massa-
chusetts was organized by delegates from St.
Andrew's Chapter, Boston, and King Cyrus' Chapter, Newburyport, who assembled at
Masons' Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 19th of March, A. D.
1793."

Royal Arch of Enoch. The Royal Arch
system which is founded upon the legend of
Enoch. (See Enoch.)

Royal Arch of Solomon. One of the
names of the degree of Knight of the Ninth
Arch, or Thirteenth Degree of the Ancient
and Accepted Scottish Rite.

Royal Arch of Zerubbabel. The Royal
Arch Degree of the Ancient Rite is so called
to distinguish it from the Royal Arch of So-
non in the Ancient and Accepted Scottish Rite.

Royal Arch Robes. In the working of a
Royal Arch Chapter in the United States,
great attention is paid to the robes of the sev-
eral officers. The High Priest wears, in imita-
tion of the high priest of the Jews, a robe of
blue, purple, scarlet, and white linen, and is
decorated with the breastplate and miter.
The King wears a scarlet robe, and has a crown
and scepter. The Scribe wears a purple robe
and turban. The Captain of the Host wears
a white robe and cap, and is armed with a
sword. The Principal Sotjourner wears a dark
robe, with tesselated border, a slouched hat,
and pilgrim's staff. The Royal Arch Captain
wears a white robe and cap, and is armed with
a sword. The three Grand Masters of the
Veils wear, respectively, the Grand Master
of the third veil a scarlet robe and cap, of the
second veil a purple robe and cap, of the first
veil a blue robe and cap. Each is armed with
a sword. The Treasurer, Secretary, and
Sentinel wear no robes nor peculiar dress. All
of these robes have either an historical or
symbolical allusion.

Royal Arch Tracing-Board. The oldest
Royal Arch tracing-board extant is one which
was formerly the property of a Chapter in the
city of Chester, and which Dr. Oliver thinks
was "used only a very few years after the
degree was admitted into the system of con-
stitutional Masonry." He has given a copy
of it in his work On the Origin of the English
Royal Arch. The symbols which it displays
are, in the center of the top an arch scroll,
with the words in Greek, ΕΝ ΑΡΧΗ ΕΝ Ο
ΑΘΩ, i.e., In the beginning was the Word;
beneath, the word ΙΕΗΘΑΗ written in Kabbalistic letters; on the right side an arch
and keystone, a rope falling in it, and a sun
darting its rays obliquely; on the left a pot of incense beneath a rainbow; in the center
of the tracing-board, two intersected triangles
and a sun in the center, all surrounded by a
circle; on the right and left of this is the seven-
branched candlestick and the table of shew-
bread. Beneath all, on three scrolls, are the
words, "Solomon, King of Israel; Hiram,
King of Tyre; Hiram, the Widow's Son." in
Hebrew and Latin. Dr. Oliver finds in these
emblems a proof that the Royal Arch was ori-
ginally taken from the Master's Degree,
because they probably belong to that degree,
according to the English lecture, and were
afterward restored to it. But the American Mason will find in this board how little his
system has varied from the primitive one prac-
tised at Chester, since all the emblems, with
the exception of the last three, are still recog-
nized as Royal Arch symbols ac-
cording to the American system.

Royal Arch Word. See Tetragrammaton.

Royal Arch Working-Tools. See Work-
ing-Tools.

Royal Ark Mariners. A side degree in
England which is conferred on Mark Master
Masons, and worked under the authority of
the Grand Master of Mark Masons, assisted
by a Royal Arch Council. The language of
the Order is peculiar. The Supreme body is
called a "Grand Ark"; subordinate Lodges are
"vessels"; organizing a Lodge is "launch-
ing a vessel"; to open a Lodge is "to float an
ark"; to close the Lodge is "to moor." All
its references are nautical, and allude to
the deluge and the ark of Noah. The
degree is useless for any light that it sheds on
Masonry. The degree seems to have been
invented in England about the end of the
last century. A correspondent of the Lon-
don Monthly Magazine for December, 1798
(vol. vi, p. 424), calls it "one of the new
degrees in Freemasonry," and thus describes
the organization:

"They profess to be followers of Noah, and
therefore call themselves Noahides, or Sons of Noah. Hence their President, who
at present is Thomas Boothby Parkins, Lord
Rancilffe, is dignified with the venerable title
of Grand Noah, and the Lodge where they
assemble is called the Royal Ark Vessel.

"These brother mariners wear in Lodge
thee a broad sash ribbon, representing a
rainbow, with an apron fancifully embel-
lished with an ark, dove, etc.

"Among other rules of this society is
one that no brother shall be permitted to
enter as a mariner on board a Royal Ark
vessel for any less sum than ten shillings
An art is distinguished from a handicraft in that, the former consists of and supplies the principles which govern and direct the latter. The stone-mason, for instance, is guided in his construction of the building on which he is engaged by the principles which are furnished to him by the architect. Hence stone-masonry is a trade, a handicraft, or, as the German significantly expresses it, a handwerk, something which only requires the skill and labor of the hands to accomplish. But architecture is an art, because it is engaged in the establishment of principles and scientific tenets which the "handwork" of the Mason is to carry into practical effect.

The handicraftsman, the handworker, of course, is employed in manual labor. It is the work of his hands that accomplishes the purpose of his trade. But the artist uses no such means. He deals only in principles, and his work is of the head. He prepares his designs according to the principles of his art, and the workman obeys and executes them, often without understanding their ulterior object.

Now, let us apply this distinction to Freemasonry. Eighteen hundred years ago many thousand men were engaged in the construction of a Temple in the city of Jerusalem. They failed and prepared the timbers in the forests of Lebanon, and they hewed and cut and squared the stones in the quarries of Judea; and then they put them together under the direction of a skillful architect, and formed a godly edifice, worthy to be called, as the Rabbis named it, "the chosen house of the Lord." For there, according to the Jewish ritual, in preference to all other places, was the God of Hosts to be worshiped in Oriental splendor. Something like this has been done thousands of times since. But the men who wrought with the stone-hammer and trowel at the Temple of Solomon, and the men who afterward wrought at the temples and cathedrals of Europe and Asia, were no artists. They were simply handicraftsman—men raising an edifice by the labor of their hands—men who, in doing their work, were instructed by others skillful in art, but which art looked only to the totality, and had nothing to do with the operative details. The Gibeonites, or stone-squarers, gave form to the stones and laid them in their proper places. But in what form they should be cut, and in what shape they should be laid so that the building might assume a proposed appearance, were matters left entirely to the superintending architect, the artist, who, in giving his instructions, was guided by the principles of his art.

Hence Operative Masonry is not an art. But after these handicraftsman came other men, who, simulating, or, rather, symbolizing, their labors, converted the operative pursuit into a speculative system, and thus made of a handicraft an art. And it was
in this wise that the change was accomplished.

The building of a temple is the result of a religious sentiment. Now, the Freemasons intended to organize a religious institution. I am not going into any discussion, at this time, of its history. When Freemasonry was founded it was immaterial to the theory, provided that the foundation was made posterior to the time of the building of King Solomon's Temple. It is sufficient that it be admitted that in its foundation as an esoteric institution the religious idea prevailed, and that the development of this idea was the predominating object of its first organizers.

Borrowing, then, the name of their Institution from the operative masons who constructed the Temple at Jerusalem, by a very natural process they borrowed also the technical language and implements of the same handicraftsmen. But these they did not use for any manual purpose. They did not erect with them temples of stone, but were occupied solely in developing the religious idea on which the construction of the material temple had first suggested; they symbolized this language and these implements, and thus established an art whose province and object it was to elicit religious thought, and to teach religious truth by a system of symbolism. And this symbolism—just as peculiar to Freemasonry as the doctrine of lines and surfaces is to geometry, or of numbers is to arithmetic—constitutes the art of Freemasonry.

If I were to define Freemasonry as an art, I should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And I should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's nature, by borrowing the language of St. Peter, who says to his Christian initiates: "Ye also, as lively stones, are built up a spiritual house." And with greater emphasis, and as still more illustrative, I cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism, and who says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

And this is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art, the next inquiry will be why it has been distinguished from all other arts in being designated, per excellence, the Royal Art. And here we must abandon all thought that this title comes in any way from the consecration of Freemasons with earthly monarchs—from the patronage or the membership of kings. Freemasonry obtains no addition to its intrinsic value from a connection with the political heads of states, Kings, when they enter within its sacred borders, no longer kings, but brethren.

In the Lodge all men are on an equality, and there can be no distinction or preference, except that which is derived from virtue and intelligence. Although a great king once said that Freemasons made the best and truest subjects, yet in the Lodge there is no subjection save to the law of love—that law which, for its excellence above all other laws, has been called by an Apostle the "royal law," just as Freemasonry, for its excellence above all other arts, has been called the "Royal Art."

St. James says, in his general Epistle: "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." Dr. Adam Clarke, in his commentary on this passage—which is so appropriate to the subject we are investigating, and so thoroughly explanatory of this expression in its application to Freemasonry, that it is well worth a citation—uses the following language:

"Speaking of the expression of St. James, noenot Tawke, "the law of love," says: "This epithet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears St. James uses it. Basilios, royal, is used to signify anything that is of general concern, is suitable to all, and necessary for all, as brotherly love is. This commandment, Thou shalt love thy neighbor as thyself, is a royal law: not only because it is ordained of God, proceeds from his kingly authority over men, but because it is so useful and right, and necessary to the present state of man; and as it was given us particularly by Christ himself, who is our king, as well as prophet and priest, it should ever put us in mind of his authority over us, and our subjection to him. As the royal state is the most excellent for secular dignity and civil utility that exists among men, hence we give the epithet royal to whatever is excellent, noble, grand, or useful."

How beautifully and appropriately does all this definite language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism, and who says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"—fit into the concept of Freemasonry as a Royal Art. It has already been shown how the art of Freemasonry consisted in a symbolization of the technical language and implements and labors of a material society to a moral and spiritual purpose. The Temple which was constructed by the builders at Jerusalem was taken as the groundwork. Out of this the Freemasons have developed an admirable science of symbolism, which on account of its design, and on account of the means by which that design is accomplished, is well entitled, for its "excellence, nobility, grandeur, and utility," to be called the "Royal Art."

The stone-makers at Jerusalem were engaged in the construction of a material temple. But the Freemasons who succeeded them are occupied in the construction of a moral and spiritual temple, man being
considered, through the process of the act of symbolism, that holy house. And in this symbolism the Freemasons have only developed the same idea that was present to St. Paul when he said to the Corinthians that they were "God's building," of which building he, as a wise master-builder, had laid the foundation"; and when, still further extending the metaphor, he told the Ephesians that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together, growth unto a holy temple in the Lord; in whom also ye are builded together for a habitation of God through the spirit."

This, then, is the true art of Freemasonry. It is an art which teaches the right method of symbolizing the technical language and the material labors of a handicraft, so as to build up in man a holy house for the habitation of God's spirit; to give perfection to man's nature; to give purity to humanity, and to unite mankind in one common bond. It is singular, and well worthy of notice, how this symbolism of building up man's body into a holy temple, so common with the New Testament writers, and even with Christ himself—for he speaks of man as a temple which, being destroyed, he could rise up in three days; in which, as St. John says, "he spake of the temple of his body"—gave rise to a new word or to a word with a new meaning in all the languages over which Christianity exercises any influence. The old Greeks had from the two words otikos, "a house," and domos, "to build," constructed the word oikodomos, which of course signified "to build a house." In this plain and exclusive sense it is used by the Attic writers. In like manner, the Romans, out of the two words oetus, "a house," and ficeus, "to make," constructed their word adfice or, which always meant simply "to build a house," and in this plain sense is us, and all the Greek and all the Latin writers. But when the New Testament writers began to symbolize man as a temple or holy house for the habitation of the Lord, and in these terms of building up this symbolic house, although it was a moral and spiritual growth to which they alluded, they used the Greek word askolodomos, and the Latin word adfice or in new sense, meaning "to build up morally," that is, to educate, to instruct. And as modern nations learned the truth of Christianity, they imitated this symbolic idea of a moral building, and adapted for its expression a new word or gave to an old word a new meaning, so that it has come to pass that in French edifier, in Italian adfice, in Spanish adfice, in German erbaunen, and in English edify, each of which literally and etymologically means "to build up," has given the other signification, "to instruct, to improve, to educate." And thus we speak of a marble building as a magnificent edifice, and of a wholesome doctrine as something that will edify its hearers. There are but few who, when using the word in this latter sense, think of that grand science of symbolism which gave birth to this new meaning, and which constitutes the very essence of the Royal Art of Freemasonry.

For when this temple is built up, it is to be held together only by the cement of love. Brotherly love, the love of our neighbor as self—that love which suffices long and is kind, which is not easily provoked, and which is kind when love pervades the whole system of Freemasonry, not only binding all the moral parts of man's nature into one harmonious whole, the building being thus, in the language of St. Paul, "fitly framed together," but binding man to man, and man to God.

And hence Freemasonry is called a "Royal Art," because it is of all arts the most noble; the art which teaches us how to perfect his temple of virtue by pursuing the "royal law" of universal love, and not because kings have been its patrons and encouragers.

A similar idea is advanced in a Catechism published by the celebrated Lodge "Wahrheit und Einigkeit," at Prague, in the year 1800, where the following questions and answers occur:

Q. "What do Freemasons build?
A. "An invisible temple, of which King Solomon's Temple is the symbol."

Q. "By what name is the instruction how to erect this mystic building called?
A. "The Royal Art; because it teaches man how to govern himself."

Appositely may these thoughts be closed with a fine expression of Ludwig Bechstein, a German writer, in the Astrolo: "Every king will be a Freemason, even though he wears no Mason's sрон, if he shall be God-fearing, sincere, good, and kind; if he shall be true and fearless, obedient to the law, his heart abounding in reverence for God and King, his conscience clear, and all his thoughts, the finest, the purest, the most exalted, the most noble, the most perfect, the most serene, of the best, the wisest, the most benevolent, the most loving, the most religious, the freest, the most elevated, the most refined, the most manly, the most religious, the most benevolent."

And this is why Freemasonry is an art, and of all arts, being the most noble, is well called the "Royal Art."
Royal Master. The Eighth Degree of the American Rite, and the first of the degrees conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, representing King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abif; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council and Steward. The place of meeting is called the "Council Chamber," and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this degree are said to be "honored with the degree of Royal Master." Its symbolic colors are black and red—the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

The events recorded in this degree, looking at them in a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the builder which is embraced between the discovery of his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the Apokriasis, from a Greek verb which signifies "to conceal," and that part which referred to the subsequent finding was called the euristeis, from another Greek verb which signifies "to discover." It is impossible to avoid seeing the coincidences between the system of initiation and that practised in the Masonry of the Third Degree. But the ancient initiation was not terminated by the euristeis or discovery. Up to that point, the ceremonies had been funereal and lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis or change to immortality, was represented, and then came the autolopoeia or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object of the ancient mysteries to teach—when, in a word, he was instructed in Divine truth.

Now, a similar course is pursued in Masonry. Here also there is an illumination, a symbolic teaching, or, as we call it, an insuffisurit with that which is the representative of Divine truth. The communication to the candidate, in the Master's Degree, of the name of the true word, makes so important a part of the degree, how imperfect it may be in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the autolopoeia of the Third Degree. Now, the principal event recorded in the legend of the Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the euristeis or discovery in the Master Mason's Degree and the autolopoeia, or investiture with the great secret. It occurred between the discovery by means of the sprig of acacia and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them.

We must come to this conclusion, because there is abundant reference, both in the organised form of the Council and in the ritual of the degree, to the death as an event that had already occurred; and, on the other hand, while it is evident that Solomon had been made acquainted with the failure to recover, on the person of the builder, that which had been lost, there is no reference whatever to the well-known substitution which was made at the time of the interment.

If, therefore, as is admitted by all Masonic ritualists, the substitution was precedent and preliminary to the establishment of the Master Mason's Degree, it is evident that at the time that the degree of Royal Master is said to have been founded in the ancient Temple, by our "first Most Excellent Grand Master," all persons present, except the first and second officers, must have been merely Fellow-Craft Masons. In compliance with this tradition, therefore, a Royal Master is, at this day, supposed to represent a Fellow-Craft in the search, and making his demand for that reward which was to elevate him to the rank of a Master Mason.

If from the legendary history we proceed to the symbolism of the degree, we shall find that, brief and simple as are the ceremonies, they present the great Masonic idea of the laborer seeking for his reward. Throughout all the symbolism of Masonry, from the first to the last degree, the search for the WORD has been considered but as a symbolic expression for the search after TRUTH. The attainment of this truth has always been acknowledged to be the great object and design of all Masonic labor. Divine truth—the knowledge of God—concealed in the old Rabbhastic doctrine, under the symbol of his ineffable name—and typified in the Masonic system under the mystical expression of the True Word, is the reward proposed to every Mason who has failed to meet the test. It is, in short, the "Master's wages."

Now, all this is beautifully symbolised
in the degree of Royal Master. The re-
ward has been promised, and the time had
now come, as Adoniram thought, when the
promise was to be redeemed, and the true
word—divine truth—was to be imparted.
Hence, in the person of Adoniram, or the
Royal Master, we see symbolised the Spec-
ulative Mason, who, having labored to com-
plete his spiritual temple, comes to the
Divine Master that he may receive his re-
ward, and that his labor may be consum-
ated by the acquisition of truth. But the
temple that he had been building is the tem-
ple of this life; that first temple which must
be destroyed by death that the second temple
of the future life may be built on its founda-
tions. And in this first temple, the truth
cannot be found. We must be contented
with its substitute.

Royal Order of Scotland. This is an
Order of Freemasonry confined exclusively
to the kingdom of Scotland, and which,
formerly conferred on Master Masons, is now
restricted to those who have been exalted to
the Royal Arch Degree. It consists of two
degrees, namely, that of H. R. D. M. and R. S.
Y. C. S., or, in full, Heredom and Rosey Cross.
The first may be briefly described as a Chris-
tianized form of the Third Degree, purified
from the dross of Paganism, and even of Ju-
daimism, by the Culldees, who introduced
Christianity into Scotland in the early cen-
turies of the church. The Second Degree is
an Order of civil knighthood, supposed to
have been founded by Robert Bruce after the
battle of Bannockburn, and conferred upon
him, by several Grand Masters who had assisted
him on that memorable occasion. He, so
the tradition goes, gave power to the Grand
Master of the Order for the time being to
confer this honor, which is not inherent in
the general body itself, but is specially given
by the Grand Master and his Deputy, and
can be conferred only by them. or Provincial
Grand Masters appointed by them. The
number of knights is limited, and formerly
only sixty-three could be appointed, and they
are Scotchmen: now, however, that number
has been much increased, and distinguished
Masons of all countries are admitted to its
ranks. In 1747, Prince Charles Edward
Stuart, in his celebrated Campaign, at
Arres, is said to have claimed to be the Sovereign
Grand Master of the Royal Order, “Noue
Charles Edouard Stewart, Roi d’Angleterre,
de France, de l’Edimbourg et d’Irlande, en
cette qualité, S. G. M. du Chapitre de H.”
Prince Charles goes on to say that H. O. or
H. R. M. is known as the Pelican and
Eagle.” “Connu sous le titre de Chevalier
de l’Aigle et de Pelican, et depuis nos malheurs
et nos infortunes, sous celui de Rose Croix.”
Now, there is not the shadow of a proof that
the Rose Cross or Rosey Cross of Retiam, was ever
sion in England till twenty years after
1747; and in Ireland it was introduced by
a French Chevalier, M. L’Aurent, about
1788 to 1789. The Chapitre at Arres was
the first constituted in France—“Chapitre
primordial de Rose Croix”; and from other
circumstances (the very name Rose Croix
being a translation of R. S. Y. C. S.,) some
writers have been led to the conclusion that
the degree chartered by Prince Charles
Edward Stuart, was, if not the actual Royal
Order in both points, a Masonic ceremony
founded on and pirated from that most
ancient and venerable Order.

This, however, is an error; because, except
in name, there does not appear to be the
slightest connection between the Rose Croix
and the Royal Order of Scotland. In the
first place, the whole ceremonial is different,
and different in essentials. Most of the
language used in the Royal Order is couched
in quaint old rime, modernised, no doubt,
but still retaining sufficient about it to stamp
its genuine antiquity. The Rose Croix
Degree is most probably the genuine descend-
ant of the old Rosicrucians, and no doubt it
has always had a more or less close connection
with the Templars.

G evil says that the Royal Order of
Heredom of Kilwinning is a Rosicrucian
degree, having many different gradations
in the ceremony of consecration. The
kings of England are de jure, if not de facto,
Grand Masters; each member has a name
given him, denoting some moral attribute.
In the initiation the sacrifice of the Mesiari
is had in remembrance, who shed his blood
for the sins of the world, and the neophyte
is in a figure sent forth to seek the last word.
The ritual states that the Order was first
established at Iocomin, and afterward at
Kilwinning, where the King of Scotland,
Robert Bruce, took the chair in person; and
oral tradition affirms that, in 1314, this
monarch again reinstalled the Order, admit-
ing it to the Knights Templar who were
still left. The Royal Order, according to
this ritual, which is written in Anglo-Saxon
verse, boasts of great antiquity.

F indel disbelieves in the Rosicrucian Order,
as he does in all the Christian degrees. He
reminds us that the Grand Lodge of Scotland
formerly knew nothing at all about the
existence of this Order of Heredom, as a proof
of which he adduces the fact that Laurie,
in the first edition of his History of the Grand
Lodge of Scotland, has not mentioned it.
Oliver, however, as it will be seen, had a high
opinion of the Order, and expressed no doubt
of its antiquity.

As to the origin of the Order, we have
abundant authority both mythical and his-
torical.

Thony (Act. Lat., 1, 6) thus traces its
establishment:

“On the 24th of June, 1314, Robert
Bruce, king of Scotland, instituted, after
the battle of Bannockburn, the Order of
St. Andrew of the Thistle, to which was
afterward united that of H. D. M., for the
sake of the Scottish Masons who had com-
promised a part of the thirty thousand men
with whom he had fought the English army,
consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of H. R. M. at Kilwinning, reserving to himself and his successors forever the title of Grand Master.

Oliver, in his *Historical Landmarks* (ii, 15), defines the Order more precisely, thus:

"The Royal Order of H. R. D. M. had formerly its chief seat at Kilwinning; and every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburgh; and, in order to preserve a marked distinction between the Royal Order and Craft Masonry—which had formed a Grand Lodge there in 1736,—the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S."

Again, in the history of the Royal Order, officially printed in Scotland, the following details are found:

"It is composed of two parts, H. R. M. and R. S. Y. C. S. The former took its rise in the reign of David I, king of Scotland, and the latter in that of King Robert the Bruce. The last is believed to have been originally the same as the most ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it.

"The Order of H. R. M. had formerly its seat at Kilwinning, and there is reason to suppose that it and the Grand Lodge of St. John's Masonry were governed by the same Grand Master. The introduction of this Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Chaldees, as well known, introduced Christianity into Scotland; and, from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judea. In establishing the degrees in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely catholic, not Roman Catholic—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbollc Masonry is intended for all, whether Jew or Gentile, who acknowledge a supreme God. The second part, or R. S. Y. C. S., is an Order of Knighthood, and, perhaps, the only genuine in connection with Masonry, being in it an intimate connection between the sword and the sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H. R. M. and R. S. Y. C. S., in simple rhyme, modernized, of course, by oral tradition, and breathing the purest spirit of Christianity. Those two degrees constitute, as has already been said, the Royal Order of Scotland, the Grand Lodge of Scotland. Lodges or Chapters cannot meet elsewhere, unless possessed of a Charter from it or the Grand Master, or his deputy. The office of Grand Master is vested in the person of the king of Scotland (now of Great Britain), and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied by any other member. Those who are in possession of this degree, and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic of the continent during the latter half of the last century.

"There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, most of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that, after the battle of Bannockburn, which took place in July, 1314, this monarch instituted the Royal Order of H. R. M. and Knights of the R. S. Y. C. S., and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time the chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the name of the degrees of Rose Croix de Heredom and H. R. M. and R. S. Y. C. S., amounting almost to an identity, which appears to indicate a very intimate relation of one to the other."

And now it seems there comes Bro. Randolph Hay, of Glasgow, whc, in the London *Freemason*, gives us this legend, which he is pleased to call "the real history of the Royal Orders" and which, he, at least, religiously believes to be true:

"Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the war of the Macabees, certain Jews, fleeing from their native country, took refuge, first in Spain and afterward in Britain, and amongst them was one Abolish, the then possessor of the document necessary to find the hidden treasure. As is well known, buildings were then in progress in Edinburgh, or Dun
Edwin, as the city was then called, and thither Aholah wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait from Jerusalem and place it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as 'The Order of the King,' or 'The Royal Order.' Time sped on; the Roman invasion of Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson (in his Memorials of Edinburgh, vols, published by Hugh Paton,) in a note to Masonic Lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Proritians. Now, these are facts well known to many Edinburghers still alive. Let 'X. Y. Z.' go to Edinburgh and inquire for himself.

"The brethren, in addition, brought with them the teachings of the Christians, and in their boisterous they celebrated the death of the true Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the brethren. I may, however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scots’ line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus the Order states justly that it was revived, that is, a profound spirit of devotion infused into it, by King Robert, by whose directions the Abbot reorganized it."

In this account, it is scarcely necessary to say that there is far more of myth than of legitimate history.

The King of Scotland is hereditary Grand Master of the Order, and at all assemblies a chair is kept vacant for him.

Provincial Grand Lodges are held at Glasgow, Rouen in France, in Saragossa, Spain, the Netherlands, Calcutta, Bombay, China, and New Brunswick. The Provincial Grand Lodge of London was established in July, 1872, and there the membership is confined to those who have previously taken the Rose Croix, or Eighteenth Degree of the Ancient and Accepted Scottish Rite.

**Royal Priest.** The Fifth Degree of the Initiates Brothers of Asia, also called the True Rose Croix.


**R. S. Y. C. S.** An abbreviation of Rosy Cross in the Royal Order of Scotland.

**Ritchie.** In the old Jewish Angelology, the name of the angel who ruled the air and the winds. The angel in charge of one of the four tests in Philosopher's Masonry.

**Ruffians.** The traitors of the Third Degree are called Assassins in continental Masonry and in the high degrees. The English and American Masons have adopted in their ritual the more homely appellation of Ruffians. The fabricators of the high degrees adopted a variety of names for these Assassins (see Assassins of the Third Degree), but the original names are preserved in the rituals of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are confessedly unauthentic, and bear no apparent signification. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. I am convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them. Attempts, it is true, have been made to find the root of these three names in some recon-}

**Rubbins.**

But there is, I think, no valid authority for any such derivation. In the first place, the character and conduct of the supposed authors of these names preclude the idea of any congruity and appropriateness between them and any of the Divine names. And again, the literary condition of the Craft at the time of the invention of the names equally precludes the probability that any names would have been fabricated of a religious signification, and which could not have been readily understood and appreciated by the ordinary class of Masons who were to use them. The names must naturally have been of a construction that would convey a familiar idea, would be suitable to the incidents in which they were to be employed, and would be congruous with the character of the individuals upon whom they were to be bestowed. Now all these requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The *Gobelin* is spoken of by Anderson, meaning *Gobelin*,
RULE

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as stone-cutters or Masons; and the early rituals show us very clearly that the Fraternity in that day considered Giblim as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, "put the finishing hand to King Solomon's Temple"—that is to say, the Fellow-Crafts. Anderson also places the Giblim among the Fellow-Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and plural forms of that language, soon got to calling a Fellow-Craft a Giblim. The slope of corruption between Giblim and Jubulum were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among those illiterate Masons, when he reads the Old Manuscripts, and finds such verbal distortions as Nembroch for Nimrod, Enigraph for Euchid, and Apmon for Hiram. Thus, the first corruption was from Giblim to Giblim, which by the word to three syllables, making it thus nearer to its eventual change. Then we find in the early rituals another transformation into Chibbelum. The French Masons also took the work of corruption in hand, and from Giblim they manufactured Jiblimus and Jibulm and Jubulum. Some of these French corruptions came back to English Masonry about the time of the fabrication of the high degrees, and even the French words were distorted. Thus in the Leland Manuscript, the English Masons made out of Pythagoras, the French for Pythagoras, the unknown name Petre Gouer, which is said so much to have puzzled Mr. Locke, and so we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Giblim, Giblim, Gibulm, Chibbelum, Jiblim, Jibulum, and finally, Jubelum. It meant simply a Fellow-Craft, and was appropriately given as a common name to a particular Fellow-Craft who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple. He was the Fellow-Craft, who was at the head of a conspiracy. As for the names of the other two Russians, they were quite constructed out of that of the greatest one by a simple change of the termination of the word from um to o in one case, and from um to en in the other, thus preserving, by a similarity of name, the idea of their relationship, for the old rituals said that they were brothers who had come together out of Tyre. This derivation seems to me to be easy, natural, and comprehensible. The change from Giblim, or rather from Gibulum to Jubelum, is one that is far less extraordinary than that which one-half of the Masonic words have undergone in their transformation from their original to their present form.

Rule. An instrument with which straight lines are drawn, and therefore used in the Past Master's Degree as an emblem ad

monishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all actions to have eternity in view. The twenty-four-inch gage is one of the working-tools of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the rule is one of the working-tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance, it is enabled to lay them on the Master-board the designs for the Craft to work by.

Rule of the Templars. The code of regulations for the government of the Knights Templars, called their "Rule," was drawn up by St. Bernard, and by him submitted to Pope Honorius II, and the Council of Troyes, by both of whom it was approved. It is still in existence, and consists of seventy-two articles, partly monastic and partly military in character, the former being formed upon the Rule of the Benedictines. The first articles of the Rule are ecclesiastical in design, and require from the Knights a strict ad

herence to their religious duties. Article twenty defines the costume to be worn by the brotherhood. The professed soldiers were to wear a white costumes, and the serving brethren were prohibited from wearing any thing but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to ensure uniformity. The brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler sport of lion-hunting is permitted, because the lion, like the devil, goes about seducing the world. The fifty-eighth article regulates the reception of aspirants, or secular persons, who are not to be received immediately or their entry into the society, but are required first to submit to an examination as to sincerity and fitness. The seventy-second and concluding article refers to the property of the Knights with females. No brother was allowed to kiss a woman, though she were his mother or sister. "Let the soldier of the cross," says St. Bernard, "enjoy all ladies' lips." At first this rule was rigidly enforced, but in time it was greatly relaxed, and the picture of the interior of a house of the Temple, as portrayed by the Abbots of Clairvaux, would scarcely have been appropriate a century or two later.

Rules. Obedience to constituted authority has been inculcated by the laws of Masonry. Thus, in the installation charges as prefixed to the Constitutions of the
Grand Lodge of England, the incoming Master is required to promise "to hold in veneration the original rules and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations.

Russia. In 1731 Capt. John Philips was appointed to be Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (Constitutions, 1738, p. 194), but it does not follow that there were any Lodges in Russia at that time. It is said that there was a Lodge in St. Petersburg as early as 1732; but its meetings must have been private, as the first notice that we have of a Lodge openly assembling in the empire is that of "Silence," established at St. Petersburg, and the "North Star" at Riga, both in the year 1730. Thory says that Masonry made but little progress in Russia until 1765, when the Empress Catherine II. declared herself the Prosectress of the Order. In 1765 the Rev. of Moscows, a Rite unknown in any other country, was introduced by a Greek of that name; and there were at the same time the York, Swedish, and Riga Rites recognized by other Lodges. In 1783 twelve of these Lodges united and formed the National Grand Lodge, which, rejecting the other Rites, adopted the Swedish system. For a time Masonry flourished with unalloyed prosperity and popularity. But about the year 1794, the Empress, becoming alarmed at the political condition of France, and being persuaded that the members of some of the Lodges were in opposition to the government, withdrew her protection from the Order. She did not, however, close the Lodges to be closed, but most of them, in deference to the wishes of the sovereign, ceased to meet. The few that continued to work were placed under the surveillance of the police, and soon languished, holding their communications only at distant intervals. In 1797, Paul L., instigated by the Jesuits, whom he had recalled, interdicted the meetings of all secret societies, and especially the Masonic Lodges. Alexander succeeded Paul in 1801, and renewed the interdict of his predecessor. In 1803, M. Beecher, counselor of state and director of the school of cadets at St. Petersburg, obtained an audience of the Emperor, and succeeded in removing his prejudices against Freemasonry. In that year, the edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russia was established, of which M. Beecher was de- servedly elected Grand Master. (Acta Locomotorum, 1, 218) Freemasonry now again flourished, although in 1817 there were two Grand Lodges, that of Astrak, which worked on the system of tolerating all Rites, and a Provincial Lodge, which practised the Swedish system.

But suddenly, on the 12th of August, 1823, the Emperor Alexander, instigated, it is said, by the political condition of Poland, issued a decree closing all the Lodges to be closed, and forbidding the erection of any new ones. The order was quietly obeyed by the Freemasons of Russia, and is still in force.

Russia, Secret Societies of. First, the Skopias, founded about 1740, by Selivanoff, on the ruins of an anterior sect, the Chlyasa, which was originated by a peasant named Philipoff, in the seventeenth century. The Skopias practise self-mutilation and other horrors. They are rich, and abound throughout Russia and in Bulgaria. Second, the Montanists, who declare that they have a "living Christ," a "living Mother of God," a "living Holy Spirit," and twelve "living Apostles." Their ceremonies are peculiar and but little resembling those of Masonry.

S

S. (Heb. C, Samech.) The nineteenth letter in the English alphabet. Its numerical value is 60. The sacred application to the Deity is in the name Samech, ש"כ, Fulcan or Farmas. The Hebrew letter Shin (a tooth, from its formation, ש) is of the numerical value of 300.

Sabbath. The worship of the sun, moon, and stars, the ד"ש, נ"ד, TRAHA HAKHAVIM, "the host of heaven." It was practised in Persia, Chaldees, India, and other Oriental countries, at an early period of the world's history. (See Blearing Star and Sun Worship.)

Sabbath. Also, the name of the sixth step of the mystic ladder of Kadosh of the A. A. Scottish Rite.

Sabbath. In the lecture of the Second or Fellow-Craft's Degree, it is said, In six days God created the heavens and the earth, and rested upon the seventh day;
the seventh, therefore, our ancient brethren, consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

**SABIANISM.** See Sabazios.

**Sackcloth.** In the Rose Croix ritual, sackcloth is a symbol of grief and humiliation for the loss of that which it is the object of the degree to recover.

**Sacred Asylum of High Masonry.** In the Institute, Statutes, and Regulations, signed by Adlington, Chancellor, which are given in the Recueil des Actes du Suprême Conseil de France, as a sequence to the Constitutions of 1762, this title is given to any subordinate body of the Scottish Rite. Thus in Article XVI: "At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall at their own discretion be present and make known to the Institutes, Statutes, and General Regulations of High Masonry." In this document, the Rite is always called "High Masonry," and body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kadosh, is styled a "Sacred Asylum."

**Sacred Law.** The first Tables of Stone, or Commandments, which were delivered to Moses on Mount Sinai, are referred to in a preface to the Mosaic, bearing this tradition: "God not only delivered the Law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the Mount and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God, together with the explanation of them. After this Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar (the sons of Aaron) were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrim, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times; the seventy elders twice, and the people once. Moses afterward reduced the laws which he had received into writing, but not the explanation of them. These he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered their children, and these again to theirs, from age to age."

"The Sacred Law is repeated in the ritual of the Fourteenth Degree in the Scottish Rite."

**Sacred Lodge.** In the lectures according to the English system, we find this description of the "Sacred Lodge." The symbol has not been preserved in the American rite. Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned King of Tyre; and Hirum Abif, the widow's son, of the tribe of Naphthal. It was held in the bowels of the sacred Mount Moriah, under the part which was erected the Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son, Isaac. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterward erected by our noble Grand Master, King Solomon. And lastly, here it was where he declared he would write his sacred name and word, which should never pass away; and for these reasons this was justly styled the Sacred Lodge.

**Sacrificant.** (Sacrificial.) A degree in the Archives of the Lodge of Saint Louis des Amis Résidus at Calais.

**Sacrifice, Altar of.** See Altar.

**Sacrificer.** (Sacrificateur.) 1. A degree in the Archives of the Lodge of Saint Louis des Amis Résidus at Calais. 2. A degree in the collection of Pyrénée.

**Sadda.** (Persian Saddar, the hundred gates.) A work in the Persian tongue, being a summary of the Avesta, or sacred books.

**Sadducees.** (Zetukhât.) A sect called from its founder Sodoc, who lived about 250 years a.c. They denied the resurrection, a future state, and the existence of angels. The Saducees are often mentioned in the New Testament, the Talmud, and the Midrash. The tenets of the Saducees are noticed as contrasted with those of the Pharisees. While Jesus condemned the Saducees and Pharisees, he is nowhere found criticising the acts, words, or doctrines of the third sect of the Jews, the Essenes; wherefore, it has been strongly advocated that Jesus was himself one of the last-named sect, who in many excellent qualities resembled Freemasons.

**Sadler, Henry.** (Born 1840, died 1911.) One of the best historical students, and preserver of Masonic students. He was initiated in 1852 in the Lodge of Justice, No. 147, being at the time an A.B. in the mercantile marine. He became W. M. of this Lodge in 1872. In 1882 he was a founder of the Southgate Lodge, No. 1850, and in 1886 he was a founder and first Master of the Wasingham Lodge, No. 2148; in 1890 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 16; and gave it its first principal in 1880. In 1879 he was appointed Grand Tiler of the Grand Lodge of England and held the post until 1910, when he retired on a pension. In 1887 he was appointed Sub-
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Librarian to the Grand Lodge of England and was promoted to be its Librarian in 1910. His position in the Grand Lodge Library gave him access to all the old records. The Grand Lodge of England, and enabled him to write most valuable books on various points in connection with the history of English Freemasonry. In 1887 he published his principal work, *Masonic Facts and Fictions*, in which he proved that the Grand Lodge of the "Ancients" was formed in London by some Irish Freemasons, who had not seceded (as had been supposed) from the Regular Grand Lodge. In 1889 he published *Notes on the Ceremony of Installation*; in 1891, the *Life of Thomas Davenport*; in 1898, *Masonic Remains and Historical Recollections*; in 1904, *Some Memorials of the Globe Lodge, No. 28*, also the *Illustrated History of the Lodge of Improvement, No. 268*; and in 1906, the *History and Records of the Lodge of Emulation, No. 271*. [E. L. H.]

Sagitta. The keystone of an arch. The abscissa of a curve.

Saint Alban. Introduced into the Casket Memoirs, where the allusion evidently is to St. Amphibates, which see.

Saint Alban. St. Alban, or Albanus, the proto-martyr of England, was born in the third century, at Verulam, now St. Albans, in Hertfordshire. In his youth he visited Rome, and served seven years as a soldier under the Emperor Diocletian. On his return to Britain he embraced Christianity, and was the first who suffered martyrdom in the great persecution which raged during the reign of that emperor. The Freemasons of England have claimed St. Alban as being intimately connected with the early history of the fraternity in that island. Anderson (*Constitutions*, 1738, p. 57) says, "This is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it," and he quotes from the Old Constitutions:

"St. Alban loved Masons well and cherished them much, and he made their pay right good; viz., two shillings per week and three pence to their cheer; whereas before that time, through all the land, a Mason had but a farthing on his head, until St. Alban amended it. He also obtained the King of a Charter for the Free Masons, for to hold a general council, and gave it the name of Assembly, and was first himself as Grand Master and helped to make Masons and gave them good charges."

We have another tradition on the same subject: for in a little work published about 1764, at London, under the title of *The Complete Free Mason or Multi Pawtus for the Lovers of Secrets*, we find the following statement in reference to the Masonic character and position of St. Alban (p. 47):

"In the following (the third) century, Gordion sent many of his people over into England, who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years afterwards was made emperor of the British Isles, and, being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the fraternity in building the palace of Verulam, or St. Albans."

Both of these statements are simply legends, or traditions of the not unusual character, in which historical facts are destroyed by legendary additions. The fact that St. Alban lived at Verulam may be true—most probably is so. It is another fact that a splendid Episcopal palace was built there, whether in the time of St. Alban or not is not so certain; but the affirmative has been assumed; and hence it easily followed that, if built in his time, he must have superintended the building of the edifice. He would, of course, employ the workmen, give them his patronage, and, to some extent, by his superior abilities, direct their labors. Nothing was easier, than, than to make him, after all this, a Grand Master. The assumption that St. Alban built the palace at Verulam was very natural, because, when the true builder's name was lost—supposing it to have been so—St. Alban was there ready to take his place, Verulam having been his birthplace.

The increase of pay for labor and the annual congregation of the Masons in a General Assembly, having been subsequent events, the exact date of whose first occurrence had been lost, by a process common in the development of traditions, they were readily transferred to the same era as the building of the palace at Verulam. It is not even necessary to suppose, by way of explanation, as Preston does, that St. Alban was a celebrated architect, and a real encourager of able workmen. The whole of the tradition is worked out of these simple facts: that architecture began to be encouraged in England about the third century; that St. Alban lived at that time at Verulam; that a palace was erected then, or at some subsequent period, in the same place; and in the lapse of time, Verulam, St. Alban, and the Freemasons became mingled together in one tradition. The inquiring student of history will neither assert nor deny that St. Alban built the palace of Verulam. He will content himself with taking him as the representative of that builder, if he was not the builder himself; and he will thus recognise the proto-martyr as the type of what is supposed to have been the Masonry of his age, or, perhaps, only of the age in which the tradition received its form.

Saint Alhans, Earl of. Anderson (*Constitutions*, 1738, p. 101) says, and, after him, Preston, that a General Assembly of the Craft was held on December 21, 1660, by Henry Jermyn, Earl of St. Albans, Grand Master, who appointed Sir John Denham his Deputy, and Sir Christopher Wren and John Web his Wardens. Several useful regulations were made at this assembly, known as the "Regulations of 1660." These regulations are given by Anderson and by Preston, and also in the Roberts MS., with the addition of the oath of secrecy. The Roberts MS. states that the assembly was held on the 8th of December.
Saint Amphibalus. The ecclesiastical legend is that St. Amphibalus came to England, and converted St. Alban, who was the great patron of Masonry. The Old Constitutions do not speak of him, except the Cooke MS., which has the following passage (1. 602): “And soon after that came Seynt Adhabel to Englond, and he convertyd Seynt Albion to Cristen dome”; where, evidently, St. Adhabel is meant for St. Amphibalus. But amphibolus is the Latin name of a cloak worn by priests over their other garments; and Higgin (Celtic Druids, p. 201) has shown that there was no such saint, but that the “Sanctus Amphibalus” was merely the holy cloak brought by St. Augustine to England. His connection with the history of the Origin of Masonry in England is, therefore, altogether apocryphal.

Saint Andrew. Brother of St. Peter and one of the twelve Apostles. He is held in high reverence by the Scotch, Swedes, and Russians. Tradition says he was crucified on a cross thus shaped, X. Orders of knighthood have been established in his name. (See Knight of St. Andrew.)

Saint Andrew’s Day. The 30th of November, adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

Saint Augustine. St. Augustine, or St. Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country. Lennyn says that, according to a tradition, he placed himself at the head of the corporations of builders, and was recognized as their Grand Master. No such tradition, nor, indeed, even the name of St. Augustine, is to be found in any of the Old Constitutions which contain the “Legend of the Craft.”

Saint Bernard. Saint Bernard of Clairvaux was one of the most eminent names of the church in the Middle Ages. In 1128 he was present at the Council of Troyes, where, through his influence, the Order of Knights Templar was confirmed; and he himself is said to have composed the Rule or constitution by which they were afterward governed. Throughout his life he was distinguished for his warm attachment to the Temples and “rarely,” says Burnes (Sketch of K. T., p. 12), “wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor and protection of the great.” To his influence, unconsciously exerted in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

Saint Constantine, Order of. Proposed to have been founded by the Emperor Isaac Angelus Comnenus, in 1190.

Saint Domingo. One of the principal islands of the West Indies. Freemasonry was introduced there at an early period in the last century. Rebold (Hist. des Trois G., I., p. 687) says in 1746. It must certainly have been in an active condition there at a time not long after, for in 1761 Stephen Morin, who had been deputed by the Council of Emperors of the East and West to propagate the highest degrees, selected St. Domingo for the seat of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, South Carolina. The French Revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Masonry in St. Domingo. Subsequently, the island was divided into two independent governments—that of Dominica, inhabited by whites, and that of Hayti, inhabited by blacks. In each of these a Masonic obedience has been organized. The Grand Lodge of Hayti has been charged with its irregularity in its forma-

Saint Croix, Emanuel Joseph Guilhem de Clermont-Lodere de. A French antiquary, a member of the Institute, was born at Mormiron, in 1746, and died in 1809. His work, published in two volumes in 1784, and entitled Recherches Historiques et Critiques sur les Mystères du Paganisme, is one of the most valuable and instructive essays that we have in any language on the ancient mysteries—those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

Saint George’s Day. The twenty-third of April. Being the patron saint of England, his festival is celebrated by the Grand Lodge. The Constitution prescribes that “there shall be a Grand Masonic festival annually on the Wednesday next following St. George’s Day.”

Saint Germain. A town in France, about ten miles from Paris, where James II. estab-
lished his court after his expulsion from England, and where he died. Oliver says (Landim, ii., 28), and the statement has been repeatedly made by others, that the followers of the de-throned monarch who accompanied him in his exile, carried Freemasonry into France, and laid the foundation of an adoption of innovation which subsequently threw the Order into confusion by the establishment of a new degree, which they called the Chevalier Maçon Ecossais, and which they worked in the Lodge of St. Germain. But Oliver has here antiquated history. James II. died in 1701, and Freemasonry was not introduced into France from England until 1725. The exiled house of Stuart undoubtedly made use of Masonry as an instrument to aid in their attempted restoration; but their connection with the Institution must have been after the time of James II., and most probably under the auspices of his grandson, the Young Pretender, Charles Edward.

St. John, Favorite Brother of. The Eighth Degree of the Swedish Rite.

St. John, Lodge of. See Lodge of St. John.

St. John of Jerusalem, Knight of. See Knight of St. John of Jerusalem.

St. John's Masonry. The Constitutions of the Grand Lodge of Scotland (ed. 1846, chap. ii.) declare that that body "practises and recognises no degree of Masonry but those of Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry."

St. John's Order. In a system of Masonry which Oliver says (Mirror for the Johnnites, p. 58) was "used, as it is confidently affirmed, in the fourteenth century" (but it is doubtful if it could be traced farther back than the early part of the seventeenth), this appellation occurs in the obligation:

"That you will always keep, guard, and conceal, And from this time you never will reveal, Ether M. M. P. C. or Apprentice, Of St. John's Order, what our grand intent is."

The same title of "Joannis Ordo" is given in the document of uncertain date known as the "Charter of Cologne."

St. John the Almoner. The son of the Empress Irene, and born in that island in the sixth century. He was elected Patriarch of Alexandria, and has been canonised by both the Greek and Roman churches, his festival occurring on the 11th of November, and among the latter on the 23rd of January. Bæot (Man. du Franc-Maçon, p. 144) thinks that it is this saint, and not St. John the Evangelist or St. John the Baptist, who is meant as the true patron of our Order.

He quitied his country and the hope of a throne," says this author, "to go to Jerusalem, that he might generously aid and assist the knights and pilgrims. He founded a hospital and organized a fraternity to attend untill the returns of Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulcher. St. John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from pursuile of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the brethren, who have made it their duty to endeavor to imitate them. Rome canonised him under the name of St. John the Almoner, or St. John of Jerusalem; and the Masons—whose temples, overthrown by the barbarians, he had caused to be rebuilt—selected him with one accord as their patron." Oliver, however (Mirror for the Johnnites Masons, p. 59), very properly shows the error of appropriating the patronage of Masonry to this saint, since the festivals of the Order are June 24th and December 27th, while those of St. John the Almoner are January 23rd and November 11th. He has, however, been selected as the patron of the Masonic Order of the Templars, and their Commanderies are dedicated to his honor on account of his charity to the poor, whom he called his "Masters," because he owed all service, and on account of his establishment of hospitals for the succor of pilgrims in the East.

St. John the Baptist. One of the patron saints of Freemasonry, and at one time, indeed, the only one, the name of St. John the Evangelist having been introduced subsequent to the sixteenth century. His festival occurs on the 24th of June, and is very generally celebrated by the Masonic Fraternity. Dalcho (Ahit. Res., p. 150) says that "the stern integrity of St. John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master, his steady reproval of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic institution."

The Charter of Cologne says: "We celebrate, annually, the memory of St. John, the Forerunner of Christ and the Patron of our Community." The Knights Hospitalers also dedicated their Order to him; and the ancient expression of our ritual, which speaks of a "Lodge of the Holy St. John of Jerusalem," probably refers to the same saint.

Krause, in his Kunsturkunden (p. 295-305), gives abundant historical proofs that the earliest Masons adopted St. John the Baptist, and not St. John the Evangelist as their patron. It is worthy of note that the Grand Lodge of England was revived on St. John the Baptist's Day, 1717 (Constitutions, 1738, p. 109), and that the annual feast was kept on that day until 1725, when it was held for the first time on the festival of the Evangelist. (Ibid., p. 119.) Lawrie says that the Scottish Masons always kept the festival of the Baptist until 1727, when the Great Lodge changed the time of the annual election to St. Andrew's Day. (Hist. of F. M., p. 152.)
Saint John the Evangelist. One of the patron saints of Freemasonry, whose festival is celebrated on the 27th of December. His constant admonition, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time St. John the Baptist was exclusively the patron saint of Masonry. The two are, however, now always united, for reasons set forth in the article on the Dedication of Lodges, which see.

Saint Leger. See Aclworth, Mrs.

Saint Martin, Louis Claude. A mystical writer and Masonic leader of considerable reputation in the last century, and the founder of the Rite of Martinism. He was born at Amboise, in France, on January 18, 1743, being descended from a family distinguished in the military service of the Knights of Saint Martin when a youth made great progress in his studies, and became the master of several ancient and modern languages. After leaving school, he entered the army, in accordance with the custom of his family, becoming a member of the regiment of Foix. But after six years of service, he retired from a profession which he found uncongenial with his fondness for metaphysical pursuits. He then traveled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and pursuing his philosophic studies. He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his theosophic studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they said, to hear, without understanding, the teachings of their leader. In 1775 appeared his first and most important work, entitled Des Erreurs et de la Vérité, ou les Hommes rapportés au principe universel de la Science. This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the "Kant of Germany." Saint Martin had published this work under the pseudonym of the "Unknown Philosopher" (le Philosophe inconnu); whence he was subsequently known by this name, which was also assumed by some of his Masonic adherents; and even a degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise Des Erreurs et de la Vérité was in fact made a sort of text-book by the Philalethes, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.

Saint Martin, in the commencement of his Masonic career, attached himself to Martin-Paschal, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paschal, and established what he called a Reformed Rite, but which is better known as the Rite or system of Martinism, which consisted of ten degrees. It was itself subsequently reformed, and, being reduced to seven degrees, was introduced into some of the Lodges of Germany under the name of the Reformed Ecosism of Saint Martin.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabriano and Admiral Flashbyceoff, and soon became popular. Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit—although too much tinged with the mysticism of Jacob Boehme and the Rosicrucians—to be a transmystical works of charity of both a private and public character.

The character of Saint Martin has been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness of heart, his amiable manners, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce into the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry was not, however, based on any historical research, and is of no value, for he believed that it was an emanation of the Divinity, and was to be traced to the very beginning of the world.

Saint Nicai. A considerable sensation was produced in Masonic circles by the appearance at Frankfurt, in 1765, of a work entitled Saint Nicai, oder eine Sammlung merkwürdiger Mitternachts Briefe, für Freimäster und die es nicht. A second edition was issued in 1776. Its title itself invites it to be a translation from the French, but it was really written by Dr. Starck. It professes to contain the letters of a French Freemason who was traveling on another of Freemasonry, and having learned the mode of work in England and Germany, had become dissatisfied with both, and had retired into a clastic in France. It was really intended, although Starck had abandoned Masonry, to defend his system of Spiritual Templarism, in opposition to that of the Baron Von Hund. Accordingly, it was answered in 1786 by Von Sprengsen, who was an ardent friend and admirer of Von Hund, in a work entitled Anti Saint Nicai, which was immediately followed by several other essays by the same author, entitled Archimedes, and Scala Algebraico Economica. These three works have become exceedingly rare. Saint John the Evangelist, as St. Paul's, the Cathedral Church of London, was rebuilt by
Sir Christopher Wren—who is called, in the
Book of Constitutions (1738, p. 107), the Grand
Master of Masons—and some writers have ad-
vanced the theory that Freemasonry took its
origin at the construction of that edifice. In
the Fourth Degree of Feasler’s Rite—which
is occupied in the critical examination of the
various theories on the origin of Freemasonry
—among the seven sources that are consid-
ered, the building of St. Paul’s Church is one.
Nicoli does not positively assert the theory;
but he thinks it not an improbable one, and
believes that a new system of symbols was at
that time invented. It is said that there was,
before the revival in 1717, an old Lodge of St.
Paul’s; and it is reasonable to suppose that
the Operative Masons engaged upon the build-
ing were united with the architects and men
of other professions in the formation of a
Lodge, under the regulation which no longer
restricted the Institution to Operative Ma-
sony. But there is no authentic historical
evidence that Freemasonry first took its rise
at the building of St. Paul’s Church.

Saints John. The “Holy Saint John,”
so frequently mentioned in the ritual of Sym-
boic Masonry, are St. John the Baptist and
St. John the Evangelist, which see. The origi-
nal dedication of Lodges was to the “Holy
St. John,” meaning the Baptist.

Saints John, Festivals of. See Festivals.

Saint Victor, Louis Guillaume de. A
French Masonic writer, who published, in
1781, a work in Adonhiramide Masonry, en-
titled Recueil Précieux de la Maçonnerie Adon-
hiramite. This volume contained the ritual of
the first four degrees, and was followed, in
1787, by another, which contained the higher
degrees of the Rite. If St. Victor was not the
inventor of this Rite, he at least modified and
established it as a working system, and, by his
writings and his labors, gave to it whatever
popularity it had at one time possessed. Subse-
tuent to the publication of his Recueil Prê-
cieux, he wrote his Origine de la Maçonnerie
Adonhiramite, a learned and interesting work,
in which he seeks to trace the source of the
Masonic initiation to the mysteries of the
Egyptian priesthood.

Sakthi. The Divine presence. The She-
kiah, which see.

Sakti. The female energy of Brahma, of
Vishnu, or of Siva. This lascivious worship was inculcated in the Tantra
(“Instrument of Faith”), a Sanskrit work, found under various forms, and regarded by
its numerous Brahmical and other follow-
ers as a “fifth Veda.”

Salam. The name of the Arabic form of
salutation, which is by bowing the head and
bringing the extended arms from the sides
until the thumbs touch, the palms being down.

Saladin. More properly Salih-ed-din,
Yusef ibn Ayub, the Sultan of Egypt and
Syria, in the time of Richard Cour-de-Lion,
and the founder of the Ayubite dynasty. As
the great Moslem hero of the third Crusade,
and the beau-ideal of Moslem chivalry, he is
one of the most imposing characters presented
to us by the history of that period. Born at
Takrit, 1137; died at Damascus, 1193. In
his manhood he had entered the service of
Nourreddin. He became Grand Vizier of the
Fatimite Calif, and received the title of “the
Victorious Prince.” At Nourreddin’s death,
Salah-ed-din conducted the succession and be-
came the Sultan of Syria and Egypt. For ten
successing years he was in petty warfare with
the Christians, until at Tiberias, in 1187, the
Christians were terribly punished for plun-
dering a wealthy caravan on its way to Mecca.
The King of Jerusalem, two Grand Masters,
and many warriors were taken captive, Je-
rusalem stormed, and many fortifications re-
duced. This roused Western Europe; the
Kings of France and England, with a mighty
host, soon made their appearance; they cap-
tured Acre in 1191, and Richard Cour-de-
Lion, with an invading force, twice defeated
the Sultan, and obtained a treaty in 1192, by
which the coast from Jaffa to Tyre was yielded
to the Christians.

Salah-ed-din becomes a prominent charac-
ter in two of the Consistorial degrees of the
A. A. Scottish Rite, mainly exemplifying the
universality of Masonry.

Salz, Francesco. An Italian philosopher
and litterateur, who was born at Cozenza, in
Calabria, January 1, 1759, and died at Passy,
near Paris, September, 1832. He was at one
time professor of history and philosophy at
Milan. He was a prolific writer, and the au-
thor of many works on history and political
economy. He published, also, several poems
and dramas, and received, in 1811, the prize
given by the Lodge at Leghorn for a Masonic
essay entitled Della utilità della Franco-Mas-
oneria sotto il rapporto filantropico e morale.

Sale des Pas Perdu. (The Hall of the
Lost Steps.) The French thus call the ante-
room in which visitors are placed before their
admission into the Lodge. The Germans call
it the fore-court (Vorort), and sometimes, like
the French, der Saal der verlorenen Schritte.
Lenning says that it derives its name from the
fact that every step taken before entrance into
the Fraternity, or not made in accordance
with the precepts of the Order, is considered as
lost.

Salomonis Sanctificatus Illuminatus,
Magnus Jehova. The title of the reigning
Master or third class of the Illuminated Chap-
ter according to the Swedish system.

Salsette. An island in the Bay of Bombay,
celebrated for stupendous caverns excavated
artificially out of the solid rock, with a labor
which must, says Mr. Grose, have been equal
to that of erecting the Pyramids, and which
were appropriated to the initiations in the An-
cient Mysteries of India.
SALT

Salt. In the Helvetic ritual salt is added to corn, wine, and oil as one of the elements of consecration, because it is a symbol of wisdom and learning which should characterize a Mason’s Lodge. When the foundation-stone of a Lodge is laid, the Helvetic ritual directs that it shall be sprinkled with salt, and this formula be used: “May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign.”

Salutation. Lenning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a strange brother, when he visited a Lodge, to bring to it such a salutation as this: “From the Right Worshipful Brethren and Fellow of a Right Worshipful and Holy Lodge of St. John.” The English salutation, at the middle of the last century, was: “From the Right Worshipful Brothers and Fellows of the Right Worshipful Holy Lodge of St. John, from whence I come and greet you thrice heartily well.” The custom has become obsolete, although there is an allusion to it in the answer to “Thrice come ye out!” in the modern catechism of the Entered Apprentice’s Degree. But Lenning is incorrect in saying that the salutation went out of use after the introduction of certificates. The salutation was, as has been seen, in use in the eighteenth century, and certificates were required as far back at least as the year 1693.

Salutem. (Lat. Health.) When the Romans wrote friendly letters, they prefixed the letter S as the initial of Salutem, or health, and thus the writer expressed a wish for the health of his correspondent. At the head of Masonic documents we often find this initial letter thrice repeated, thus: S.; S.; S.; with the same signification of Health, Health, Health. It is equivalent to the English expression “Thrice Greeting.”

Salute Mason. Among the Stone-Masons of Germany, in the Middle Ages, a distinction was made between the Grasmäuer or Wortmäuer, the Salute Mason or Wort Mason, and the Schriftmäuer or Letter Mason. The Salute Masons had signs, words, and other marks of recognition by which they could make themselves known to each other; while the Letter Masons, who were also called Briefträger or Letter Bearers, had no mode, when they visited strange Lodges, of proving themselves, except by the certificates or written testimonials which they brought with them. Thus, in the “examination of a German Stone-Mason,” which has been published in Fallois’s Mysterium der Freimaurerei (p. 25), and copied thence by Finkel, we find these questions proposed to a visiting brother, and the answers thereto:

“Warden. Stranger, are you a Letter Mason or a Salute Mason?”
“Stranger. I am a Salute Mason.
“Warden. How shall I know you to be such?”
“Stranger. By my salute and words of my mouth.” (Hist. of F. M., p. 65.)

SAMOTHRAICIAN

Samaria. A city situated near the center of Palestine, and built by Omri, King of Israel, about 923 B.C. It was the metropolis of the kingdom of Israel, or of the ten tribes, and was, during the exile, peopled by many Pagan foreigners sent to supply the place of the deported inhabitants. Hence it became a seat of idolatry, and was frequently denounced by the prophets. (See Samaria.)

Samarian, Good. See Good Samaritan. Samarian. The Samarians were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samarians were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cutha, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samarians, brought with them of course the idolatrous creed and practices of the region from which they emigrated, and therefore, at the time of the rebuilding of the second Temple, were idolaters race, and as such abhorrent to the Jews. Hence, when they begged permission to rebuild the Temple, they were at first refused permission; but after the Second Temple was completed, they were finally permitted to build a temple, small, dedicated to the God of Israel, and dedicated to the Lord God of Israel, as King Cyrus, the king of Persia, has commanded us.”

Hence it was that, to avoid the possibility of these idolatrous Samarians polluting the holy work by their cooperation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of his lineage, and prove himself to have been a descendant (which no Samaritan could be) of those faithful Gibelinites who worked at the building of the first Temple.

There were many points of religious difference between the Jews and the Samarians. One was, that they denied the authority of any of the Scriptures except the Pentateuch, and another was that they asserted that it was on Mount Gerizim, and not on Mount Moriah, that Melchizedek met Abraham when returning from the slaughter of the king of the Chaldeans; and here also he came to sacrifice Isaac, whence they paid no reverence to Moriah as the site of the “Holy House of the Lord.” A few of the sect still remain at Nablus. They do not exceed one hundred and fifty. They have a high priest, and observe all the feasts of the ancient Jews, and especially that of the Passover, which they keep on Mount Gerizim with all the formalities of the ancient rites.

Samothracian. The Mysteries of the Cabiri are sometimes so called because the principal seat of their celebration was in the island of Samothrace. “I ask,” says Voltaire (Dict. Phil.), “who were these Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothrace, and whence came they and their gods Calizzi?” (See Cabiric Mysteries.)

Sandalphon. In the Rabbinical system of Angiology, one of the three angels who receive the prayers of the Israelites and weave crowns from them. Longellow availed himself of this idea in one of his most beautiful poems.

Sandwich Islands. Freemasonry was first introduced into those far islands of the Pacific by the Grand Orient of France, which issued a Dispensation for the establishment of a Lodge about 1848, or perhaps earlier; but it was not prosperous, and soon became dormant. In 1863, the Grand Lodge of California granted a Warrant to Hawaiian Lodge, No. 21, on its register at Honolulu. Royal Arch and Templar Masonry have both been since introduced. Honolulu Chapter was established in 1859, and Honolulu Commandery in 1871.

San Graal. Derived, probably, from the old French, song real, the true blood; although other etymologies have been proposed. The San Graal is represented in legendary history, as being an emerald dish in which our Lord had partaken of the last supper. Joseph of Arimathea, having further sanctified it by receiving into it the blood issuing from the five wounds, afterward carried it to England. Subsequently it disappeared in consequence of the sins of the land, and was lost for ages. When Merin established the Knights of the Round Table, he told them that the San Graal should be discovered by one of them, but that he only could see it who was without sin. One day, when Arthur was holding a high feast with his Knights of the Round Table, the San Graal suddenly appeared to him and to all his chivalry, and then as suddenly disappeared. The consequence was that all the knights took upon them a solemn vow to seek the Holy Grail. "The quest of the San Graal" became one of the most prominent themes of what has been called the Arthurian cycle. The old French romance of the Morte d'Arthur, which was published by Caxton in 1485, contains the adventures of Sir Galahad in search of the San Graal. There are several other romances of which this wonderful vessel, invested with the most marvelous properties, is the subject. The quest of the San Graal very forcibly reminds us of the search for the Lost Word. The symbolism is precisely the same—the loss and the recovery being but the lesson of death and eternal life—so that the San Graal in the Arthurian myth, and the Lost Word in the Masonic legend, seem to be identical in object and design. Hence it is not surprising that a French writer, M. de Casmont, should have said (Bulletin Mensuel, p. 129) that "the poets of the twelfth and fourteenth centuries, who composed the romances of the Round Table, made Joseph of Arimathea the chief of a military and religious Freemasonry."

Sahedrim. The highest judicial tribunal among the Jews. It consisted of seventy-two persons besides the high priest. It is supposed to have originated with Moses, who instituted a council of seventy on the occasion of a rebellion of the Israelites in the wilderness. The room in which the Sanhedrin met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judges sat. The Naal, or prince, who was generally the high priest, sat on a throne at the end of the hall; his deputy, called Ab-beth-din, at his right hand; and the subdeputy, or Chasan, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.

According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrin, and therefore it is a rule that it shall never consist of more than seventy-two members; though a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhedrin, that tribunal had been established after the Macedonian conquest. The place in the Temple where the Sanhedrin met was called "Gabbatha," or the "Pavement;" it was a room whose floor was formed of ornamental square stones, and it is from this that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or mosaic pavement.

Sapicos, The. Thory (Acta Lat., i, 339) says that a degree by this name is cited in the nomenclature of Fustier, and is also found in the collection of Vigny.

Sapphire. Hebrew, כְּסִיּוֹר. The second stone in the second row of the high priest's breastplate, and was appropriated to the tribe of Naphtali. The chief priest of the Egyptians wore round his neck an image of truth and justice made of sapphire.

Saracens. Although originally only an Arab tribe, the word Saracens was afterward applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possession of the Holy Land gave rise not only to the Crusades, but to the organisation of the military and religious orders of Templars and Hospitallers, whose continual wars with the Saracens constitute the most important chapters of the history of those times.

Sardina. Freemasonry was introduced into this kingdom in 1737. (Rebold, Hist. des Trois Grandes Loges, p. 866.)

Sardius. Hebrew, שָׁדִיעַם, Odem. The first stone in the first row of the high priest's breastplate. It is a species of carnelian of a blood-red color, and was appropriated to the tribe of Reuben.

Sarsena. A pretended exposition of Freemasonry, published at Baumberg, Germany, in 1816, under the title of "Sarsena, or the Perfect Architect," created a great sensation at the time among the initiated and the profane.
It professed to contain the history of the origin of the Order, and the various opinions upon what it should be, “faithfully described by a true and perfect brother, and extracted from the papers which he left behind him.” Like all other expositions, it contained, as Glaickie remarks, very little that was true, and of that which was true nothing that had not been said before.

SASH. The old regulation on the subject of wearing sashes in a procession is in the following words: “None but officers, who must always be Master Masons, are permitted to wear sashes; and this decoration is only for particular officers.” In this country the wearing of the sash appears, very properly, to be confined to the W. Master, as a distinctive badge of his office.

The sash is worn by all the companions of the Royal Arch Degree, and is of a scarlet color, with the words “Holiness to the Lord” inscribed upon it. These were the words placed upon the miter of the high priest of the Jews.

In the Ancient and Accepted Scottish Rite, the white sash is a decoration of the Thirty-third Degree. A recent decree of the Supreme Council of the Southern Jurisdiction confines its use to honorary members, while active members only wear the collar.

The sash, or scarf, is anagous to the Zennar, or sacred cord, which was placed upon the candidate in the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and hung down as low as the fingers could reach.

Brethren. The Brethren of the Province of Saskatchewan assembled at Regina on the 10th day of August, 1906, and formally resolved themselves into the Grand Lodge of Saskatchewan. Twenty-five lodges out of twenty-eight were in the Province represented. M. W. Bro. H. H. Campkin was elected Grand Master and was installed by M. W. Bro. McKenzie, Grand Master of Manitoba.

SASTRA. One of the sacred books of the Hindu law.

Sa'd B'hal, Royal Oriental Order of the. Said to have originated in India, and so named after a bird held sacred by the Hindus, whose flight, invariably in sevens, has obtained for the Order the appellation of the “Seven Brethren.”

The emblems seven degrees—Arch Censor, Arch Courier, Arch Minister, Arch Herald, Arch Serje, Arch Auditor, and Arch Mate. It promises overmuch.

The figure in opposite column is termed the Mystery of the Aper.

SASTRA. The title given by the Persian to the Persian governors of provinces before Alexander’s conquest. It is from the Persian word etra. The authorized version calls them the “kings lieutenants”: the Hebrew, achaaborpens, which is doubtless a Persian word Hektarse. It was these sastras who gave the Jews so much trouble in the rebuilding of the Temple. They are alluded to in the congeneric degrees of Companion of the Red Cross and Prince of Jerusalem.

Savalette de Langes. Founder of the Rite of Philalethes at Paris, in 1773. He was also the President and moving spirit of the Masonic Congress at Paris, which met in 1785 and 1787 for the purpose of discussing many important points in reference to Freemasonry. The zeal and energy of Savalette de Langes had succeeded in collecting for the Lodge of the Philalethes a valuable cabinet of natural history and a library containing many manuscripts and documents of great importance. His death, which occurred soon after the beginning of the French Revolution, and the political troubles that ensued, caused the dispersion of the members and the loss of a great part of the collection. The remnant subsequently came into the possession of the Lodges of St. Alexander of Scotland, and of the Social Contract, which constituted the Philosophic Scottish Rite.

SAXONY. The first Masonic Lodge in Saxony appeared at Dresden, in 1738; within four years thereafter two others had been established in Leipzig and Altenburg. The Grand Lodge was formed in 1811.

SAYEY, Antony. At the revival in 1717, “Mr. Antony Sayeey, gentleman,” was elected Grand Master. (Constitutions, 1738, p. 110.) He was succeeded in the next year by George Payne, Esq. In 1719, he was appointed Senior Grand Warden by Grand Master Desaguieres. Afterward he fell into bad circumstances and in 1730 a sum of £15 was granted to him by Grand Lodge, followed by a further grant of £22 5s. In 1741. In December, 1730, a complaint was made to Grand Lodge of some irregular conduct on his part, and he was acquitted of the charge, whatever it was, but told to do nothing so irregular for the future. When he died, either late in 1741 or early in 1742, he was Tiler of what is now the Old King’s Arms Lodge, No. 28. A portrait of him by Highmore, the celebrated painter, is in existence, mezzotinto copies of which are not uncommon.

SCALD Miserables. A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking, in his Life of
Johnson (p. 336), of Paul Whitehead, says: "In concert with one Carey, a surgeon, he planned and exhibited a procession along the Strand of persons on foot and on horseback, dressed for the occasion, carrying mock ensigns and the symbols of Freemasonry; the design of which was to expose to laughter the insignia and ceremonies of that mysterious institution; and it was not until thirty years afterward that the Fraternity recovered from the disgrace which so ludicrous a representation had brought on it." The incorrectness of this last statement will be evident to all who are acquainted with the successful progress made by Freemasonry between the years 1741 and 1771, during which time Sir John Hawkins thinks that it was languishing under the blow dealt by the mock procession of the Scald Miserables.

A better and fuller account is contained in the London Daily Post of March 20, 1741. "Yesterday morning a mock Freemasons marched through Pall Mall and the Strand as far as Temple Bar in procession; first went fellows on jackasses, with cows' horns on their heads; next, kettle-drums on a jackass, having two butter firkins for kettle-drums; then followed two carts drawn by jackasses, having in them the stewards with several badges of their order; then came a mourning-coach drawn by six horses, each of a different color and size, in which were the Grand Master and Warden: the whole attended by a vast mob. They stayed without Temple Bar till the Masons came by, and paid their compliments to them, who returned the same with an agreeable humor that possibly disappointed the witty contriver of this mock scene, whose misfortune is that, though he has some wit, his subjects are generally so ill chosen that he loses by it as many friends as other people of more judgment gain."

April 27th, being the day of the annual feast, "a number of shoe-cleaners, chimney-sweepers, etc., on foot and in carts, with ridiculous pageants before them, went in procession to Temple Bar, by way of jest on the Freemasons." A few days afterward, says the same journal, "several of the Masons were taken up by the constable empowered to impress men for his Majesty's service, and confined until they can be examined by the justices."

It was, as Hone remarks, "Myst., p. 242," very common to indulge in satirical pageants, which were accommodated to the amusement of the vulgar, and he mentions this procession as one of the kind. A plate of the mock procession was engraved by A. Benoist, a drawing-master, under the title of "A Geometrical View of the Grand Procession of the Scalde Miserables Masons." Designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, 1742. Of this plate there is a copy in Clavel's "Historie Pictoresque."

With the original plate Benoist published a key, as follows, which perfectly agrees with the copy of the plate in Clavel:

"No. 1. The grand Sword-Bearer, or Tyler, carrying the Sword of State, (a present of Ishmael Abiff to old Hyram, King of the Saracens,) to his Grace of Wattrin, Grand Master of the Holy Lodge of St. John of Jerusalem in Clerkenwell. 2. Tylers or Guardsmen. 3. Grand Chorus of Instruments. 4. The Stewards, in three Gullet carts drawn by Asses. 5. Two famous Pillars. 6. Three great Lights: the Sun, Hieroglyphical, to rule the Day; the Moon, Emblematical, to rule the Night; a Master Mason, Political, to rule his Lodge. 7. The Entered Prentice's Token. 8. The letter G., famous in Masonry for differing the Fellow Craft's Lodge from that of Prentices. 9. The Funeral of a Grand Master according to the Rites of the Order, with the Fifteen loving Brethren. 10. A Master Mason's Lodge. 11. Grand Band of Musick. 12. Two Trophies; one being that of a Black-shoe Boy and a Sink Boy, the other that of a chimney-Sweeper. 13. The Equipage of the Grand Master, all the Attendants wearing Mystical Jewels. The historical mock procession of the Scalde Miserables was, it thus appears, that which occurred on April 27th, and not the preceding one of March 20th, which may have only been a teaser, and having been well received by the populace there might have been an encouragement for its repetition. But it was not so popular with the higher classes, who felt respect for Freemasonry, and were unwilling to see an indignity put upon it. A writer in the London Freemasons' Magazine (1808, I. 875) says, "The contrivers of the mock procession were at that time said to be Paul Whitehead, Esq., and his intimate friend (whose real Christian name was Baptiste) Carey, of Pall Mall, surgeon to Frederick, Prince of Wales. The city officers did not suffer this procession to go through Temple Bar, the common report then being that its real interest was to affront the annual procession of the Freemasons. The Prince was so much offended at this piece of ridicule, that he immediately removed Carey from the office he held under."

Smith ("Use and Abuse of Freemasonry," p. 78) says that "about this time (1742) an order was issued to discontinue all public processions on feast days, on account of a mock procession which had been planned, at a considerable expense, by some prejudiced persons, with a view to ridicule these public cavalcades." Smith is not altogether accurate. There is no doubt that the ultimate effect of the mock procession was to put an end to what was called "the march of procession" on the feast day, but that effect did not show itself until 1747, in which year it was resolved that it should in future be discontinued. (Constitutions, 1766, p. 248.)

* On the subject of these mock processions there is an article by Dr. W. J. Chetwode Crawley in "Arte Quoquis Cornutilorum," vol. 18.
Scales, Pair of. "Let me be weighed in a true balance," said Job, "that God may know mine integrity"; and Solomon says that "a false balance is abomination to the Lord, but a just weight is his delight." So we find that among the ancients a balance, or pair of scales, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Masonry, and hence in the degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior degrees, a pair of scales is the most important symbol.

Scallop-Shell. The scallop-shell, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing—

"And how shall I my true love know
From any other one?
O, by his scallop-shell and staff,
And by his sandal shoon!"

The scallop-shell was in the Middle Ages the badge of a pilgrim; so much so, that Dr. Clarke (Tryviala, ii., 538) has been led to say: "It is not easy to account for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will probably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Astarte, Venus Pelagis, or Venus rising from the sea. But it is doubtful whether its use by pilgrims is to be traced to so old or so Pagan an authority. Strictly, the scallop-shell was the badge of pilgrims visiting the shrine of St. James of Compostella, and hence it is called by naturalists the peren Jacobus—the comb shell of St. James. Fuller (Ch. Hist., ii., 228) says: "All pilgrims that visit St. James of Compostella in Spain return thence obiit conchis, 'all besheled about' on their clothes, as a religious donative there bestowed upon them." Pilgrims were, in fact, in Medieval times distinguished by the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from St. James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was sometimes called a Palmer. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was worn on the cloak, but afterward transferred to the hat; and while, in the beginning, the badge was not assumed until the pilgrimage was accomplished, eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been adopted in the Templar ritual. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulchre in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostella; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practice of Medieval pilgrims.

Scarlet. See Red.

Scenic Representations. In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation was more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them. The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the initiates as living and animated beings, inculcating by their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form. The advantage of these scenic representations, conceived by antiquity and tested by long experience, is well exemplified in the ritual of the Third Degree of Masonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising, therefore, that the English system never adopted, or, if adopted, speedily discarded, the drama of the Third Degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout America, in every State excepting Pennsylvania, the initiation into the Third Degree constitutes a scenic representation. The latter alone preserves the less impressive didactic method of the English system. The rituals of the Continent of Europe pursue the same scenic form of initiation, and it is therefore most probable that this was the ancient usage, and that the present English ritual is of comparatively recent date.

Scepter. An ensign of sovereign authority, and hence carried in several of the high degrees by officers who represent kings.

Schaw Manuscript. This is a code of laws for the government of the Operative Masons of Scotland, drawn up by William Schaw, the Master of the Work to James VI. It bears the following title: "The Statutis and Ordinances to be Observed by the Master of Masonies within this Realm, and the Master of Work to his Majeste and generall Wardene of the said Craft, with the consent of the Maister after spedelit." As will be perceived by this title, it is in the Scottish dialect. It is written
on paper, and dated XXVIII December, 1598. Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from them in many particulars. Masters, Fellow-Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as degrees, and the word “Lodge” or Lodge is constantly used to define the place of meeting. The government of the Lodge was vested in the Warden, Deacons, and Masters, and these the Fellow-Crafts and Apprentices were to obey. The highest officer of the Craft is called the General Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published—first in the Laws and Constitutions of the Grand Lodge of Scotland, in 1824; then in the American edition of that work, published by Dr. Robert Morris, in the ninth volume of the Universal Masonic Library, afterward by W. A. Laurie, in 1598, in his History of Freemasonry and the Grand Lodge of Scotland; D. Murray Lyon in Hist. of the Lodge of Edinburgh gives a transcript and the last part in facsimile; and, lastly, by W. A. Laurie, in his Unpublished Records of the Craft.

Schaw, William. A name which is intimately connected with the history of Freemasonry in Scotland. For the particulars of his life we are principally indebted to the writer (said to have been Sir David Brewster, Lyon’s Hist. of Lodge of Edinburgh, p. 351) of Appendix II, in the Constitutions of the Grand Lodge of Scotland (1848).

William Schaw was born in the year 1593, and was probably a son of Schaw of Sauchie, in the shire of Clackmannan. He appears from an early period of life to have been connected with the royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI. and his household at the Palace of Holyrood, 28th January, 1568-9. In 1584, Schaw became associate of Sir Robert Drummond, of Carnock, as Master of Works. This high official appointment placed under his superintendence all the royal buildings and buildings in Scotland; and in the Treasurer’s accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid "to William Schaw, his Majesty’s Master of Works, for the repairation and mending of the Castell of Stucelung," and in May, 1590, £400, by his Majesty’s precept, was "delivered to William Schaw, the Master of Work, for the repairation of the house of Drumfaring, before the Queen’s Majesty passing that way."

Sir James Melville, in his Memoirs, mentions that he was appointed to receive the three Danish Ambassadors who came to Scotland in 1585 (with overtures for an alliance with one of the daughters of Frederick II.), he requested the king that two other persons might be joined with him, and for that purpose he named Schaw and James Melville, of Segge, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. He accompanied James VI. to Denmark in the winter of 1598, previous to the king’s marriage with the Princess Anna of Denmark, which was celebrated at Upsal, in Norway, on the 23rd of November. The king and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 10th of March, 1599-90, for the purpose of making the necessary arrangements for the reception of the wedding-party. Schaw brought with him a paper subscribed by the king, containing the "Ordour set down be his Majesty to be effectual be his Hienes Secret Counsell, and preparit sagne his Majestie’s returne in Scotland," dated in February, 1599-90. The king and his royal bride arrived in Edinburgh on the 1st of March and remained there six days, in a building called "The King’s Work," until the Palace of Holyrood was prepared for their reception. Extensive alterations had evidently been made here at this time at Holyrood, as a warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Master of Work, the sum of £1000, "restant of the last taxation of £20,000" granted by the Royal Burghs in Scotland, the sum to be expended "in higging and repairing of his Hienes Palace of Halyrud-house," 14th March, 1599-90. Subsequent payments to Schaw occur in the Treasurer’s accounts for bread scarlet cloth and other stuff for "burgie clathkes and coverings to forms and windows byth the Kirk and Palace of Halyrub-houses." On this occasion various sums were also paid by a precept from the king for dresses, etc., to the ministers and others connected with the royal household. On this occasion William Schaw, Master of Work, received £133 6s. 8d. The queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw’s monument states that he was, in addition to his office of Master of Works, "transactio ceremonie postscripta" and "Regina Quaeo," which Monteith has translated "Sacret and Queen’s Chamberlain." This appointment of Chamberlain evinces the high regard in which the queen held him; but there can be no doubt that the former words relate to his holding the office of Master Mason of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing in the Grand Lodge of Scotland.

William Schaw died April 18, 1662, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the queen. On this monument is his name and monogram cut in a marble slab, which, tradition says, was executed by his own
hand, and containing his Mason's mark, and an inscription in Latin, in which he is described as one imbued with every liberal art and science, most skilful in architecture, and in labors and business not only unwearied and indefatigable, but ever assiduous and energetic. No man appears from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Mason.

**Schismatic.** Thory (*Histoire de la Fondation du G. O.*), thus calls the brethren who, expelled by the Grand Lodge of France, had formed, in the year 1772, a rival body under the name of the National Assembly. Any body of Masons separating from the legal obedience, and establishing a new one not authorized by the laws of Masonry—such, for instance, as the Saint John's Grand Lodge in New York—is properly schismatic.

**Schism.** This, which was originally an ecclesiastical term, and signifies, as Milton defines it, "a rent or division in the church when it comes to the separating of congregations," is unfortunately not known in Masonic history. It is in Masonic, as in canon law, a withdrawing from recognized authority, and setting up some other authority in its place. The first schism recorded after the revival of 1717, was that of the Duke of Wharton, who, in 1722, caused himself to be irregularly nominated and elected Grand Master. His ambition is assigned in the Book of Constitutions as the cause, and his authority was disowned "by all those," says Anderson, "that would not countenance irregularities." But the breach was healed by Grand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed. (Constitution, 1758, p. 114.) The second schism in England was when Preston and others in 1779 formed the "Grand Lodge of England South of the River Trent" owing to a dispute with the Grand Lodge of the "Moderns," which continued for ten years. (See Preston.) In France, although irregular Lodges began to be instituted as early as 1756, the first schism was dated from 1761, when the dancing-master Lacorne, whom the respectable Masons refused to recognize as the substitute of De Clermont the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1765. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Masonry in France is but a history of schisms.

In Germany, in consequence of the Germanic principle of Masonic law that two or more controlling bodies may exist at the same time and in the same place with concurrent and coextensive jurisdiction, it is legally impossible that there ever should be a schism. A Lodge or any number of Lodges may withdraw from the parent stock and assume the standing and prerogatives of a mother Lodge with powers of constitution or an independent Grand Lodge, and its regularity would be indisputable, according to the German interpretation of the law of territorial jurisdiction. Such an act of withdrawal would be a secession, but not a schism.

In America there have been several instances of Masonic schism. Thus, in Massachusetts, by the establishment in 1752 of the St. Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1787; in Louisiana, in 1848, by the institution of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1858 of the city and country Grand Lodges; and in 1849 by the formation of the body known as the Philip's Grand Lodge. All of these instances a reconciliation eventually took place, nor is it probable that schisms will often occur, because the principle of exclusive territorial jurisdiction has been so well settled and so universally recognized that no Lodge or Grand Lodge body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are those essential points of difference between ecclesiastical and Masonic schism: the former, once occurring, most generally remains perpetual. Reconciliation with a break church is seldom effected. The schisms of Calvin and Luther at the time of the Reformation led to the formation of the Protestant Churches, who can never be expected to unite with the Roman Church, from which they separated. The Quakers, the Baptists, the Methodists, and other sects which seceded from the Church of England, have formed permanent religious organizations, between whom and the parent body from which they separated there is a breach which will probably never be healed. But Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes very short-lived. The spirit of Masonic brotherhood which continues to pervade both branches, always leads, sooner or later, to a reconciliation and a reunification; concessions are mutually made, and compromises effected, by which the schismatic body is again merged in the parent association from which it had seceded. Another difference is this, a religious schismatic body is not necessarily an illegal one, nor does it always profess a system of false doctrine. "A schism," says Milton, "may happen to a true church, as well as to a false." But a Masonic schism is always illegal; it violates the law of exclusive jurisdiction; and a schismatic body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

**Schneider, Johann August.** A zealous and learned Mason of Altenburg, in Germany,
where he was born May 22, 1755, and died August 13, 1816. Besides contributing many valuable articles to various Masonic journals, he was the compiler of the "Constitutions-Buch of the Lodge "Archimedes zu den drei Reiss- freuten" at Altenburg, in which he had been initiated, and of which he was a member; an important but scarce work, containing a history of Masonry, and other valuable essays.

**Schools.** None of the charities of Freemasonry have been more important or more worthy of approbation than those which have been directed to the establishment of schools for the education of the orphan children of Masons; and it is a proud feature of the Order, that institutions of this kind are to be found in every country where Freemasonry has made a lodgment as an organized society. In England, the Royal Freemasons' Girls' School was established in 1788. In 1798, a similar one for boys was founded. At a very early period charity schools were erected by the Lodges in Germany, Denmark, and Sweden. The Masons of Holland instituted a school for the blind in 1808. In the United States much attention has been paid to this subject. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges have been found too unwieldy and complicated in their management for a successful experiment, and the scheme has generally been abandoned. But there are numerous schools in the United States which are supported in whole or in part by Masonic Lodges.

**Schools of the Prophets.** Oliver (Lardner, ii., 374) speaks of "the secret institution of the Neophytes" as existing in the time of Solomon, and says they were established by Samuel. To counteract the progress of the Spurious Freemasonry which was introduced into Palestine before his time. This claim of a Masonic character for these institutions has been gratuitously assumed by the venerable author. He referred to the well-known Schools of the Prophets, which were first organized by Samuel, which lasted from his time to the closing of the canon of the Old Testament. They were, in their organization, rather like our modern theological colleges, though their range of studies was very different.

Schor-Laban. ("White Ox," or morally, "Innocence.") The name of the second step of the Mystic Ladder of Kadosh of the A. A. Scottish Rite.

**Schröder, Johann Georg.** The keeper of a coffee-house in Leipzig, where, having obtained a quantity of Masonic Rosicrucian, and magical books, he opened, in 1785, what he called a Scottish Lodge, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strict Observance, whose adherents he abused and openly insulted. He boasted that he alone possessed the great secret of Freemasonry, and that nearly all the German Masons were utterly ignorant of anything about it except its external forms. He declared that he was an anointed priest, having power over spirits, who were compelled to appear at his will and obey his commands, by which means he became acquainted not only with the past and the present, but even with the future. It was in this pretending to evoke spirits that his Masonry principally consisted. Many persons became his dupes; and although they soon discovered the imposture, shame at being themselves deceived prevented them from revealing the truth to others, and thus his initiations continued for a considerable period, and he was enabled to make some money, the only real object of his system. He has himself asserted, in a letter to a Prussian envoy, that he was an emissary of the Jesuits; but, of the truth of this we have only his own unreliable testimony. He left Leipzig at one time and traveled abroad, leaving his Deputy to act for him during his absence. On his return he asserted that he was the natural son of one of the French princes, and assumed the title of Baron von Steinsch. But at length there was an end to his practices of jugglery. Seeing that he was beginning to be detected, fearing exposure, and embarrassed by debt, he invited some of his disciples to accompany him to a wood near Leipzig called the Rosenthal, where, on the morning of October 8, 1774, having retired a little distance from the crowd, he blew out his brains with a pistol. Clavel has thought it worth while to preserve the memory of this incident by inserting an engraving representing the scene in his "Histoire Pittoresque de la Franc-Maconnerie." (p. 183). Schröder had much low cunning, but was devoid of education. Lenning sums up his character in saying that he was one of the coarsest and most impudent of all the French swindlers who ever chose the Masonic brotherhood for his stage of action.
was only practised by two Lodges under the Constitution of the Grand Lodge of Hamburg. Clavel (Histoire Pittoresque, p. 183) calls him the Cagliostro of Germany, because it was in his school that the Italian charlatan learned his first lessons of magic and theosophy. Oliver, misunderstanding Clavel, styles him an adventurer. (Landmarks, ii, 710.) But it is perhaps more just that we should attribute to him a diseased imagination and misdirected studies than a bad heart or impure purposes. He must not be confounded with Fried. Wedig Schroeder, who was a man of a very different character.

Schroeder, Friedrich Ludwig. An actor and a dramatic and Masonic writer, born at Schwerin, November 3, 1744, and died near Hamburg, September 3, 1816. He commenced life as an actor at Vienna, and was so distinguished in his profession that Hoffmann says "he was incontestably the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Mason, he acquired a high character. Bode himself, a well-known Mason and friend of his, through his influence, he was initiated into Freemasonry, in 1774, in the Lodge Emmanuel sur Maiblume. He soon after, himself, established a new Lodge working in the system of Zinndern, but which did not long remain in existence. Schroeder then went to Vienna, where he remained until 1785, when he returned to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emmanuel, which office he retained until 1790. In 1794 he was elected Deputy Grand Master of the English Provincial Grand Lodge of Lower Saxony, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership. It was after his election, in 1787, as Master of the Lodge Emmanuel at Hamburg, that he first resolved to devote himself to a thorough reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable high degrees, many of which found their origin in the fantasies of Alchemy, Rosicrucianism, and Hermetic Philosophy. Thoroughly executed, that we owe the Masonic scheme known as Schroeder's Rite, which, whatever may be its defects in the estimation of others, has become very popular among many German Masons. He started out with the theory that, as Freemasonry had proceeded from England to the Continent, in the English Book of Constitutions and the Primitive English Ritual, we must look for the pure unadulterated fountain of Freemasonry. He accordingly selected the well-known English Exposition entitled "Jacob and Boaz" as presenting, in his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodeling it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other German Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three degrees of Ancient Craft Masonry, all the higher degrees being rejected. But Schroeder found it necessary to enlarge his system, so as to give to brethren who desired it an opportunity of further investigation into the philosophy of Masonry. He, therefore, established an England, or Select Historical Union, which should be composed entirely of Master Masons, who were to be engaged in the study of the different systems and degrees of Freemasonry. The Hamburg Lodges constituted the Mutterbund, or central body, to which all the other Lodges were to be united by correspondence. Of this system, the error seems to be that, by going back to a primitive ritual which recognizes nothing higher than the Master's Degree, it rejects all the developments that have resulted from the labors of the philosophic minds of a century. Doubtless in the high degree of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, in his enthusiasm for the friendliness of his system, has committed the logical blunder of arguing from the abuse against the use. His system, however, has some merit, and is still practised by the Grand Lodge of Hamburg.

Schroeder's Rite. See Schroeder, Friedrich Joseph Wilhelm.

Schroeder's System. See Schroeder, Friedrich Ludwig.

Sciences, Liberal. See Liberal Arts and Sciences.

Scientific Masonic Association. (Scientifischer Freimaurer Bund.) A society founded in 1803 by Feeder, Mosendorf, Fischer, and other distinguished Masons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft; such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous brethren. The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason who had received a liberal education, who was capable of feeling the truth, and desirous of investigating the mysteries of the Order, could become a member of this society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches were only permitted to attend the meetings as zealous brethren to receive instruction.

Scorpion. A genus of Arachnida, of numerous species, with an elongated body, but no marked division between the thorax
and abdomen. Those of the south of Europe and on the borders of the Mediterranean have six eyes. This reptile, dreaded by the Egyptian, was sacred to the goddess Selk, and was solemnly cured in all temples once a year.

Scottish. The tradition of the Scotch Masons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kilwinning; and the village of that name bears, therefore, the same relation to Scotch Masonry that the city of York does to English. "That Freemasonry was introduced into Scotland," says Laurie (Hist. p. 89), "by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration." In Sir John Sinclair's Statistical Account of Scotland, the same statement is made in the following words: "A number of Freemasons came from the continent to build a monastery there, and with them an ancient Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a good and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or Lodges in Scotland." Which statement amounts to about this: that the brethren assembled at Kilwinning elected a Grand Master (as we should now call him) for Scotland, and that the Lodge of Kilwinning became the Mother Lodge, a title which it has always assumed. Manuscripts preserved in the Advocates' Library of Edinburgh, which were first published by Laurie, furnish further records of the early progress of Masonry in Scotland.

It is said that in the reign of James II., the office of Grand Patron of Scotland was granted to William St. Clair, Earl of Orkney and Caithness and Great Master, and his heirs and successors, by the king's charter. But, in 1736, the St. Clair who then exercised the Grand Mastership, "taking into consideration that his holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry," renounced his claims, and empowered the Freemen to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the late hereditary Grand Master or Patron was unanimously called to preside.

Scottish. We use indiscriminately the word Scotch or Scottish to signify something relating to Scotland. Thus we say the Scotch Rite or the Scottish Rite the latter is, however, more frequently used by Masonic writers. This has been objected to by some purists because the final syllable is has in general the signification of diminution or approximation, as in briskish, swiftish, and similar words. But ish in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination -isch. The word is used by the best writers.

Scottish Degrees. The high degree adopted by Ramsey, under the name of Irish degrees, were subsequently called by him Scottish degrees in reference to his theory of the promulgation of Masonry from Scotland. (See Irish Chapters.)

Scottish Master. See Ecossais.

Scottish Rite. French writers call this the "Ancient and Accepted Rite," but as the Latin Constitutions of the Order designate it as the "Antiquissimus Rites Acceptus" or the "Ancient and Accepted Scottish Rite," that title has now been very generally adopted as the correct name of the Rite. Although many of the younger members of the Masonic Rites, having been established not earlier than the year 1801, it is at this day the most popular and the most extensively diffused. Supreme Councils or governing bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic obedience. The history of its organization is briefly this: In 1738, a body was organized at Paris called the "Council of Emperors of the East and West." This Council organized a Rite called the "Rite of Perfection," which consisted of twenty-five degrees, the highest of which was "Sublime Prince of the Royal Secret." In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western continent, whither he was about to repair. In the same year, Morin arrived at the city of St. Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors both for the West Indies and for the United States. Among others, he conferred the degree of 32°, with the power of appointing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalho. There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five degrees of the Rite of Perfection were alone recognized. But suddenly, with the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental high degrees, so as to make the Thirty-third and not the Twenty-fifth Degree the summit of the Rite.
The Rite consists of thirty-three degrees, which are divided into seven sections, each section being under an appropriate jurisdiction, and are as follows:

I.
SYMBOLIC LODGE.
1. Entered Apprentice.
2. Fellow-Craft.
3. Master Mason.

These are called blue or Symbolic degrees. They are not conferred in England, Scotland, Ireland, or in the United States, because the Supreme Councils of the Rite have refrained from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II.
LODGE OF PERFECTION.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elected Knight of the Nine.
10. Illustrious Elected of the Fifteen.
11. Sublime Knights Elected of the Twelve.
13. Knight of the Ninth Arch, or Royal Arch of Solomon.

III.
COUNCIL OF PRINCES OF JERUSALEM.
15. Knight of the East.

IV.
CHAPTER OF ROSE CROIX.
17. Knight of the East and West.
18. Prince Rose Croix.

V.
COUNCIL OF KADOSH.
21. Noachite, or Prussian Knight.
22. Knight of the Royal Ax, or Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
27. Knight Commander of the Temple.
28. Knight of the Sun, or Prince Adept.
29. Grand Scottish Knight of St. Andrew.

VI.
CONSISTORY OF SUBLIME PRINCES OF THE ROYAL SECRET.
31. Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

SCHEMATICAL COLLECTIONS

VII.
SUPREME COUNCIL.

Scottish Templars. See Templars of Scotland.

Scottish Trinitarians. See Prince of Mercy.

Scribe. The Scribe is the third officer in a Royal Arch Chapter, according to the American ritual, and is the representative of Haggai. The Scribe, or Scribe in the earlier Scriptures, was a kind of military secretary, but in the latter he was a learned man, and doctor of the laws, who expounded them to the people. Thus Artaxerxes calls Ezra the priest, "a Scribe of the law of the God of heaven." Horne says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry. In the English system of Royal Arch Masonry there are two Scribes, who represent Ezra and Nehemiah, and whose position and duties are those of Secretaries. The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

Scriptures, Belief in the. In 1839, the Grand Lodge of Ohio resolved that "in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and his holy word;" and in 1844 the same body adopted a resolution declaring that "Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures." In 1846, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Masons deny the Divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary to initiation, the declaration of such a belief, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious test.

Scriptures, Reading of the. By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of Divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the
Divine Founder of the Christian religion, “Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.” A closed book, a sealed book, indicates that its contents are secret; and a book or roll folded up was the symbol, says Wren, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges, to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be “the rule and guide of our conduct.”

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the book should be opened upon these passages. Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in America, at least since the publication of Webb’s Monitor, has been very uniform, and is as follows:

In the First Degree the Bible is opened at Psalm cxlix. 3, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the Second Degree the passage adopted is Amos vii. 7, 8, in which the allusion is evidently to the plumb-line, an important emblem of that degree. In the Third Degree the Bible is opened at Ecclesiastes xi. 1-7, in which the description of old age and death is appropriately applied to the sacred object of this degree.

But, as has been said, the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch.

Formerly, the Book of the Law was opened in the First Degree at the 22d chapter of Genesis, which gives Abraham’s intended sacrifice of Isaac. As this event constituted the first grand offering, commemorated by our ancient brethren, by which the ground floor of the Ark was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 28th chapter of Genesis which records the vision of Jacob’s ladder was also, with equal appropriateness, selected as the passage for the First Degree.

The following passage from 1 Kings vi. 8, was, during one part of the last century, used in the Second Degree:

“The door of the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third.”

The appropriateness of this passage to the Fellow-Craft’s Degree will hardly be disputed.

At another time the following passage from 2 Chronicles iii. 17, was selected for the Second Degree; its appropriateness will be equally evident:

“And he reared up the pillars before the Temple, one on the right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Boaz.”

The words of Amos v. 25, 26, were sometimes adopted as the passage for the Third Degree:

“Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chnam your images, the star of your god, which ye made to your- selves.”

The allusions in this paragraph are not so evident as the others. They refer to historical matters, which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the Third Degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The 6th chapter of 2 Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the Third Degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practised in this country.

At present the usage in England differs in respect to the choice of passages from that adopted in this country.

There the Bible is opened, in the First Degree, at Ruth iv. 7:

“Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel.”

In the Second Degree the passage is opened at Judges xii. 6:

“They said then unto him, Say now Shibboleth: and he said Shibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.”

In the Third Degree the passage is opened at 1 Kings vii. 13, 14:

“And king Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.”

While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason will, perhaps, prefer the selections made in our own
Lodges, especially for the First and Third Degrees, he at the same time will not fail to admire the taste and ingenuity of our English brethren in the selections that they have made. In the Second Degree the passage from Judges is undoubtedly preferable to our own. In conclusion it may be observed, that to procure these passages their due Masonic importance it is essential that they should be covered by the square and compasses. The Bible, square, and compasses are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the square, of the power of Hiram; and the compasses, of the skill of the Chief Builder. Some Masonic writers have still further spiritualised these symbols by supposing them to symbolize the wisdom, truth, and justice of the Great Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic ritual, which, to be understood, must be studied together.

Scroll. The written portion of the Jewish law, read at stated periods before the congregation, and preserved in the synagogue with great security. See the classic mythology, the scythe was one of the attributes of Satan, the god of time, because that deity is said to have taught men the use of the implement in agriculture. The scythe was a mow or yard of time; and in modern iconography Time is allegorized under the figure of an old man, with white hair and beard, two large wings at his back, an hour-glass in one hand and a scythe in the other. It is in its cutting and destructive quality that the scythe is here referred to. Time is thus the great mower who reaps his harvest of men. Masonry has adopted this symbolism, and in the Third Degree the scythe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

Seal. A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impression on wax, "sigillum est cera impressum," and wax was originally the legal material of a seal. Many old Masonic diplomas and charters are still in existence, where the seal consists of a circular tin box filled with wax, on which the seal is impressed, the box being attached by a ribbon to the parchment. But now the seal is placed generally on a piece of circular paper. The form of a seal is circular; oval seals were formerly appropriated to ecclesiastical dignitaries and religious houses, and the shape alluded to the old Christian symbol of the Vesica Pisces.

No Masonic document is valid unless it has appended to it the seal of the Lodge or Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their jurisdictions, if the stamp Hermet of the Lodges is not guaranteed by the seal of the Grand Lodge and the signatures of the proper officers.

Seal of Solomon. The Seal of Solomon or the Shield of David, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of a six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was supposed principally to derive its talismanic powers. These powers were very extensive, for it was believed that it would extinguish fire, prevent wounds in a conflict, and perform many other wonders. The Jews called it the Shield of David in reference to the protection which it gave to its possessors. But to the other Orientalists it was more familiarly known as the Seal of Solomon. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the generality which he wore, on which this talismanic seal was engraved, he is supposed to have accomplished the most extraordinary actions, and by it to have consisted in the labors of the genius for the construction of his celebrated Temple.

Robinson Crusoe and the Thousand and One Nights are two books which every child has read, and which, by the age at which the hero woman ever forgets. In the latter are many allusions to Solomon's seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afire, or evil genius, came forth, who gave the account of the cause of his imprisonment. "Solomon," said he, "the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon him with the leaden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea."

Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephants, in India, accompanying the image of the Deity, and in many other places celebrated in the Brahmanical and the Buddhist religions. Mr. Hay, in an exploration into western barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as per excellence the great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although a number of philosophers of the Middle Ages did employ it as
one of their mystical symbols; but true to the
theory that superstitions may be repudiated,
but never will be forgotten, it was adopted
by the Christians as one of the emblems of
their faith, but with varying interpretations.
Two triangles were said sometimes to be
symbols of fire and water, sometimes of prayer
and remission, sometimes of creation and redemp-
tion, or of life and death, or of resurrection
and judgment. But a length the eccle-
siologists seem to have settled on the idea that
the figure should be considered as representing
the two natures of our Lord—his Divine
and his human. And thus we find it dis-
persed all over Europe, in medallions, made at
a very early period, on the breasts of the re-
current effigies of the dead as they lie in their
tombs, and more especially in churches, where
it is presented to us either carved on the walls
or painted in the windows. Everywhere in
Europe, and now in this country, where eccle-
siastical architecture is beginning at length to
find a development of taste, is this old Eastern
talisman to be found doing its work as a
Christian emblem. The spirit of the old talis-
man is retained, but the form changes, to be
nourished by us as the natural homage of the
present to the past.
Among the old Kabbalistic Hebrews, the
Seal of Solomon was, as a talisman, of course
deemed to be a sure preventative against the
danger of fire. The more modern Jews, still
believing in its talismanic virtues, placed it
as a safeguard on their houses and on their
breweries, because they were especially liable
to the danger of fire. The common people,
seeing this figure affixed always to Jewish
brew-houses, mistook it for a sign, and in
time, in Upper Germany, the hexagon, or Seal
of Solomon, was adopted by German innkeepers
as the sign of a beer-house, just as the
chequers have been adopted in England,
though with a different history, as the sign of a
tavern.
Seals, Book of the Seven. "And I saw," says
St. John in the Apocalypse (v. 1), "in the
right hand of him that sat on the throne a
book written within and on the back side,
sealed with seven seals." The seal denotes
that which is seven, and seven is the number of
perfection; hence the Book of the Seven
Seals is a symbol of that knowledge which is
profundely secured from all unhalowed search.
In reference to the passage quoted, the Book
of the Seven Seals is adopted as a symbol in
the Apocalyptic Degree of the Knights of the
East and West, the seventeenth of the Ancient
and Accepted Rite.
Seals, Keeper of the. An officer who has
charge of the seal or seals of the Lodge.
It is found in some of the high degrees and
in continental Lodges, but not recognized in
the York or American Rites. In German
Lodges he is called Siegelbewahrer, and in
French, Garde des Signes.
Search for Truth. This is the object of
all Freemasonry and it is pursued from the
first to the last step of initiation. The Ap-
prentice begins it seeking for the light which is
symbolised by the Wynn, itself only a symbol
of Truth. As a Fellow-Craft he continues the
search, still asking for more light. And the
Master Mason, thinking that he has reached
it, obtains only its substitute; for the True
Word, Divine Truth, dwells not in the first
temple of our earthly life, but can be found
only in the second temple of the eternal life.
There is a beautiful allegory of the great
Milton, who thus describes the search after
truth: "Truth came into the world with her
Divine Master, and was a perfect shape and
glorious to look upon. But when he as-
cended, and his apostles after him were laid
asleep, there straight arose a wicked race of
deceivers, who, as the story goes of the Egyp-
tian Typhon, with his conspirators, how they
dealt with the good Osiris, took the virgin
Truth, hewed her lovely frame into a thousand
pieces, and scattered them to the four winds
of heaven. Ever since that time the friends
of Truth, such as burst upon, imitating the
careful search that was made for the mangled
body of Osiris, went up and down, gathering
up limb by limb still as they could find them.
Seceders. Denmark hearings in America, which gave rise to the
anti-Masonic party, many Masons, fearing the loss of popularity, or governed by an
erroneous view of the character of Freemasonry,
drew from the Order, and took a part in the
political and religious opposition to it.
These men called themselves, and were recog-
nized by the title of, "seceders" or "seceding
Masons."
Second Temple. See Temple of Zerubbabel.
Secrecy and Silence. These virtues con-
stitute the very essence of all Masonic charac-
ter; they are the safeguard of the Institution,
giving to it all its security and perpetuity, and
are enforced by frequent admonitions in all
the degrees, from the lowest to the highest.
The Entered Apprentice begins his Masonic
career by learning the duty of secrecy and si-
lence. Hence it is appropriate that in that
degree which is the consummation of initia-
tion, in which the whole cycle of Masonic
science is completed, the abstruse machinery of
symbolism should be employed to impress the
same important virtues on the mind of the
neophyte.
The same principles of secrecy and silence
existed in all the ancient mysteries and sys-
tems of worship. When Aristotle was asked
what thing appeared to him to be most diffi-
cult of performance, he replied, "To be secret
and silent."
"If we turn our eyes back to antiquity," says Calcott, "we shall find that the old Egyp-
tians had so great a regard for silence and se-
crecy in the mysteries of their religion, that
they set up the god Harpocrates, to whom
they paid peculiar honour and veneration
who was represented with the right hand
placed near the heart, and the left down by
his side, covered with a skin before, full of
eyes and ears, to signify, that of many things
to be seen and heard, few are to be published."  
(Condol Disquisition, p. 60.)
SECRETARY

Aprillius, who was an initiate in the mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the unintelligent the things that I have entrusted to me on conditions of silence."

Lobeck, in his Alogophamus, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the mysteries, under the seal of secrecy and silence.

And, lastly, in the school of Pythagoras, these lessons were taught by the sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetragrammaton, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called "the cardinal virtues of a Select Master," in the Ninth or Select Master's Degree of the American Rite.

Among the Egyptians, the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

Secretary. The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in the Lodge is on the left of the Worshipful Master in front.

Secretary-General of the Holy Empire. The title given to the Secretary of the Supreme Council of the Ancient and Accepted Rite.

Secretary, Grand. See Grand Secretary.

Secret Doctrine. The secret doctrine of the Masons was expounded by Steinschneider, nothing else than a system of metaphysics founded on the commentaries on the law and the legends of the Talmudists. Of this secret doctrine, Steinschneider says: "Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense; and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it." All mystical societies, and even liberal philosophers, were, to a comparatively recent period, accustomed to veil the true meaning of their instructions in intentional obscurity, lest the uninitiated and unintelligent should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics. The Alchemists, and Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the transmutation of metals, the elixir of life, and the philosopher's stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and ceremonies which are its method of instruction, alone are secret. All then may know the tenets of the Masonic creed.

Secret Master. The Fourth Degree in the Ancient and Accepted Scottish Rite, and the first of what are called the "Ineffable Degrees." It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of his illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been entrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies.

The Lodge is hung with black curtains strewn with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substitute. Later rectitude, he said, to eight.

There are but two presiding officers—a Master, styled "Pious," and representing King Solomon, and an Inspector, representing Adoniram, the son of Abda, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master.

Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a scepter in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a triangle of gold. Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves.

Adoniram, called "Venerable Inspector," is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the death of the ancient architect. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter & engraved thereon, which constitutes the collar, and jewel of the degree. These decorations are worn by all the brethren.

The apron is white edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern ritual prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

Secret Monitor. An honorary or side degree very commonly conferred in the United States. The companion of it is not accompanied, it is true, with any impressive ceremonies, but it inculcates a lesson of undaunting friendship which would not perish, and the hour of adversity could not betray. It is, in fact, de-
voted to the practical elucidation of the Mas- 
sic virtue of Brotherly Love. In conferring 
it, those passages of Scripture which are con- 
tained in the twentieth chapter of the Ist 
Book of Samuel, from the twenty-third, and from the thirty-fifth to the 
fourty-second verses inclusive, are usually con- 
sidered as appropriate. It may be conferred 
on a worthy Master Mason by any brother who 
is in possession of its ritual. There was in 
Holland, in 1778, a secret Masonic society 
called the Order of Jonathan and David, 
which was probably much the same as this 
American degree. Kloss in his Catalogue 
(1910*) gives the title of a book published in 
that year at Amsterdam which gives its stat- 
utes and formulary of reception.

Secret Societies. Secret societies may be 
divided into two classes: First, those whose 
secrecy consists in nothing more than meth- 
ods by which the members are enabled to rec- 
ognize each other; and in certain doctrines, 
symbols, or instructions which can be ob- 
tained by means of initiation, and under the 
promise that they shall be made 
known to none who have not submitted to 
the same initiation; but which, with the except- 
ion of these particulars, have the sanction of the 
public. And secondly, of those societies 
which, in addition to their secret modes of rec- 
ognition and secret doctrine, add an entire 
secrecy as to the object of their association, the 
times and places of their meeting, and even the 
very names of their members. To the first of 
these classes belong all those moral or religious 
secret associations which have existed from the 
earliest times. Such were the Ancient Myste- 
ries, whose object was, by their initiations, to 
cultivate a purer worship than the popular 
one; such, too, the schools of the old philoso- 
phers, like Pythagoras and Plato, who in their 
esoteric instructions taught a higher doctrine 
than that which they communicated to their 
esoteric scholars. Such, too, are the modern 
secret societies which have adopted an exclu- 
sive form only that they may restrict the social 
enjoyment which it is their object to cultivate, 
or to convey to them in which they are organized, 
to the persons who are united 
with them by the tie of a common covenant, 
and the possession of a common knowledge; 
such, lastly, is Freemasonry, which is a secret 
society only as respects its signs, a few of its 
legends and traditions, and its method of in- 
culcating its mystical philosophy, but which, 
as to everything else—its design, its object, its 
more and religious tenets, and the great doc- 
trine which it teaches—is as open a society as 
if it met on the highways beneath the sun of 
day, and not within the well-guarded portals 
of a Lodge. To the second class of secret so- 
cieties belong those which sprung up first in the 
Middle Ages, like the Velum Gericht of 
Westerhuis, formed for the secret but certain 
punishment of criminals; and in the eight- 
century those political societies like the 
Carbonari, which have been organized at revolu-


tionary periods to resist the oppression or 
overthrow the despotism of tyrannical gov- 
ernments. It is evident that these two classes 
of secret societies are entirely different in 
character; but it has been the great error of 
writers like Barruel and Robison, who have 
attacked Freemasonry on the ground of its 
being a secret association that they utterly 
confounded the two classes.

An interesting discussion on this subject 
took place in 1845, in the National Assembly 
of France, during the consideration of those 
articles of the law by which secret societies 
were prohibited. A part of this discussion is 
worth preserving, and is in the following 
words:

M. Voletes: I should like to have one define 
what is meant by a secret society.

M. Coquerel: Those are secret societies 
which have made none of the declarations pre- 
scribed by law.

M. Paulin Gilton: I would ask if Freema-
sorry is also to be suppressed?

M. Ploquin: I begin by declaring that, under 
a republican government, every secret society 
has for its object the form of the government, and of the form of 
such government ought to be severely dealt 
with. Secret societies may be directed 
against the sovereignty of the people; and 
this is the reason why I ask for their suppres- 
sion; but, from the want of a precise defini- 
tion, I would not desire to strike, as secret soci- 
ities, assemblies that are perfectly innocen.

All my life, until the 24th of February, have I 
lived in secret societies. Now I desire them 
no more. Yes, we have spent our life in con- 
spiracies, and we had the right to do so; for 
we lived under a government which did not 
derive its sanctions from the people. To-day 
I declare that under a republican government, 
and with universal suffrage, it is a crime to be 
long to such an association.

M. Coquerel: As to Freemasonry, your com- 
mittee has decided that it is not a secret society. 
A society may have a secret, and yet not be a 
secret society. I have not the honor of being a 
Freemason.

The President: The thirteenth article has 
been amended, and decided that a secret so-
ceeds is one which seeks to conceal its existence 
and its objects.


Sectarianism. Masonry repudiates all 
sectarianism, and recognizes the tenets of no 
sect as preferable to those of any other, re- 
quiring in its followers assent only to those 
dogmas of the universal religion which teach 
the existence of God and the resurrection to 
eteral life. (See Toleration.)

Secular Lodges. The epithet secular 
sometimes, but very incorrectly, has been applied 
to subordinate Lodges to distinguish them 
from Grand Lodges. In such a connection 
the word is meaningless; or, what is worse, is a 
term bearing a meaning entirely different 
from that which was intended by the writer. 
"Secular," says Richardson, "is used as dis-
tsinguished from eternal, and equivalent to 
temporal; pertaining to temporal thing,
things of this world; worldly; also opposed to spiritual, to holy." And every other ortho-

gist gives substantially the same definition.

It is then evident, from this definition, that

the word secular may be applied to all Masonic

bodies, but not to one class of them in con-

distinction to another. All Masonic Lodges

are secular, because they are worldly, and not

spiritual or holy institutions. But a subor-

dinate Lodge is no more secular than a Grand

Lodge.

Sedition Act. On July 12, 1799, the Brit-

ish Parliament, alarmed at the progress of

revolutionary principles, enacted a law, com-

monly known as the Sedition Act, for the

suppression of secret societies; but the true

principles of Freemasonry were so well under-

stood by the legislators of Great Britain,

many of whom were members of the Order,

that the following clause was inserted in the

Act:

"And whereas, certain societies have been

long accustomed to be held in this kingdom,

under the denomination of Lodges of Free-

masons, the meetings whereof have been in a

great measure directed to charitable purposes,

so it therefore enacted, that nothing in this

Act shall extend to the meetings of any such

society or Lodge which shall, before the pass-

ing of this Act, have been usually held

under the said denomination, and in conformity

to the rules prevailing among the said so-

cieties of Freemasons."

Sealing. One of the five human senses,

whose importance is treated of in the Fellow-

Craft's Degree. By sight, things at a
distance are, as it were, brought near, and

obstacles of space overcome. So in Freema-

sonry, by a judicious use of this sense, in

modes which none but Masons comprehend,

men distant from each other in language, in

religion, and in politics, are brought near,

and the impediments of birth and prejudice are

overthrown. But, in the natural world, sight

cannot be exercised without the necessary

assistance of light, for in darkness we are un-

able to see. So in Masonry, the peculiar ad-

vantages of Masonic sight require, for their

enjoyment, the blessing of Masonic light. Iliu-

minated by its Divine rays, the Mason sees

where others are blind; and that which to the

profane is but the darkness of Moroanse, is to

the initiated filled with the light of knowl-

dge and understanding.

Seekers. (Cheerners). The First Degree

of the Order of Initiated Knights and Brothers

of Asia.

Seiddd Shamasan. A secret Moslem

Society, called also the Candidati, from being

clothed in white. They taught that the

wicked would be transformed, after death,

into beasts, while the good would be reas-

ersorbed into the Divine Creator. The chief

was known as the Veiled Prophet.

Selma. The Arabic register of all the

wicked, also the title of the residence of Eblis.

Selamu Aleikum, Es. The Arabic salu-

tation of "Peace be with you"; which meets

with the response "Aleikum es Salaman."

These expressions are prominently in use by

ancient Arabic associations.

Select Master. The Ninth Degree in the

American Rite, and the last of the two confer-

red in a Council of Royal and Select

Masters. Its officers are a Thrice Illustrious

Grand Master, Illustrious Hiram of Tyre,

Principal Conductor of the Works, Treasurer,

Recorder, Captain of the Guards, Conductor

of the Council, and Steward. The first three

represent the three Grand Masters at the

building of Solomon's Temple. The symbolic

colors are black and red, the former significant

of secrecy, silence, and darkness; the latter of

ferocity and zeal. A Council is supposed to

consist of neither more nor less than twenty-

seven; but a smaller number, but

less than nine, is competent to appear to

work or business. The candidate, when

initiated, is said to be "chosen as a Select

Master." The historical object of the degree

is to commemorate the deposit of an impor-

tant secret or treasure which, after the pre-

liminary preparations, is said to have been

made by Hiram Abif. The place of meeting

represents a secret vault beneath the Temple.

A controversy has sometimes arisen among

ritualists as to whether the degree of Select

Master should precede or follow that of

Royal Master in the order of conferring.

But the arrangement now existing, by which

the Royal Master is made the First and the

Select Master the Second Degree of Cryptic

Masonry, has been very generally accepted,

and this for the best of reasons. It is true

that the circumstances referred to in the

degree of Royal Master occurred during

a period of time which lies between the death

of the Chief Builder of the Temple and the

completion of the edifice, while those referred

to in the degree of Select Master occurred

anterior to the builder's death. Hence, in

the order of time, the events commemorated

in the Select Master's Degree took place

anterior to those which are related in the

degree of Royal Master; although in Masonic

sequence the latter degree is conferred before

the former. This apparent anachronism is, how-

ever, reconciled by the explanation that the

secrets of the Select Master's Degree were

not brought to light until long after the

existence of the Royal Master's Degree had

been known and recognised.

In other words, to speak only from the

traditional point of view, Select Masters

had been designated, had performed the

task for which they had been selected, and

had closed their labors, without ever being

openly recognised as a class in the Temple

of Solomon. The business in which they

were engaged was a secret one. Their occu-

pation and their very existence, according

to the legend, were unknown to the great

body of the Craft in the first Temple. The

Royal Master's Degree, on the contrary, as

there was no reason for concealment, was

publicly conferred, and its ritual was the

latter part of the construction of the Temple

of Solomon; whereas the degree of
SEMElius

Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the Craft until the building of the temple of Zerubbabel. Hence the Royal Master’s Degree should always be conferred anterior to that of the Select Master. The proper jurisdiction under which these degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree or under Councils and to be conferred after that, has excited discussion. The former usage prevails in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Rite, and were conferred as honorary degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States were placed under the control of independent jurisdictions called Grand Councils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted or to have been very firmly established. Repeated attempts have been made to take the degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the triennial session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand Councils exist. But, seeing the manifest injustice and inequity of such a measure, at the following session of 1848 it refused to take any action on the subject of these degrees. In 1855 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which, at its session at Baltimore, formally relinquished all further control over them.

Semelius. An officer in the Sixth Degree of the Modern French Rite, known as the Grand Master of Despatches.

Sensius. The mois de semestre, or semiannual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to all the Lodges under its jurisdiction. This custom was introduced October 29, 1773, during the Grand Mastership of the Duke of Charrois, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognize the members who were not constant in their attendance, and also those Masons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the higher degrees receive a word annually from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

SEPELUcher

Senatorial Chamber. When the Supreme Council of the Ancient and Accepted Rite meets in the Thirty-third Degree, it is said to meet in its senatorial chamber.

Senechal. An officer found in some of the high degrees, as in the Thirty-second of the Ancient and Accepted Rite, where his duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer. The title is derived from the old German sense, house, and schul, servant. The senechals in the Middle Ages were the lieutenants of the dukes and other great feudatories, and took charge of the castles of their masters during their absence.

Senior Deacon. See Deacon.

Senior Entered Apprentice. In the ritual of the early part of the last century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty was “to hear and receive instructions, and to welcome strange Brethren.” (See Junior Entered Apprentice.)

Senior Warden. The second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs his duty.

Senses, Five. See Five Senses.

Senses, Seven. See Seven.

Sentinel. An officer in a Royal Arch Chapter, in a council of Knights of the Red Cross, and in a Commandery of Knights Templar, whose duties are similar to those of a Tiler in a Symbolic Lodge. In some bodies the word Janitor has been substituted for Sentinel, but the change is hardly a good one. Janitor has been more generally appropriated to the porter of a collegiate institution, and has no old Masonic authority for its use.

Sephiroth. (Hebrew, דרכון.) It is a plural noun, the singular being Sephirah. Buxtorf (Lex. Talm.) says the word means "numerations," from SAPHIR, to number; but the Kabalistic writers generally give it the signification of "splendor," from SAPHIRI, splendida. The account of the creation and arrangement of the Sephiroth forms the most important portion of the secret doctrine of the Kabalists, and has been adopted and referred to in many of the high philosophic degrees of Masonry. Some acquaintance with it, therefore, seems to be necessary to the Mason who desires to penetrate into the more abstruse arcana of his Order. (See Kababola.)

Sephora. Wife of Moses, and daughter of Raguel or Jethro, Priest of Midian. Mentioned in the Fourth Degree of the French Rite of Adoption.

Septenary. The number Seven, which see.

Sepulcher. The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their benefactors. In all of the ancient religions there were sacred tombs to
which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity, the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at what was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the sepulcher, which was used at Easter for the performance of solemn rites commemorative of the Savior's resurrection. This custom still prevails in some of the churches on the Continent. In Templar Masonry, which is professionally a Christian system, the sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the eminent Commanders. In America it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

Sepulcher, Knight of the Holy. See Knight of the Holy Sepulcher.

Seraphim. (Heb., סֵרוּף.) Singular Seraph, signifying "burning, fiery." Celestial beings in attendance upon Jehovah, mentioned by Isaiah. Similar to the Cherubim, having the human form, face, veils, two hands, and two feet, but six wings, with four of which they cover their faces and feet—as a sign of reverence—while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

Seraphim, Order of. A Swedish Rite, instituted in 1534, revived in 1498. The number of knights, exclusive of the royal family, was twenty-four.

Serapis, Mysteries of. See Egyptian Mysteries.

Sermons, Masonic. Sermons on Masonic subjects, and delivered in churches before Masonic bodies or on Masonic festivals, are peculiar to the British and American Freemason. Neither the French nor German Mason, indeed, any continental literature of Masonery, supplies us with any examples. The first Masonic sermon of which we have knowledge, was from its publication, was "A General Charge to Masons, delivered at Christ Church, in Boston, [Massachusetts], on the 27th of December, 1749, by the Rev. Charles Brockwell, A. M., published at the request of the Grand Officers and Brethren there." It was, however, not printed at Boston, but was first published in the Freemason's Pocket Companion for 1754. Brockwell was chaplain of the English troops stationed at Boston. But in America, at least, the custom of delivering sermons on St. John's day prevailed many years before. In Dr. Mackay's History of Freemasonry in South Carolina (pp. 15-20) will be found the authentic evidence that the Lodges in Charleston attended Divine service on December 27, 1738, and for several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that "both Lodges proceeded regularly, with the ensigns of their Order and music before them, to church, where they heard a very learned sermon from their brother, the Rev. Mr. Durand." Brockwell's, however, is the first of these early sermons which has had the good fortune to be embalmed in type. But though first delivered, it was not the first printed. In 1730, John Entick, afterward the editor of an edition of Anderson's Constitutions, delivered a sermon at Walbrook, England, entitled "The Free and Accepted Mason Described." The text on this occasion was from Acts xxviii. 22, and had some significance in reference to the popular character of the Order. "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against," Entick preached several other sermons, which were printed. From that time, both in England and America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Newcas-teleupon-Tyne, in 1753, is in its very title a sermon of itself: "The Basis of Freemasonry displayed; or, An Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, on the Festival of St. John, the Evangelist, 1776, by Bro. Robert Green." In 1799, the Rev. Jethro Inwood published a volume of Sermons, in which are expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent and Essex. In 1849 Spencer published an edition of this work, enriched by the valuable notes of Dr. Oliver. In 1801 the Rev. Thaddeus Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of Discourses delivered on Public Occasions, illustrating the Principles, displaying the Tendency, and vindicating the Design of Freemasonry. This work has also been annotated in a new edition by Dr. Oliver, and reprinted in his Golden Remains of Early Masonic Writers. During this century there has been an abundance of single sermons preached and published, but no other collected volume of any by one and the same author has been given to the public since those of Dr. Harris. Yet the fact that annually in Great Britain and America hundreds of sermons in praise or in defense of Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the ear to the world of the Institution.
SERPENT

SERPENT Worship. In ancient times, the serpent was an object of adoration in almost all nations. It was, in fact, one of the earliest deviations from the true system, and in almost all the ancient rites we find some allusion to the serpent. It was worshiped in India, Egypt, Phoenicia, Babylonia, Greece, and Italy. Indeed, so widely was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the sect of Ophites it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

Servile Brethren. Masons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges "serving brethren." They are not known in America, but were long received as a distinct class in England and on the Continent. In 1783 the Grand Lodge of England adopted a regulation for their initiation, which, slightly modified, is still in force. By it every Lodge is empowered to initiate without charge "serving brethren," who cannot, however, become members of the Lodge, although they may join another. In military Lodges private soldiers may be received as serving brethren. On the Continent, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as serving brethren, and they were not permitted to advance beyond the first degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodges were done at that time in the Entered Apprentice's Degree. The regulation for admitting serving brethren arose from the custom of Lodges meeting at taverns; and as at that period labor and refreshment were intermixed, the waiters for the tavern were somewhat required to enter the room while the Lodge was in session, and hence it became necessary to qualify them for such service by making them Frères Serviens; in Germany, Diemenden Brüder.

The Knights Templar had a class called serving brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being black. They were designated for the performance of various services inside or outside of the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master. The treasurer of the Order was a serving brother. Of these serving brothers there were two

SERPENT

initiations and religions. Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with its tail in its mouth was an emblem of eternity. The winged globe and serpent symbolized their triune deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the dragon amongst two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Isato table. Higgin (4th ed., I, 421) says that, from the fertility which the serpent possessed of renewing itself, without the process of generation as to outward appearance, by annually casting its skin, it became, like the Phoenix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle. Faber's theory of the symbolism of the serpent, as set forth in his work on the Origin of Pagan Idolatry, is ingenious. He says that the ancients in part derived their idea of the serpent from the first tempter, and hence made the symbol of evil principle. But as the deluge was thought to have emanated from the evil principle, the serpent became a symbol of the deluge. He also represented the good principle; the idea being borrowed from the winged Seraphim which was blended with the Cherubim who guarded the tree of life—the Seraphim and Cherubim being sometimes considered as identical, and besides, in Hebrew, ויהינ means both a seraph and a serpent. But as the good principle was always male and female, the male serpent represented the Great Father, Adam or Noah, and the female serpent represented the ark or world, the microcosm and the macrocosm. Hence the serpent represented the perpetually renovated world, and as such was used in all the mysteries. Dr. Olive brings his peculiar views to the interpretation, and says that in Christian Masonry the serpent is an emblem of the fall and the subsequent redemption of man. In Ancient Craft Masonry, however, the serpent does not mean the same. In the Templar and in the Philosophic degrees—as such as the Knight of the Brazen Serpent, where the serpent is combined with the cross—it is evidently a symbol of the world, and thus the symbol of these degrees is closely connected with that of the Rose Croix.

Serpent and Cross. A symbol used in the degrees of Knights Templar and Knight of the Brazen Serpent. The cross is a tau cross T, and the serpent is twined around. Its origin is found in Numbers xxii. 9, where it is said, "Moses made a serpent of brass, and put it upon a pole." The word פ, נס, here translated "a pole," literally means a standard, or something elevated on high as a signal, and may be represented as a cross as well as by a pole. Indeed, Justin Martyr calls it a cross.

Serpent, Knight of the Brazen. See Knight of the Brazen Serpent.
kinds: *serenissima* at arms and *artificers*. The former were the most highly esteemed; the latter being considered a very inferior class, except the *armories*, who were held, on account of the importance of their occupation, in higher estimation.

**Seth.** It is a theory of some Masonic writers that the principles of the Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the flood they became corrupted by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles. This theory has been very extensively advanced by Dr. Oliver in all his works. The pillars erected by Seth to preserve the principles of the arts and sciences are mentioned by Josephus. But although the Old Constitutions speak of Seth, they ascribe the erection of these pillars to the children of Lamech. But in the high degree of Masonry the erection is attributed to Enoch. (See Enoch.)

**Sethos.** In 1731, the Abbé Terrasson published at Paris a work entitled *Sethos historié au titre des monumens anecdotes de l'ancienne Egyptie*. It has passed through a great many editions and has been translated into German and English. Under the form of fiction it contains an admirable description of the initiation into the ancient Egyptian mysteries. The labors and researches of Terrasson have been very freely used by Lenoir, Clavel, Oliver, and other writers on the ancient initiations.

**Setting-Maul.** A wooden hammer used by Operative Masons to "set" the stones in their proper positions. It is in speculative Masonry a symbol in the Third Degree, reminding us of the death of the builder of the Temple, which is said to have been effected by this instrument. In some Lodges it is very improperly used by the Master as his gavel, from which it totally differs in form and in symbolical significance. The gavel is a symbol of order and decorum, the setting-maul, of death by violence.

**Setting Sun.** It was the duty of the Senior Wardens to pay and dismiss the Craft at the close of the day, when the sun sinks in the West; so now the Senior Warden is said in the Lodge to represent the setting sun.

**Seven.** In every system of antiquity there is a frequent reference to this number, showing that the veneration for it proceeded from some common cause. It is equally a sacred number in the Gentile as in the Christian religion. Oliver says that this can scarcely be ascribed to any event, except it be the institution of the Sabbath. Higgins thinks that the peculiar circumstance, perhaps accidental, of the number of the days of the week coinciding exactly with the number of the planetary bodies probably procured for it its greater of sanctity. The Pythagoreans called it a perfect number, because it was made up of 3 and 4, the triangle and the square, which are the two perfect figures. They called it also a virgin number, and without mother, comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number under ten, as twice two does four, and three times three does nine; nor can any two numbers, by their multiplication, produce it.

It is singular to observe the important part occupied by the number seven in all the ancient systems. There were, for instance, seven ancient planets, seven Pleiades, and seven Hyades; seven altars burned continually before the god Mithra; the Arabians had seven holy temples; the Hindus supported the world to be enclosed within the compass of seven peninsulas; the Goths had seven deities, viz., the Sun, the Moon, Tuisco, Wodem, Thor, Friga, and Scatur, from whose names are derived our days of the week; in the Persian mysteries were seven spacious caverns, through which the aspirant had to pass; in the Gothic mysteries, the candidate met with seven obstructions, which were called the "road of the seven stages"; and, finally, sacrifices were always considered as most efficacious when the victims were seen in number.

Much of the Jewish ritual was governed by this number, and the etymology of the word shews its sacred import, for the radical meaning of *shevah*, *shabang*, is, says Parkhurst, *seven*, *sevenfold*, or *fulness*. The Hebrew idea, therefore, like the Pythagorean, is that of perfection. To both the seven was a perfect number. Again: *shevah*, means to swear, because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the covenant of Abraham and Abimelech. (Gen. xxii. 25.) Hence, there is a frequent reference to this number in the Scriptural history. The Sabbath was the *seventh* day; Noah received seven days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by *seven* persons, who accompanied him into the ark; the ark rested on Mount Ararat in the *seventh* month; the intervals between despatching the dove were, each time, *seven* days; the walls of Jericho were encompassed *seven* days by seven priests, bearing seven rams' horns. Solomon was anointing the Temple, which was dedicated in the *seventh* month, and the festival lasted *seven* days; the candlestick in the tabernacle consisted of *seven* branches; and, finally, the tower of Babel was said to have been elevated *seven* stories before the dispersion.

Seven is a sacred number in Masonic symbolism. It has always been so. In the earliest rituals of the last century it was said that a Lodge required seven to make it perfect; but the only explanation to be found in any of those rituals of the sacredness of the number is the seven liberal arts and sciences, which, according to the old "Legend of the Craft," were the foundation of Masonry. In modern ritualism the symbolism of seven has been transferred
from the First to the Second Degree, and there it is made to refer only to the seven steps of the Winding Stairs; but the symbolic seven is to be found diffused in a hundred ways over the whole Masonic system.

"The sun was naturally the great central planet of the ancient seven, and is represented as the central light of the seven in the branched candlestick. Of the days of the week one was known as Sol's day, or Sunday, and as the Sun was the son of Saturn, he was ushered in by his father Saturn (or Saturday), whom he superseded. The Jews got their Sabbath from the Babylonians about 700 B.C. (Anc. Faith, p. 383; also see Philo Judaeus, Josephus, and Clement of Alexandria), while Sol's day dates from time immemorial, and was always a sacred one. In a phallic sense, when the sun has been in conjunction with the moon, he only leaves Luna after impregnation, and as Forlong, in his Rivers of Life, expresses it, "the young sun is that fair globe we so often see in the arms of the new moon," which is in gestation with the sun. The occult meaning of the word Mi-ti perhaps is the moon leads all the hosts of heaven.

And the Occidental, as well as the Oriental, nations were strongly moved in their imaginations by the awful majesty, the solemn silence, and the grandeur of that brilliant body progressing nightly through the starry vault: from the distant plains of India to ancient Egypt, and even those far-off lands where the Incas ruled, altars were erected to the worship of the Moon. On every seventh day the moon assumed a new phase, which gave rise to festivals to Luna being correspondingly celebrated; the day so set apart was known as Moon-day, or the second day of the week, following Sun-day.

"The Moon, whose phases marked and appointed their holy days." (Glicerio, Tusculum Disputations, Book I, ch. 28.) In the Hebrew, Syrian, Persian, Phoenician, Chaldean, and Saxon, the word Seven signifies full or complete, and every seventh day after the first quarter the moon is complete in its change. In all countries the moon is best known under the beautiful figure of the unveling Queen of Heaven.

The relative values of Seven in the musical scale and in the ancient planetary formula are as follows:

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The eminent professor of music, Carl Berg-stein, in connection herewith, furnishes the information that Guido Aretinus, Monk, in the eleventh century, the great reformer of music, invented the staff, several keys, and the names ut, re, mi, fa, sol, la, si; they being taken from a prayer to St. John to protect the voice, running thus:

Ut quaeant laxis Resonare thris
Mi alta gestorum Famae tuorum
Soave polluti Labili reatum, Sancte Johannes.

The literal translation of which would be rendered:

"For that (or to enable) with expanded breast
Thy servants are able to sing the praise of Thy
Deeds, forgive the polluted lips the sins ut-
ered."

The syllable ut has since been changed for the more satisfactory do.

In the year 1532 there was printed at Leipzig a work entitled Heptalogium Virgilii Salzburgensis, in honor of the number Seven.

It consists of seven parts, each embracing seven divisions. In 1658 appeared in Lon-
don a curious work on the subject of numbers, bearing the following title: "The Secret of Numbers according to Theological, Arith-
metical, Geometrical, and Harmonical Com-
putation; drawn, for the better part, out of
those Ancients, as well as Neotormes. Plea-
sing to read, profitable to understand, opening
themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever." In the ninth chapter the author has given many notable opinions from learned men, to prove the excellency of the number Seven. "First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unaries. Others are begotten, but beget not, as the sevens. Only the septenaries have a prerogative above them all, they neither beget nor are begotten. This is its first divinity or perfection. Secondly, this is a harmonical number; and the well and fountain of that fair and lovely Sigamma, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its composite; for it is compounded of the first two perfect numbers equal and unequal, three and four, for the number two, consisting of repeated unity, which is no number, is not perfect. Now every one of these being excellent of themselves (as hath been demonstrated), how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues?"

Hippocrates says that the septenary number, by its occult virtue, tends to the accomplishment of all things, is the dispenser of life and fountain of all its changes; and, like Shakespeare, he divides the life of man into seven ages. In seven months, a child may be born and live, and not before. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are renewed in the seventh year, when infancy is changed into childhood. At threescore and seven years the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times seven man is in full possession of his strength; at five times seven, he is fit for the business of the world; at six times seven, he becomes grave and wise, or never; at seven times seven he is in his apogee, and from that time he decays; at eight times seven he is in his first climacteric; at nine times seven, or sixty-three, he is in his grand climacteric, or years of danger; and ten times seven, or threescore years and ten has, by the Royal Prophet, been pronounced the natural period of human life.

Seven Stars. In the Tracing-Board of the Seventeenth Degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars. The Seventeenth is as apocalyptic degree, and this symbol is taken from the passage in Revelation i. 16, "and he had in his right hand seven stars." It is a symbol of the seven churches of Asia.

Seventy Years of Captivity. This period must be computed from the defeat of the Egyptians at Carchemish, in the same year that the prophecy was given, when Nebuchadnezzar, the tetrarch of the Chaldees, the neighbor nation of Syria and Palestine, as well as Jerusalem, under his sucession. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonian monarchy.

Shaddai. One of the names of God. In Exodus vi. 3, the word translated God Almighty is, in the original, Shaddai, שדַדְיָא; it is therefore the name by which he was known to the Israelites before he communicated to Moses the Tetragrammaton. The word is a pluralis majestatis, and signifies all-powerful, omnipotent.

Shalal Shalom Abi. (Hebrew, שֶׁלֶלֶת שָׁלוֹם אֵבִי) A covered word in the Fifteenth Degree of the A. A. Scottish Rite.

Shalash Erim. (Heb. שללשת עירם) "Twenty-three," and refers to a day in the month Adar, noted in the Sixteenth Degree of the A. A. Scottish Rite.

Shamar. King Solomon is said, in a Rabbinical legend, to have used the worm Shomir as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stone of the breastplate by means of the blood of the worm Shomir, whose solvent power was so great that it could corrode the hardest stones. When Solomon was about to build the Temple of stones without the use of any metallic implement, he was desirous of obtaining this potent blood; but the knowledge of the art was lost, and Moses had derived it had been lost by the lapse of time. Solomon enclosed the chick of a bird, either an ostrich or a hoopoe, in a crystal vessel, and placed it in a well to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which, by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel at length acquired a sufficiency of the dissolving blood to enable him to work upon the stones of the Temple.

It is supposed that the legend is based on a corruption of the word Shmir, the Greek for emery, which was used by the antique engravers in their works and metallations, and that the name Shomir is merely the Hebrew form of the Greek word.

Sharp Instrument. The emblematic use of a "sharp instrument," as indicated in the ritual of the First Degree, is intended to be represented by a warlike weapon (the old rituals call it "a warlike instrument"), such as a dagger or sword. The use of the point of a pair of compasses is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to the Third Degree.
Shaster. ("Instruction.") Any book held more or less sacred among the Hindus, whether included in the Sutris or not. The Great Shasters comprise the Vedas, the Upaneas, and the Vedangas, with their appended works of learning, including the Purans, the Ramayana, and the Mahabharata.

Shasana. The sacred book of the Hindus, which contains the dogmas of their religion and the ceremonies of their worship. It is a commentary on the Vedas, and consists of three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Mason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian brother.

Sheba, Queen of. In the Books of Kings and Chronicles, we are told that "when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The queen, whose visit is thus described, is spoken of nowhere else in Scripture. But the Jews and the Arabs, who gave her the name of Barka, recite that she was the Meriam, the Madam, that visible sign of the presence of the Deity, induced an early respect for solar light as its substitute. Now there is much that is significative of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun-worshippers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah. This is symbolized by light, which is no longer used by us as a "substitute" for the Shekinah, or the Divine glory, but as its symbol—the physical expression of the metaphorical "light of the world." The Shekinah is the symbol of the Divine presence, the "Sabbath" among the Jews, its value being about a half-dollar. In the time of Solomon, as well as long before and long after, until the Babylonian exile, the Hebrews had no regularly stamped money, but generally used in trade a currency which consisted of uncinned shekels which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabaeus, issued about the year 144 B.C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, "Shel Shekel," in the form of the Sidonian character; on the reverse, the rod of Aaron, having three buds, with the inscription, "Jerusalem Kadoshah," or Jerusalem the Holy, in a similar character.

Shekinah. Heb., יִצְכָּנָה, derived from Shakan, to dwell. A term applied by the Jews, especially in the Targums, to the Divine glory which dwelt in the tabernacle and the Temple, and which was manifested by a visible cloud resting over the mercy-seat in the Holy of Holies. It first appeared over the ark when Moses consecrated the tabernacle; and was afterward, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building. The Shekinah disappeared after the destruction of the first Temple and was not present in the second. Mr. Christie, in his learned treatise on the Worship of the Eleusinians, says that "the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light, as its substitute." Now there is much that is significative of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun-worshippers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah. This is symbolized by light, which is no longer used by us as a "substitute" for the Shekinah, or the Divine glory, but as its symbol—the physical expression of the metaphorical "light of the world."
Shem Hamphorash. The separated name. The Tetragrammaton is so called because, as Maimonides (More Nebuch.) says, all the names of God are derived from his works except the Tetragrammaton, which is called the separated name, because it is derived from the substance of the Creator, in which there is no participation of any other thing. That is to say, this name indicates the self-existent essence of God, which is something altogether within himself, and separate from his works.

Shemitte. One of the three historical divisions of religion—the other two being the Turanian and the Aryan—and embraces Mosaicism, Christianity, the Eddic Code, and Moalemism.

Sheriff. According to Preston, the sheriff of a county possessed, before the revival of 1717, a power now confined to Grand Masters. He says (Hist., p. 182) that "A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or of the policeman of the place, were empowered, at this time, to make Masons, and practise the rites of Masonry without a Warrant of Constitution." This is confirmed by the following passage in the Cooke MS. (lines 901-912):

When the masters and fellows be forewarned, and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and scribe to the master of the congregation in help of him against rebels and for the upholding the right of the realm.

Shermah. Insect. See Insect Sherman.

Sheesh. The seven-headed serpent floating in the cosmical ocean, upon which the throne of Brahma rested.

Sheetharoznul. See Tantai.

Shewbread. The twelve loaves which were placed upon a table in the sanctuary of the Temple, and which were called the shewbread or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Rite. Bahadour says that the shewbread was a symbol of the bread of life—or the eternal life by which we are brought into the presence of God and know him; an interpretation that is entirely applicable to the Masonic symbolism.

Shibboleth. (Heb. Jebh.) The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephraimites. The word has two meanings in Hebrew. First, an ear of corn; and, secondly, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is sh, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of s. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right." The learned Burder remarks ( Orient. Cust., ii, 782) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson (Sp. of Meas., p. 182), speaking of this word, rather fancifully derives it from the Greek ἄβα, I receive, and ἂν, a stone, and, therefore, he says "Rébâš, Sibblithion, Codu Lapidem, implies that they (the Mas- sons) retain and keep inviolate their obligations, as the Juramentum per Ioseum Lapidem, the most obligatory oath held among the heathen."

It may be remarked that in the ritual of the Fellow-Craft’s Degree, where the story of the Ephraimites is introduced, and the word is read, it is always pronounced as if it were interpreted as meaning plenty, the word water-ford is sometimes used incorrectly, instead of waterfall. Shibboleth means a flood of water, a rapid stream, not a ford. In Psalm lxix. 3, the word is used in this exact sense. "Nošèf Žibbôloth sheltafati, the flood has overwhelmed me. And, besides, a waterfall is an emblem of plenty, because it indicates an abundance of water; while a water-ford, for the converse reason, is, if any symbol at all, a symbol of scarcity.

Shield of David. The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the owner. The shield, with all the other parts of the armor worn by the knight, except the gauntlets, has been discontinued by the modern Masonic Knights. Oliver thinks that in some of the military mysteries, as in those of the Scandinavian mysteries, the shield was substituted for the apron. An old heraldic writer, quoted by Sloane-Evans (Graeco-Lat. Hrs., 150), thus gives the symbolic import of the shield: "Like as the shield served in the battle for a safeguard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detractions of the envious."

The shield of Solomon. Two interlaced triangles, more commonly known as the Seal of Solomon, and considered by the ancient Jews as a talisman of great efficacy. (See Seal of Solomon.) Because the shield was, in battle, a protection, like a talisman, to the person, the Hebrews used the same word, פֹּתָם, Potham, to signify both a shield and a talisman. Gezer says, in his Conjectures Inaudita (Hist. Trans., 1800, p. 339), "The
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Hebrew word *Magen* signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereth is like to that of a scutcheon." After showing that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: "*Magen*, therefore, signifies properly any piece of paper or other like matter marked or noted with certain characters drawn from the Tetragrammaton, or Great Name of four letters, or from any other." The most usual form of the Shield of David was to place in the center of the two triangles, and at the intersecting points, the Hebrew word אָלָה, אָלָה, which was compounded of the initials of the words of the sentence, יִהְיוּ הָלָהוֹת לִבְּלָהוֹת, אֲלָהֵי גִּבֹּרֵר לֵוַיָּד לָדְּנָא, "Thou art strong in the eternal God." Thus constructed, the Shield of David was supposed to be a preservative against all sorts of dangers.

Shinto. The national worship of the Japanese, and signifies the "path of the gods." It is presumed to be more ancient than the days of King Solomon, and is analogous to sun-worship.

Shintoism. The ancient religion of Japan, and founded on the worship of ancestors. It acknowledges a Supreme Creator and many subordinate gods called Kami, many of whom are the apotheoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror—which is the symbol of an unsoiled life—and illustrations symbolic of moral purification. Like the early Grecian mythology, Shintoism has deified natural objects, such as the sun, the air, fire, water, lightning, thunder, etc. It is a system much mixed up with the philosophy of Confucius and with myths and legends.

Shock. A striking of hands and feet, so as to produce a sudden noise. There is a ceremony called "the shock," which was in use in the reception of an Apprentice in the beginning of this century, and is still used by some Lodges in what is called "the Shock of Entrance," and by all in "the Shock of Enlightenment." Of the first shock as well as of the second, there are evident traces in some of the earlier rituals of the last century, and there is no doubt that it was an ancient ceremony, the gradual disuse of which is an innovation.

Shock of Enlightenment. A ceremony used in all the degrees of Symbolic Masonry. By it we seek to symbolize the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe—most feebly, it is true, and yet not altogether without impressiveness.

The Shock of Enlightenment is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.

Shock of Entrance. A ceremony formerly used on the admission of an Entered Apprentice, but now partly becoming obsolete. In the old initiations, the same word signified to die and to be initiated, because, in the initiation, the lesson of death and the resurrection to eternal life was the dogma inculcated. In the initiation of an Apprentice in Masonry the same lesson is begun to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impression of this idea is made by the symbolism of the shock at the entrance of the candidate.

The shock or entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death and of the throes of the new birth.

Shoe. Among the ancient Israelites, the shoe was made use of in several significant ways. To put off the shoes, imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. To unloose one's shoe and give it to another was the way of confirming a contract. Thus we read in the Book of Ruth, that Boaz having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say (Ruth iv. 7, 8), "Now the shoe was the manner in former times in Israel concerning redeeming and concerning chang-
ing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel. Therefore the kinman said unto Boaz, Buy it for thee. So he drew off his shoe. The reference to the shoe in the First Degree is therefore really as a symbol of a covenant to be entered into. In the Third Degree the symbolism is altogether different. For an explanation of it, see Disclosure.

Shoulkain. (Heb. טوبة, Tophia possessions.) Stolkin, mentioned in the Ninth and other degrees of the A. A. Scottish Rite.

Shovel. An instrument used to remove rubbish. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to remove rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin for the search and the reception of Eternal Truth and Wisdom.

Shrine. Oliver says that the shrine is the place where the secrets of the Royal Arch are deposited. The word is not so used in America, the doctrine is properly applicable according to the legend of the degree.

Side Degrees. There are certain Masonic degrees, which, not being placed in the regular routine, the acknowledged degrees are not recognized as a part of Ancient Masonry, but receive the name of "Honorary or Side Degrees." They constitute no part of the regular rite and are not under the control of either Grand Lodges, Grand Chapters, or any other of the legal, administrative bodies of the Institution. Although a few of them are very old, the greater number are of comparatively modern origin, and are generally supposed to have been invented for their invention to the ingenuity of either Grand Lecturers, or other distinguished Masons. The history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly conferred, is always moral. They are not given in Lodges or Chapters, but at private meetings of the brethren or companions possessing them, informally and temporarily called for the sole purpose of conferring them. These temporary assemblies owe no allegiance to any supreme, controlling body, except so far as they are composed of Master or Royal Arch Masons, and when the business of conferring the degrees is accomplished, they are dissolved at once, not to meet again, except under similar circumstances and for a similar purpose.

Some of them are conferred on Master Masons, some on Royal Arch Masons, and some only on Knights Templar. There is another class which, while connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some measure, assimilates these degrees to the Masonry of Adoption, or Female Masonry, which is practised in France and some other European countries, although there are important points of difference between them. These female side degrees have received the name of "indigenous degrees," from two Greek words signifying man and woman, and are thus called to indicate the participation in them by both sexes. The principal side degrees practised in America are as follows:

1. Secret Monitor.
2. Knight of the Three Kings.
5. Ark and Dove.
8. Good Samaritan.

Sight, Making Masons at. The prerogative of the Grand Master to make Masons at sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master in a Lodge of emergency, or, as it is called in the Book of Constitutions, "an occasional Lodge," specially convened by him, and consisting of such Masons as he may call together, for the purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master.

It is but right to say that this doctrine is not universally received as established law by all. I do not think, however, that it was ever disputed until within a comparatively recent period. It is true that Cole (Freemasonry, 55), as far back as 1817, remarked that it was "a great stretch of power, not recognized, or at least, he believed, not practised in this country." But the qualifying phrase in this sentence, clearly show that he was by no means certain that he was correct in denying the recognition of the right. Cole, however, would hardly be considered as competent to authority on this question of Masonic law, as he was evidently unacquainted with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work.

In the Book of Constitutions, several instances are furnished of the exercise of this right by various Grand Masters. In 1734, Lord Lovell being Grand Master, he "formed an occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the Duke of Lorraine, afterward Emperor of Germany, and the Duke of Newcastle, Master Masons. I do not quote the case of the initiation, passing, and raising of Frederick, Prince of Wales, in 1737, which was done in "an occasional Lodge," over which Dr. Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as it has been incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it
cannot be called a making at sight. He most
probably acted under the Dispensation of the
Grand Master, who at that time was the
Earl of Darnley.

But in 1766, Lord Blaney, who was then
Grand Master, convened "an occasional
Lodge," and initiated, passed, and raised
the Duke of Gloucester.

Again in 1767, John Salter, the Deputay
then acting as Grand Master, convened
"an occasional Lodge," and conferred the
three degrees on the Duke of Cumberland.

In 1787, the Prince of Wales was made
a Mason "at an occasional Lodge con-
vened," says Preston, "for the purpose at
the Star and Garter, Pall Mall, over which
the Duke of Cumberland (Grand Master)
presided in person."

It has been said, however, by those who
deny the existence of this prerogative, that
these "occasional Lodges" were only spec-
cial communications of the Grand Lodge,
and that "making" is thus supposed to have
taken place under the authority of
that body, and not of the Grand Master.
The facts, however, do not sustain this
position. Throughout the Book of Consti-
tutions, either at the meetings, whether regular
or special, are distinctly recorded as meet-
ings of the Grand Lodge; while these "oc-
casional Lodges" appear only to have been
convened by the Grand Master for the
purpose of making Masons. Besides, in
many instances the Lodge was held at a
different place from that of the Grand
Lodge, and the officers were not, with the
exception of the Grand Master, the officers
of the Grand Lodge. Thus the occasional
Lodge which initiated the Duke of Lor-
raine was held at the lodge of Sir Robert
Walpole, in Norfolk, while the Grand Lodge
always met in London. In 1766, the Grand
Lodge held its communications at the Crown
and Anchor, but the occasional Lodge,
in which the degrees were conferred on the
Duke of Gloucester, was convened at the Horn
Tavern. In the following year, the Lodge
which initiated the Duke of Cumberland was
crowned at the Thatched House Tavern, the Grand Lodge continuing
to meet at the Crown and Anchor.

But I think that a conclusive argument
a fortiori may be drawn from the dispensing
power of the Grand Master, which has
never been denied. No one ever has doubted,
or can doubt, the inherent right of the Grand
Master to constitute Lodges by Dispensa-
tion, and in these Lodges, so constituted,
Masons may be legally entered, passed, and
raised. This is done every day. Seven
Master Masons applying to the Grand
Master, he grants them a Dispensation,
under authority of which they proceed to
open and hold a Lodge, and to make Masons.

This Lodge is, however, admitted to be
the mere creature of the Grand Master, for
it is in his power at any time to revoke the
Dispensation he had granted, and thus to
disolve the Lodge.

But if the Grand Master has the power
to enable others to confer the degrees
and make Masons, by his individual au-
thority out of his presence, are we not per-
mittuced to argue a fortiori that he has also
the right of congregating seven brethren
and causing a Mason to be made in his
sight? Can he delegate a power to others
which he does not himself possess? And
is his calling together an "occasional Lodge"
and making, with the assistance of the
brethren thus assembled, a Mason "at
sight," that is to say, in his presence, any
thing more or less than the exercise of his
dispensing power for the establishment of
a Lodge under Dispensation, for a temporary
period and for a special purpose. The
purpose having been effected, and the Mason
having been made, he revokes his Dispensa-
tion, and the Lodge is dismissed. If we
assumed any other ground than this, we
should be compelled to say that though the
Grand Master might authorize others to
make Masons when he was absent, he could
not do it himself when present. The form
of the expression "making Masons at sight"
is borrowed from Laurence Dermott, the
Grand Secretary of the Atholl or Schismatic
Grand Lodge; "making Masons in an oc-
casional Lodge" is the phrase used by Ande-
son and his subsequent editors. Dermott
(Pro Ath. Rez.), commenting on the
thirteenth of the old regulations, which
prescribes that Fellow-Crafts and Master
Masons cannot be made in a private Lodge
except by the Dispensation of the Grand
Master, says: "This is a very ancient regu-
lation, but seldom put in practice, new Masons
being generally made at private Lodges;
however, the Right Worshipful Grand Mas-
ter has full power and authority to make,
or cause to be made, in his worship's presence,
Free and Accepted Masons at sight, and
such making is good. But they cannot
be made out of his worship's presence with-
out a written Dispensation for that purpose.
Nor can his worship oblige any warranted
Lodge to receive the Masons. The members
should declare against him or them; but in such case the Right Worship-
ful Grand Master may grant them a Warrant
and form them into a new Lodge."

But the fact that Dermott uses the phrase
does not militate against the existence of
the prerogative, nor weaken the argument
in its favor. For, in the first place, he is
not quoted as authority; and secondly, it is
very possible that he did not invent the ex-
pression, but found it already existing as
a technical phrase generally used by the
Craft, although not to be found in the
Book of Constitutions. The form there
used is "making Masons in an occasional
Lodge," which, as I have already said, is of
the same signification.

The mode of exercising the prerogative
is this: The Grand Master summons and
convenes a Lodge, and without any previous
probation, but on sight of the candidate, con-
er the degree upon him, after which he dis-
solves the Lodge and dismisses the brethren. •

SIGN. Signs constitute that universal lan-
guage of which the commentator on the
Island Mts. says that it is "a thing rather
to be wished than hoped for." It is evi-
dent, however, that such a substitute for a
universal language has always existed among
mankind. There are certain expressions of
ideas which, by an implied common consent,
are familiar even to the most barbarous
tribes. An extension forward of the open
hands will be understood at once by an
Australian savage or an American Indian as
a gesture betokening peace, while the idea of
war or dislike would be as readily con-
veyed to either of them by a regulative gesture
of the same hands. These are not, however,
what constitute the signs of Masonry.

It is evident that every secret society
must have some conventional mode of dis-
tinguishing strangers from those who are
its members, and Masonry, in this respect,
must have followed the universal custom
of adopting such modes of recognition.

The Abbé Grandinier (Essais Historiques
e Tropographiques, p. 422) says that when
Jesse Dotinger, an architect of the Cathed-
dral of Strasburg, formed, in 1422, all the
Master Masons in Germany into one body,
"he gave them a word and a particular
sign by which they might recognize those
who were of their Confraternity." Mar-
tone, who wrote a treatise on the ancient rite
of the monks (De Antiquis Monachorum ritu-
bus), says that, at the Monastery of Hir-
schau, where many Masons were incorpo-
rated as brethren, one of the officials of
the monastery was called the Master of the
Works; and the Masons under him had a
sign which he describes as: "pugnum super
pugnum pone vicissim quatenus constructores marum"; that is, they placed
alternately fist upon fist, as if imitating
the builders of walls. He also says, and other
writers confirm him, that in the Middle Ages the monks had a system of
signs by which they were enabled to recog-
nize the members of their different orders.

Krause (Kunstvirsuenden, iv., 46b) thinks
that the Masons derived their custom of
having signs of recognition from this rule
of the old monks. But we can trace the
existence of signs to remote antiquity. In
the Ancient Mysteries, the initiates were al-
ways instructed in a sign.

"This custom of making Masons at sight has
been practised by many Grand Lodges in Amer-
ica, but is becoming less usual, and some Grand
Lodges have prohibited it by a constitutional
enactment. A few noted cases may be men-
tioned: John Wanamaker, at Philadelphia; for-
mer Vice-President Charles W. Fairbanks, at
Indianapolis; the late Rear-Admiral
Winfield Scott Schley, at Washington, D. C.;
and when William Howard Taft was President,
Elec, he was made a Mason "at-sight" on Fe-
bruary 18, 1906, at Cincinnati, by the Grand
Master of Ohio.

Thus, when a wreath was presented to an
initiate of the mysteries of Multhae by an-
other, instead of receiving it, he cast it upon
the ground, and this gesture of casting down
was accepted as a sign of recognition.

So, too, Apuleius (Metamorph.) describes
the action of one of the devotees of the mys-
teries of Isis, and says: "He walked gently,
with a hesitating step, the ankle of the left
foot being slightly bent, in order, no doubt,
that he might afford me some sign by which
I might recognize him." And in another
work (Apologia) he says: "If any one hap-
sens to be present who has been initiated
into the same rite, without it he will give
me the sign, he shall then be at liberty to hear
what it is that I keep with so much care."

Plautus, too, alludes to this custom in
one of his plays (Miles Gloriosus, iv., 2),
when he says:

"Celo signum, si harum Baccarum est,"

i.e., "Give me the sign, if you are one of
these Baccurum."

Signs, in fact, belong to all secret asso-
ciations, and are no more peculiar to Mas-
ony than to any other. The forms differ, but the principle has always
existed.

Signature. Every Mason who receives a
certificate or diploma from a Grand Lodge
is required to affix his signature in the mar-
er for a reason which is given under the words
Ne Varietur, which see.

Signet. A ring on which there is an im-
pression of a device is called a signet. They
were far more common among the ancients
than they are among the moderns, although
they are still used by many persons. For-
merly, as is the custom at this day in the
East, letters were never signed by the per-
sons who sent them; and their authenticity
depended solely on the impression of the
signets which were attached to them. So
common was their use among the ancients,
that Clement of Alexandria, while forbidding
the Christians to wear the rings to
deck their fingers with rings, which would
have been a mark of vanitiy, makes an ex-
ception in favor of signet rings. "We
must wear but one ring, for the use of a signet; all other rings we must cast
aside." Signets were originally engraved
altogether upon stone; and Pliny says that
metal ones did not come into use until the
time of Claudius Caesar.

Signets are constantly alluded to in Scrip-
ture. The Hebrews called them "stone,
Salboth, and they appear to have been used
among them from an early period, for we
find that when Judah asks Tamar what
pledge he shall give her, she replies, "Thy
signet, and thy bracelets, and thy staff
that is in thine hand." (Gen. xxxviii. 18.)
They were worn on the finger, generally
the index finger, and always on the right
hand, as being the most honorable; thus in
Jeremiah xlix. 24, we read: "As I live,
saith the Lord, though Coniah, the son of
Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence. The signets of the ancients were generally sculptured with religious symbols or the heads of their deities. The sphinx and the sacred beetle were favorite signets among the Egyptians. The former was adopted from that people by the Roman Emperor Augustus. The Babylonians followed the same custom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of Baal-Berith and other Chaldean deities.

The impression from the signet-ring of a king gave the authority of a royal decree to any document to which it was affixed; and hence the delivery or transfer of the signet to anyone made him, for the time, the representative of the king, and gave him the power of using the royal name.

Signet of Truth. The signet of Zerubbabel, used in the ritual of the Royal Arch Degree, is also there called the Signet of Truth, to indicate that the neophyte who becomes a Mason is urged to keep a watchful eye on Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is presented to the aspirant to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

Signet of Zerubbabel. This is used in the American ritual of the Royal Arch Degree. It refers to a passage of Haggai (ii. 33), where God has promised that he will make Zerubbabel his signet. It has the same symbolic meaning as is given to its synocone the "Signet of Truth," because Zerubbabel, at the head of the second Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters. At the time of the Compromise an engraving of this signet in his Hieroglyphic Chart, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in most Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape, is inaccurate, and a correct representation of a signet as a walking-cane is of a piece of money. The signet is and always has been a fingering, and so it should be represented in the ceremonies of the Chapter. What the peculiar device of this signet was—for every signet must have a device—we are unable to show, but we may suppose that it was the Tetragrammaton, perhaps in its well-known abbreviated form of a god within a triangle. Whether this was so or not, such a device would be most appropriate to the symbolism of the Royal Arch ritual.

Significant Word. Significant is making a sign. A significant word is a sign-making word, or a word that is equivalent to a sign; so the sacred words used in the different degrees of Masonry, and the knowledge of which becomes a sign of the possession of the degree, are called significant words. Such a word Lemming calls "sein bedeutendes Wort," which has the same meaning.

Sign of Distress. This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest rituals extant of the last century, and its connection with the legend of the Third Degree makes it evident that it probably belongs to that degree. The Craft in the last century called it sometimes "the Master's Clap," and sometimes "the Grand Sign," which latter name has been adopted by the Masons of the present century, who call it the "Grand Hailing Sign," to indicate its use in hailing or calling a brother whose assistance may be needed. The true form of the sign has unfortunately been corrupted by the dispensation from the ancient one, which is still preserved in Great Britain and on the Continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to induce the Craft to transfer this sign from the Third to the First Degree. As this would have been an evident innovation, and would have contradicted the ritual history of its origin and meaning, the attempt was not successful.

Siel. Al. The recording angel in Islam.

Silence. See Secrecy and Silence.

Silent Brotherhood. Dealers in the priories of Clugny and Hirsau in the eleventh century were placed under rigid discipline as to speech. Those of Clugny were the first to adopt the system of signs for daily intercommunication, which was afterwards sanctioned or permitted, granted after application through three special messengers from the priory of Hirsau, was adopted by that priory in all its elaboration, and indeed enlarged and perfected by the well-known Abbot William. The doctrine of a perfect silence in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as "Conversus or barbae frates," were encouraged by the abbeys of the Middle Ages. Their labors were conducted in companies of ten each, under deans of the monastery, who were in turn instructed by wardens and superiors.

Silosan Inscription. An inscription accidentally discovered in 1880 by a native pupil of Mr. Schiek, a German architect, who had long settled in Jerusalem. It is chiseled in the rock that forms the southern
The wall of the channel which opens out upon the ancient Pool of Siloam, and is partly concealed by the water. The present modern pool includes the older reservoir, supplied with water by an excavated tunnel, 1706 yards long, communicating with the Spring of the Virgin, which is cut through the ridge that forms the southern part of the Temple Hill. The pool is on the opposite side of the ridge, at the mouth of the Tyropoeno (Cheesemakers) valley, which is now filled with rubbish, and largely built over.

The inscription is on an artificial tablet in the rock, about nineteen feet from the opening upon the pool. The first intelligible copy was made by Prof. A. H. Sayce, whose admirable little work, called "A Light from the Ancient Monuments," gives full details. Dr. Guthrie, in March, 1881, made a complete facsimile of the six lines, which read thus: "(Behold) the excavation! now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbor, and while there were yet three cubits to excavate (excavate, there was heard) the voice of one man calling to his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the pool for a distance of 1200 cubits. And there was a rock, which was the height of the rock over the head of the excavators."

The engineering skill must have been considerable, as the work was tedious, and yet the excavators met at the middle. There is no date, but the form of the letters show the age to be nearly that of the Moabite Stone. Scholars place the date during the reign of Hesekiah. "He made the pool and the aqueduct, and brought the water into the city." (2 Kings xx. 20, Heb. B.).

The discovery was an important one. Prof. Sayce deduces the following: "That the modern city of Jerusalem occupies very little of the same ground as the ancient one; the latter stood entirely on the vintage ground to the east of the Tyropoeno valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropoeno valley itself must be the Valley of the Sons of Hinnom, where the idolaters of Jerusalem burnt their children in the fire to Moloch. It must be in the southern cliff of this valley that the tombs of the kings are situated, they being buried under the rubbish with which the valley is filled; and "among this rubbish must be the remains of the city and temple destroyed by Nebuchadnezzar. Here, as well as in the now obliterated Valley of the Cheesemakers, probably lie the relics of the dynasty of David."

Hebrew inscriptions of an early date have hitherto long been sought for in vain. Seals and fragmentary inscriptions have hitherto been discovered. Several of these seals have been found in Babylonia and Mesopotamia, and are regarded as memorials of these Jewish exiles; but the Schick clay vase gives us a writing certainly as old as the time of Isaiah.

Silver and Gold. When St. Peter healed the lame man whom he met at the gate Beautiful of the Temple, he said to him, "Silver and gold have I none; but such as I have give I thee." (Acts iii. 6); and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to kneel at the Holy Sepulcher, in his passage through poor and inhospitable regions, a crust of bread and a draft of water were often the only alms that he received. This has been symbolized in the ritual of reception at a Knights Templar, and in it the words of St. Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

Siloam. In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or even the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Dr. Clark thus explains these beautiful metaphors. The silver cord is the spinal narrow; its loosening is the cessation of all neural sensation; the golden bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is meant the great artery which receives the blood from the left ventricle of the heart, called the cistern. This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those which are employed to teach symbolically the resurrection and its eternal.

Sinnah. A monstrous griffin, guardian of the Persian mysteries.

Sinit. A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the tabernacle. Hence, says Lenning, the Scottish Masons make Mt. Sinai a symbol of truth. Of the high degrees, the Twenty-third and Twenty-fourth of the Ancient and Accepted Rite, or the Chief and the Prince of the Tabernacle, refer in their rituals to this mountain and the Tabernacle there constructed.

Sir. This is the distinctive title given to the possessors of the degrees of Masonic knighthood, and is borrowed from the heraldic...
usage. The word "knight" is sometimes interposed between the title and the personal name, as, for example, "Sir Knight John Smith." English knights are in the habit of using the word "knight," or "knights," as a usage which to some extent is being adopted in America. English Knights Templar have been led to the abandonment of the title, Sir, because legal enormities made the use of titles not granted by the crown unlawful. But there is no such law in America. The addition of Sir to the names of all Knights is accounted, says Astmole, "a parcel of their style." The use of it is so old, certainly, as the time of Edward L., and it is supposed to be a contraction of the old French, "Sire, or the French, "Sire de," or "Sire of.

Sirat. As or Al. See Al-Sirat.

Siroc. [W]. A significant word, formerly used in the Order of High Priesthood in America. It signifies a shoe-latchet, and refers to the declaration of Abraham to Melchizedek, that from the goods which had been captured by the latter, he would "not take from a thread even to a shoe-latchet," (Genesis xiv. 20), that is, nothing even of the slightest value. The introduction of this word into some of the lower capital degres is a recent error of ignorant ritualists.

Sister Lodges. Lodges are so called which were chartered in the same city, or county, or even obedience to the same Grand Lodge.

Sisters by Adoption. In the Lodges of the French Adoptive Rite this is the title by which the female members are designated. The female members of all androgynous degrees are sisters, as the male members are brethren.

Sisters of the Gild. The attempt of a few writers to maintain that women were admitted into the Masonic fraternities of Masons fails to be substantiated for want of evidence. The entire text of the " Constitutions" indicates that none but men, under the titles of "brethren" and "fellows," were admitted into these Masonic gilds; and the first code of charges adopted at the revival in 1717, declares that "no person admitted to the degrees of Mason, Fellow of a Lodge must be good and true men . . . or women, etc." The opinion that women are equally admitted into the Masonic gild, is based on the fact that, in the "York MS., No. 4," which is dated to the roll in 1863, we find the following words: "The one of the elders taking the Book, and that hee or shee that is to be made mason shall lay their hands upon the head and the charge shall be given." But in the "Alnwick MS.," which is inserted as a Preface to the Records of the Lodge at Alnwick, beginning September 29, 1701, and which manuscript was therefore probably at least contemporary with that of York, we find the corresponding passage in the following words: "Then shall one of the most ancient of them all hold a booke that hee or they may lay his or their hands upon the said Book," etc. Again, in the "Grand Lodge, No. I, MS.," whose date is 1659, we meet with the regulation in Latin thus: "Tune unus ex senioribus tectarum liburnum et ulla illa apponensurum magnum sub liburn et tunc praecipunt deibert leg." This was no doubt the original form of which the writer of the York MS. gives a translation, and either through ignorance or clerical carelessness, the "illa vel illi," instead of he or they, has been translated he or she. Besides, the whole tenor of the charges in the York MS. clearly shows that they were intended for men only. A woman could scarcely have been required to swear that she "would not take her fellow's wife in villainy," nor make anyone a Mason unless "he has his right limbs as a man ought to have." It cannot be admitted on the authority of a mistranslation of a single letter, by which an a was taken for an e, thus changing ulla into ilia, or he into she, that the Masonic gild admitted women into a craft whose labors were to hew heavy stones and to ascend tall scaffolds. Such never could have been the case in operative Masonry.

There is, however, abundant evidence that in the other gilds, or less important companies of England, women or sisters were admitted to the freedom of the company. Herbert (Hist. Liv. Comp., xi., 63) thinks that the custom was borrowed, on the constitution of the Companies, by Edward III. from the ecclesiastical or religious gilds, which were often composed of both sexes. But there does not seem to be any evidence that the usage was extended to the building corporations or Freemasons' gilds. A woman might be a female grocer or haberdasher, but she could hardly perform the duties of a female builder.

"Sit Lux et Lux Fult." A motto frequently used in Masonry, although sometimes written, "Lux Fiat et Lux Fit," signifying, "Let there be light, and there was light;" the strict translation from the Hebrew continues, "And the Lord took care of the light, that it was useful, and he divided the light from the darkness."

Situation of the Lodge. A Lodge is, or ought to be, always situated due east and west, for reasons which are detailed in the articles East and Orient.

Sivan. [W]. The ninth month of the Hebrew civil year, corresponding with the months May and June, beginning with the new moon of the former.

Six Lights. The six lights of Symbolic Masonry are divided into the Greater and Lesser Lights, which see. In the American system of the Royal Arch there is no symbol of the kind, but in the English system there are six lights—three lesser and three greater—placed in the form of two interlaced triangles. The three lesser represent the Patriarchal, Mosaic, and Christian dispensations; the three greater the Creative, Preservative, and Destructive power of God. The four lesser triangles, formed by the intersection of the two great triangles, are emblematic of the four degrees of Ancient Craft Masonry.

Six Periods. The Great Architect's Six Periods constituted a part of the old Preston-
ian lecture in the Fellow-Craft's Degree. It referred to the six days of creation, the six periods being the six days. It no longer forms a part of the lecture as modified by Hemmings in England, although Oliver devotes a chapter in his *Historical Landmarks* to this subject. It was most probably at one time taught in America before Webb modified and abridged the Prestonian lectures, for Hardie gives the "Six Periods" in full in his *Monitor*, which was published in 1818. The Webb lecture, now practised in this country, comprehends the whole subject of the Six Periods, which make a closely printed page in Browne's *Master Key*, in these few words: "In six days God created the heavens and the earth, and reést upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator."

**Skeleton.** A symbol of death. The ancient Egyptians often introduced a skeleton in the tomb as a reminder of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. As such an admonitory symbol it is used in some of the high degrees.

**Skirtet.** In the English system the skirtet is one of the working-tools of a Master Mason. It is an implement which acts on a center-pin, whence a line is drawn, chalked, and struck to mark out the ground for the foundation of the intended structure. Symbolically, it points to us that straight and unswerving line of conduct laid down for our pursuits in the volume of the Sacred Law. The skirtet is not used in the American system.

**Skull.** The skull as a symbol is not used in Masonry except in Masonic Templarianism, where it is a symbol of mortality. Among the articles of accusation sent by the Pope to the bishops and papal commissaries upon which to examine the Knights Templar, those from the forty-second to the fifty-seventh refer to the human skull, "cranium humannum," which the Templars were accused of using as a toadstool for their reception, and worshipping as an idol. It is possible that the Old Templars made use of the skull in their ceremony of reception; but modern Templars will readily account for the origin of the ritual in a perfectly natural and human manner, find in their use of a skull a symbolic design. (See Baphomet.)

**Skull and Cross-bones.** They are a symbol of mortality and death, and are so used by heralds in funeral achievements. As the means of exciting the mind to the contemplation of the most solemn subjects, the skull and cross-bones are used in the Chamber of Reflection in the French and Scottish Rites, and in all the degrees where that Chamber constitutes a part of the preliminary ceremonies of initiation.

**Slander.** Inwood, in his sermon on "Union Amongst Masons," says: "To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, is in a very small degree of religion; for the disgrace of every degree of religious profession, are the poisonous bane of all brotherly love."

**Slave.** See Free Born.

**Slip.** This technical expression in American Masonry, but mostly confined to the Western States, and not generally used, is of very recent origin; and both the action and the word most probably sprung up, with a few other innovations, intended as especial methods of precaution, about the time of the anti-Masonic excitement.

**Sloane Manuscripts.** There are three copies of the Old Constitutions which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane. The first, which is known in the Museum as No. 3848, is one of the most complete of the copies extant of the Old Constitutions. At the end of it, the copy is certified by the following subscription: "Finis p. me Ederu Sankey decimo sexto die Octobris Anno Domini 1646." It was published for the first time, from an exact transcript of the original, by Bro. Hughan in his *Old Charges of the British Freemasons*. The second Sloane MS. is known in the British Museum as No. 3323. It is in a large folio volume of three hundred and twenty-eight leaves, on the fly-leaf of which Sir Hans Sloane has written, "Loose papers of mine. Correcting Curiosities." There are many Manuscripts by different hands. The Masonic one is subscribed "Hae scripta fuerunt p. me Thomam Martin, 1636," and this fixes the date. It consists of three leaves of paper six inches by seven and a half, is written in a small, neat hand, and endorsed, "Free Masonry." It was first published, in 1871, by Bro. Hughan in his *Masonic Sketches and Reprints*. The Rev. Bro. A. F. A. Woodford thinks this an "indifferent copy of the former one." But this seems unlikely. The entire text, as given by Mr. O'Callaghan, is a combination of the Great London MS. of 1646, with many verbal discrepancies, and a total difference in the eighteenth charge, would lead one to suppose that the former MS. never was seen, or at least copied, by the writer of the latter.

The whole, or, from this omission, one of the least valuable of the copies of the Old Constitutions.

The third Sloane MS. is really one of the most interesting and valuable of those that have been heretofore discovered. A portion of it, a small portion, was inserted by Findel in his *History of Freemasonry*; but the whole has been since published in the *Voice of Masonry*, a periodical printed at Chicago in 1872. The number of the MS. in the British Museum is 3329, and Mr. Hughan places its date at
SMARAGDINE

from 1640 to 1700; but he says that Messrs. Bond and Simms, of the British Museum, agree in stating that it is "probably of the beginning of the eighteenth century." But the Rev. Mr. Woodford mentions a great authority on MSS., who declares it to be "previous to the middle of the seventeenth century." Findel thinks it originated at the end of the seventeenth century, and "that it was found among the papers which Dr. Plot left behind him on his death, and was one of the sources whence his communications on Freemasonry were derived." It is not a copy of the Old Constitutions, in which respect it differs from all the other Manuscripts, but is a description of the ritual of the society of Free Operative Masons at the period when it was written. This it is that makes it so valuable a contribution to the history of Freemasonry, and renders it so important that its precise date should be fixed.

SMARAGDINE, Tablet of Hermes. The foundation of Hermetic knowledge, with an unknown author. Translated in the Edipus Aegyptiacus.

a. Smith, George. Captain George Smith was a Mason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the Continent it appears that he was initiated in one of the German Lodges. On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1779, a Universal Military Dictionary, and, in 1783, a Bibliotheca Militaria.

He devoted much attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership the Lodge had, on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this the Master and brethren were censured, and the Grand Lodge declared that "it is inconsistent with the Friendship of Masonry for a Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement." (Constitutions, 1784, p. 240.) Smith was appointed by the Duke of Manchester, in 1778, Provincial Grand Master of Kent, and on that occasion delivered his Inaugural Charge before the Lodge of Friendship at Dover. He also drew up a code of laws for the government of the province, which was published in 1781. In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Heseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned at the next quarterly communication. As at the time of his appointment there was really no law forbidding the holding of two offices, its improvidence was so manifest, that the Grand Lodge adopted a regulation that "it is incompatible with the laws of this society for any brother to hold more than one office in the Grand Lodge at the same time." (Constitutions, 1784, p. 336.) Captain Smith, in 1783, published a work entitled The Use and Abuse of Freemasonry: a work of the greatest utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular. The interest to the ladies consists in some twenty pages, in which he gives the "Ancient and Modern reasons why the ladies have never been admitted into the Society of Freemasons," a section the omission of which would scarcely have diminished the value of the work or the reputation of the author. The work of Smith would not at the present day, in the advanced progress of Masonic knowledge, enhance the reputation of its writer. But at the time when it appeared, there was a great demand of Masonic literature—Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Masonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature. Northouck (Constitutions, 1784, p. 347), in commenting on the refusal of a sanction, says: "No particular objection being stated against the above-mentioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where regular instruction and suitable exercises are ever ready for all brethren who zealously aspire to improve in masonic knowledge, new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even ancient manuscripts were destroyed to prevent their appearance in a printed Book of Constitutions! for the principal materials in this very work, then so much dreaded, have since been retailed in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writer."

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their representatives in the Grand Lodge, the edition was speedily exhausted.

In 1785 Captain Smith was expelled from the Society for "uttering an instrument purporting to be a certificate of the Grand Lodge recommending two distressed Brethren." Dr. Oliver (Res. of Scott, p. 215) describes Captain Smith as a man "plain in speech and
manners, but honourable and upright in his dealings, and an active and zealous Mason." It is probable that he died about the end of the last or the beginning of the present century.

**Smitten Builder.** The old lectures used to say: "The veil of the Temple is rent, the builder is smitten, and we are raised from the tomb of transgression." Hutchinson, and after him Oliver, apply the expression, "The smitten builder," to the crucified Savior, and define it as a symbol of His Divine mediation; but the general interpretation of the symbol is, that it refers to death as the necessary precursor of immortality. In this sense, the smitten builder presents, like every other part of the Third Degree, the symbolic instruction of Eternal Life.

**Snow, John.** A distinguished lecturer on Masonry, who was principally instrumental in introducing the system of Webb, of whom he was a pupil, into the Lodges of the Western States. He was also a Grand Master of the Grand Lodge of Ohio, and was the founder and first Grand Commander of the first Grand Encampment of Knights Templar in the same State. He was born in Providence, Rhode Island, February 25, 1789; was initiated into Freemasonry in Mount Vernon Lodge, of Providence, in 1809, and died May 16, 1852, at Worthington, Ohio.

**Snows, See Raines.**

**Social Character of Freemasonry.** Freemasonry attracts our attention as a great social Institution. Laying aside for the time those artificial distinctions of rank and wealth, which, however, are necessary in the world to the regular progression of society, its members meet in their Lodges on one common level of brotherhood and equality. There virtue and talent alone claim and receive preeminence, and the great object of all is to see who can best work and best agree. There friendship and fraternal affection are strenuously inculcated and assiduously cultivated; and that great mystic tie is established which peculiarly distinguishes the society. Hence is it that Washington has declared that the benevolent purposes of the socalled Institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race.

**Socius.** The Sixth Degree of the Order of Strict Observance.

**Sodalities.** Societies or companies of friends or companions assembled together for a special purpose. Such confraternities, under the name of *Sodalitas*, were established in Rome, by Cato the Censor, for the mutual protection of the members. As their proceedings were secret, they gave offence to the government, and were suppressed, 80 b.c., by a decree of the Senate, but were afterward restored by a law of Ciclius.

**Sofer.** The Sofer were a mystical sect which greatly prevailed in Eastern countries, and especially in Persia, whose religious faith was most strongly embodied in the secret doctrine of Mohametanism. Sir John Malcolm (Hist. Pers., ch. xx) says that they have among them great numbers of the wisest and ablest men of Persia and the East, and since his time the sect has greatly increased.

The name is most probably derived from the Greek *sofer, wisdom*; and Malcolm states that they also bore the name of *philosophers*, in which we may readily detect the wares of *philosophers*. He says also: "The Mohametan Sofer have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished Sofer." The principal Sofer writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Secrets and mysteries compare the school of Sofer with that of Pythagoras. It is evident that there is a great similarity between Soferism and Gnosticism, and all the features of the Sofer initiation remind us very forcibly of those of the Masonic. The object of the system is the attainment of *Truth*, and the novice is invited "to embark on the sea of doubt," that is, to commence his investigations, which are to end in its discovery.

There are four stages or degrees of initiation: the first is merely preliminary, and the initiate is required to observe the ordinary rites and ceremonies of religion for the sake of the vulgar, who do not understand their esoteric meaning. In the Second Degree he is said to enter the pale of Soferism, and exchanges these external rites for a spiritual worship. The Third Degree is that of *Wisdom*, and he who reaches it is supposed to have attained supernatural knowledge, and to be equal to the angels. The Fourth and last degree is called *Truth*, for he has now reached it, and has become completely united with Deity. They being, says Malcolm, secrct mysteries in every stage or degree which are never revealed to the profane, and to reveal which would be a crime of the deepest turpitude. The tenets of the sect, so far as they are known to the world, are, according to Sir William Jones (Asiat. Researches, ii, 62), "that nothing exists absolutely but God; that the human soul is an emanation of his essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion; and that the chief good of mankind in this transitory world consists in a perfect union with the Eternal Spirit as the incumbrances of a mortal frame will allow." It is evident that an investigation of the true system of these Eastern mysteries must be an interesting subject of inquiry to the student of Freemasonry: for Higgens is hardly too enthusiastic in supposing them to be the ancient Freemasons of Mohammedanism. His views are thus expressed in the second volume of his *Analects*, p. 301: a wonderful work—wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strong strain of which, however untenable, are defended with all the powers of a more than ordinary intellect.
"The circumstances," he says, "of the graduation of ranks, the initiation, and the head of the Order in Persia being called Grand Master, raise a presumption that the Soffas were, in reality, the Order of Masons." Without subscribing at once to the theory of Higgins, we may well be surprised at the coincidences in the dogmas of the Soffas and those of the Freemasons, and we would naturally be curious to investigate the causes of the close communications which existed at various times during the Crusades between this Mohammedan sect of philosophers and the Christian Order of Templars.

Mr. C. W. King, in his learned treatise on the Gnostics, seems to entertain a similar idea of this connection between the Templars and the Soffas. He says that, "as much as these Soffas were composed exclusively of the learned amongst the Persians and Syrians, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Eastern sages into any contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were acting as diviners in their country." He goes on to say that he "would find a similarity of character pertaining to science and art. The Soffa doctrine involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith; and in fact took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters." Soffas. Students in the universities of Islam.

So Help Me God. The usual obloquy or imprecation affixed in modern times to oaths, and meaning, "May God so help me as I keep this vow."

Sojourner. See Principal Sojourner. Soldiers of Christ. Militia Christi is the title by which St. Bernard addressed his exhortations to the Knights Templar. They are also called in some of the old documents, "Militia Templos Solomonii," The Chivalry of the Temple of Solomon, and their ancient statutes were entitled "Regula paupерum commilitонum Tempли Solomonii," The Rule of the poor fellow-soldiers of the Temple of Solomon; and this is the title by which they are now most generally designated.

Soil Sanctissimo Sacrum. ("Sacre to the most holy Sun.") Mentioned in the Twenty-eighth Degree, A. A. Scottish Rite. Solomon. In the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system. But the writer, who, with this preliminary notice, embodies them in his sketch of the career of the wisest King of Israel, is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign the former all the values that are due, and to the latter all that is equally valuable as symbolism.

Solomon, the King of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 2980 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch was said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterward distinguished.

One of the great objects of Solomon's life, and the one which most intimately connected him with the history of the Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that monarch, long before his death, had numbered the workmen from whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had assumed an immense treasure with which to support the enterprise. But consulting with the prophet Nathan, he learned from that holy man, that although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the Divine prohibition was proclaimed in these emphatic words: "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was, therefore, reserved for the more peaceful Solomon, his son and successor.

Hence, when David was about to die, he charged Solomon to build the Temple of God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the mingled gold and silver, and the ten thousand talents of gold, and ten times that amount of silver, which he had collected and laid aside for defraying the expense.

Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, King of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the fraternity of Dionysian artificers, had long monopolised the profession of building in Asia Minor. The Jews, or the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected
complete the edifice he was about to erect, either in a reasonable time or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:

"Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure and design to build a house to God, for God foretold to my father, that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood. As for wages to the laborers of wood, I will pay whatever price thou shalt determine."

Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

"It is fit to bless God that he hath committed thy father's government to thee, who art a wise man endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when, by my subjects, I have cut down many and large trees and cedars of Lebanon, I will send them to sea, and will order my subjects to make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him timber and cedars of Lebanon, with other materials, in the person of an able architect, "a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building. Of this personage, whose name was also Hiram, and who plays so important a part in the history of Freemasonry, an account will be found in the article Hiram Abif, to which the reader is referred.

King Solomon commenced the erection of the Temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, in the year of the world 2994, or 1064 years before the Christian era. Advised in all the details, as Masonic tradition informs us, by the wise and prudent counsels of Hiram, King of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made the necessary arrangements in the disposition and government of the workmen, in the payment of their wages, and in the maintenance of concord and harmony which should insure success in the execution and success in the result.

"To Hiram Abif was entrusted the general supervision of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the traditions of the Order.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to his interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were inspired with enthusiasm by the promise of promotion and reward.

The Temple was at length finished in the month Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement. As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the ark to be brought from the king's house, where it had been placed by King David, and to be deposited with impressive ceremonials in the holy of holies, beneath the expanded wings of the cherubim. This important event is commemorated in the beautiful ritual of the Most Excellent Master's Degree.

Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the tribes, the elders and chief of Israel to bring the ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the ark of the covenant into the hands of the priests, who fixed it in its place in the center of the holy of holies.

Here the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Masons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of Spurious Masonry; and, induced by the persuasions of those foreign wives and concubines, who had ensnared him in his latter days, he erected a fane for the celebration of these
heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is however believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, "Vanity of vanities; all is vanity," he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the scepter of Israel, has been the unanimous opinion of posterity. So much so that beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance: and the Talmudists and Mohammedan doctors record many fanciful legends of his expeditions in controlling these ministers of darkness. As a naturalist he is said to have written a work on animals of no ordinary character, which has however perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epitaph was inscribed on his marriage with an Egyptian princess, and the Book of Ecclesiastes alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher, while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architecture, the mechanic arts, and commerce, testify his profound abilities as a sovereign and statesman.

After a reign of forty years he died, and with him expired forever the glory and the power of the Hebrew empire.

Solomon, House of. Lord Bacon composed, in his Advancement of Learning, in which he describes the island of Bensalem—that is, island of the Sons of Peace—and on it an edifice called the House of Solomon, where there was the temple of the philosophers, while the long space devoted to the acquisition of knowledge. Niccolò thought that out of this subsequently arose the society of Freemasons, which was, he supposes, established by Elias Ashmole and his friends. (See Niccolò.)

Solomon, Temple of. See Temple of Solomon.

Solstice. The days on which the sun reaches its greatest northern and southern declination, which are the 21st of June and the 23rd of December. Near these days are those in which the Christian church commemorates St. John the Baptist and St. John the Evangelist, who have been selected as the patron saints of Freemasonry for reasons which are explained in the article on the Declaration of a Lodge, which see.

Son of Hiram. A mixed tradition states that Aynon was a son of Hiram Abif, and was appointed master of the workmen who hewed the cedar and shaped the timber for the temple, and was recognized for his geometrical knowledge and skill as an engraver. (See Aynon.)

Songs of Masonry. The song formed in early times a very striking feature in what may be called the domestic manners of the Masonic Institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the Continent, a custom which was followed in America, where all the early Monitor contain an abundant supply of lyrical poetry. In the Constitutions published in 1723 we find the well-known Entered Apprentice's song, written by Matthew Birkhead, which still retains its popularity among Masons, and has attained an elevation to which its intrinsic merits as a lyrical composition would hardly entitle it. Songs appear to have been incorporated into the ceremonies of the Order at the revival of Masonry in 1717. At that time, to use the language of the venerable Oliver, "Labor and refreshment relieved each other like two loving brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gaiety of the latter." In those days the word "refreshment" had a practical meaning, and the Lodge was often called from labor that the brethren might indulges innocent gaiety, of which the song formed an essential part. This was called harmony, and the brethren were blessed with talent for vocal music were often invited "to contribute to the harmony of the Lodge." Thus, in the minute-book of a Lodge at Lincoln, in England, in the year 1722, which is quoted by Dr. Oliver, the records show that the Master usually, "gave an elegant charge, also went through an examination, and the Lodge was closed with song and decent merriment." In this custom of singing there was an established system. Each officer was furnished with a song appropriate to his office, and each degree had a song for itself. Thus, in the first edition of the Book of Constitutions, we have the "Master's Song," which, says Dr. Anderson, the author, is "to be sung with a chorus—when the Master shall give leave—either one part only or all together, as he pleases"; the "Warden's song," which was "to be sung and played at the Quarterly Communication"; the "Fellow-Craft's song," which was to be sung and played at the grand feast; and, lastly, the "Entered Apprentice's song," which was "to be sung when all grave business is over, and with the Master's leave." In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and others. Thus provision was made in the Old Charges so that there should be no confusion between the
As already observed, we have many productions of our Masonic poets which are taking the place of the older and coarser songs of our predecessors. It would be tedious to name all who have successfully invoked the Masonic muse. Masonic songs—that is to say, songs whose themes are Masonic incidents, whose language refers to the technical language of Freemasonry, and whose spirit breathes its spirit and its teachings—are now a well-settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace.

**Sons of a Mason.** The son of a Mason is called a Louveteau, and is entitled to certain privileges, for which see Louvet eau and Leams.

**Sons of Light.** The science of Freemasonry often has received the title of "Lux," or "Light," to indicate that mental and moral illumination is the object of the Institution. Hence Freemasons are often called "Sons of Light."

**Sons of the Prophets.** We repeatedly meet in the Old Testament with references to the Bani Hananim, or sons of the prophets. These were the disciples of the prophets, or wise men of Israel, who underwent a course of eudetic instruction in the secret institutions of the Mosaic, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. "These sons of the prophets," says Stiehelin (Robbinalische Literatur, I., 16), "were their disciples, brought up under their tuition and care, and therefore their masters or instructors were called their fathers."

**Sons of the Widow.** This is a title often given to Freemasons in allusion to Hiram the Builder, who was "a widow's son, of the tribe of Naphtali." By the advocates of the theory that Freemasonry originated with the exiled house of Stuart, and was organized as a secret institution for the purpose of reestablishing the house on the throne of Great Britain, the phrase has been applied as referring to the adherents of Queen Henrietta, the widow of Charles I.

**Sorbonne.** A college of theological professors in Paris, who exercised a great influence over religious opinion in France during the sixteenth, seventeenth, and greater part of the eighteenth centuries. The bigotry and intolerance for which they were remarkable made them the unriviving persecutors of Freemasonry. In the year 1748 they published a Letter and Consolation on the Society of Freemasons, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This letter was reprinted in 1754, at Paris, by the Freemasons, with a reply; in the form of an appendix,
Sorrow Lodge. It is the custom among Masons on the Continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploiring the loss of their departed members, and other distinguished worthies of the Fraternity who have died. These are called Funeral or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. In America the custom has been introduced by the Ancient and Accepted Rite, whose Sorrow Lodge ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the Ancient Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funeral dirges are chanted, and orations on the life, character, and Masonic virtues of the deceased are delivered.

Soter. A Greek appellation implying "Salvation."

Soul of Nature. A platonic expression, more properly the anima mundi, that has been adopted into the English Royal Arch system to designate the Sacred Delta, or Triangle, which Dunskeley, in his lecture, considered as the symbol of the Trinity. "So highly," says the modern lecture, "indeed did the ancients esteem the figure, that it became among them an object of worship as the great principle of animated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation. They also distinguished it by an appellation which, in the Egyptian language, signifies the Soul of Nature." Dr. Oliver (June, p. 446) warmly protests against the introduction of this expression of an unwarrentable innovation, borrowed most probably from the Rite of the Philaeothai. It has not been introduced into the American system.

South Carolina. Freemasonry was introduced into South Carolina by the organization of Solomon's Lodge in the city of Charleston, on October 28, 1736, the Warrant for which had been granted in the previous year by Lord Weymouth, Grand Master of England. John Harnett was, in 1736, appointed Provincial Grand Master by the Earl of Loudoun. In 1738 a Lodge was established in Charleston by the St. John's Grand Lodge of Boston; but it does not appear to have long existed. The Provincial Lodge appears after some time to have suspended operations, for a second Provincial Grand Lodge was established by the Deputation of the Marquis of Carnarvon to Chief Justice Leigh in 1754. In 1787 this body assumed independence, and became the "Grand Lodge of Free and Accepted Masons of South Carolina," Barnard Elliott being the first Grand Master. As early as 1783 the Atholl or Ancient Masons invaded the jurisdiction of South Carolina, and in 1787, there being then five Lodges of the Ancients in the State, they held a Conven- tion, and on the 24th of March organized the "Grand Lodge of Ancient York Masons of South Carolina." Between the Modern and the Ancient Grand Lodges there was always a very hostile feeling until the year 1808, when a union was effected; which was, however, but temporary, for a disruption took place the following year. However, the union was permanently established in 1817, when the two Grand Lodges were merged into one, under the name of the "Grand Lodge of Ancient Freemasons of South Carolina."

The Grand Royal Arch Chapter was organized on May 29, 1812.

The Grand Council of Royal and Select Masters was established February 18th, 1810, by eight Councils, which had received their Chapters under the authority of the Supreme Council of the Scottish Rite.

The Grand Encampment of Knights Templar was instituted in 1826 by three subordinate Encampments, but it enjoyed only an ephemeral existence, and is not heard of after the year 1830. There is now but one Commandery in the State, which derives its Warrant from the Grand Encampment of the United States, the date of which is May 17, 1843.

The Supreme Council of the Ancient and Accepted Rite was opened on May 31, 1801.

This body is now recognized as the Mother Council of the World.

Sovereign. An epithet applied to certain degrees which were invested with supreme power over inferiors; as, Sovereign Prince of Rose Croix, which is the highest degree of the French Rite and of some other Rites, and Sovereign Inspector-General, which is the controlling degree of the Ancient and Accepted Rite. Some degrees in the Fourth Degree of the Scottish Rite in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name. Thus the Rose Croix Degree of the Scottish Rite, which is there only the Eighteenth, and subordinate to the Thirty-third or Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of Sovereign Prince of Rose Croix.

Sovereign Commander of the Temple. (Souverain Commandeur du Temple.) Stylized in the more recent rituals of the Southern Supreme Council "Knight Commander of the Temple." This is the thirty-seventh Degree of the Ancient and Accepted Scottish Rite. The presiding officer is styled "Most Illustrious and Most Valiant;" the Wardens are called "Most Sovereign Commanders,"
and the Knights "Sovereign Commanders." The place of meeting is called a "Court." The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inscribed in black upon the flap. The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in enamel gold. The jewel is a triangle of gold, on which is engraved the Ineffable Name in Hebrew. It is suspended from a white collar bound with red and embroidered with four Teutonic crosses.

Vasel, Roger, and Clavel are all wrong in connecting this degree with the Knights Templar, with which Order its own ritual declares that it is not to be affixed. It is without a lecture. Vasel expresses the following opinion of this degree:

"The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophical degrees; I imagine that it has been introduced only to supply as hiatus, and as a memorial of an Order once justly celebrated."

It is also the Forty-fourth Degree of the Rite of Misraim.

**Sovereign Grand Inspector-General.**

The Thirty-third and last degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it "Tertius et sublimissimus gradus," i.e., "the Thirty-third and Most Sublime Degree;" and it is styled "the Protector and Conservator of the Order." The same Constitutions, in Articles I. and II., say:

"The thirty-third degree confers on those Masons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign [Supremorun] Grand Inspectors-General of the Order.

"The peculiar duty of their mission is to teach and enlighten the brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy."

The body in which the members of this degree assemble is called a Supreme Council.

The symbolic color of the degree is white, denoting purity.

The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

The sash is a broad, white watered ribbon, bordered with gold, bearing on the front a triangle of gold, glittering with rays of gold, which is in the center a numerals 33, with a sword of silver, directed from above, on each side of the triangle, pointing to its center.

The collar, of white watered ribbon fringed with gold, having the raysed triangle at its point and the swords at the sides. By a reg-
erimous color, and each of them has one of the letters that compose the word S. A. P. I. E. N. T. I. A.

The ring is a triple one, like three small rings, each one-eighth of an inch wide, side by side, and having on the inside a delta surrounding the figures 33, and inscribed with the wearer’s name, the letters S. G. T. L. G., and the motto of the Order, “Deus meunique Jes.” It is worn on the fourth finger of the left hand in the Southern Jurisdiction and on the third in the Northern Jurisdiction of America.

The Order was in existence from the year 1801. The Thirty-third Degree was unknown. Until then the highest degree of the Grand Master of the United States was the thirty-second. In 1803, by the act of the Grand Lodge of England, the thirty-second degree was declared the highest that could be conferred, and the name of Grand Master was afterwards used, though the Grand Lodge itself continued to be styled Grand Master and Grand Lodge.

In 1731, the Thirty-third Degree of the Masonic Order was introduced into the United States by Joseph Franklin, who was the first Grand Master of the Grand Lodge of the United States. He was also the first Grand Master of the United Grand Lodge of England, which was organized in 1733.

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1851 we find a Supreme Council in actual existence; the history of whose organisation was then given, in 1870, to Pio. A. G. Goddall, the Representative of the Supreme Council of the Northern Jurisdiction of the United States:

The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, De Gras Tilly, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez, where, on the 21st of September, 1808, the officers were duly installed; Baez de Souza, Grand Master; Count de Tilly, Lieutenant Grand Commander; Carlos de Rossa, Grand Treasurer; Jovellanos, Grand Chancellor; Quintana, Grand Secretary; Pelajo, Captain of Guard. On the death of Tilly and Baez de Souza, Baez de Souza became Sovereign Grand Commander; and under his administration the Supreme Council was dissolved, and established in the Grand Orient of Spain at Granda, in 1817, under the title of the Supreme Council, Grand Orient National of Spain.

On the death of Ferdinand VII, in 1855, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. Between 1845 and 1849, according to Findel (Hist., p. 554), several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella, Masonry again fell into decadence. It has now, however, revived, and many Lodges are in existence who, three years ago, were under the jurisdiction of the Grand Orient of Portugal. There is now a Grand Orient of Spain at Madrid with 14 Chapters and 87 Lodges under its jurisdiction.

Spartacus. The characteristic name assumed by Wesbaupt, the founder of the Order of the Illuminati.

Speculative Masonry. The lectures of the Illuminati degree in truth the neophyte in the difference between the Operative and the Speculative divisions of Masonry. They tell him that "we work in Speculative Masonry, but our hearts and heads are within the sphere of both Operative and Speculative." The distinction between an Operative art and a Speculative science is, therefore, familiar to all Masons from their early instruction.

To the Freemason, this Operative art has been symbolized in that intellectual deduction from it which has been correctly called Speculative Masonry. At some time, each Mason was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative science. Even now, there are thousands of skilful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

Speculative Masonry, which is but another name for Freemasonry in its modern acceptation, may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy.

Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, viz., the Moral, the Religious, and the Philosophical.

1. The Moral Doctrines. These are dependent on, and spring out of, its character as a social institution. Hence among the numerous definitions is one that declares it to be "a science of morality," and morality is said to be, symbolically, one of the precious jewels of a Mason. Freemasonry is in its most patent and prominent sense, that which most readily and forcibly attracts the attention of the uninitiated; a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential to the successful existence of it, that should, as it does, inculcate, at the very threshold of its teachings, the obligation of kindness, man's duty to his neighbor. "There are three great duties," says the Charge given to an Entered Apprentice, "which, as a Mason, you are charged to inculcate--to God, your neighbor, and yourself." And the duty to our neighbor is said to be that we should act upon the square, and do unto him as we wish that he should do unto ourselves.

The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest, practical extent those lessons of mutual love and mutual aid that are essential to the very idea of a brotherhood. There is a socialism in Freemasonry from which spring all Masonic virtues—not that modern socialism exhibited in a community of goods, which, although it may have been practised by the primitive Christians, is found to be unenlightened with the independent spirit of the present age—but a community of sentiment, of principle, of design, which gives to Masonry all its social, and hence its moral, character. As the old song tells us:

"That virtue has not left mankind,
Her social maxims grow,
For stamp'd upon the Mason's mind
Are unity and love."

Thus the moral design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brotherly love, and to inculcate the practice of all those virtues which are essential to
the perpetuation of a brotherhood. A Mason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the Divine precept—the "Golden Rule." To this object of these philosophical doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous, while its philosophical doctrines are designed to make them serious Masons. He who knows nothing of the philosophy of Freemasonry will be apt to become in time lukewarm and indifferent, but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study. Now these philosophical doctrines are developed in that symbolism which is the special characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after Divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher. Such a philosophy far surpasses the abstract quiddities of metaphysicians. It brings us into close relation to the profound thought of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, we find that the moral, religious and philosophical doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.

Finally, it must be observed that while the old Operative institution, which was the cradle and forerunner of the Speculative, as we now have it, abundantly taught in its Constitutions the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings which they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we find nothing said of this symbolic philosophy in the Old Records that are extant. And whereas the Operative Masons were reticent on this subject from choice or from ignorance, we may lay it down as an axiom, not easily to be controverted, that the philosophical doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

Spencer Manuscript. A MS. copy of the "Old Charges" of the date of 1726, which belonged to the late Mr. Richard Spencer and was sold in 1875 to Mr. E. T. Caroton, of Cincinnati, U. S. A. It was reproduced in Spencer's Old Constitutions in 1871.

Spies in Dec ret. (My hope Is in God.) The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

Spire, Congress of. Spire is a city in Bavaria, on the banks of the Rhine, and the seat of a cathedral which was erected in the
eleventh century. A Masonic Congress was convoked there in 1469 by the Grand Lodge of Strasburg, principally to take into consideration the condition of the fraternity and of the edifices in the course of construction by them, as well as to discuss the rights of the Craft.

**Spiritualizing.** In the early lectures of the last century, this word was used to express the method of symbolic instruction applied to the implement of Operative Masonry. In a ritual of 1725, it is said: "As we are not all working Masons, we apply the working-tools to our morals, which we call spiritualizing." Thus, too, about the same time, Bynan wrote his symbolic book which he called Solomon's Temple Spiritualized, Phillips, in his *New World of Words*, 1709, thus defines to spiritualize: "to explain a passage of an author in a spiritual manner, to give it a godly or mystical sense."

Stephen Hutton (Sp. of Masonry, p. 94) says: "We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby, that the principles of Masonry are derived from God, and are established in the Judgment of the Lord; the literal translation of the word Jehoshaphat, from the Hebrew tongue, being no other than those express words." This refers to the Lodge, which is thus described in the old lectures at the beginning of the last century, which were in vogue at the time of Hutton.

"Q. Where does the Lodge stand?  "A. Upon the Holy ground, on the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other sacred place."

The spiritual Lodge is the imaginary or Symbolic Lodge, whose form, magnitude, covering, supports, and other attributes are described in the lectures.

**Spiritual Temple.** The French Masons say: "We erect temples for virtue and dungeons for vice"; thus referring to the great Masonic doctrine of a spiritual temple. There is no symbolism of the Order more sublime than that in which the Speculative Mason is supposed to be engaged in the construction of a spiritual temple, in allusion to that material one which was erected by his operative predecessors at Jerusalem. Indeed, the difference, in this point of view, between Operative and Speculative Masonry is simply this; that while the former was engaged in the construction, on Mount Moriah, of a material temple of stones and cedar, and gold and precious stones, the latter is occupied, from his first to his last initiation, in the construction, the adornment, and the completion of the spiritual-temple of his body. The idea of making the temple a symbol of the body is not, it is true, exclusively Masonic. It had occurred to the first teachers of Christianity. Christ himself alluded to it when he said, "Destroy this temple, and in three days I will raise it up"; and St. Paul extends the idea, in the first Epistle to the Corinthians, in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (iii. 16.) And again, in a subsequent passage of the same epistle, he reiterates the idea in a more positive form: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (v. 19.)

But the mode of treating this symbolism by a reference to the particular Temple of Solomon, and to the operative art engaged in its construction, is an application of the idea peculiar to Freemasonry. Hitchcock, in his *Essay on Swedenborg*, thinks that the same idea was also shared by the Hermetic philosophers. He says: "With perhaps the majority of readers, the Temple of Solomon, and also the tabernacle, were mere buildings—very magnificent, indeed, but still mere buildings—for the worship of God. But some are struck with many particulars of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand (or to have stood, once) visible objects, these interpreters are delighted to meet the indications that Moses and Solomon, in building the Temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the meeting altogether, and affirm that the building, which was erected without the noise of a hammer, nor ax, nor any tool of iron (1 Kings 6:7) was altogether a moral building—a building of God, not made with hands. In short, many see in the story of Solomon's Temple, a symbolical representation of Man as the temple of God, with its Holy of Holies deep seated in the centre of the human heart."

**Spouleae, John de.** He appears to have presided over the Masons of England in 1330, in the reign of Edward III. Anderson says he was called Master of the "Ghiblin." (Constitutions, 1738, p. 70.)

**Spreading the Balance.** Taking the vote on the application of a candidate for initiation or admission. It is an Americanism, principally used in the Western States. Thus: "The ballot may be, and second time in almost any case if the harmony of the Lodge seems to require it."—Scrip. G. M., of Kentucky. "It is legal to spread the ballot the third time, if for the correction of mistakes, not otherwise."—Rob. Morris. It is a technicality, and scarcely English.

**Sprangels, Christian Friedrich Kessler von.** An ardent adherent of Von Humboldt and admirer of his Templar system, in defense of which, and against the Spiritual Templarism of Stareck, he wrote, in 1786, the book, now very rare, entitled *Antiquae Nicosc, and other works.* He was born at Balsfeld, in 1731, and died January 11, 1809. (See Stareck, Nicosc.)

**Spriq of Acasta.** See Acasta.

**Sporus Freemasonry.** For this term, and for the theory connected with it, we are indebted to Dr. Oliver, whose speculations
led him to the conclusion that in the earliest age of the world there were two systems of Freemasonry, the one of which, preserved by the patriarchs and their descendants, he called Primitive or Pure Freemasonry. (See Primitive Freemasonry.) The other, which was a scheme from this system, he designated as the Spurious Freemasonry of Antiquity. To comprehend this system of Oliver, and to understand his doctrine of the decension of the Spurious from the Primitive Freemasonry, we must remember that there were two races of men descended from the loins of Adam, whose history is as different as their characters were dissimilar. There was the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common progenitor, Adam; but Cain and his descendants, whose vices at length brought on the destruction of Cain and his race, either totally forgot or greatly corrupted them. Their Freemasonry was not the same as that of the Sethites. They distorted the truth, and vailed the laws of this system to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confided to Noah and his three sons, who alone, in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this system, and was the medium of communicating it to the post-Diluvian world. Hence, immediately after the deluge, Primitive Freemasonry was the only system extant.

But this happy state of affairs was not to last. Ham, the son of Noah, who had been accused by his father for his wickedness, had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence of evil example, had crept into the system of Seth. After the deluge, he propagated the features of both systems among his immediate descendants. Two sets or parties, so to speak, now arose in the world—one which preserved the great truths of religion, and consequently of Masonry, which had been handed down from Adam, Enoch, and Noah—and another which deviated more and more from this pure, original source. On the dispersion at the tower of Babel, the scheme became still wider and more irreconcilable. The legends of Primitive Freemasonry were altered, and its symbols perverted to a false worship; the mysteries were dedicated to the worship of false gods and the practice of idolatrous rites, and in the place of the Pure or Primitive Freemasonry which continued to be cultivated among the patriarchal descendants of Noah, was established those mysteries of Paganism to which Dr. Oliver has given the name of the "Spurious Freemasonry." It is not to Dr. Oliver, nor to any very modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Masonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the degree of Neophytes, a degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the degree. Two races of Masons are there distinctly named, the Neophytes and the Hiraminel; the former were the conservators of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself to the true sect at the building of King Solomon's Temple, as we shall hereafter see. But the inventions of the degree do not seem to have had any very precise notions in relation to this latter part of the history.

The mysteries, which constituted what has been thus called Spurious Freemasonry, were all more or less identical in character. Varying in a few unimportant particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin.

In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night and in the most retired situations, in caverns or amid the deep recesses of groves and forests; and the secrets were only communicated to the initiated after the administration of an obligation. Thus, Firmicus (Astr., lib. vii.) tells us that "when Orpheus explained the ceremonies of his mysteries to candidates, he demanded of them, at the very entrance, an oath, under the solemn sanction of religion, that they would not betray the rites to profane ears." And hence, as Warrington says from Horus, Apollo, the Egyptian hieroglyphics for the mysteries was a grasshopper, because that insect was supposed to have no mouth.

The ceremonies were all of a funereal character. Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites, thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject...
of what is called "Spurious Freemasonry," as taught by Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practised at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their "Mysteries."

Spurs. In the Orders of Chivalry, the spur had a symbolic meaning as important as their practical use was necessary. "To win one's spurs" was a phrase which meant "to win one's right to the dignity of knighthood." Hence, in the investiture of a knight, he was told that the spurs were a symbol of promptitude in military service, and in the degradation of an unfaithful knight, his spurs were taken off by the cook, to show his utter unworthiness to wear them. Stowe says (Annals, 902), in describing the ceremony of investing knights: "Evening prayer being ended, there stood at the chapel-door the king's master-cook, with his white apron and sleeve of the revolving-knife in his hand, gilded about the edge, and challenged their spurs, which they redeemed with a noble a piece; and he said to every knight, as they passed by him: 'Sir Knight, look that you be true and loyal to the king, my master, or else I must hew these spurs from your heels.'" In the Masonic Orders of Chivalry, the symbolism of the spur has unfortunately been omitted.

Square. This is one of the most important and significant symbols in Freemasonry. As such, it is proper that its true form should be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons, following the incorrect delineations of Jeremy L. Cross, have, while generally preserving the equilaterality of length in the legs, unnecessarily marked its surface with inches; thus making it an instrument for measuring length and breadth, which it is not. It is simply the try square of a stonemason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.

In Freemasonry, it is a symbol of morality. It suggests its general significance, and is applied in various ways: 1. It presents itself to the neophyte as one of the three great lights; 2. To the Fellow-Craft as one of his working tools; 3. To the Master Mason as the official emblem of the Master of the Lodge. Every where, however, it inculcates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbolism, that the very beginning of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell (Dict. Archaismes), means honest, equitable, as in "Square dealing." Says the Bible, the square is proverbial for to play honestly. In this sense the word is found in the old writers.

As a Masonic symbol, it is of very ancient date, and was at first, to the Operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Baal Bridge, near Limerick, in Ireland, found under the fallen spire and in an old brass square, much eaten away, containing on its two surfaces the following inscription: I. WILL STRIVE TO. LIE—WITH. LOUE & CARE—UPON. THE. LEUL.—BY. THE. SQUARE., and the date 1517. The modern Speculative Mason will recognize the idea of living on the level and by the square. This discovery proves, if proof were necessary, that the square our to be borrowed from our Operative brethren of former days.

The square, as a symbol in Speculative Masonry, has therefore presented itself from the very beginning of the Order, and has been adopted. In the very earliest catechism of the last century, of the date of 1725, we find the answer to the question, "How many make a Lodge?" "God and the Square, with five or seven right or perfect Masons." God and the Square, religion and morality, must be present in every Lodge as governing principles. Sigma, as I have stated, was the period when the Lodge was declared to be the Bible, Compasses, and Square.

In all parts of all languages where Masonry has penetrated, the square has preserved its primitive signification as a symbol of morality.

Square and Compasses. These two symbols have been so long and so universally combined—to teach us, as says an early ritual, "to square our a's and b's, and to keep them within due bounds," they are so seldom seen apart, but are so frequently found either as two great lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master—that they have come at last to be recognized as the proper badge of a Master Mason, just as the triple tau is of a Royal Arch Mason or the passion cross of a Knights Templar.

So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of flour having made, in 1879, an application to the Patent Office for permission to adopt the square and compasses
as a trade-mark, the Commissioner of Patents refused the permission on the ground that the mark was a Masonic symbol.

"If this emblem," said Mr. J. M. Thacher, the Commissioner of Patents, "were something other than precisely what it is—either less known, less significant, or fully and universally understood—all this might readily be admitted. But, considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has been established by mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known of all—of its ordinary signification, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade-mark, must necessarily work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to lessen, or suppress, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business."

In a religious work by John Davies, entitled Summa Totale, or All in All and the Same Forever, printed in 1507, we find an allusion to the square and compasses by a prose in a really Masonic sense. The author, who proposes to describe the mysteries in the form of the Deity, says in his dedication:

"Yet I this forme of formeslesse Deitie, Drowe by the Squire and Compass of our Creed."

In Masonic symbolism the Square and Compasses refer to the Mason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood, and there significantly adopted as the badge or token of the Fraternity.

Berce, in his work 'on the high degrees (Les plus secrets Mystères des Hauts Grades), gives a new interpretation to the symbol. He says: "The square and the compasses represent the union of the Old and New Testaments. None of the high degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of symbolic Masonry. The square is with them peculiarly appropriated to the lower degrees, as founded on the operative art; while the compasses, as an implement of higher character and use, is attributed to the degrees, which claim to have a more elevated and philosophical foundation. Thus they speak of the initiate, when he passes from the blue Lodge to the Lodge of Perfection, as 'passing from the square to the compasses,' to indicate a progressive elevation in his studies. Yet even in the high degrees, the square and compasses combined retain their primitive signification as a symbol of brotherhood and as a badge of the Order."

Squiremen. The companies of wrights, slaters, etc., in Scotland, in the seventeenth century, were called "Squiremen." They had ceremonies of initiation, and a word, sign, and grip, like the Masons. Lyon (Hist. of the L. at Edinb, p. 23) says: "The 'Squiremen Word' was given in conclaves of journeymen and apprentices, wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise 'prepared'; he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterward invested with a leather apron. The entrance to the apartment, usually a public house, in which the 'brithering' was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the brethren present. Like the Masons, the Squiremen admitted non-operatives."

In the St. Clair charter of 1608, among the representatives of the Masonic Lodges, we find the signature of "George Liddell, deakin of squarmen and now quartermaster." (Ibid, p. 62.) This would show that there must have been an intimate connection between the two societies or crafts.

Squin de Florian. A recreant Templar, to whom, with Noffodei and, as some say, another unknown person, is attributed the invention of the false accusations upon which were based the persecutions and the downfall of the Order of Knights Templar. He was a native of the city of Beziers, in the south of France, and having been received as a Knights Templar, had made so much proficiency in the Order as to have been appointed to the head of the Priory of Montfacon. Reghebellini states that both Squin de Florian and Noffodei were Templars, and held the rank of Commanders; but Dupuy (Condamnation des Tempriers) denies that the latter was a Templar. He says: "All historians agree that the origin of the ruin of the Templars was the sentence of the Prior of Montfacon and of Noffodei, a Florentine, banished from his country, and whom nobody believes to have been a Templar. This Prior, by the sentence of the Grand Master, had been condemned, for heresy and for having led an infamous life, to pass the remainder of his days in a prison. The other is reported to have been condemned to rigorous penalties by the provost of Paris."

Reghebellini's account (La Maçonnerie considérée, etc., I, p. 451) is more circumstantial. He says: "In 1506, two Knights Templar, Noffodei and Florian, were punished for crimes, and lost their Commanderies, that of the latter being Montfacon. They petitioned the Provincial Grand Master of Mont Carmel for a restoration to their offices, but met with a refusal. They then obtained an entrance into the Provincial
Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery; after which they fled to Paris. There they obtained access to the king, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the immense wealth which it possessed.

"They proposed the abolition of the Order, and promised the king, for a reward, to be his denouncers. The king accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.

"They associated with themselves a third individual, called by historians 'the Unknown' ('L'inconnu'); and Noffodei and Floriani sent a memorial to Enghenard de Marigni, Superintendent of the Finances, in which they proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the king secrets which they deemed of more value than the conquest of an empire.

"As a sequel to this first declaration, they addressed to the king an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to the affair. This accusation contained the following charges:

1. That the Order of Templars was the foe of all kings and all sovereign authority; that it communicated secrets to its initiates under the oath, with the criminal condition of the penalty of death if they divulged them; and that the secret practices of their initiations were the consequences of religion, atheism, and rebellion.

2. That the Order had betrayed the religion of Christ, by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second, whereby the designs of the Crusaders for the recovery of the Holy Land were frustrated.

3. That the Order prostituted the mysteries most venerated by Christians, by making a Knight, when he was received,ample on the Cross, the sign of redemption, and claimed the Christian religion for the purposes of the neophyte declared that the true God had never died, and never could die; that they carried about them and worshipped a little idol called Bofmond; and that after his initiation the neophyte was compelled to undergo certain obscene practices.

4. That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the Grand Master, which was a proof of rebellion against the legitimate authority.

5. That Good Friday was the day selected for the grand orgies of the Order.

6. That they were guilty of unnatural crimes.

7. That they burned the children of their concubines, so as to destroy all traces of their debauchery."

These allegations formed the basis of the longer catalogue of accusations, afterward presented by the Pope, upon which the Templars were finally tried and condemned.

In the preliminary examinations of the accused, Squin de Flersian took an active part as one of the Commissioners. In the pleadings for their defense presented by the Knights, they declare that "Knights were tortured by Flersian de Nogier, prior of Montfaucion, and by the monk, William Robert, and that already thirty-six had died of the tortures inflicted at Paris, and several others in other places."

Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the Pope, as their services were no longer needed, they sank into merited oblivion. The author of the Secret Societies of the Middle Ages (p. 295) says: "Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."

Hardly had the Templars, in their pros- trate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montfaucion."

The name of Squin de Flersian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the ignorantCalvinist who confounded Squin and another, both of whom had perished in one of the oldest French Cachiers of the Knoeb, such as that of De la Hogue, where the two traitors are named Gerard Tabé and Benoît Mélani. The Processus contra Templarios calls him Esquis de Flersian de Biterius; and Raynouard always names him Squin de Flersian, in which he is blindly followed by Reghellini, Ragon, and Thory. But the weight of authority is in favor of Squin de Flersian, which appears to be the true name of this Judas of the Templars.

SRUTI. ("Revelation.") A collective name of those Sanskrit writings supposed by the Hindus to have been revealed by a deity, and applied at first only to the Vedas, Upanishads, and Brahmanas, but afterward extended to the older Upamishads.
Staff. A white staff is the proper insignia of a Treasurer. In the order of Procession for laying a foundation-stone as given by Preston (Illustrations, ed. 1702, p. 111), we find “Grand Treasurer with his staff.” In America the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived from the old custom for the Treasurer of the king’s household to carry a staff as the ensign of authority. In the old “Customary Books” we are told that the Steward or Treasurer of the household—for the office was formerly identical—received the office from the king himself by the presentation of a staff in these words: Tenez le baston de notre maison, “Receive the staff of our house.” Hence the Grand Lodge of England decreed, June 24, 1741, that “in the procession in the hall” the Grand Treasurer should appear “with the staff.” (Constitutions, 1766, p. 236.)

Stairs, Winding. See Winding Stairs.

St. Alban’s Regulations. The regulations said to have been made by St. Alban for the government of the Craft are referred to by Parsons, in his second edition (p. 57), and afterward by Preston. (See St. Alban.)

Standard. An ensign in war, being that under which the soldiers stand or to which they rally in the fight. It is sometimes used in the higher degrees, in connection with the word Bearer, to denote a particular officer. But the term mostly used to indicate any one of the ensigns of the different degrees of Masonry is Banner.

The Grand Standard of the Order of Knights Templar in the United States is described in the regulations as being of white woolen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field a blood-red passion cross, over which the motto, In hoc signo vinces, and under, Nomen Nobis, Domine, non Nobis sed Nomi in tuo da Gloriam! The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff a shielded globe or ball four inches in diameter, surmounted by the patriarchal cross, twelve inches in height. The cross to be crimson, edged with gold.

The standard of the Order in the Ancient and Accepted Scottish Rite is thus described in the Fundamental Statutes. It is white with a gold fringe, bearing in the center a black double-headed eagle with wings displayed; the beck and thighs are of gold; it holds in one talon the golden hilt and in the other the silver blade of an antique sword, placed horizontally from right to left; the sword is suspended at the Latin device, in letters of gold. Deus meumque Jus. The eagle is crowned with a triangle of gold, and holds a purple band fringed with gold and strewn with golden stars.

There is really no standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a standard the blazonment of the arms of Masonry first made by Dermott for the Atholl Grand Lodge of Masons. In the present condition of the ritual, occasioned by the disappearance of the Royal Arch Degree from the Master’s, and its organization as a distinct system, this standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols no longer referred to in the ritual of Symbolic Masonry.

Standard-Bearer. An officer in a Commandery of Knights Templar, whose duty it is to carry and protect the standard of the Order. A similar officer exists in several of the high degrees.

Stand to and Abide by. The covenant of Masonry requires every Mason “to stand to and abide by” the laws and regulations of the Order, whether expressed in the edicts of the Grand Lodge, the by-laws of his Lodge, or the landmarks of the Institution. The terms are not precisely synonymous, although generally considered to be so. To stand to has a somewhat active meaning, and signifies to maintain and defend the laws; while to abide by is more passive in meaning, and signifies to submit to the award made by such laws.

St. Anthony. An order taking its rise from the life and habits of St. Anthony, the hermit, who died about 357. His disciples, called Anchories, near Ethiopia, lived in austerity and solitude in the desert, until John, Emperor of Ethiopia, in 370, created them a religious order of knights-hood, and bestowed privileges upon them under the title of St. Anthony, who was made patron of the empire. They established monasteries, adopted a black habit, and wore a blue cross in the shape of a Tau.

The vow embraced chastity, defense of the Christian faith, to guard the empire, obey their superiors, and go to war when and wheresoever commanded. Marriage required a license. There were two classes—combattants and non-combattants—the second class being composed of those too old for military duty. Yet ere they retired they were required to serve three years against Arabian pirates, three against the Turks, and three against the Moors.

The ancient monastery is in the deserts of Thebais, surrounded by an oval wall 500 paces in circumference and 40 feet in height. It is entered by ropes let down from the watch-house, the crane being turned by monks. By age, the cells, which
are four by five by seven feet, have been reduced from 300 to 40. Advantage had been taken of one of nature’s curiosities in obtaining abundant water from a riven rock, which is reached through a subterraneous passage of 50 paces, extending beyond the walls. In France, Italy, and Spain there are ecclesiastical and military organisations styled Knights of St. Anthony, who wear a plain cross, the principals a double cross. The chief seat is at Vienna. In the abbey rest the remains of St. Anthony.

Star. In the French and Scottish Rites lighted candles or torches are called stars when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

Star, Blazing. See Blazing Star.


Star, Five-Pointed. See Five-Pointed Star.

Star in the East. The Blazing Star is thus called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Dr. Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work entitled The Star in the East. The whole subject is discussed in the article Blazing Star, which see.

Star of Jerusalem. A degree cited in the nomenclature of Purse.

Star of the Syrian Knights. (Règle des Chevaliers Syriens.) The Order of Syrian Knights of the Star is contained in the collection of Pyron. It is divided into three degrees—Novice, Professed, and Grand Patriarch.

Stark, Johann August von. Von Stark, whose life is closely connected with the history of German Freemasonry, and especially with that of the Rite of Strict Observance, was born at Schwerin, October 29, 1741. He studied at the University of Göttingen, and was made in 1761 a Freemason in a French Military Lodge. In 1763 he went to St. Petersburg, where he received the appointment of teacher in one of the public schools. There, too, it is supposed that he was adopted into the Rite of Melesino, then flourishing in the Russian capital, and became first acquainted with the Rite of Strict Observance, in which he afterward played so important a part. After two years’ residence at St. Petersburg, he went for a short time to England, and was in August, 1766, in Paris. In 1767 he was director of the schools at Wismar, where he was Junior Warden of the Lodge of the Three Lions. In 1770 he was called to Königsberg, to occupy the chair of theology, and to fill the post of court chaplain. The following year he resigned both offices, and retired to Motzau, to devote himself to literary and philosophical pursuits. But in 1781 the Court at Darmstadt conferred upon him the post of chief preacher and the first place in the consistory, and there he remained until his death, which occurred March 3, 1816.

The knowledge that Stark acquired of the Rite of Strict Observance convinced him of its innate weakness, and of the necessity of some reformation. He therefore was led to the idea of reviving the spiritual branch of the Order, a project which he sought to carry into effect, at first quietly and secretly, by gaining over influential Masons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templar, as a schism from the Strict Observance, and to which he gave the name of Clerks of Relaxed Observance. It consisted of seven degrees, as follows: 1. Apprentice; 2. Fellow; 3. Master; 4. Young Scottish Master; 5. Old Scottish Master, or Knight of St. Andrew; 6. Provincial Chapter of the Red Cross; 7. Magus, or Knight of Brightness and Light; which last degree was divided into five classes, of Novice, Chivalric, and Priest—the eumon of the Order being Knight Priest. Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Mason a Templar, but every true Templar was both a Knight and a Priest. Stark, originally a Protestant, had been, secretly connected with Romanism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order, and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the degrees of Strict Observance.

Stark entered into a correspondence with von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a fusion of the two branches—the chivalric and the spiritual. But, notwithstanding the willingness of von Hund to accept any league which promised to give renewed strength to his own denomination, the fusion was never effected. It is true that in 1768 there was a formal union of the two branches at Wismar, but it was neither sincere nor permanent. At the Congress of Brunswick, in 1775, the clerical branch seceded and formed an independent Order; and, after the death of von Hund, the Lodges of the Strict Observance abandoned their name, and called themselves the United German Lodges. The spiritual branch, too, soon began to lose favor with the German Freemasons, partly because the Swedish system was getting to be popular in Germany, and partly because Stark was suspected of being in league with the Catholics, for whose sake he had invested so much. Documentary evidence has since proved that this suspicion was well founded. Ragon says that the Order continued in successful existence until the year 1800; but I doubt if it lasted so long.
The German writers have not hesitated to accuse Caroll of having been an emissary of the Jesuits, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both him and the Rite unpopular, and gave an impetus to its decay and fall. Starck himself, even before his appointment as court chaplain at Darmstadt, in 1781, had, by his own confession, not only abandoned the Rite, but all interest in Freemasonry. In 1785 he wrote his Sbeit Nicotis, which was really anti-Masonic in principle, and in 1787 he published his work Über Krypto-Catholicismus, etc., or A Treatise on Secret Catholicism, on Pseudo-Making, on Jesuitism, and on Secret Societies, which was a controversial work directed against Nicollzi, G Aldice, and Bister. In this book he says: "It is true that in my youthful days I was a Freemason. It is also true that the so-called Strict Observance was introduced into Masonry I belonged to; and as for others, an Eques Scotia, Armiger, Commandator, Prefect, and Sub-Prior; and, having taken some formal cloister-like profession, I have been a Clericus. But I have withdrawn from all that, and all which is called Freemasonry, for more than nine years."

While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. Such were his Apology for the Order of Freemasonry, Berlin, 1778, which went through many editions; On the Design of the Order of Freemasonry, Berlin, 1781; and On the Ancient and Modern Mysteries, 1782. He was distinguished as a man of letters and as a learned theologian, and has left numerous works on general literature and on religion, the latter class showing an evident leaning toward the Roman Catholic faith, of which he was evidently a partisan. "There is," says Feller (Biog. Unum), "in the life of Starck something singular, that has never been made public." I think the verdict is now well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Jesuitical designs with which he entered were frustrated.

Stare Super Viam Antiquas. (To stand on the old path.) A Latin adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

State. The political divisions of the United States are called States and Territories. In every State and in every populous Territory there is a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there are also a Grand Council of Royal and Select Masters, and a Grand Commandery of Knights Templar, which claim the same right of exclusive jurisdiction. (See Jurisdiction of a Grand Lodge.)

Stations. The positions occupied by the subordinate officers of a Lodge are called places, as "the Junior Deacon's place in the Lodge." But the positions occupied by the Master and Wardens are called stations, as "the Senior Warden's station in the Lodge." This is because these three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the ritual, while the Deacon and other officers are required to move about from place to place in the Lodge.

Statistics of Freemasonry. The assertion that "in every land a Mason may find a home, and in every clime a brother," is well sustained by the statistics of the Order, however that show that, wherever civilized men have left their footprints, its temples have been established. It is impossible to venture on anything more than a mere approximation to the number of Freemasons scattered over the world. The following is a table of the countries in which Freemasonry is openly practised with the permission of the public authorities, omitting the States now, by the increasing spirit of tolerance, very few, indeed, where the suspicions of the government compel the Masons, if they meet at all, to meet in private:

I. Europe.

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II. Asia.

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<td>STATISTICS</td>
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<td>V. AMERICA.</td>
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Alabama ......... 67 ......... 4,149
Arizona ......... 9 ......... 763
Arkansas ......... 85 ......... 4,351
California ......... 108 ......... 13,496
Colorado ......... 42 ......... 5,237
Connecticut ......... 40 ......... 9,479
Delaware ......... 4 ......... 1,109
District of Columbia ......... 12 ......... 3,680
Florida ......... 32 ......... 2,425
Georgia ......... 32 ......... 5,471
Idaho ......... 13 ......... 1,339
Illinois ......... 109 ......... 30,860
Indiana ......... 114 ......... 17,469
Iowa ......... 128 ......... 14,080
Kansas ......... 92 ......... 10,144
Kentucky ......... 105 ......... 9,620
Louisiana ......... 32 ......... 3,733
Maine ......... 62 ......... 10,530
Maryland ......... 23 ......... 4,021
Massachusetts ......... 81 ......... 24,754
Michigan ......... 149 ......... 24,026
Minnesota ......... 71 ......... 9,213
Mississippi ......... 72 ......... 4,447
Missouri ......... 107 ......... 14,702
Montana ......... 17 ......... 2,198
Nebraska ......... 56 ......... 4,959
New Hampshire ......... 26 ......... 4,552
New Jersey ......... 38 ......... 7,942
New Mexico ......... 14 ......... 1,125
New York ......... 208 ......... 40,308
North Carolina ......... 40 ......... 23,724
North Dakota ......... 19 ......... 2,816
Ohio ......... 170 ......... 37,184
Oklahoma ......... 66 ......... 5,271
Oregon ......... 31 ......... 4,602
Pennsylvania ......... 133 ......... 35,118
Rhode Island ......... 10 ......... 4,641
South Carolina ......... 31 ......... 3,170
South Dakota ......... 31 ......... 3,571
Tennessee ......... 88 ......... 5,685
Texas ......... 239 ......... 20,302
Utah ......... 5 ......... 694
Vermont ......... 30 ......... 4,495
Virginia ......... 64 ......... 7,058
Washington ......... 30 ......... 4,309
West Virginia ......... 35 ......... 6,343
Wisconsin ......... 81 ......... 11,978
Wyoming ......... 12 ......... 960
Totals ......... 3,143 ......... 488,033

Statistics of Craft Masonry in the United States of America for 1915:

Alabama ......... 27,548
Arizona ......... 2,324
Arkansas ......... 20,908
California ......... 53,179
Colorado ......... 16,955
Connecticut ......... 24,815
Delaware ......... 3,435
District of Columbia ......... 9,924
Florida ......... 12,031
Georgia ......... 60,458
Idaho ......... 4,413
Illinois ......... 130,773
Indiana ......... 66,192
Iowa ......... 49,580
Kansas ......... 42,415
Kentucky ......... 42,129
Louisiana ......... 15,880
Maine ......... 30,594
Maryland ......... 19,494
Massachusetts ......... 65,097
Michigan ......... 74,964
Minnesota ......... 29,738
Mississippi ......... 19,098
Missouri ......... 61,252
Montana ......... 7,800
Nebraska ......... 21,122
Nevada ......... 1,339
New Hampshire ......... 10,728
New Jersey ......... 38,694
New Mexico ......... 3,361
New York ......... 192,463
North Carolina ......... 22,579
North Dakota ......... 9,139
Ohio ......... 94,076
# Statistics of the Order of the Temple

**STATISTICS**

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<td><strong>Total in the World</strong></td>
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<td><strong>248,065</strong></td>
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**Statute of Henry VI.** See Laborers, Statutes of

The permanent rules by which a subordinate Lodge is governed are called its By-Laws; the regulations of a Grand Lodge are called its Constitution; but the laws enacted for the government of a Supreme Council of the Scottish Rite are denominated Statutes.

**St. Clair Charters.** In the Advocate's Library, of Edinburgh, is a manuscript entitled "Hay's Memoirs," which is, says Lawrie, "a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular of Sainte Genevés of Paris, Prior of Sainte Foyermont, etc., Anno Domini 1700." Among this collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the "St. Clair Charters." These copies, which it seems were alone known in the last century, were first published by Lawrie, in his History of Freemasonry, where they constitute Appendices I. and II. But it appears that the originals have since been discovered, and they have been republished by Bro. W. J. Hughan, in his unpublished Records of the Craft, with the following introductory account of them by Br. D. Murray Lyon:

"These MSS. were several years ago accidentally discovered by David Lang, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles-Lettres in the University of Edinburgh, in exchange for some ancient documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other MSS. of the time. The charters are in scrolls of paper,—the one 15 by 11½ inches, the other 26 by 11¾ inches,—and for their better preservation have been affixed to cloth. The calligraphy is beautiful; and though the edges of the paper have been frayed, and holes torn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated, and making out the whole of the text. About three inches in depth at the bottom of No. 1, in the right-hand corner, is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a letter of jurisdiction, granted by the Freemasons of Scotland to William St. Clair of Roslin, (probable date 1600-1). The second purports to have been granted by the Freemasons and Hammermen of Scotland to Sir William St. Clair of Roslin, (probable date May 1, 1623)." Fasscicles and transcripts of these MSS. are given by D. M. Lyon in his History of the Lodge of Edinburgh.

However difficult it may be to decide as to the precise date of these charters, there are no Masonic manuscripts whose claim to authenticity is more indisputable; for the statements which they contain tally not only with the uniformly accepted traditions of Scotch Masonry, but with the written records of the Grand Lodge of Scotland, both of which show the intimate connection that existed between the Freemasonry of that kingdom and the once powerful but now extinct family of St. Clair.
St. Clair, William. The St.-Clairs of Roslin, or, as it is often spelled, of Roslyon, held for more than three hundred years an intimate connection with the history of Masonry in Scotland. William St. Clair, Earl of Orkney and Caithness, was, in 1441, appointed by King James II. the Patron and Protector of the Masons of Scotland, and the office was made hereditary in his family. Charles Mackie says of him (Lond. Free., May, 1851, p. 160) that "he was considered one of the best and greatest Masons of the age." He planned the construction of a magnificent collegiate church at his palace of Roslin, of which, however, only the chancel and part of the transept were completed. To take part in this design, he invited the most skilful Masons from foreign countries; and in order that they might be conveniently lodged and carry on the work with ease and dispatch, he ordered them to erect the neighboring town of Roslin, and gave to each of the most worthy a house and lands. After his death, which occurred about 1450, the office of hereditary Patron was transmitted to his descendants, who, says Lawrie (Hist., p. 100), "held their principal annual meetings at Kilwinning."

The prerogative of nominating the office-bearers of the Craft, which had always been exercised by the kings of Scotland, appears to have been neglected by James VI. after his accession to the throne of England. Hence the Masons, finding themselves embarrassed for want of a Protector, about the year 1600 (if that be the real date of the first of the St. Clair Manuscripts), appointed William St. Clair of Roslin, for himself and his heirs, their "patrons and judges." After presiding over the Order for many years, says Lawrie, William St. Clair went to Ireland, and in 1590 a second Charter was issued, granting to his son, Sir William St. Clair, the same power with which his father had been invested. This Charter having been signed by the Masters and Wardens of the principal Lodges of Scotland, Sir William St. Clair assumed the active administration of the affairs of the Craft, and appointed his Deputies and Wardens, as had been customary with his ancestors. For more than a century after this renewal of the compact between the Laird of Roslin and the Masons of Scotland, the Craft continued to flourish under the successive heads of the family.

But in the year 1736, William St. Clair, Esq., to whom the Hereditary Protectorship had descended in due course of succession, having no children of his own, became anxious that the office of Grand Master should not become vacant at his death. Accordingly, he assembled the members of the Lodges of Edinburgh and its vicinity, and represented to them the good effects that would accrue to the Craft if they should in future have at their head a Grand Master of their own choice, and declared his intention to resign into the hands of the Craft his hereditary right to the office. It was agreed by the assembly that all the Lodges of Scotland should be summoned to appear by themselves, or proxies, on the approaching St. Andrew's Day, at Edinburgh, to take the necessary steps for the election of a Grand Master.

In compliance with the call, the representatives of thirty-two Lodges met at Edinburgh on the 30th of November, 1736, when William St. Clair tendered the following resolution of his hereditary office:

"I, William St. Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors and their heirs, to be their patrons, protectors, judges, or masters, and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry, whereas I am a member; and I, being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretence that I, or any of my ancestors, or any of my heirs, or any ways may have pretended to, or claim to be, patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland to and in favor of the said William and Sir William St. Clairs of Roslin, my predecessors, or any other manner or way whatsoever, for now and ever; and I bind and oblige me and my heirs to warrant this present renunciation and discharge at all hands. And I consent to the registration thereof in the books of council and session, or any other judges' books competent, therein to remain for preservation."

And then follows the usual formal and technical termination of a deed. (Lawrie's Hist. of F. M., p. 148.)

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office-bearers, where William St. Clair, as was to be expected, was unanimously chosen as Grand Master; an office which, however, he held but for one year, being succeeded in 1737 by the present Grand Master, who lives, however, for more than half a century afterward, and died in January, 1778, in the seventy-eighth year of his age.

The Grand Lodge of Scotland was not unmindful of his services to the Craft, and on the announcement of his death a funeral Lodge was convened, when four hundred brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the Grand Master, delivered an impressive address, in the course of which he paid the following tribute to the character of St. Clair. After alluding to his voluntary resignation of his high office for the good of the Order, he added: "His zeal, however, to promote the welfare of our society was not confined to this single instance; for he continued almost to the very close of life, on all occasions where his influence or his example could prevail, to ex-
tend the spirit of Masonry and to increase the number of the brethren... To these more conspicuous and public parts of his character, I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart—virtues which ought ever to be the distinguishing marks of a true brother.” (Ibid., p. 224.)

Bro. Charles Mackie, in the London Freemasons’ Quarterly Review (1581, p. 167), thus describes the last days of this venerable patron of the Order: “William St. Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title and possessions, he walked abroad respected and revered. He moved in the first society; and if he did not carry the purse, he was stamped with the impress of nobility. He did not require a cubit to be added to his stature, for he was considered the tallest man of his age.”

(The preceding account of the connection of the St. Clair with Scotch Freemasonry is based almost entirely on Lawrie’s History of Freemasonry (1881), but a later and more critical writer—D. Murray Lyon, in his History of the Lodge of Edinburgh (1772)—considers the statement that James II. invested the Earl of Orkney and Caithness with the dignity of Grand Master and subsequently made the office hereditary to be “altogether apocryphal” (p. 3). The real fact appears to be that the Operative Masons of Scotland by the St. Clair Charters did confer upon the St. Clair family the office of Patron and Protector of the Craft, and thus William St. Clair was made a Mason in 1735 in order to resign this office, and in return for such apparent magnanimity to be elected in 1738 the first Grand Master of Scotland—E. L. H.)

Steinbach, Erwin von. See Erwin von Steinbach.

Steinmetz. German. A stone-mason.

For an account of the German fraternity of Steinmetzen, see Stone-Masons of the Middle Ages.

A Stellato Sede Solo.” (“He sits on his starry throne.”) A symbolic expression in the Twenty-eighth Degree of the A. A. Scottish Rite.

Strana. The step can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Ossianic initiation which was deemed a sign. It is in Freemasonry rather an esoteric usage of the lodge. The steps can be traced back as far as at least the middle of the last century, in the rituals of which they are fully described. The custom of advancing in a peculiar manner and form, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientals, who regard even to prostrations of the body when approaching the throne of the sovereign or the holy part of a religious edifice. The steps of Masonry are symbolic of respect and veneration; and at the altar, whence Masonic light is to emanate.

In former times, and in some of the higher degrees, a hier or coffin was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, these various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar. Lenting says of the steps—which the German Masons call die Schritte der Aufwachmänner, the steps of the recipients, and the French, les pas du Maître, the mysterious steps—that “every degree has a different number, which are made in a different way, and have an allegorical meaning.” Of the “allegorical meaning” of those in the Third Degree I have been able to find no explicit record. Cadière says: “The three grand steps symbolically lead from this life to the source of all knowledge.” It must be evident to every Master Mason, without further explanation, that the three steps are taken from the place of darkness to the place of light, either figuratively or really over a coffin, the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life. And this, from the earliest times, was the true symbolism of the step.

Steps on the Master’s Carpet. The three steps delineated on the Master’s carpet, as one of the symbols of the Third Degree, refer to the three steps or stages of human life—youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of initiation ancient and modern. (See Carpet.)

Sterkel. One of the three Assassins, according to the Himyaric legend of some of the high degrees. Lunnio says the word means vengeance, but does not state his authority. STR are the letters of the Chaldean verb to strike a blow, and it may be that the root of the name will be there found; but the Masonic corruptions of Hebrew words often defy the rules of etymology. Perhaps this and some kindred words are Anglicisms, or constructions introduced into the high degrees by the adherents of the Pretender, who sought in this way to do honor to the friends of the house of Stuart, or to cast infamy on its enemies. (See Romew.)

Stewards. Officers in a Symbolic Lodge, whose duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

Stewards, Grand. See Grand Stewards.

Stewards’ Lodge. See Grand Stewards’ Lodge.
Stirling. A city in Scotland which was the seat of a Lodge called the "Stirling Ancient Lodge," which the author of the introduction to the General Regulations of the Supreme Grand lodge of Scotland conferred the degrees of Royal Arch, Red Cross or Ark, the Sepulcher, Knight of Malta, and Knights Templar until about the beginning of the last century, when two Lodges were formed—one for the cultivation of St. John's Masonry, which was the old one, and a new one called the "Royal Arch," for the high-grades; although it, too, soon began to confer the first three degrees. The "Ancient Lodge" joined the Grand Lodge of Scotland at its formation in 1736, but the new Lodge remained independent until 1798.

The same authority tells us that "in the Stirling Ancient Lodge are still preserved two old, rudely-engraved brass plates: one of these relates to the first two degrees of Masonry; the other contains on the reverse side certain emblems belonging to a Master's Lodge, and on the reverse five figures; the one at the top is called the 'Red Cross or Ark.' At the bottom are five other emblems, three of which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three other figures are enclosed within a border. The upper is called the 'Sepulcher'; the second, 'Knight of Malta'; and the third, 'Knights Templar.' The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century."

So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1845, when the description was written. If they ever existed, they have now disappeared, nor have any traces of them been discovered. Bro. W. James Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, has failed, in this search, to find success. He says (Lod. Freemason), "I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind cooperation of Masonic students who also investigated the matter; but all our many attempts only resulted in confining what I was told at the outset, viz., that 'No one knows aught about them, either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and never returned, and the Fraternity at Edinburgh declared they were returned, and have since been lost.'"

St. Leger. See Aldworth.

Socking. In the last century, when knee-breeches constituted a portion of the costume of gentlemen, Masons were required, by a ritual regulation, to wear white stockings. The fashion having expired, the regulation is no longer in force.

Stoakt. In the Elges degrees this is the name of one of those appointed to search for the criminals commemorated in the legend of the Third Degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name, perhaps that of one of the friends of the house of Stuart.

Stone. On account of its hardness, has been from the remotest ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word 'eben, 'EBEN, which signifies a stone, is derived, by Gesenius, from an obsolete root, 'ABAN, to build, whence 'abon, an architect; and he refers it to AMANAH, which means a column, a covenant, and truth. The stone, therefore, says Puehl (Synop. des Egypt.), may be considered as the symbol of faith and truth: whence Christ taught the very principle of symbolism, when he called Peter, who represented faith, the rock or stone on which he would build his Church. But in Hebrew as well as in Egyptian symbolism the stone was also sometimes the symbol of falsehood. Thus the name of Typhon, the spirit of evil in the Egyptian theology, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon, a symbol of evil or evil significance in Hebrew. Hence Jehovah says in Exodus, "Thou shalt not build me an altar of hewn stone," and Joshua built, in Mount Ebal, "an altar of whole stones, over which no man hath hewn any iron." The "hewn stone" was therefore a symbol of evil and falsehood; the "unknown stone of good and truth. This must satisfy us that the Masonic symbolism of the stone, which is the converse of this, has not been derived from either the Hebrew or the Egyptian symbolism, but sprung from the architectural ideas of the Operative Masons; for in Masonry the rough ashlar, or unknown stone, is the symbol of man's evil and corrupt condition; while the perfect ashlar, or the hewn stone, is the symbol of his improved and perfected nature.

Stone, Corner. See Corner-Stone.

Stone, Cubical. See Cubical Stone.

Stone Manuscript. This Manuscript is no longer in existence, having been one of those which was destroyed, in 1726, by some very scarpulous brethren. Preston (ed. 1792, p. 185) describes it to be a volume of some 20 pages, which was destroyed with many others in 1726, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones." Preston gives, however, an extract from it, which details the affection borne by St. Alban for the Masons, the wages he gave them, and the charter which he obtained from the king to hold a general assembly. (See St. Alban.) Anderson (Constitutions, 1738, p. 99) who calls Stone the Warder of Inigo Jones, intimates that he wrote the Manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the Stone Manuscript.

Stone-Masons of the Middle Ages. The history of the origin and progress of the
Brotherhood of Stone-Masons in Europe, during the Middle Ages, is of great importance, as a study, to the Masonic scholar, because of the intimate connection that existed between that Brotherhood and the Fraternity of Freemasons. Indeed, the history of the one is but the introduction to the history of the other. In an historical excursion, we are compelled to take up the speculative science where we find it left by the operative art. Hence, whoever shall undertake to write a history of Freemasonry, must give, for the completion of his labor, a very full consideration to the Brotherhood of Stone-Masons.

In the year 1820, there issued from the press of Leipzig, in Germany, a work, by Dr. Christian Ludwig Steiglitz, under the title of *Von Altdiebisch Baukunst*, that is, "An Essay on the Old German Architecture," published in 1820. In this work the author traces, with great exactness, the rise and the progress of the fraternities of Stone-Masons from the earliest times, through the Middle Ages, until their final absorption into the associations of Free-masons. In those labors, the labors of Dr. Steiglitz, collated with some other authorities in respect to matters upon which he is either silent or erroneous, I have compiled the following sketch.

It is universally admitted that, in the early ages of Christianity, the clergy were the most important patrons of the arts and sciences. This was because all learning was then almost exclusively confined to ecclesiastics. Very few of the laity could read or write, and even kings signed the cross, in the place of their signatures, to the charters and other documents which they issued, because, as they frankly confessed, of their inability to write their names; and hence comes the modern expression of signing a paper, as equivalent to subscribing the name.

From the time of Charlemagne, in the eighth century, to the middle of the twelfth, all knowledge and practice of architecture, painting, and sculpture were exclusively confined to the monks; and bishops personally superintended the erection of the churches and cathedrals. The labors of the masons, beyond the necessity of the structure, became an art, and the architects, mainly the monks, taught their younger brethren the vocation of their elders. The profession of architecture was thus gradually brought down from the nobility to the laity.

*Among the laymen who were employed in the monasteries as assistant and laborers, many were of course possessed of superior intelligence. The constant and intimate association of these with the monks in the prosecution of the same design led to this result, that in process of time, and of course unconsciously, the monks imparted to them their art secrets and the esoteric principles of architecture. Then, by degrees, the knowledge of the arts and sciences went from these monkish builders out into the world, and the laymen architects, withdrawing from the ecclesiastical fraternities, organized brotherhoods of their own. Such was the beginning of the Stone-Masons in Germany, and the same thing occurred in other countries. These brotherhoods of Masons now began to be called upon, as the monks formerly had been, when an important building, and especially a church or a cathedral, was to be erected. Eventually they entirely superseded their monkish teachers in the prosecution of the art of building about the beginning of the twelfth century. To their knowledge of architecture they added that of the other sciences, which they had learned from the monks. Like these, too, they devoted themselves to the higher principles of the art, and employed other laymen to assist their labors as their assistants.*

Many of the founders of the Monastic Orders, and especially among these St. Benedict, made it a peculiar duty for the brethren of their order to devote themselves to architecture and church building. The English monk Winfrith, better known in ecclesiastical history as St. Boniface, and who, for his labors in Christianizing that country, has been styled the Apostle of Germany, followed the example of his predecessors in the erection of German monasteries. In the eighth century he organized an especially grand and widespread body of labors, the work of the secrets of high art, separated from the laity, who were entrusted with only the manual labor of building; so now the more intelligent of the laymen, who had received these secrets from the monks, were distinguished as architects from the ordinary laborers, or common masons. The latter knew only the labor of the trowel and mortar, while the former were occupied in devising plans for building and the construction of ornaments by sculpture and skilful stone-cutting.

These brotherhoods of high artists soon won...
great esteem, and many privileges and franchises were conceded to them by the municipal authorities among whom they practised their profession. Their places of assembly were called Hutten, Lopen, or Lodges, and the members took the name of Steinmetzen. Their patron saint was St. John the Baptist, who was honored by them as the mediator between the Old and the New Covenant, and the first martyr of the Christian religion. To what condition of art these Freemasons of the Middle Ages had attained, we may judge from what Hallam says of the edifices they erected—that they united sublimity in general composition with the beauties of variety and form, skilful or at least fortunate effects of shade and light, and in some instances extraordinary mechanical science." (Mid. Ages, IV, 280).

And he subsequently adds, as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the buildings was "so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the Fraternity of Free-masons, as a sort of a concealed and Diocletianic science. There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin." (ib, 284). These archives do exist, or many of them; and although unknown to Mr. Hallam, because they were out of the course of his usual reading, they have been thoroughly sifted by recent Masonic scholars, especially by our German and English brethren, and that which the historian of the Middle Ages had only assumed as a plausible conjecture has, by their researches, been proved to be a fact.

The prevalence of Gnostic symbols—such as lions, serpents, and the like—in the decorations of churches of the Middle Ages, have led some writers to conclude that the Knights Templar exercised an influence over the architects, and that by them the Gnostic and Ophite symbols were introduced into Europe. But Dr. Steiglitz denies the correctness of this conclusion. He ascribes the existence of Gnostic symbols in the church architecture to the fact that, at an early period in ecclesiastical history, many of the Gnostic dogmas passed over into Christendom with the Oriental and Platonic philosophy, and he attributes their adoption in architecture to the natural compliance of the architects or Masons with the predominant taste in the earlier periods of the Middle Ages for mysticism, and the favor given to grotesque decorations, which were admired without any knowledge of their actual import.

Steiglitz also denies any deduction of the Builders' Fraternities, or Masonic Lodges, of the Middle Ages from the Mysteries of the old Indians, Egyptians, and Greeks; although he acknowledges that there is a resemblance between the organizations. This, however, he attributes to the fact that the Indians and Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and because, among the Greeks, the artists were initiated into their mysteries, so that, in the old as well as in the new brotherhoods, there was a pure knowledge of religious truth, which elevated them as distinct associations above the people. In like manner, he denies the descent of the Masonic Fraternities from the sect of Pythagoreans, which they resembled only in this: that the Samian sage established schools which were secret, and were based upon the principles of geometry.

But he thinks that those are not mistaken who trace the associations of Masons of the Middle Ages to the Roman Colleges, the Collegia Cementeriorum, because these colleges appear in every country that was conquered and established as a province or a colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the Saracens, they found a welcome reception at Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.

In Italy the associations of architects never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Longobards. Subsequently, when civil order was restored, the Masons of Italy were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his Historia d'Italia, that under the Lombards the inhabitants of Como were so superior as masons and bricklayers, that the application of Magistri Comacini, or Masters from Como, became generic to all those of the profession. (See Comacini Masters.)

In England, when the Romans took possession of it, the corporations, or colleges of builders, also appeared, who were subsequently continued in the Fraternity of Free-masons, whose connections, according to Steiglitz, think about the middle of the fifth century, after the Romans had left the island. The English Masons were subjected to many adverse difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet were enabled to maintain their existence, until, in the year 926, they held that General Assembly at the city of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to be the oldest Masonic record now extant. It is but fair to say that the recent researches of Bro. Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this York assembly has been denied and practically confirmed.

In France, as in Germany, the Fraternities...
of Architects originally sprang out of the connection of lay builders with the monks in the era of Charlemagne. The French Masons continued their fraternities throughout the Middle Ages, and erected many cathedrals and public buildings.

We have now arrived at the middle of the eleventh century, tracing the progress of the fraternities of Stone-Masons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of Traveling Free-masons they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, the so-called 'Parentalia,' given the following account:

"Their government was regular, and where they fixed near the building in hand, they made a camp of buts. A surveyor governed in chief; very tenth man was called a warden, and overlooked each nine."

Mr. Hope, who, from his peculiar course of studies, was better acquainted than Mr. Hallam with the history of these Traveling Freemasons, thus speaks, in his Essay on Architecture, of their organization at this time, by which they acquired an identity of architectural science throughout all Europe:

"The architects of all the sacred edifices of the Latin Church, wherever such arose,—north, south, east, or west,—thus derived their influence from the same central school; obeyed in their designs the dictates of the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art."

Working in this way, the Stone-Masons, as corporations of builders, daily increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that Brotherhood of Speculative Freemasons into which they were enrolled in the eighteenth century, in England, but not in Germany, France, or Italy.

These fraternities or associations became at once very popular in many states of Europe, and among them the Emperor Rudolph I., conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and facilitate them in bringing master builders and stone-masons together at any required point. Pope Nicholas III. granted the Brotherhood, in 1278, letters of indulgence, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII.

The Steinmetzen, as a fraternity of Operative Masons, distinguished from the ordinary masons and laborers of the craft, acquired at this time great prominence, and were firmly established as an association. In 1455 a general assembly was convened at Strasburg, and a new constitution framed, which embraced many improvements and modifications of the former one. But seven years afterward, in 1462, Joel Dotzinger, then holding the position of architect of the Cathedral of Strasburg, and by virtue of his office, presiding over the Craft of Germany, convened a general assembly of the Masters of all the Lodges at the city of Ratisbon. There the code of laws which had been adopted at Strasburg in 1462, under the title of "Statutes and Regulations of the Fraternity of Stone-Masons of Strasburg," was fully discussed and sanctioned. It was then also resolved that there should be established four Grand Lodges—at Strasburg, at Vienna, at Cologne, and at Zurich; and they also determined that the master workman, for the time being, of the Cathedral of Strasburg should be the Grand Master of the Masons of Germany. These constitutions or statutes are still extant, and are older than any other existing Masonic record of unquestioned authenticity, except the manuscript of Haliwell. They were "kindly and affably agreed upon," according to their preamble, "for the benefit and requirements of the Masters and Fellows of the whole Craft of Masonry and Masons in Germany."

General assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1468 at Spire, while provincial assemblies in each of the Grand Lodge jurisdictions were annually convened. In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was speedily revived when, in October, 1498, the Emperor Maximilian I. confirmed its statutes, as they had been adopted at Strasburg, and recognized its former rights and privileges. This act of confirmation was renewed by the succeeding emperors, Charles V. and Ferdinand I. In 1563 a general assembly of the Masons of Germany and Switzerland was convened at the city of Basel by the Grand Lodge of Strasburg. The Strasburg constitutions were again renewed with amendments, and what was called the Stone-Masons' Law (das Steinwerkerrecht) was established. The Grand Lodge of Strasburg continued to be recognized as possessing supreme appellate jurisdiction in all matters relating to the Craft. Even the Senate of that city had acknowledged its prerogatives, and had subscribed to it the privilege of settling all controversies in relation to matters connected with building; a concession which was, however, revoked in 1620, on the charge that the privilege had been misused. Thus the Operative Freemasons of Germany continued to work and to cultivate the high principles of a religious architectural art. But on March 16, 1797, up to which time *Besides the Strasburg Constitution of 1469 there are two other very important documents of the Steinmetzen of Germany: The Torquemada Ordinances of 1462 and the Brothers' Book of 1563. [

E. E. C.]
the Fraternity had uninterrupted existence, a decree of the Imperial Diet at Ratisbon dissolved the connection of the Lodges of Germany with the Grand Lodge of Strasburg, because that city had passed into the power of the French. The head being now lost, the subordinate bodies began rapidly to decline. In several of the German cities the Lodges undertook to assume the name and exercise the functions of Grand Lodges; but these were all abolished by an imperial edict in 1731, which at the same time forbade the administration of any oath of secrecy, and transferred to the government alone the adjudication of all disputes among the Craft. From this time we lose sight of any national organization of the Freemasons in Germany until the restoration of the Order, in the eighteenth century, through the English Fraternity. But in many cities—as in Basle, Zurich, Hamburg, Danzig, and Strasburg—they preserved an independent existence under the statutes of 1539, although they lost much of the profound symbolical knowledge of architecture which had been possessed by their predecessors.

Before leaving these German Stone-Masons, it is worth while to say something of the symbolism which they preserved in their secret teachings. They made much use, in their architectural plans, of mystical numbers, and among these five, seven, and nine were especially prominent. Among colors, gold and blue and white possessed symbolic meanings. The foot rule, the compasses, the square, and the gavel, with some other Implements of their art, were consecrated with a spiritual significance. The east was considered as a sacred place, and many altars were made to Solomon's Temple, especially to the pillars of the porch, representations of which are to be found in several of the cathedrals.

In France the history of the Free Stone-Masons was similar to that of their German brethren. Originating, like them, from the cloisters, and from the employment of laymen by the monkish architects, they associated themselves together as a brotherhood superior to the ordinary stone-masons. The connection between the Masons of France and the Masons of Germany was more intimate and direct than that of the Germans, because of the early and very general occupation of Gaul by the Roman legions; but the French connection did not materially differ from the German. Protected by popes and princes, the Masons were engaged, under ecclesiastical patronage, in the construction of religious edifices. In France there was also a peculiar association, the Pontifices, or Bridge Builders, closely connected in design and character with the Masonic Fraternity, and the memory of which is still preserved in the name of one of the degrees of the Scottish Rite, that of "Grand Pontiff." The principal seat of the French Stone-Masonry was in Lombardy, where the Lodges were disseminated over the kingdom, a fact which is thus accounted for by Mr. Hope: "Among the arts exercised and improved in Lombardy," he says, "that of building held a prominent rank, and was the more important because the want of those ancient edifices to which they might recur for materials already wrought, and which Rome afforded in such abundance, made the architects of these more remote regions dependent on their own skill and free to follow their own conceptions." But in the beginning of the sixteenth century, the necessity for the employment in the further construction of religious edifices having ceased, the Fraternity began to decline, and the Masonic corporations were all finally dissolved, with those of other workmen, by Francis I., in 1559. Then originated that system which the French call Compagnonage, a system of independent guilds or brotherhoods, retaining a principle of community as to the art which they practised, and with, to some extent, a secret bond, but without elevated notions or general systematic organizations. The societies of Compagnons were, indeed, but the débris of the Bowls and Masons. Masonry ceased to exist in France as a recognized system until its revival in the eighteenth century.

We see, then, in conclusion, that the Stone-Masons—coming partly from the Roman Colleges of Architects, as in England, in Italy, and in France, but principally, as in Germany, from the cloistered brotherhoods of monks—devoted themselves to the construction of religious edifices. They consisted mainly of architects and skilful operatives; but as they were controlled by the higher principles of their art, were in possession of important professional secrets, were actuated by deep sentiments of religious devotion, and had united with themselves in their brotherhoods all men of learning, wealth, and influence—to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen, many of whom were of servile condition.

Subsequently, in the beginning of the eighteenth century, they threw off the operative element of their institution, and, adopting an entirely speculative character, they became the Freemasons of the present day, and established on an imperishable foundation that sublime Institution which pervades over all the habitable earth the most wonderful system of religious and moral symbolism that the world ever saw.

Stone, Nicholas. See Stone Manuscript.

Stone of Foundation. The Stone of Foundation constitutes one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions not only of the Free-masons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but most

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*Thus we see that the great order of the Stuarts of Germany took no part in the formation of the Speculative Freemasons. [E. E. C.]"
of them, and especially the Masonic ones, are deeply interesting in their allegorical significance.

The Stone of Foundation is, properly speaking, a symbol of the higher degrees. It makes its first appearance in the Royal Arch, and forms indeed the most important symbol of that degree. But it is so intimately connected, in its legendary history, with the construction of the Solomonic Temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation.

As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play an important part in the Masonic ritual, but which are entirely distinct from it. Such are the cornerstone, which was always placed in the northeast corner of the building about to be erected, and to which such a beautiful reference is made, in the Fraternal Degree; or the keystone, which constitutes an interesting part of the Mark Master’s Degree; or, lastly, the cope-stone, upon which all the ritual of the Most Excellent Master’s Degree is founded. There are all, in their proper places, highly interesting and instructive symbols, but have no connection whatever with the Stone of Foundation, whose symbolism it is our present object to discuss. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that of the so-called by the continental Masons the cubical stone—the pierre cubique of the French and the cubic stein of the German Masons but which in the English system is known as the perfect cubit.

The Stone of Foundation has a legendary history and a symbolic significance which are peculiar to itself, and which differ from the history and meaning which belong to these other stones. I propose first to define this Masonic Stone of Foundation, then to collate the legends which refer to it, and afterward to determine its significance as a symbol. To the Mason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with any ability.

But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Masonry is to be strictly taken in a mythical or allegorical sense. Dr. Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his Historical Landmarks, and in his other works which refer to this celebrated stone, are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth convey-
STONE

has already been intimated, divide the glory of these apocryphal histories with the Masons; indeed, there is good reason for a suspicion that nearly all the Masonic legends owe their first existence to the imaginative genius of the writers of the Jewish Talmud. But there is this difference between the Hebrew and the Masonic traditions: that the Talmudic scholar recited them as truthful histories, and swallowed, in one gulp of faith, all their impossiblys and anachronisms; while the Masonic scholar has received them as allegories, whose value is not in the facts, but in the sentiments which they convey.

With this understanding of their meaning, let us proceed to a collation of these legends.

In that blasphemous work, the Toldoth Jesu, or Life of Jesus, written, it is supposed, in the thirteenth or fourteenth century, we find the following account of this wonderful stone:

"At that time [the time of Jesus] there was in the House of the Sanctuary [that is, the Temple] a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it was specified in the twenty-eighth chapter of the Book of Genesis. On that stone the letters of the Tetragrammaton were inscribed, and whosoever of the Israelites should learn that name would be able to master the world. To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two columns in front of the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear that he suddenly forgot what he had acquired.

This passage is cited by the learned Buxtorf in his Lexicon Talmudicum; but in my copy of the Toldoth Jesu, I find another passage, which gives some additional particulars, in the following words:

"At that time there was in the Temple the ineffable name of God, inscribed upon the stone of Foundation. For when King David was digging the foundation for the Temple, he found in the depths of the excavation a certain stone on which the name of God was inscribed. This stone he removed and deposited it in the Holy of Holies."

The same puerile story of the barking dogs is repeated still more at length. It is not pertinent to the present inquiry, but it may be stated, as a mere matter of curious information, that this scandalous book, which is throughout a blasphemous defamation of our Saviour, proceeds to say, that he cunningly obtained a knowledge of the Tetragrammaton from the Stone of Foundation, and by its mystical influence was enabled to perform his miracles.

The Masonic legends of the Stone of Foundation, based on these and other rabbinical references, are of the most extraordinary character, if they are to be viewed as histories, but readily reconcilable with sound sense, if looked at only in the light of allegories. They present an uninterrupted succession of events in which the Stone of Foundation takes a prominent part, from Adam to Solomon, and from Solomon to Zerubbabel.

Thus, the first of these legends, in order of time, relates that the Stone of Foundation was possessed by Adam while in the Garden of Eden; that he used it as an altar, and so revere-enced it that, on his expulsion from Paradise, he carried it with him into the world in which he and his descendants were afterward to earn their bread by the sweat of their brow.

Another legend informs us that from Adam the Stone of Foundation descended to Seth. From Seth it passed by regular succession to Noah, who took it with him into the ark, and after the subsidence of the deluge made on it his first thank-offering. Noah left it on Mount Ararat, where it was subsequently found by Abraham, who removed it, and constantly used it as an altar of sacrifice. His grandson Jacob took it with him when he fled to his uncle Laban in Mesopotamia, and used it as a pillow when, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the chain of descent and legend, and we have no means of conjecturing how it passed from the possession of Jacob into that of Solomon. Moses, it is true, is said to have taken it with him out of Egypt, but nothing more is said of the exact circumstances of the event, and thus it may have finally reached Jerusalem.

Dr. Adam Clarke repeats, what he very properly calls "a foolish tradition," that the stone on which Jacob rested his head was afterward brought to Jerusalem, thence carried after a long lapse of time to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the kings of Scotland sat to be crowned. Edward I. we know, brought a stone to which this legend is attached from Scotland to Westminster Abbey, where, under the name of Jacob's Pillow, it still remains, and is always placed under the chair upon which the British sovereign sits to be crowned; because there is an old diachronic which declares that whoever this stone is found the Scottish kings shall reign.

But this Scottish tradition would take the Stone of Foundation away from all its Masonic connections, and therefore it is rejected as a Masonic legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally old, is now very generally adopted by Masonic scholars as much better suited to the symbolism by which all these legends are explained.

This sense of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in this connection as to excuse its repetition in the present work.

The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a temple underground on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the
building, although he was not acquainted with his father’s motives for the erection. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammaton, and placing it on a cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch. When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture could not be discovered. Enoch himself, was permitted to enter it but once a year; and on the deaths of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the sacred and ineffable name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, found in the excavation which he was making a certain stone, on which the ineffable name of God was inscribed, and which stone he is said to have removed and deposited in the Holy of Holies. That King David laid the foundations of the Temple upon which the structure was subsequently erected by Solomon, is a favorite theory of the legend-mongers of the Talmud.

The Masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative, and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon and, for wise purposes, deposited in a secret and safer place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the Treatise on the Temple, the following narrative: “There was a stone in the Holy of Holies, on its west side, on which was placed the ark of the covenant, and before the pot of manna and Aaron’s rod. But when Solomon had built the Temple, and foresaw that it was at some future time to be destroyed, he constructed a deep and winding vault underground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles, xxxv. 3, deposited it with the pot of manna, the rod of Aaron, and the oil of anointing.”

The Talmudical book Yoma gives the same tradition, and says that “the ark of the covenant was placed in the centre of the Holy of Holies, upon a stone rising three fingers’ breadth above the floor, to be as it were a pedestal for it.” This stone, says Prideaux, in his Old and New Testament Connected (vol. I., p. 148), “the Rabbins call the Stone of Foundation, and give us a great deal of trash about it.”

There is much controversy as to the question of the existence of any ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been concealed by Solomon; and others again contend that there was no ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.

Royal Arch Masons well know how all these traditions are sought to be reconciled by the Masonic legend, in which the substitute ark and the Stone of Foundation play so important a part.

In the Thirteenth Degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the sacred delta. In the Royal Arch and Select Master’s degrees of the American Rite, the Stone of Foundation constitutes the most important part of the ritual. In both of these it is the receptacle of the ark, on which the ineffable name is inscribed.

Lees, in his Temple of Solomon, has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject: “Vain and frivolous are the feverish dreams of the ancient Rabbins concerning the Foundation-Stone of the Temple. Some assert that God placed this stone in the centre of the world, for a future basis and settled consistency for the earth to rest upon. Others held this stone to be the first matter out of which all the beautiful visible beings of the world have been hewn, cut, and put together. Others relate that this was the very same stone laid by Jacob for a pillow under his head, in that night when he dreamed of an angelic vision at Bethel, and afterwards anointed and consecrated it to God. Which when Solomon had found (no doubt by forged revelation or some tedious search like another Rabbi Selench) he durst not, but lay it sure, as the principal Foundation-Stone of the Temple. Nay, they say further, he caused to be engraved upon it the Tetragrammaton, or the ineffable name of Jehovah.”

It will be seen that the Masonic traditions on the subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they add a few additional circumstances.

In the Masonic legend, the Foundation-Stone first makes its appearance, as we have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah.
Stone

There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first Temple, where it remained concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies. But the most important point of the legend of the Stone of Foundation is its intimate and constant connection with the Tetragrammaton or ineffable name. It is this name, inscribed upon it within the sacred and symbolic delta, that gives to the stone all its Masonic value and significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, "but as so many idle and absurd conceptions." We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism.

The following facts can, I think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the name of the "Stone of Foundation."

Now, as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predilections of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory.

Of the fable, myth, or allegory, Bailey has said that, "subordinate to history and philosophy, it only deceives that it may the better instruct us. Faithful in preserving the realities which are confused to it, it covers with its seductive envelop the lessons of the one and the truths of the other." It is from this standpoint that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Masonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen significance as an idol, and consecrates it to the worship of the true God.

The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason Al Gadh, as the Arabian called him, that is, The Builder; or, as expressed in his Masonic title, the Grand Architect of the Universe, by common consent abbreviated in the formula G A O T U. Now, it is evident that no symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation-stone.

But this Masonic idea is still further to be extended. The great object of all Masonic labor is Divine truth. The search for the lost word is the search for truth. But Divine truth is a term synonymous with God. The ineffable name is a symbol of truth, because God, and God alone, is truth. It is properly a Scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord "reacheth unto the clouds," and that "his truth endureth unto all generations." If, then, God is truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of Divine truth.

When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful "science of morality, veiled in allegory and illustrated by symbols," which is the acknowledged definition of Freemasonry.

In the Masonic system there are two temples: the first temple, in which the degrees of Ancient Craft Masonry are conferred, and the second temple, with which the higher degrees, and especially the Royal Arch, are related. The first temple is symbolic of the present life; the second temple is symbolic of the life to come. The first temple, the present life, must be destroyed; on its foundations the second temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the first temple of the present life must be built on the sure foundation of Divine truth, "for other foundation can no man lay."

But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation-Stone is concealed in the first temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

But in the second temple of the future life, we have passed from the grave which had been the end of our labors in the first. We have removed the rubbish, and have found that Stone of Foundation which had been hidden from our eyes. We now throw aside the substitute for truth which had contented us in the former temple,
the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word—of Divine truth. And in this way, the Stone of Foundation, or Divine truth, concealed in the first temple, but discovered and brought to light in the second, will explain that passage of the Apostle:

"For now we see through a glass darkly; but then, face to face: now I know in part; but then I shall know face to face."

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of Divine truth, upon which all speculative Masonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Mason's labor, and the discovery of which is his reward.

**Stone Pavement.** Oliver says that, in the English system, "the stone pavement is a figurative appendage to a Master Mason's Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on." This is not recognized in the American system, where the stone pavement is appropriated to the Entered Apprentice's Degree.

**Stone, Rejected.** St. Matthew records (xxi. 42) that our Lord said to the chief priests and elders, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" Commenting on this, Dr. Adam Clarke says: "It is an expression borrowed from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the very stone which had been before rejected may be found the most suitable as the head stone of the corner." This is precisely the symbolism of the Mark Master or Fourth Degree of the American Rite, in which the rejected stone is suggested to the neophyte "as a consolation under all the frowns of the dispensation, and as an encouragement to hope for better prospects." Bro. G. F. Yates says that the symbolism of the rejected stone in the present Mark Degree is not in the original Mark Mason's Mason's Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

**Stone-Bearers.** See Gibbim.

**Stone, Whites.** Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was deposited by those who were favorable to the candidate, and a black one by those who wished to reject him. In this ancient practice we find the origin for white and black balls in the Masonic ballot. Hence, too, the white stone has become the symbol of absolution in judgment, and of the conferring of honors and rewards. The white stone with the new name, mentioned in the Mark Master's Degree, refers to the key-stone.

**Stone, William Leete.** An American journalist and writer, who was born in the State of New York in 1792, and died in 1844. He was the author of several literary works, generally of a biographical character. But his largest work was *Letters on Masonry and anti-Masonry, addressed to the Hon. John Quincy Adams,* New York, 1832, 8vo, pp. 556. This was one of the productions which were indebted for their appearance to the anti-Masonic excitement that prevailed at that time in this country. Although free from the bitterness of tone and abusive language which characterized most of the contemporary writings of the anti-Masons, it is, as an argumentative work, discreditible to the critical acumen of the author. It abounds in statements made without authority and unvouched by proofs, while its premises being in most instances false, its deductions are necessarily illogical.

**Stone-Worship.** This was, perhaps, the earliest form of fetishism. Before the discovery of metals, men were accustomed to worship unshaped stones. From Chna, whom Sanchonathan calls "the first Phoenician," the Canaanites learned the practice, the influence of which we may trace in the stone pillar erected and consecrated by Jacob. The account in Genesis xxviii. 19, 22, is that "Jacob took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Bethel, saying, This stone which I have set for a pillar shall be God's house." The Lurazites were repeatedly commanded to destroy the stone idols of the Canaanites, and Moses corrects his own people when falling into this species of idolatry.

Various theories have been suggested as to the origin of stone-worship. Lord Kames' theory was that stones erected as monuments by the dead became, whether by popular worship or the deceased, and that the monumental stones at length became objects of worship, the people having lost sight of the original identification, which was not readily understood.

Others have sought to find the origin of stone-worship in the stone that was set up and anointed by Jacob at Bethel, and the tradition of which had extended into the heathen nations and become corrupted. It is certain that the Phoenicians worshiped sacred stones under the name of Bethiq, which word is evidently derived from the Hebrew Bethel, and this undoubtedly gives some appearance of probability to the theory. But a third theory supposes that the worship of stones was derived from the unskilfulness of the primitive sculptors, who, unable to frame by their simple principles of plastic art, a true image of the God whom they adored, were content...
to substitute in its place a rude or scarcely polished stone. Hence the Greeks, according to Pausanias, originally used unknown stones to represent their deities, thirty of which, that historian says, he saw in the city of Pharse. These stones were of a cubical form, and, as the greater number of them were dedicated to the god Hermes, or Mercury, they received the generic name of Hermos. Subsequently, with the improvement of the plastic art, the head was added.

So difficult, indeed, was it, in even the most refined era of Grecian civilization, for the people to divest themselves of the influences of this superstition, that Theophrastus characterizes "the superstitious man" as one who could not resist the impulse to bow to those mysterious stones which served to mark the confluence of the highways.

One of these consecrated stones was placed before the door of almost every house in Athens. They were also placed in front of the temples, in the gymnasium or schools, in libraries, and at the corners of streets, and in the roads. When dedicated to the god Terminus they were used as landmarks, and placed as such upon the concurrent lines of neighboring possessions.

The Thebans worshiped Bacchus under the form of a rude, square stone.

Arnobius says that Cybele was represented by a small stone of a black color. Eusebius cites Porphyry as saying that the ancients represented the Deity by a black stone, because his nature is obscure and inscrutable. The reader will here be reminded of the black stone, Hadegar el Anwood, placed in the southwest corner of the Kaaba at Mecca, which was worshiped by the ancient Arabs, and is still treated with religious veneration by the modern Mohammedans. The Mussulman priests, however, say that it was originally white, and of such surprising splendor that it could be seen at the distance of four days' journey, but that it has been blackened by the tears of pilgrims.

The Druids, it is well known, had no other images of their gods but cubical or sometimes columnar stones, of which Torr and several others have given accounts.

The Chaldeans had a sacred stone, which they held in great veneration, under the name of Mizatau, and to which they sacrificed for the purpose of evoking the Good Demon.

Stone-worship existed among the early American races. Squier quotes Skinner as asserting that the Peruvians used to set up rough stones in their fields and plantations, which were worshiped as protectors of their crops. And Gama says that in Mexico the presiding god of the spring was often represented without a human body, and in place thereof a pilaster or square column, whose pedestal was covered with various sculptures.

Indeed, so universal was this stone-worship, that Higgins, in his Celtic Druids, says that "throughout the world the first object of idolatry seems to have been a plain, unworked stone, placed in the ground, as an emblem of the generative or productive powers of nature." And Bryant, in his Analyse of Ancient Mythology, asserts that "there is in every oracular temple some legend about a stone."

Without further citations of examples from the religious usages of antiquity, it will, I think, be conceded that the cubical stone formed an important part of the religious worship of primitive nations. But Culworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone "was adopted as a symbol of strength and firmness—a symbol, also, of the Divine power, and, by a ready inference, a symbol or idol of the Deity himself." This idea is confirmed by Plutarch, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, so that the cubical figure betokened his solidity and stability.

The influence of this old stone worship, but of course divested of its idolatrous spirit, and developed into the system of symbolic instruction, is to be found in Masonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and some other symbols of a similar character. Indeed, the stone supplies Masonic science with a very important and diversified symbolism.

As stone-worship was one of the oldest of the deflections from the pure religion, so it was one of the last to be abandoned. A decree of the Council of Arles, which was held in the year 452, declares that "if, in any diocese, any infidel either lighted torches or worshipped trees, fountains, or stones, or neglected to destroy them, he should be found guilty of sacrilege." A similar decree was subsequently issued by the Council of Tours in 567, that of Nantes in 658, and that of Toledo in 681. Charles the Wise of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to exorcise and forbid the worship of stones.

Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christendom. Scheffer, in his Description of Lapland (cited by Mr. Tennent, in Notes and Queries, 1st ser., v. 122), says that in 1673 the Laplanders worshiped an unhewn stone found upon the banks of lakes and rivers, and which they called "kved kis subjumal, that is, the stone god." Martin, in his Description of the Western Islands (p. 88), says: "There is a stone set up near a mile to the south of St. Columbus's church, about eight feet high and two broad. It is called by the natives the bowing stone; for
when the inhabitants had the first sight of the church, they set up this, and then bowed, and said the Lord's Prayer." He also describes several other stones in different parts of the island which were objects of veneration. Finally, in a work published about twenty years ago by the Earl of Roden, entitled Progress of the Reformation in Ireland, he says (p. 51), that at Inniskea, an island off the coast of Mayo, "a stone carefully wrapped up in a flannel is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a wreck on their coasts."

Tantum, to whom I am indebted for these citations, adds another from Borlase, who, in his Antiquities of Cornwall, says (b. iii. c. ii., p. 162), that "after Christianity took place, many in Cornwall continued to worship these stones: coming thither with lighted torches, and praying for safety and success."

It is more than probable that in many remote regions of Europe, where the sun of Christianity has only darter its dimmest rays, this old worship of sacred stones still remains.

Strasbourg, Cathedral of. This has always been considered as one of the finest Gothic buildings in Europe. The original cathedral was founded in 504, but in 1007 it was almost completely by the Earl of steering. The present edifice was begun in 1015 and completed in 1439. The cathedral of Strasbourg is very closely connected with the history of Masonry. The most important association of master builders, says Stiegelt (Vom Ahdemach. Bauk.), for the culture and extension of German art, was that which took place at Strasbourg under Erwin von Steinbach. As soon as this architect had undertaken the direction of the works at the Strasbourg cathedral, he summoned Masons from Germany and Italy, and formed with them a brotherhood. Hence hatten, or Lodges, were scattered over Europe. In 1459, on April 26th, says the Abbé Grandchêler, the Masters of many of these Lodges assembled at Ratibon and drew up an Act of Fraternity, which made the master of the works at Strasbourg, and his successors, the perpetual Grand Masters of the Fraternity of German Masons. This was confirmed by the Emperor Maximilian in 1498. By the statutes of this association, the "Haupt- Hütte, Grand or Mother Lodge of Strasbourg was invested with a judicature, without appeal, over all the Lodges of Germany. Strasbourg thus takes in German Masonic a position equivalent to that of legendary Lodge York in the Masonry of England, or Kilwinning in that of Scotland. And although the Haupt-Hütte of Strasbourg with all other Haupt-Hütten were abolished by an imperial edict on August 16, 1721, the Mother Lodge never lost its prestige. "This," says Findel (l. c. p. 72), "is the case even now in many places in Germany; the Saxon Stone-Masons still regarding the Strasbourg Lodge as their chief Lodge." (See Stone-Masons of the Middle Ages.)

Strasbourg, Congress of. Two important Masonic Congresses have been held at Strasbourg.

The First Congress of Strasbourg. This was convoked in 1295 by Erwin von Steinbach. The object was the establishment of a brotherhood for the continuation of the labors on the cathedral. It was attended by a large concourse of Masons from Germany and Italy. It was at this Congress that the German builders and architects, in imitation of their English brethren, assumed the name of Freemasons, and established a system of regulations for the government of the Craft. (See Combinations of Masons.)

The Second Congress of Strasbourg. This was convoked by the Grand Lodge, or Haupt- Hütte of Strasbourg, in 1564, as a continuation of one which had been held in the same year at Basel. Here several statutes were adopted, by which the Stone-Masons' law, was brought into a better condition.

Strasbourg, Constitutions of. On April 26, 1499, nineteen Baulhütten, or Lodges, in Southern and Central Germany met at Ratibon, and adopted regulations for the government of the German stone-masons. Another meeting was held shortly afterward at Strasbourg, where these statutes were definitively adopted and promulgated, under the title of Ordnungen der Steinmetzen Strasburg, or "Constitutions of the Stone-Masons of Strasbourg." They from time to time underwent many alterations, and were confirmed by Maximilian I. in 1498, and subsequently by many succeeding emperors. This old document has several times been printed; in 1810, by Krause, in his drei alt- westen Künstlerkunden der Freimaurerbruderschaft; in 1819, by Heldmann, in die drei ältesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft; in 1844, by Heideloff, in his Bauhütte des Mützlers in thier wahren Bedeutung; Findel also, in 1896, inserted portions of it in his Geschichte der Freimaurerei, of which work there is a good English translation.*

The invocation with which these Constitutions commence is different from that of the English Constitutions. The latter begins thus: "The might of the Father of Heaven, with the wisdom of the blessed Son, through the grace of God and goodness of the Holy Ghost, that be three persons in one Godhead, be with us," etc. The Strasbourg Constitutions begin: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also her blessed servants, the holy four crowned martyrs of everlasting memory"; etc. The reference to the Virgin

*Findel says the Strasbourg Constitution was first printed from a well-authenticated manuscript, by Heldmann. Others also confirm this.

[Ed. C. C.]
Mary and to the four crowned martyrs is found in none of the English Constitutions except the oldest of them, the Halliwell or Regius MS. (line 498). But Klose has compared the Strasbourg and the English statutes, and shown the great similarity in many of the regulations of both.

Strength. This is said to be one of the three principal supports of a Lodge, as the representative of the whole Institution, because it is necessary that there should be Strength to support and maintain every great and important undertaking, not less than there should be Wisdom to contrive it, and Beauty to adorn it. Hence, Strength is symbolized in Masonry by the Doric column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and support the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

Strict Observance, Rite of. The Rite of Strict Observance was a modification of Masonry based on the Order of Knights Templar, and introduced into Germany in 1754 by its founder, the Baron von Hund. It was divided into the following seven degrees: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Scottish Master; 5. Novice; 6. Templar; 7. Professed Knight.

According to the system of the founder of this Rite, upon the death of Jacques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's Day, 1513. To avoid persecution, the Knights became Freemasons. In 1536, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order, under the veil of Masonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practices. The great doctrine contended for by the followers of the Rite was, "that every true Mason is a Knights Templar." For an account of the rise, the progress, the decay, and the final extinction of this once important Rite, see Biuld. Baron von Hund.

Strict Trial. See Vouching.

Striking Off. Striking off a Lodge from the registry of the Grand Lodge is a phrase of English Masonry, equivalent to what in America is called a forfeiture of charter. It is more commonly called "erasing from the list of Lodges."

Stuart Masonry. This title is given by Masonic historians to that system of Free-masonry which is supposed to have been invented by the adherents of the exiled house of Stuart for the purpose of being used as a political means of restoring, first, James II., and afterward his son and grandson, James and Charles Edward, respectively known in history as the Chevalier St. George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuart with the high degrees of Masonry are based on conjecture; but there is sufficient internal evidence in the character of some of these degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family is attributed to James II., who had abdicated the throne of England in 1688. Of him, Noorthoek says (Constitutions, 1754, p. 192), that he was "a Brother Mason," and meekly adds, in his index, that "he might have been a better king had he been a Mason." But this Masonic influence was cut short by the Revolution in England and the flight of James II. to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain degrees with the ulterior design of carrying out their political views. At a later period these degrees were, he says, incorporated into French Masonry under the name of the Clermont system, in reference to the original construction at that place. Gidwitz has also said that many Scotchmen followed him, and thus introduced Free-masonry into France. But this opinion is only worthy of citation because it proves that such an opinion was current among the German scholars of the last century.

On his death, which took place at the palace of St. Germain en Laye in 1715, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV. of France, under the title of James III., but who is better known as the Chevalier St. George, or the Old Pretender. He also sought, in vain, to find in the high degrees of Masonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father.

His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuit of Masonry; and there is abundant historical evidence that he was not only a Mason, but that he held high office in the Order, and was for a time seriously employed in its propagation; always, however, it is supposed, with political views. In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he
was admitted into the Order of Knights Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince is said to have established at the city of Arras, on April 15, 1747, a Rose Cross Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Heredom, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Cross."

In 1743, the Rio de the Veille-Bru, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Masons of that Orient to Sir Samuel Lockhart, the aide-de-camp of the Pretender. Ragon says (Orth. Mason., p. 122), in a note to this statement, the favorably received this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of livelihood.

Ragon says (Thes. Gen., p. 267), that the degrees of Irish Master, Perfect Irish Master, and Puisant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart, and sold to the partisans of that prince. One degree was openly called the "Scottish Master of the Sacred Vault of James VI.," as if to indicate its Stuart character. The degree still exists as the Thirteenth of the Ancient and Accepted Scottish Rite, but it has been aborn of its political pretensions and its title changed.

Finiel has given in his History of Freemasonry (English translation p. 291) a very calm and impartial account of the rise of this Stuart Masonry. He says: "Ever since the banishment of the Stuart family from England in 1688, the relatives and adherents had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in 1710, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuart and the extension of the power of the Roman church as identical, they sought at that time to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have been contemplated, as Freemasonry could hardly be said to exist in Scotland then. Perhaps in 1724, when Ramsay was a year in Rome, or in 1728, when the Pretender in Paris kept up an intercourse with the restless Duke of Wharton, a Fast Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high degree! The soil which was best adapted for this innovation was France, where the low ebb to which Masonry had sunk had paved the way for all kinds of new-fangled notions; and where the Lodges were composed of Scotch conspirators and accomplices of the Jesuits. When the path had thus been smoothed by the agency of these secret propagandists, Ramsay, at that time Grand Orator (an office unknown in England), by his speech completed the preliminaries necessary for the introduction of the high degree; their further development was left to the instrumentality of others, whose influence produced a result somewhat different from that originally intended. Their course we can now pursue, as they are capable of being studied according to the heroic historical information. In 1752, Scottish Masonry, as it was denominated, penetrated into Germany (Berlin) prepared from a ritual and ideas very similar to those prevailing in the United States and in 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the 'Petit Etoile," invented the degree of Kadosh, which represents the revenge of the Templars. The Order of Knights Templar had been abolished in 1311, and to that epoch they were obliged to have recurred when, after the banishment of several Knights from Malta in 1720 because they were Freemasons, it was no longer possible to keep up a connection with the Order of St. John of Jerusalem, at that time in the plenitude of its power under the sovereignty of the Pope. A pamphlet entitled Freemasonry Dissected of all its Secrets, published in Strasburg in 1746, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the fraternity to contribute towards the expulsion in favor of the Pretender."

From what has been said, it is evident that the exiled house of Stuart exercised an important part in the invention and extension of what has been called the High Masonry. The traces of the political system are seen at the present day in the internal organisation of some of the high degrees—especially in the derivation and meaning of certain significant words. There is, indeed, an abundant reason for believing that the substitute word of the Third Degree was changed by Ramsay, or some other fabricator of degrees, to give it a reference to James II., as the "son of the widow," Queen Henrietta Maria.

Further researches are needed to enable any author to satisfactorily write all the details of this interesting epoch in the history of continental Masonry. Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

Stukely, Dr. In accordance with the Doctor's diary, he "was made a Mason,
January 6, 1721, at the Salutation Tavern, Tavistock street, London, with Mr. Collins and Captain Rowe, who made the famous diving engine," The Doctor adds: "I was the first person in London made a Freemason in that city for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath through the folly of its members. The Stokely papers containing the Doctor's diary are of continuous interest; and according to Rev. W. C. Lukis, P.M., F.S.A., "Pain (or Payne) had been re-elected Grand Master in 1720, and Dr. Desaguliers was the Immediate Past Grand Master." The last mentioned Brother pronouncing the Oration on June 24, 1721, at Stationers' Hall; on the following St. John's Day (Evangelist), December 27, 1721, "We met at the Fountain Tavern, Strand, and by consent of the Grand Master present, Dr. Beal constituted a new Lodge, where he was chosen Master." A unique remark of Dr. Stokely as to symbolism, was: "The first learning of the world consisted chiefly of symbols, the wisdom of the Chaldean, Egyptian, Indian, Greek, Hebrew, Zoroaster, Sanchonathan, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that have come to our hand, is symbolic." Sublime. The Third Degree is called "the Sublime Degree of a Master Mason," in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the last century. Neither Hutchinson, nor Smith, nor Freemasons use it; and it was not probably in the original Scottish lecturers. Hutchinson speaks of "the most sacred and solemn Order" and of "the exalted," but not of "the sublime." This new degree, Webb, who based his lectures on the Scottish system, applies no epitaph to the Master's Degree. In an edition of the Constitutions, published at Dublin in 1769, the Master's Degree is spoken of as "the most respectable"; and forty years ago the epithet "high and honorable" was used in some of the rituals of the country. The first book in which we meet with the adjectival "sublime" applied to the Third Degree, is the Masonic Discourses of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817, in his Freemasons' Library; and about the same time Jeremy Cross, the well-known lawyer, introduced it into his teachings, and used it in his Hieroglyphic Chart, which was, for many years, the text-book of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the Third Degree is always called "the sublime degree of a Master Mason." The word sublime was the password of the Master's Degree in the Adoniramite Rite, because it was said to have been the surname of Hiram, or Adoniram. On this subject, Guillemin, in his Recueil Precieux (t. 81), makes the following singular remark: "For a long time a great number of Masons were unacquainted with this word, and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knaves adopted for the Master's password the Latin word Sublimis, which the French, as soon as they received Masonry, pronounced Sublime, which was so far very well. But some profanes, who were desirous of divulgating our secrets, but who did not perfectly understand this word, wrote it Jobine, which they said signified excellence. Others, who followed, surpassed the error of the first by printing it Giblos, and were bold enough to say that it was the name of the place where the body of Adoniram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten. The whole of this narrative is a mere visionary invention of the founder of the Adoniramite system; but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a significant word of the Third Degree, and its modern employment as an epithet of the same degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the epithet." Sublime Degrees. The eleven degrees of the Ancient and Accepted Scottish Rite, from the Fourth to the Fourteenth inclusive, are so called. Thus Dalcho (Report of Com., 1802) says: "Although many of the Sublime degrees are in fact a continuation of the Blue degrees, yet there is no interference between the two bodies." Sublime Grand Lodge. A title formerly given in the Ancient and Accepted Scottish Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Dr. Dalcho delivered in Charleston, South Carolina, an oration which bears the title of "An oration delivered in the Sublime Grand Lodge." Sublime Knight Elected. (Sublime Chevalier élus.) Called also Sublime Knight Elected of the Twelve. The Eleventh Degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Eelect of Fifteen, who had discovered them, and also to enable him to elevate other deserving brethren from the lower degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offense, putting the names
of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the twelve tribes, bestowing on them a name which in Hebrew signifies a true man.

The meeting of a body of Sublime Knights is called a Chapter.

The room is hung with black strewed with tears.

The presiding officer represents King Solomon, and in the old rituals is styled "Most Pious," but in recent ones "Thrice Illustrious."

The apron is white, lined and bordered with black, with black strings; on the flap a flaming heart.

The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of justice.

This is the last of the three Euls which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that ritual, but not, as Regen admits, with the happiest effect.

The names of the Twelve Illustrious Knights selected to preside over the twelve tribes, as they have been transmitted to us in the ritual of this degree, have undoubtedly assumed a very corrupt form. The restoration of their correct orthography, and with it their true signification, is worthy the attention of the Masonic student.

Sublime Masons. The initiates into the Fourteenth degree of the Ancient and Accepted Rite are so called. Thus Dalcho (Crat., p. 27) says: "The Sublime Masons view the symbolic system with reverence, as forming a test of the character and capacity of the initiates." This abbreviated form is now seldom used, the fuller one of "Grand, Elect, Perfect, and Sublime Masons" being more generally employed.

Sublime Prince of the Royal Secret. This is the Thirty-second Degree of the Ancient and Accepted Rite. There is abundant internal evidence, derived from the ritual and from some historical facts, that the degree of Sublime Prince of the Royal Secret was instituted by the founders of the Council of Emperors of the East and West, whose body was established in the year 1758. It is certain that before that period we hear nothing of such a degree in any of the Rites. The Rite of Heredom, or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five degrees. Of these the Twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his Prince. In the subsequent extension of the Scottish Rite about the beginning of the present century, by the addition of eight new degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the Thirty-second.

Bodies of the Thirty-second Degree are called Consistories, and where there is a superintending body erected by the Supreme Council for the government of the inferior degrees in a State or Province, it is called a Grand Consistory.

The clothing of a Sublime Prince consists of a collar, jewel, and apron. The collar is black edged with white.

The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staffs in silver, and the flags blue, red, and yellow. On the center of the flap, over these, is a Teutonic cross surmounted by an All-seeing Eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the degree. The most important part of the symbolism of the degree is the tracing-board, which is technically called "The Camp." This is a symbol of deep import, and in its true interpretation is found that "royal secret" from which the degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are altogether esoteric. It is a singular fact, that notwithstanding the changes which the degree must have undergone in being transferred from the Twenty-fifth of one Rite to the Thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and signification that were originally given to it. The motto of the degree is "Spera mea in Deo est," i.e., My hope is in God.

Sublime Solomon. (Solomon Sublime.) A degree in the manuscript collection of Peuvret.

Sublimes, The. (Les Sublimes.) One of the degrees of the Ancient Chapter of Clermont.

Submission. Submission to the mediatorial offices of his brethren in the case of a dispute is a virtue recommended to the Mason, but not necessarily to be enforced. In the "Charges of a Freemason" (Constituti me, 1723, p. 56) it is said (vi, 6): "With
respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation; which ought to be thankfully submitted to by the contending Brethren; and if that submission is impecunious, they must, however, carry on their process or lawsuit without wrath or rancor.”

**Subordinate Lodge.** So called to indicate its subordination to the Grand Lodge as a supreme, superintending power. (See Lodge.)

**Subordinate Officers.** In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled Subordinate Officers. So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

**Subordination.** Although it is the theory of Freemasonry that all the brethren are on a level of equality, yet in the practical working of the Institution a subordination of rank has been always rigorously observed. So the Charges approved in 1722, which had been collected by Anderson from the Old Constitutions, and those rules and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity.” (Constitutions, 1723, p. 62.)

**Substitute Ark.** See Ark, Substitute.

**Substitute Candidate.** An arrangement resorted to in the Royal Arch Degree of the American system, so as to comply pro forma with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practice of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by conscientious Companions, who thought that it was an improper evasion of the law. Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty, that the use of substitutes is not in violation of the ritual of Royal Arch Masonry or the installation charges delivered to a High Priest. The use of them was therefore authorized, but the Chapters were exorted not to have recourse to them except in cases of emergency; as unnecessary exhortation, it would seem, since it was only in such cases that they had been employed.

**Substitute Grand Master.** The third officer in the Grand Lodge of Scotland. He presides over the Craft in the absence of the Grand and Deputy Grand Masters. The office was created in the year 1738. He is appointed by the Grand Master annually.

**Substitute Word.** This is an expression of very significant suggestion to the thoughtful Master Mason. If the Word is, in Masonry, a symbol of Divine Truth; if the search for the Word is a symbol of the search for that Truth; if the Lost Word symbolizes the idea that Divine Truth has not been found, then the Substitute Word is a symbol of the unsuccessful search after Divine Truth and the attainment in this life, of which the first Temple is a type, of what is only an approximation to it. The idea of a substitute word and its history is to be found in the oldest rituals of the last century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the substitute word has been an unfortunate one. Subjected from a very early period to a mutilation of form, it underwent an entire change in some Rites, after the introduction of the high degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken builder. (See Machæna.) And so it has come to pass that there are now two substitutes in use, of entirely different form and meaning; one used on the Continent of Europe, and one in England and this country.

It must, however, be understood that the knowledge that we can have of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced. But there is, I think, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came (the one being pure Hebrew, and the other, I think, Gaelic), as well as from the testimony of old rituals, to show that the word in use in the United States is the true word, and was the one in use before the revival.

Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in this country has been translated as “rotteness in the bone,” or “the builder is dead,” or by several other phrases equally as far from the true meaning.

The correct word has been mutilated. Properly, it consists of three Hebrew words, the last syllable, as it is now pronounced, should be divided into two. These four syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. But to understand them, the scholar must seek the meaning in each syllable, and combine the whole. In the language of Apuleius, I must forbear to enlarge upon these holy mysteries.

**Succession to the Chair.** The regulations adopted in 1721 by the Grand Lodge of England have been generally esteemed as setting forth the ancient landmarks of the Order. But even these, which were adopted on the 30th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority, and almost by the same persons, can scarcely be less binding upon the Order than the original regu-
succession

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lations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair. On the death or removal of the Master, the Senior Warden shall act as Master pro tempore, if no brother is present who has been Master of that Lodge before. For the absence of Master's authority reverts to the last Master present, though he cannot act if the Senior Warden has con
gregated the Lodge." (Constitutions, 1738, p. 153.)
The words in italics indicate that even at that time the power of calling the brethren together and "setting them to work," which is technically called "congregating the Lodge," was supposed to be vested in the Senior Warden alone during the absence of the Master; although, perhaps, from a supposition that he had greater experience, the difficult duty of presiding over the communication was entrusted to a Past Master. The regulation is, however, contradictory in its provisions. For if the "last Master present" could not act, that is, could not exercise the authority of the Master until the Senior Warden had con
gregated the Lodge, then it is evident that the authority of the Master did not revert to him in an unqualified sense, for that officer required no such consent nor consent on the part of the Warden, but could congregate the Lodge himself.
The evident contradiction in the language of the regulation probably caused, in a brief period, a further examination of the ancient usage, and accordingly on the 23rd of November, 1723, a very little more than two years after, the following regulation was adopted:

"If a Master of a particular Lodge is de
dosed or demise, the Senior Warden shall forthwith fill the Master's chair the next time of choosing; and ever since, in the Mas
ter's absence, he fills the chair, even though a former Master be present."

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regu
lation of 1721 than to that of 1723. It pre
scribes that on the death, removal, or incap
acity of the Master, the Senior Warden, or in his absence, the Junior Warden, or in his absence, the immediate Past Master, or in his absence, the Senior Past Master, "shall act as Master in summoning the Lodge, until the next installation of Master." (Rule 141.)

But the English Constitution goes on to direct that, "in the Master's absence, the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present shall take the chair and if no Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the Lodge."

Here again we find ourselves involved in the intricacies of a divided sovereignty. The Senior Warden congregates the Lodge, but a Past Master rules it. And if the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it appears that of the two the authority of the Senior Warden is the greater.

Webb, in his Freemasons' Monitor (edition of 1808), lays down the rule, that "in the absence of the Master, the Senior Warden is to govern the Lodge"; and that officer receives annually, in every Lodge in the United States, on the night of his installation, a charge to that effect. It must be remembered, too, that we are not indebted to Webb himself for this charge, but that he borrowed it, word for word, from Preston, who wrote long before, and who, in his turn, extracted it from the rituals which were in force at the time of his writing.

In the United States, accordingly, it has been held, that on the death or removal of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been con
gregated.

There is some confusion in relation to the question of who is to be the successor of the Master, which arises partly from the contradic
tion between the regulations of 1721 and 1723, and partly from the contradiction in different clauses of the regulation of 1723 itself. But whether the Senior Warden or a Past Master is to succeed, the regulation of 1721 makes no provision for an election, but implies that the vacancy shall be temporarily supplied during the official term, while that of 1723 expressly states that such temporary suc
cession shall continue "till the next time of choosing," or, in the words of the present English Constitution, "until the next installation of Master."

But, in addition to the authority of the anc
ient regulation and general and uniform usage, reason and justice seem to require that the vacancy shall not be supplied permanently until the regular time of election. By holding the election at an earlier period, the Senior Warden is deprived of his right, as number, to become a candidate for the vacant office. For the Senior Warden having been regularly installed, has of course been duly obligated to serve in the office to which he had been elected during the fall term. If then an election takes place before the expiration of that term, he must be excluded from the list of candidates, because, if elected, he could not vacate his present office without a violation of his obligation. The same disability would affect the Junior Warden, who by a similar obligation is bound to the faithful discharge of his duties in the South. So that by anticipat
ing the election, the two most prominent offic
ers of the Lodge, and the two most likely to succeed the Master in due course of rotation, would be excluded from the chance of promo-
tion. A grievous wrong would thus be done
to these officers, which no Dispensation of a
Grand Master should be permitted to inflict.
But even if the Wardens were not ambitious
of office, or were not likely, under any circum-
stances, to be elected to the vacant office, an-
other objection arises to the anticipation of an
election for Master which is worthy of consid-
eration.
The Wardens, having been installed under
the solemnity of an obligation to discharge the
duties of their respective offices to the best of
their ability, and the Senior Warden having
been expressly charged that "in the absence
of the Master he is to rule the Lodge," a con-
scientious Senior Warden might very natur-
ally feel that he was neglecting these duties
and violating this obligation, by permitting
the office which he has sworn to temporarily
occupy in the absence of his Master to be per-
manently filled by any other person.
On the whole, then, the old regulations, as
well as ancient, uninterrupted, and uniform
usage and the principles of reason and justice,
seem imperatively to require that, on the
death or removal of the Master, the chair shall
be occupied temporarily until the regular time
of election; and although the law is not
equally explicit in relation to the person who
shall fill that temporary position, the weight
of law and precedent seems to incline toward
the principle that the authority of the absent
Master shall be placed in the hands of the
Senior Warden.

Succoth. An ancient city of Palestine,
about forty-five miles northeast of Jerusalem,
and the site of which is now occupied by the
village of Seikout. It is the place near which
Hiram Abiff cast the sacred vessels for the
Temple. (See Clay Ground.)

Sufferer. (Soufront.) The Second De-
gree of the Order of Initiated Knights and
Brothers of Asia.

Summons. A warning to appear at the
meeting of a Lodge or other Masonic body.
The custom of summoning the members of a
Lodge to every communication, although now
often neglected, is of very ancient date, and
was generally observed up to a very recent
period. In the Anderson Charges of 1722,
it is said: "In ancient times, no Master or
Fellow would be absent from the Lodge, espe-
cially when warned to appear at it, without
incurring a severe censure." (Constitutions,
1729, p. 51.) In the Constitutions of the
Codex M., about 1450, we are told that the
Masters and Fellows were to be forewarned
to come to the congregations. (L 902.) All the
old records, and the testimony of writers since
the revival, show that it was always the usage
to summon the members to attend the meet-
ings of the General Assembly or the particular
Lodges. A summons of a Lodge is often im-
properly or illegally worded and care should
be taken when issued.

Sun. Hardy any of the symbols of Ma-
sony are more important in the development
or more extensive in their application than the
sun. As the source of material light, it re-
minds the Mason of that intellectual light of
which he is in constant search. But it is es-
pecially as the ruler of the day, giving to it a
beginning and end, and a regular course of
hours, that the sun is presented as a Masonic
symbol. Hence, of the three lesser lights, we
are told that one represents or symbolizes the
sun, one the moon, and one the Master of the
Lodge, because, as the sun rules the day and
the moon governs the night, so should the
Worshipful Master rule and govern his Lodge
with equal regularity and precision. And
this is in strict analogy with other Masonic
symbolisms. For if the Lodge is a symbol of
the world, which is thus governed in its
changes of times and seasons by the sun, it is
evident that the Master who governs the
Lodge, controlling its time of opening and
closing, and the work which it should do, must
be symbolized by the sun. The heraldic de-
nition of the sun as a bearing fléau most appro-
sitely to the symbolism of the sovereignty
of the Master. Thus Gwylim says: "The sun
is the symbol of sovereignty, the hieroglyphic
of royalty; it doth signify absolute authority."
This representation of the sun as a symbol
of authority, while it explains the reference
of the Master, enables us to amplify its meaning,
and apply it to the three sources of authority
in the Lodge, and accounts for the respective
positions of the officers wielding this authority.
The Master, therefore, in the East is a symbol
of the rising sun; the Junior Warden in the
South, of the Meridian Sun; and the Senior
Warden in the West, of the Setting Sun. So
in the mysteries of India, the chief officers
were placed in the east, the west, and the
south, respectively, to represent Brahmas, or
the rising; Vishnu, or the setting; and Siva,
or the meridian sun. And in the Druidical
rites, the Arch-druid, seated in the east, was
assisted by two other officers—the one in the
west representing the moon, and the other in
the south representing the meridian sun.
This triple division of the government of a
Lodge by three officers, representative of the
sun in his three manifestations in the east,
south, and west, with us of similar ideas
in the symbolism of antiquity. In the Orphic
mysteres, it was taught that the sun generated
from an egg, burst forth with power to tripli-
cate himself by his own unused energy. The
Supreme power seems always to have been
associated in the ancient mind with a three-
fold division. Thus the sign of authority
was indicated by the three-tined lightning of
Jove, the trident of Neptune, and the three-
headed Cerberus of Pluto. The government
of the Universe was divided between these
three sons of Saturn. The chaste goddess
ruled the earth as Diana, the heavens as
Luna, and the infernal regions as Heatea,
whence her rites were only performed in a
place where three roads met.

The sun is then presented to us in Masonry
first as a symbol of light, but then more em-
phasitcally as a symbol of sovereignty, authority.
But says Wemyss (Symb. Larg.), speaking
of Scriptural symbolism, "the sun may be con-
superexcellent 737

SUN

Eusebius says that the Phoenicians and the Egyptians were the first who sacrificed divine oblations to the sun. But long—very long—before these ancient peoples the primeval race of Aryans worshiped the solar orb in his various manifestations as a producer of light. "In the Vedas," says a native commentator, "there are only three deities: Surya in heaven, Indra in the sky, and Agni on the earth." But Surya, Indra, Agni are but manifestations of God in the sun, the bright sky, and the fire derived from the solar light. In the profoundly poetic ideas of the Vedic hymns we find perpetual reference to the sun with its life-bestowing rays. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious manifestation of Deity, the adoration of its primitive peoples. The Persians, the Assyrians, the Chaldeans—all worshiped the sun. The Greeks, a more intellectual people, gave a poetic form to the grosser idea, and adored Apollo or Djonysus as the sun-god.

Sun-worship was introduced into the mysteries not as a material idolatry, but as the means of expressing an idea of regeneration to life from death, drawn from the daily rising and setting of the sun. This idea was then adapted to the sun-worship of the Phallic religion, which made a prominent part of the mysteries, to be attributed. From the Mithraic initiations, in which sun-worship played so important a part, the Gnostics derived many of their symbols. These again, exercised their influence upon the Medieval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpretation of which presents itself in many different ways. (See Sun.)

Superexcellent Masons. Dr. Oliver devotes the fifteenth lecture of his Historical Landmarks (vol. i., pp. 401-428) to an essay "On the number and classification of the Workmen at the building of King Solomon's Temple." His statement is based entirely on old lectures and legends, is that there were nine Masons of supereminent ability who were called Superexcellent Masons, and who presided over the Lodges of Excellent Masons, while the nine Superexcellent Masons formed also a Lodge over which Tito Zadok, Prince of Haradum, presided. In a note on p. 425, he says that the Superexcellent Masons as being the same as the Most Excellent Masters who constitute the Sixth Degree of the American Rite. The theory advanced by Dr. Oliver is not only entirely unauthenticated by historical evidence of any kind, but also inconsistent with the ritual of that degree. It is, in fact, merely a myth, and not a well-constructed one.

Superexcellent Master. A degree which was originally an honorary or side degree conferred by the Inspector General of the Ancient and Accepted Scottish Rite at Charleston. It has since been introduced into some of the Royal and Select Councils of the United States.
and there conferred as an additional degree. This innovation on the regular series of Cryptic degrees, with which it actually has no historical connection, met with great opposition; so that the convention of Royal and Select Masters, which met at New York in June, 1773, resolved to place it in the category of an honorary degree, which might or might not be conferred at the option of a Council, but not as an integral part of the Rite. Although this body had no dogmatic authority, its decision will doubtless have some influence in settling the question. The degree is simply an enlargement of that part of the ceremonies of the Royal Arch which refer to the Temple destruction. To that place it belongs, if it belongs anywhere, but has no more to do with the ideas imculcated in Cryptic Masonry, than have any of the degrees lately invented for modern secret societies.

Whence the degree originally sprang, it is impossible to tell. It could hardly have had its birth on the Continent of Europe; at least, it does not appear to have been known to European writers. Neither Gidioke nor Lea mentions it in their Encyclopaedia; nor is it included in the catalogue of more than seven hundred degrees given by Thory in his Acta Latorum; nor does Ragon allude to it in his Tuteur General, although he has there given a list of one hundred and fifty-three degrees or modifications of the Master. Oliver, it is true, speaks of it, but he evidently derived his knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only Cahier that I ever saw of the original ritual, which is still extant, is in the handwriting of the Alexander McDonald, a very intelligent and enthusiastic Mason, who was at one time the Grand Commander of the Supreme Council for the Southern Jurisdiction.

The Masonic legend of the degree of Superexcellent Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuchadnezzar, the captain of the Chaldean army, who had been sent by Nebuchadnezzar to destroy the city and Temple, as a just punishment of the Jewish king Zedekiah for his perfidy and rebellion. It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch Degree which represents the destruction of the Temple, and the carrying of the Jews into captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch Degree.

As to the symbolic design of the degree, it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue—fidelity to vows. Zedekiah, the wicked King of Judah, is, by the modern ritualists, who have symbolized the degree, adopted very appropriately as the symbol of perfidy; and the severe but well-deserved punishment which was inflicted on him by the King of Babylon is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

Supports of the Lodge. The symbolism connected with the supports of the Lodge is one of the earliest and most extensively prevalent in the Order. The oldest Catechism of the eighteenth century gives it in these words:

- "Q. What support your Lodge?"
- "A. Three."
- "Q. What are their names?"
- "A. Wisdom, Strength, and Beauty."
- "Q. Who doth the Pillar of Wisdom represent?"
- "A. The Master in the East."
- "Q. Who doth the Pillar of Strength represent?"
- "A. The Senior Warden in the West."
- "Q. Who doth the Pillar of Beauty represent?"
- "A. The Junior Warden in the South."
- "Q. Why should the Master represent the Pillar of Wisdom?"
- "A. Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.
- "Q. Why should the Senior Warden represent the Pillar of Strength?"
"A. As the Sun sets to finish the day, so the Senior Warden stands in the East to pay the hirelings their wages, which is the strength and support of all business.

Q. Why should the Junior Warden represent the Pillar of Beauty?

A. Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the members from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.

Why is it said that your Lodge is supported by these three great pillars—Wisdom, Strength, and Beauty?

A. Because Wisdom, Strength, and Beauty is the finisher of all works, and nothing can be carried on without them.

Q. Why, so, Brother?

A. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Preston repeats substantially (but, of course, with an improvement of the language) this lecture; and he adds to it the symbolism of the three orders of architecture of which there should be three pillars. These, he says, are the Tuscan, Doric, and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by Preston. Preston also referred the supports symbolically to the three Ancient Grand Masters. This symbolism was afterward transferred by Wobb from the First to the Third Degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution; an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by wisdom, strength, and beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings." He follows the ancient reference of the pillars to the three orders, and adopts Preston's symbolism of the three orders of architecture, but he very wisely substitutes the Ionic for the Tuscan. Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbol of the pillars, but gave a change in the language. He said: "A Mason's Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us in all our difficulties, and Beauty to adorn the inward man."

The French Masons preserve the same symbolism. Bazot (Manual, p. 229) says: "Three great pillars sustain the Lodge. The first, the emblem of strength, is represented by the Master who sits in the east, whence light and his commands emanate. The second, the emblem of strength, is represented by the Senior Warden, who sits in the west, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of beauty; it is represented by the Junior Warden, who sits in the south, because that part typifies the middle of the day, whose beauty is perfect; during this time the workmen repose from work; and it is then that the Junior Warden sees them return to the Lodge and resume their labors."

The German Masons have also maintained these three pillars in their various rituals. Schröder, the author of the most philosophical one, says: "The universal Lodge, as well as every particular one, is supported by these three invisible columns—Wisdom, Strength, and Beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the structure, and give it permanence and continuity by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy."

Stiegelt, in his work On the Old German Architecture, is quoted in The Builder complaining that the building principles of the old German artists were lost to us, because, considering them as secrets of the brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: "Wisdom, Strength, and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and hence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God's creation of the world, adorns the work and makes it perfect."

I can hardly doubt, from the early appearance of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stiegelt says it existed.

One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism—Gnosticism, Rosicrucianism, and Operative Masonry—it is most probable that it has been derived from the last.

When the high degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Masonry, the old Temple
of Solomon was by some of them abandoned, and that other temple adopted to which Christ had referred when he said, "Destroy this temple, and in three days I will raise it up." The old supports of wisdom, strength, and beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the cathedrals, had applied symbolically to their Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new dispensation, and there was to be a new temple. The great doctrine of that new dispensation was to furnish the supporting pillars for the new temple. In these high Christianized degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodges.

**Supreme Authority.** The supreme authority in Masonry is that dogmatic power from whose decisions there is no appeal. At the head of every Rite there is a supreme authority which controls and directs the acts of all subordinate bodies of the Rite. In the United States, and in the American Rite, which is there practised, it would, at the first glance, appear that the supreme authority is divided. That of symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampment. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Masonry in each State is actually vested in the Grand Lodge of that State. It is universally recognized as Masonic law that a Mason expelled or suspended by the Grand Lodge, or by a subordinate Lodge, with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply. No one can be admitted to a Lodge of Nor can he be permitted to visit any of the bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Mason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

**Supreme Commander of the Stars.** (Suprême Commandeur des Astres.) A degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viony.

**Supreme Consistory.** (Suprême Con-

*See Constitutions of 1786.*
that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: "The Supreme Council will exercise all the Masonic sovereignty powers of which his Majesty Frederick II., King of Prussia, was possessed."

These Constitutions further declare (Art. 5) that "every Supreme Council is composed of nine Inspectors-General, five of whom should profess the Christian religion." In the same article it is provided that "there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America so far removed as possible from the one from the other, one in the English islands of America, and one likewise in the French islands."

It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the Circular, already cited, Dalcho gives an account of its establishment:

"On the 31st of May, 1801, the Supreme Council of the third degree of the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General; and in the course of the present year, [1802], the whole number of Grand Inspectors-General was completed, agreeably to the Grand Constitutions."

This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed; from it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe: and although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as "the Mother Council of the World."

Under its authority a Supreme Council, the second in date, was established by Count de Gaucel in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1806. In 1814 the Masonic jurisdiction of the United States was divided; the Mother Council establishing at the city of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston; and although the offices of the Grand Commander and Secretary-General of the Southern Council are now in the city of Washington, whence its documents emanate, its seal is still constructively at Charleston.

On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1839, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number.

The officers of the original Supreme Council at Charleston were: a Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer-General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.

In 1859, with the changes in numbers in the membership, there was also made a change in the number and titles of the officers. These now in the Mother Council, according to its present Constitution, are: 1. Sovereign Grand Commander; 2. Lieutenant Grand Commander; 3. Secretary-General of the Holy Empire; 4. Grand Prior; 5. Grand Chancellor; 6. Grand Master of State; 7. Treasurer-General of the Holy Empire; 8. Grand Almoner; 9. Grand Almoner; 10. Grand Constable; 11. Grand Chaplain; 12. First Grand Equerry; 13. Second Grand Equerry; 14. Grand Standard-Bearer; 15. Grand Sword-Bearer; 16. Grand Herald. The Secretary-General is properly the seventh officer, but by a decree of the Supreme Council he is made the third officer in rank; while the office continues to be filled by Bro. Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council.

Dr. Mackey held this position until his death.

The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

**Supreme Councils, A. A. Scottish Rite.**

These Councils are organized in almost every country of the world, a number being under royal patronage, and in many nations are the governing power over all existing Masonry. A synoptical history of all the Supreme Councils that have ever existed, with the manner of their formation in chronological order, is published in the Proceedings of the Supreme Council for the Northern Masonic Jurisdiction for 1808. From this article is taken the following list (on p. 742), giving the Supreme Councils which have received general recognition.

The following Supreme Councils have been formed, but have not received formal recognition and the courtesy of an exchange of representation: Florence, Hungary, Luxembourg, Naples, Palermo, Rome, and Turkey. The number of these Supreme Bodies accomplished 33.

On the 22d of September, 1875, a congress of the various Supreme Councils was convened at Lausanne, Switzerland, to consider such matters as might then and there be submitted for consideration and united action, and be deemed for the general benefit of the Rite.
Much speculation and lack of confidence was the result among many of the invited participants lest they might be committed by uniting in the conference. The Congress, however, was held, and a declaration of principles set forth. There was also stipulated and agreed upon a treaty, involving highly important measures, embraced within twenty-three articles, which was concluded September 22, 1875. "The intimate alliance and confederation of the contracting Masonic powers extended and extends under their auspices to all the subordinate and to all true and faithful Masons of their respective jurisdictions." "Whoever may have illegitimately and irrevocably received any Degree of the A. A. Scottish Rite can nowhere enjoy the prerogatives of a Freemason until he has been lawfully healed by the regular Supreme Council of his own country." The confederated powers again recognized and proclaimed as Grand Constitutions of the A. A. Scottish Rite, the constitutions and statutes adopted May 1, 1876, with the modifications and "Tiller" adopted by the Congress of Lausanne, the 22d of September, 1875. The declaration and articles were signed by representatives of eighteen Supreme Councils, who recognized the territorial jurisdictions of the following Supreme Councils, to wit:

**Northern Jur., U. S. Central America, Belgium, Chili, Scotland, France, Hungary, Italy, Peru, Argentina Republic, Uruguay.**

The same delegates, by virtue of the plenary powers they held, and by which they were justified, promised, for their principals, to maintain and defend with all their power, to preserve, and cause to be observed and respected, not only the territorial jurisdiction of the Confederate Supreme Councils represented in the said Congress at Lausanne, and the parties therein contracting, but also the territorial jurisdiction of the other Supreme Councils named in the foregoing table.

It is not possible to give statistics as to the number of the A. A. Scottish Rite Masons in the world, but calculating those, of whatever degree, who are governed by Supreme Councils in the different nations, it is but reasonable to presume one-half of the entire Fraternity is of that Rite, and as a matter of extensiveness, it is par excellence the Universal Rite. In many nations there is no other Rite known, and therein it confers all the degrees of its system, including the first three. Among the English-speaking Masons, it builds its structure upon the York or the American system of degrees.

In the United States the number of this Rite, enrolled and unenrolled, will approximate one hundred and fifty thousand in the two jurisdictions. Its organizations are to be found in every community, town, and in numerous instances possessing and occupying temples built specially to accommodate its own peculiar forms, elegant of structure and in appointments, and of great financial value.

The progress of this Rite in the last half century has been most remarkable, and its future appears without a cloud.

[C. T. McClennahan.]
1. **Definite Suspension.**—By **definite suspension** is meant a deprivation of the rights and privileges of Masonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Mason is for the time prohibited from the exercise of all his Masonic privileges. His rights are placed in abeyance, and he cannot visit Lodges, hold Masonic communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not lost. In this respect suspension may be compared to the Roman punishment of "relatio," or banishment, which Ovid, who had endured it, describes (Priapici, v. 11), with technical correctness, as a penalty which "takes away neither life nor property nor rights of citizens, but only drives away from the country," So by suspension the rights and duties of the Mason are not obliterated, but their exercise only interdicted for the period named by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is reinstated with all his Masonic rights, whether these rights be of a private or of an official nature.

Thus, if an officer of a Lodge has been suspended for three months from all the rights and privileges of Masonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which the suspension had been limited have expired, the brother resumes all his rights in the Order and the Lodge, and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

2. **Indefinite Suspension.**—This is a suspension for a period not determined and fixed by the sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Mason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges, which is both cases remain in abeyance, and restoration to his rank takes place, with a resumption of all the rights and functions, the exercise of which had been interrupted by the sentence of suspension.

Neither definite nor indefinite suspension can be inflicted except after due notification and trial, and then only by a vote of two-thirds of the members present.

Restoration to Masonic rights differs, as I have said, in these two kinds. Restoration from definite suspension may take place either by a vote of the Lodge abridging the time, when two-thirds of the members must concur, or it will terminate by the natural expiration of the period fixed by the sentence, and that without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is ipso facto restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member suspends his prerogatives, it also suspends his dues. He cannot be expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a member for the enjoyment of the privileges of membership.

**Sussex, Duke of.** The Duke of Sussex is entitled to a place in Masonic biography, not only because, of all the Grand Masters on record, he held the office the longest—the Duke of Leinster, of Ireland, alone excepted—but also because of his devotion to the Institution, and the zeal with which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III., King of England, was born January 27, 1778. He was initiated in 1788 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Justice; and April 13, 1813, the Prince Regent, afterward George IV., having declined a re-election as Grand Master, the Duke of Sussex was unanimously elected; and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Zerubbabel of the Grand Chapter, and Grand Superintendent of the Grand Conclave of Knights Templars. He never, however, took any interest in the orders of knighthood, to which, indeed, he appears to have had some antipathy. During his long career the Grand Conclave met but once. By annual elections, he retained the office of Grand Master until his death, which took place April 21, 1843, in the seventy-first year of his age, having completed a Masonic administration as head of the English Craft of upward of thirty years.

During that long period, it was impossible that some errors should not have been committed. The Grand Master's conduct in reference to two distinguished Masons, Drs. Crucefix and Oliver, was by no means creditable to his reputation for justice or forbearance. But the general tenor of his life as an upright man and Mason, and his great attachment to the Order, tended to compensate for the few mistakes of his administration. One who had been most bitterly opposed to his course in reference to Brothers Crucefix and Oliver, and had not been sparing of his condemnation, paid, after his death, this tribute to his Masonic virtues and abilities: "As a Freemason," said the Freemasons' Quarterly Review (1843, p. 129), "the Duke of Sussex was the most accomplished craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive: his correspondence was equally so; and his desire to be introduced to any brother from whose experience he could derive any information had in it a craving that marked his great devotion to the Order."
On the occasion of the presentation of an offering by the Fraternity in 1838, the Duke gave the following account of his Masonic life, which embodies sentiments that are highly honorable to him:

"My duty as your Grand Master is to take care that no political or religious question intrudes itself; and had I thought that, in presenting this tribute, any political feeling had influenced the brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent jewel (by voluntary vote) was presented to the Earl Moira previous to his journey to India. I had the honor to preside, and I remember the powerful and beautiful appeal which that excellent brother made on the occasion. I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close. I have that sense that I have completed forty years of a Masonic life—there may be older Masons—but that is a pretty good specimen of my attachment to the Order.

In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal Family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master. An epoch of considerable interest intervened, and I became charged, in 1813–14, with a most important mission—the union of the two London societies. My most excellent brother, the Duke of Kent, accepted the title of Grand Master of the Atholl Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the United Fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the level and the square, and showed the world at large that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull still together, what great good might be effected."

Sweden. Freemasonry was introduced into Sweden in the year 1735, when Count Sparre, who had been initiated in Paris, established a Lodge at Stockholm. Of this Lodge scarcely anything is known, and it probably soon fell into decay. In 1738, King Frederick I promulgated a decree which interdicted all Masonic meetings under the penalty of death. At the end of seven years the edict was removed, and Masonry became popular. Lodge work commenced, and in 1746 the Masons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1763, the Swedish Masons laid the foundation of an orphan asylum at Stockholm which was built by the voluntary contributions of the Fraternity, without any assistance from the State. In 1762, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Lodges, and expressed his readiness to become the Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. In 1765, Lord Blayney, Grand Master of England, granted a Deputation to Charles Fullmann, Secretary of the English embassy at Stockholm, as Provincial Grand Master, with the authority to constitute Lodges in Sweden. At the same time, Schubarb, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to establish that Rite. He had but little success, as the high degrees had been previously introduced from France.

But this admixture of English, French, and German Masonry occasioned great dissatisfaction, and the establishment of an independent system known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Sodermanland was appointed the Vicarius Salomann. In 1780, the Grand Lodge of Sweden, which for some years had been in abeyance, was revived, and the same Prince elected Grand Master. This act gave an independent and responsible position to Swedish Masonry, and the progress of the Institution in that kingdom has been ever since regular and uninterrupted. On March 22, 1793, Gustavus IV., the King of Sweden, was initiated into Masonry in a Lodge at Stockholm, the Duke of Sodermanland, then acting as Regent of the kingdom, presiding as the Grand Master of the Order.

In 1799, on the application of the Duke of Sodermanland, a fraternal alliance was concluded between the Grand Lodges of England and Sweden, and mutual representatives appointed.

In 1809, the Duke of Sodermanland ascended the throne under the title of Charles XIII. He continued his attachment to the Order, and retained the Grand Mastership. As a singular mark of his esteem for Freemasonry, the king instituted, May 27, 1811, a new order of knighthood, known as the Order of Charles XIII., the members of which were to be elected from Freemasons only. In the Patent of institution the king declared that, in founding the Order, his intention "was not only to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion of the Masonic Order to his person while it was under his protection, but also to give further proofs of his royal benevolence to those whom he had so endeared and cherished under the name of Freemasonry." The Order, besides the princes of the royal family, was to consist of twenty-seven nobles, and three ecclesiastical knights, all of whom were to hold equal rank.
The Grand Lodge of Sweden practises the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden. It has now 18, St. Andrew's and 27 St. John's Lodges under its jurisdiction. (See Swedish Rite.)

Swedenborg. Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. His eagerness is indeed extraordinary with which all Masonic writers, German, French, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic Institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any credible memorials of his life.

Findel (Hist. of F. M., p. 229), speaking of the reforms in Swedish Masonry, says: "Most likely Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it." Leuning speaks of the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Mason.

Regnellini, in his Esprit du Dogme de la France-Maconnesie, writes thus: "Swedenborg made many very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks. He also became the head of a new religion in his effort to reform that of Rome. In this celestial Jerusalem the Word formerly communicated by God to Moses is found; this word is Jehovah, lost on earth, but which he invites us to find in Great Tartary, a country still governed, even in our days, by the patriarchs, by which he means a posteriorly to say that this people most nearly approach to the primitive condition of the perfection of innocence. The same writer, in his Meditationes, cit" the system of Swedenborg"; and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish Masonophilt from the statement of Regnellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

*There is no work written by Swedenborg which bears either of these terms. It is possible that Reghellini alludes either to the Arsca Castrensis, published in 1747 and 1758, or to the De Nove Hierosolymis, published in 1788.

Oliver is the earliest of the English Masonic writers of eminence who have referred to Swedenborg. He, too, of course, delighted in the absurdity and the peculiar character of his expressions and facile in the acceptance of authority, speaks of the degree, the system, and the Masonry of Swedenborg just in the same tone as he would of those of Carlist, of Rum, or of Tchouky.

And, lastly, in America we have a recent writer, Bro. Samuel Beswick, who is evidently a man of ability and of considerable research. He has culminated to the zenith in his assumption on the Masonic character of Swedenborg. He published at New York, in 1878, a volume entitled, The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century. In this work, which, outside of its Swedishianian fancies, contains much interesting matter, he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1706, in a Scottish Lodge in the town of Lund, in Sweden, which is a fair specimen of the value of his historical statements. But after treating the great Sweden as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to me to surrender the whole question in the following closing words of his work:

"From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his public life.

"We have searched his Itinerary, which contains brief references to everything he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but he maintained silence, a systematic avoidance of all allusion to it. In his theological works, his Memorable Relations speak of almost every sect in Christendom, and of all sorts of organizations, or of individuals belonging thereto. But Masony is an exception: there is a systematic silence in relation to it."

It is true, however, in this residence of Swedenborg the evidence that he was a Mason and interested in Masonry, but others will probably form a different conclusion. The fact is that Swedenborg never questioned nor their truth investigated, as they should have been, but they blindly followed by succeeding writers. Neither Wilkinson, nor Birk, nor White, who wrote his biography—the last the most exhaustively—touched anything in his own voluminous writings, lead us to any such conclusion.
But the second and more important basis on which the theory of a Swedenborgian Masonry has been built is the conduct of some of his inner disciples, who, imbued with his religious views, being Masons, carried the spirit of the New Jerusalem doctrines into their Masonic speculations. There was, it is true, a Masonic Rite or System of Swedenborg, but its true history is this:

About that period we find Pernety working out his scheme of Masonic reform. Pernety was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1730 he established at Augsburg his Rite of the Illuminati, in which the reveries of both Böhme and Swedenborg were introduced. In 1733 this system was reformed by the Marquis de Thomé, another of the Swedenborgians, and out of that reform arose what was called the "Rite of Swedenborg," not because Swedenborg had established it, or had anything directly to do with his establishment, but because it was based on his peculiar theological views, and because its symbolisms was borrowed from the ideas he had advanced in the highly symbolic works he had written. A portion of these degrees, or other degrees much like them, have been called apocalyptic; not because St. John had, any more than Swedenborg a connection with them, but because their system of initiation is based on the mystical teachings of the Apocalypse; a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolism. Benedict Chastanié, also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterward was changed into a purely religious association under the name of the Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem."

In one of his visions, Swedenborg thus describes a place in the spiritual world in which he had visited. From passages such as these which abound in his various treatises, the theosophic Masons concocted those degrees which have been called the Masonry of Swedenborg. To no reader of the passage annexed can its appropriateness as the basis of a system of symbolism fail to be apparent.

"I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented, dressed in a purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only fantastic representations; for these external symbolisms, with closing the interior degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent objects. Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw, instead of the superbe temple, a tottering house, open to the weather from the top to the bottom. In the place of the woman-statuæ, an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion; in short, it was the beast rising out of the sea, as described in the Apocalypse xiii. 2. In the place of a park, there was a marsh full of frogs, and I was informed that under this marsh there was a great new worm, beneath which the Word was entirely hidden. Afterwards I said to the prelate, who was the fabricator of these illusions, 'Is that your temple? 'Yes,' replied he, 'it is.' Immediately his interior sight was opened like mine, and he saw what I did. 'Now now, what do I see?' eried he. I told him that it was the effect of the celestial light, which discovers the interior quality of everything. And at the same moment what faith separated from good works was. While I was speaking, a wind blowing from the east destroyed the temple and the image, dried up the marsh, and discovered the stone under which the Sacred Word was concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of that temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw the foundation-stone beneath which the Sacred Word was concealed; ornamented with precious stones, the splendor of which, diffusing itself over the walls of the temple, diversified the colors of the paintings, which represented cherubims. The angels, perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to open the third heaven, inhabited by the celestial angels, who dwelt in love. All on a sudden the splendor of a light of fire caused the temple to disappear, and left nothing to be seen but the foundation-stone—the foundation-stone—the Lord, who was the Word, such as he showed Himself. (Apoc. 1. 13-16.) Holiness immediately filled all the interior of the spirit of the one beholding these marvels; the foundation-stone, in the midst of the temple, opened the passage to the light from the third heaven, and closed the passage to the light of the second, which caused the temple to reappear, with the tent in the midst."
borrowed from Swedenborg, and not Swedenborg from them. And if so, we cannot deny that he has unwittingly exercised a powerful influence on Masonry.

Swedenborg. The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding article, consists of six degrees: 1. Apprentice. 2. Fellow-Craft. 3. Master Mason. 4. Illuminated Thespaite. 5. Blue Brother. 6. Red Brother. It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct. Bogéhälla, in his Esprit du Deisme, gives it as consisting of eight degrees; but he has evidently confounded it with the Rite of Martinism, also a theosophic Rite, and the ritualism of which also partakes of a Swedenborgian character.

Swedish Rite. The Swedish Rite was established about the year 1777, and is intended for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high degrees of the French, the Templarism of the former Strict Observances, and the system of Rosicrucianism. Zinnerendorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the Swedish Masons. It is a Rite confined exclusively to the kingdom of Sweden, and was really established as a reform or compromise to reconcile the conflicting elements of English, German, and French Freemasonry; and the middle of the last century convulsed the Masonic atmosphere of Sweden. It consists of twelve degrees, as follows:

1, 2, 3. The three Symbolic degrees, constituting the St. John's Lodge.
4, 5. The Scottish Fellow-Craft and the Scottish Master of St. Andrew. These constitute the Scottish Lodge. The Fifth Degree entitles its members to civil rank in the kingdom.
6. Knight of the East. In this degree, which is apostasyic, the New Jerusalem and its twelve gates are represented.
7. Knight of the West, or True Templar, Master of the Key. The jewel of this degree, which is a triangle with five red roses, refers to the five wounds of the Savior.
8. Knight of the South, or Favorite Brother of St. John. This is a Rosicrucian degree, the ceremonies of initiation being derived from that of the Medieval Alchemists.
9. Favorite Brother of St. Andrew. This degree is evidently derived from the Masons of the Scottish Rite.
10. Member of the Chapter.
11. Dignitary of the Chapter.
12. Vice of Solomon.

The first nine degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three degrees are called "Brethren of the Red Cross," and constitute another Masonic authority, styled the "Illuminated Chapter." The Twelfth Degree is simply one of office, and is only held by the king, who is perpetual Grand Master of the Order. No one is admitted to the Eleventh Degree unless he can show four quarters of nobility.

Switzerland. In 1737 Lord Darnley, Grand Master of England, granted a Deputation for Geneva, in Switzerland, to George Hamilton, Esq., who, in the same year, established a Provincial Grand Lodge at Geneva. Warrants were granted by this body to several Lodges in and around the city of Geneva. Two years afterward, a Lodge, composed principally of Englishmen, was established at Lausanne, under the name of "La Parfaite Union des Etrangers." Findel, on the authority of Missodere's edition of Lemming, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thory. This is an error. The Duke of Montagu was Grand Master of the Grand Lodge of England in 1721, and could not, therefore, have granted a Warrant in 1739. The Warrant must have been issued by the Marquis of Carnarvon, who was Grand Master April, 1738, to May, 1738. In an old list of the Regular Lodges on the registry of England, this Lodge is thus described: "Private Room, Lausanne, in the Canton of Bern, Switzerland, February 2, 1739." Soon after, this Lodge assumed a superintending authority with the title of "Helvetic Roman Directory," and instituted many other Lodges in the Pays de Vaud.

But in Switzerland, as elsewhere, Masonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calamities had been circulated in the Swiss Cantons against the Order, that the Freemasons published an Apology for the Order in Der Brachmann, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This edict was not obeyed; and therefore, on March 2, 1745, another, still more severe, was issued, by which a penalty of one hundred ducats, and forfeiture of his situation, was to be inflicted on every officer of the government who should continue his connection with the Freemasons. To this the Masons replied in a pamphlet entitled Le Promo-Mage de la République, published simultaneously, in 1746, at Frankfort and Leipsic. In this work they ably defended themselves from all the unjust charges that had been made against them. Notwithstanding that the result of this defense was that the magistrates pushed their opposition no farther, the Lodges in the Pays de Vaud remained suspended for nineteen years. But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This resumption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings.

During all this period the Masons of Geneva, under a more liberal government, were un-
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Interrupted in their labors, and extended their operations into German Switzerland. In 1771 Lodges had been erected in Vevey and Zürich, which, working at first according to the French system, soon afterward adopted the German ritual.

In 1775 the Lodges of the Pays de Vaud were permitted to resume their labors. Formerly, they had worked according to the system of the Grand Lodge of England, whence they had originally derived their Masonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the high degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of Scottish Districtories.

In 1777 a Congress was held at the city of Basle, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zürich. It was then determined that the Masonry of Switzerland should be divided under two distinct authorities: the one to be called the German Helvetic Directory, with its seat at Zürich; and the other to be called the Scottish Helvetic Roman Directory, whose seat was at Lausanne. This word Roman, or more properly Romanesque, is the name of one of the four languages spoken in Switzerland. It is a corruption of the Latin, and supposed to have been the colloquial dialect of a large part of the Orions.

Still there were great dissensions in the Masonry of Switzerland. A clandestine Lodge had been established in 1777, at Lausanne, by one Sidrac, whose influence it was found difficult to check. The Helvetic Roman Directory found it necessary, for this purpose, to enter, in 1779, into a treaty of alliance with the Grand Lodge at Geneva, and the Lodge of Sidrac was then at length dissolved and its members dispersed.

In 1778, the Helvetic Roman Directory published its Constitutions. The Rite it prescribed was purely philosophic, every Hermetic element having been eliminated. The appointment of the Masters of Lodges, who held office for three years, was vested in the Directory, and, in consequence, men of ability and learning were chosen, and the Craft were skillfully governed.

In November, 1783, the Council of Bern interdicted the meetings of the Lodges and the exercise of Freemasonry. The Helvetic Roman Directory, to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings. But it provided for a maintenance of its foreign relations, by the appointment of a committee invested with the power of conducting its correspondence and of controlling the foreign Lodges under its obedience.

In the year 1785 there was a conference of the Swiss Lodges at Zürich to take into consideration certain propositions which had been made by the Congress of Paris, held by the Philalethes; but the desire that a similar Congress should be convened at Lausanne met with so much opposition from the Directorial Committee. The Grand Orient of France began to exert an influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adhesion to that body. The seven other Genevan Lodges which were faithful to the English system organized a Grand Orient of Geneva, and in 1789 formed an alliance with the Grand Lodge of England.

About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality.

But the political disturbances consequent on the French Revolution began to exercise their influence in the Cantons. In 1792, the瑞士 Roman Directory suspended work; and its example was followed in 1793 by the Scottish Directory. From 1793 to 1803, Freemasonry was dead in Switzerland, although a few Lodges in Geneva and a German one in Nuremberg continued a sickly existence.

In 1803 Masonry revived, with the restoration of a better order in the political world. A Lodge, Zur Hoffnung, or Hope Lodge, allusive in its name to the opening prospect, was established at Bern under a French Constitution.

With the creation of the Republic of Geneva to France, the Grand Lodge ceased to exist, and all the Lodges were united with the Grand Orient of France. Several Lodges, however, in the Pays de Vaud, whose Constitution had been irregular, united together to form an independent body under the title of the "Grand National Helvetic Orient." Peter Maurer, a Freemason, who introduced his modified Scottish Rite of seven degrees, and was at the age of eighty-seven elected Grand Master for life. Glair was possessed of great abilities, and had been the friend of Stanislaus, King of Poland, in whose interests he had performed several important missions to Russia, Prussia, Austria, and France. He was much attached to Masonry, and while in Poland, had elaborated on the Scottish system the Rite which he subsequently bestowed upon the Helvetic Orient.

It would be tedious and painful to recapitulate all the dissensions and schisms with which the Masonry of Switzerland continued for years to be harassed. In 1830 there were nineteen Lodges, which worked under four different obediences, the Scottish Directory, the Grand Helvetic Roman Orient, the English Provincial Grand Lodge, and the Grand Orient of France. Besides these, there were two Lodges of the Rite of Misnîm, which had been introduced by the Brothers Bediouin.

The Masons of Switzerland, weary of these divisions, had long been anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in
locality but widely asunder in their Masonic relations.

Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be failures. At length a movement, which was finally crowned with success, was inaugurated by the Lodge 
\textit{Modesta cum Libertate}, of Zurich. Being about to celebrate the twenty-fifth anniversary of its existence in 1838, it invited the Swiss Lodges of all Rites to be present at the festival. There a proposition for a National Masonic union was made, which met with a favorable response from all who were present. The result was that similar meetings were held in 1838 at Bern, in 1840 at Basel, and in 1842 at Lucerne. The preliminary means for the accomplishment of the object, in 1842, were preparatory to a draft of a Constitution for a United Grand Lodge, which was submitted to Bro. Gysi-Schinz, of Zurich, and to the other Lodges of Switzerland, and was adopted on June 22, 1844, as the Grand Lodge of Switzerland.

\textbf{Sword.} The sword is in chivalry the ensign or symbol of knighthood. Thus Monstrelet says: "The sons of the kings of France are knights at the font of baptism, being regarded as the chiefs of knighthood, and they receive, from the cradle, the sword, which is the sign thereof." See, for this, Fynes Moryson, who calls the sword "the most honorable badge of chivalry, and a symbol of the labor the knight was to encounter." No man was considered a knight until he had been presented with a sword and weapon, with the declaration that he possessed the weapons and had made a knight. The lord or knight," says St. Palaye, "on the girding on of the sword, pronounced these or similar words: In the name of God, of St. Michael, and of St. George, I make thee a knight."

So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolical was referred to on all occasions.

Francisco Redi, an Italian poet of the seventeenth century, gives, in his \textit{Racce a Toscano}, an account, from a Latin MS., of an investiture with knighthood in the year 1260, which describes the symbolic meaning of all the insignia worn on that occasion. Of the sword it says: "Let him be girded with the sword as a sign of security against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weak from the strong."

But there is a still better definition of the symbolism of the sword of knighthood in an old MS. in the library of the London Oratory, to the following effect: "A knight, which is the most honored of all, is given a sword, which is made like unto a cross, for the redemption of mankind in signifying that like as our Lord God died upon the cross for the redemption of mankind, so a knight ought to defend the cause and to scourge and destroy the essence of the same; and it hath two edges in warning that with the sword he ought to magnify knighthood and justice."

Hence in Masonic Templarism we find that this symbolism has been preserved, and that the sword which the modern knight is created is said to be endowed with the qualities of justice, fortitude, and mercy.

The charge to a Knight Templar, that he should never draw his sword unless convinced of the justice of the cause in which he is engaged, nor to sheathe it until his enemies were subdued, finds also its origin in the custom of the Middle Ages. Swords were generally manufactured with a legend on the blade. Among the most common of these legends was that used on swords made in Spain, many examples of which are still to be found in modern collections. That legend is: "No me saques sin razón. No me embaines sin honor"; i.e., \textit{Do not draw me without justice. Do not sheathe me without honor.}

So highly was the sword esteemed in the Middle Ages as a part of a knight's equipment, that special names were given to those of the most celebrated heroes, which have been transmitted to us in the ballads and romances of that period. Thus we have among the warriors of Scandinavia, Foot-breath, the sword of Thoralf Skollinson, Quern-biter, " King Hakon, Balning, Siegrild, Anguerradal, Frithiof.

To the first two, Longfellow alludes in the following lines:

\begin{quote}
"Quern-biter of Hakom the Good. Wherewith at a stroke he baved The milestones through and through. But Foot-breath of Thoralf the Strong. Were neither so broad nor so long. Nor so true."
\end{quote}

And among the knights of chivalry we have

Durandal, the sword of Orlando, Balsairco, " Ruggiero, Colado, " the Cid, Ayoun-dight, " Lancelot du Lac, Joyeuse, " Charlemagne, Excilibur, " King Arthur.

Of the last of these, the well-known legend is, that it was found embedded in a stone as its sheath, on which was an inscription
that it could be drawn only by him who was the rightful heir to the throne of Britain. After two hundred and one of the strongest knights had essayed in vain, it was at once drawn forth by Arthur, who was then proclaimed king by acclamation. On his deathbed, he ordered it to be thrown into a neighboring lake; but as it fell, an arm issued from the waters, and, seizing it by the hilt, waved it three times, and then it sank never again to appear. There are many other famous swords in these old romances, for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it.

In Masonry, the use of the sword as a part of the Masonic clothing is confined to the high degrees and the degrees of chivalry, when, of course, it is worn as a part of the insignia of knighthood. In the symbolic degrees its appearance in the Lodge, except as a symbol, is strictly prohibited. The Masonic prints engraved in the last century, when the sword, at least as late as 1788, constituted a part of the dress of every gentleman, show that it was discarded but by the members when they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when visiting a Lodge, are required to divest themselves of their swords, which are to be left in the Tiler's room.

Sword and Trowel. See Trowel and Sword.

Sword-Bearer. An officer in a Commandery of Knights Templar. His station is in the west, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of the banners of the order. His Jewel is a triangle and cross swords.

Sword-Bearer, Grand. A subordinate officer, who is found in most Grand Lodges. Anderson says, in the second edition of the Constitutions (p. 127), that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England "the old trusty sword of Gustavus Adolphus, king of Sweden, that was next by his successor in war the brave Bernard, Duke of Sax-Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody (the king's sword cutter) to adorn richly with the arms of Norfolk in silver on the scabbard, in order to be the Grand Master's sword of state in future." At the following feast, Bro. Moody was appointed Sword-Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of this country. Anderson further says that, previous to this donation, the Grand Lodge had no sword of state, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1730. The Grand Sword-Bearer should be appointed by the Grand Master, and it is his duty to carry the sword of state immediately in front of that officer in all processions of the Grand Lodge, which have not provided for a Grand Sword-Bearer, the duties of the office are usually performed by the Grand Pursuivant.

Sword of State. Among the ancient Romans, on all public occasions, a lictor carried a bundle of rods, sometimes with an ax inserted among them, before the consul or other magistrate as a token of his authority and his power to punish criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before kings or chief magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshal of the Empire, carried a naked sword before the newly elected Emperor. We find the same practice prevailing in England as early certainly as the reign of Henry III., at whose coronation, in 1236, a sword was carried by the Earl of Chester. It was named Curtana, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign. This sword is known as the "Sword of State," and the practice prevailing to the present day, it has always been borne by the Master and other Grand Master of his authority and his power to punish criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before kings or chief magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshal of the Empire, carried a naked sword before the newly elected Emperor. We find the same practice prevailing in England as early certainly as the reign of Henry III., at whose coronation, in 1236, a sword was carried by the Earl of Chester. It was named Curtana, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign. This sword is known as the "Sword of State," and the practice prevailing to the present day, it has always been borne by the Grand Sword-Bearer. The custom was adopted by the Masons, and we learn from Anderson that, from the time of the revival, a sword of state, the property of a private Lodge, was borne by the Master of that Lodge or other Grand Master, until the Grand Lodge acquired one by the liberality of the Duke of Norfolk, which has ever since been borne by the Grand Sword-Bearer.

Sword Pointing to the Naked Heart. Webb says that "the sword pointing to the naked heart demonstrates that justice will, sooner or later, overtake us." The symbolism is a modern one; but its adoption was probably suggested by the old ceremony, both in English and continental Lodges, and which is still preserved in some places, in which the candidate found himself surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligations.

Sword, Revolving. With the Cherubim, Yahveh stationed at the gate of Eden, "to keep the way of the tree of Life," the lohath ha'horeb harrum'hahppechet, "The revolving phenomenon of the curved sword," or "the flaming blade of the sword which turns." There were two Cherubim, one at each side of the gate. These angels, or winged bulls, did not hold the weapon in their hands, but it was always separate from them. The lohath ha'horeb was endowed with proper motion, or turned upon itself. There was
Sword, Symbol

but one, and presumably it was between the Cherubim, suspended at a certain height in the ark. Prof. Leopold, in speaking of this terrible weapon, states, that "the circumference, which was turned fully upon the spectator, could have been full of eyes all around; and that whose the prophet says "that they had a circumference and a height that were dreadful," the second dimension refers to the breadth of their eyes," and when advancing with the Cherubim against the irreverent intruder at the forbidden gate, it would strike and cut him in pieces as soon as it should graze him. The symbolism of this instrument has been fixed by Orby as the talakra of India, which is a disk with sharp edges, hollow at the center, which is flung horizontally, after having been whirled around the fingers. "A weapon for slicing, shaped like a disk, moving horizontally with a gyratory motion, like that of a waterpout, having a hollow center, that the tips of the fingers can pass through, whence seven divergent rays issue toward a circumference, about which are studded fifty sharp points." (See Cherubim.)

Sword, Templar's. According to the regulation of the Grand Encampment of the United States, the sword to be worn by the Knights Templar must have a helmet head or pommel, a cross handle, and a metal scalene or scabbard, the hilt to the end of the scabbard must be from thirty-four to forty inches.

Sword, Tiler's. In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the Tiler's sword was wavy in shape, and so made in allusion to the "flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, because the Tiler's sword should ever be drawn and ready for the defense of his post.

Sworn Brothers. (Frares jurati.) It was the custom in the Middle Ages for soldiers, and also the knight who was going into battle, to engage each other by reciprocal oaths to share the rewards of victory and to defend each other in the fight. Thus Kenneth tells us (Perech Antig.) that in the commencement of the expedition of William of Normandy into England, Robert de Olivel and Roger de Iverio, "frares jurati, et per fidem et sacramentum confederati, ven- unt ad conquestum Anglo," i. e., they came to the conquest of England, as sworn brothers, bound by their faith and on oath. Consequently, when William allotted them an estate, as the reward of their military service, they divided it into equal portions, each taking his share.

Syllable. To pronounce the syllables, or only one of the syllables, of a Sacred Word, such as a name of God, was among the Orientalists considered far more reverent than to give it in all its syllables a full and continuous utterance. Thus the Hebrews reduced the holy name Jehovah to the syllable Ja; and the Brahmins, taking the initial letters of the three words which expressed the three attributes of the Supreme Brahma, as Creator, Preserver, and Destroyer, made of it the syllable AUM, which, on account of its awful and sacred meaning, they hesitated to pronounce aloud. To divide a word into syllables, and thus to interrupt the sound, either by pausing or by the alternate pronunciation by two persons, was deemed a mark of reverence.

Symbol. A symbol is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mystic symbols. In fact, man's earliest instruction was by means of symbols. "The first learning of the world," says Bukeb, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Piercyces, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." And the learned Faber remarks that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

The word "symbol" is derived from a Greek verb which signifies "to compare one thing with another"; and hence a sym- bol or emblem, for the two words are often used synonymously in Masonry, is the expression of an idea which is derived from the comparison or contrast of some object with a moral conception or attribute. Thus the plumb is a symbol of rectitude; the plumb line, of equality; the beehive of industry. The physical qualities of the plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The plumb becomes to the Mason, after he has once been taught its symbolic meaning, forever afterward the visible expression of the idea of rectitude, or uprightness of conduct. To study and compare these visible objects—to elicit from them the moral ideas they are intended to express—is to make oneself acquainted with the Sym- bolism of Masonry.

The objective character of a symbol, which presents something material to the sight and touch, as explanatory of an int- ernal idea, is best calculated to be grasped by the infant mind, whether the infancy of
that could be considered nationally or individually. And hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were eminently symbolic, because, as great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers.'

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, 'A was an Apple,' the Apple becomes a symbol of the letter A, just as in after-life the letter becomes the symbol of a sound.

'...symbolical representations of things sacred,' says Dr. Burrow (Essays on Symbolism, i., p. 1), 'were coeval with religion itself as a system of doctrine appealing directly, and not symbolically, to the unlettered.' By its utterance, Adam Clarke, "spiritual things are better understood, and make a deeper impression on the attentive mind."

Egyptian tombs and siliceous religious symbols still in use among Christians. Similar forms, with corresponding meanings, though under different names, are found among the Indians, and are seen on the monuments of the Assyrians, the Egyptians, and the Greeks.

"The Hebrews borrowed much of their early religious symbolism from the Egyptians, their later from the Babylonians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves."

"...The Egyptian priests were great proficient in symbolism, and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally. Many of the early fathers of the Church, especially the Greek fathers."

"...Philos of Alexandria was very learned in symbolism, and the Evangelist St. John has made much use of it in their works."

"...Symbolic architects, sculptors, and painters drank deep of symbolical lore, and reproduced it in their works."

Squier gives in his Serpent Symbolism in America (p. 19) a similar view of the antiquity and the subsequent growth of the use of symbols. He says, "in the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. That symbolism in a great degree resulted from this necessity is very obvious; and that, associated with man's primitive religious system, it was afterward continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an exotic significance understood only by the few."

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Induc, as a speculative science, on an operative art, it has taken the working-tools of the profession which it spiritualizes, the terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history, and adopting them as symbols, it teaches its great moral and philosophical lessons by this system of symbolism. But its symbols are not confined to material objects as were the hieroglyphics of the Egyptians. Its myths and legends are also, for the most part, symbolic. Often a legend, unauthentificated by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically or as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind with some great spiritual and philosophical truth. The legends of Masonry are parables, and a parable is only a spiritual symbol by its interpreter. By its use, Adam Clarke, "spiritual things are better understood, and make a deeper impression on the attentive mind."

Symbol, Compound. In Dr. Mackay's work on the Symbolism of Freemasonry, he has given this name to a species of symbol that is not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning, in its general application one thing, and then in a special application another. An example of this is seen in the symbol of a textile temple, where, in a general sense, the temple is viewed as a symbol of that spiritual temple formed by the aggregation of the whole Order; and in which each Mason is considered as a stone; and, in an individual or special sense, the same temple is considered as a type of that spiritual temple which each Mason is directed to erect in his heart.

Symbolic Degrees. The first three degrees of Freemasonry, namely, those of Entered Apprentice, Fellow-Craft, and Master Mason, are known, by way of designation, as the "symbolic degrees." This term is never applied to the degrees of Mark, Past, and Most Excellent Master, and the Royal Arch, which, as being conferred in a body called a Chapter, are generally designated as "capitular degrees"; nor to those of Royal and Select Master, which, conferred in a Council, are, by an excellent modern usage, styled "cryptic degrees," from the crypt or vault which plays so important a part in their ritual. But the term "symbolic" is exclusively confined to the degrees conferred in a Lodge of the three primitive degrees, which Lodge, therefore, whether opened on the First, the Second or the Third Degree, is always referred to as a "symbolic Lodge." As this distinctive term is of constant and universal use, it may be considered not al-
FOUNDATION OF THE ROYAL ORDER OF THE FREE MASONs IN PALESTINE A.M. 4037

See this

Veuillez, Cercel

La Conspirent
Les Massas S'inrent
Du Monde Bâti des Temples
Pamel Renee Ma Première & Tous ses Ambitions
Je suis l'Enfant que l'on Appelle le Prince
Dédié à Tous Ses Pères

L'Esprit Reste & Partie
Avec M. S. Signes & Paroles

Dedicated to All Brethren
SYMBOLIC

SYMBOLIC
753

together useless to inquire into its origin and
signification.

The germ and nucleus of all Freemasonry
is to be found in the three primitive
degrees—the Apprentice, the Fellow-Craft, and
the Master Mason. They were at one time un-
doubtedly the only degrees known to
modern additions which constitute what are
designated as the "high degrees," or, by the
French, "les hautes grades." The striking
peculiarity of these primitive degrees is that
their prominent mode of instruction is by
symbols. Not that they are without legend.
On the contrary, they have each an abun-
dance of legends; each, for instance, as the de-
tails of the building of the Temple; of the
payment of wages in the middle chamber, or
of the construction of the pillars of the porch.
But these legends do not perform any very
important part in the constitution of the
degree. The lessons which are communi-
cated to the candidate in these primitive de-
grees are conveyed, principally, through the
medium of symbols, while there is (at least in
the working of the degrees) little tradi-
tion or legendary teaching, with the excep-
tion of the great legend of Masonry, the
"olden legend," however, which included the
Royal Arch, is the only degree known to
symbol, that it attracts attention. Now, in the
Third or Master's Degree we find the towel,
which is a symbol of almost precisely the same
import as the Keystone. They both refer to
a Masonic covenant. But in the Legend, no tra-
dition, no history, is connected with the
towel. It presents itself simply and exclu-
sively as a symbol. Hence we learn that
symbols do not in the case of the primitive
liberal, degrees of Masonry strike the eye, and
inform the mind, and teach the heart, in
evry part of the Lodge, and in every part of
the ceremonials. On the contrary, the caputular
degrees are almost altogether
founded on and composed of a series of events
in Masonic history. Each of them has attac-
ted to it some tradition or legend which it
is the design of the degree to illustrate, and
the memory of which is preserved in its cer-
emonies and instructions. That most of these
legends are themselves of symbolic signifi-
cation is not denied. But this is their interior
sense. In their outward and ostensible
meaning, they appear before us simply as
legends. To retain these legends in the
memory of Masons appears to have been the
primary design of the establishment of the
higher degrees, and as the information in-
tended to be communicated in these degrees
is conveyed from the profane but unfolded to
the initiates in symbols, that the first three
degrees which comprise it are said to be sym-
boH.

Now, nothing of this kind is to be found in
the degrees above and beyond the third,
and if we except the Royal Arch, which, however,
as I have already intimated, was originally
a part of Ancient Craft Masonry, and was
unnaturally torn from the Master's Degree, of
which it, as every Masonic student knows,
constituted the complement and consumma-
tion. Take, for example, the intermediate
degrees of the American Chapter, such, for
instance, as the Mark and Most Excellent
Master. Here we find the symbolic feature
cessing to the predominance of the traditional
or legendary taking its place. It is true that in
these caputular degrees the use of symbols is
not altogether abandoned. This could not
well be, for the symbol constitutes the very

essence of Freemasonry. The symbolic ele-
ment is still to be discovered in these de-
grees, but only in a position subordinate to legen-
dary instruction. As an illustration, let us
consider the Keystone in the Mark Master's
Degree. Now, no one will deny that this is,
strictly speaking, a symbol, and a very impor-
tant and beautiful one, too. It is a symbol of
a fraternal covenant between those who are
engaged in the common search after Divine
truth. But, in the ritual which it plays in
the ritual of this degree, the symbol, how-
ever beautiful and appropriate it may be, is
in a manner lost sight of, and the Keystone
deserves almost all its importance and interest
from the traditional history of its construc-
tion, its architectural design, and its fate. It
is as the subject of a legend, and not as a sym-
bol, that it attracts attention. Now, in the

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three primitive degrees is very properly called Symbolic Masonry, and the Lodge in which this Masonry is taught is known as a Symbolic Lodge.

Symbolic Lectures. The lectures appropriated to the First, Second, and Third degrees are sometimes called Symbolic lectures; but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called an Historical Lecture. But the English Masons have a lecture called "the symbolic lectures," in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.*

Symbolic Lodge. A Lodge of Master Masons, with the Fellow-Craft and Apprentice Lodge worked under its Constitution, is called a Symbolic Lodge, because in it the three degrees are conferred. (See Symbolic Degrees.)

Symbolic Machinery. Machinery is a term employed in epic and dramatic poetry to denote any agency introduced by the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypses, speaks of "a patriarchal scheme of symbolical machinery derived most plainly from the events of the deluge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, but which has since been reclaimed by Christianity to its proper use." Dr. Oliver thinks that this "scheme of symbolical machinery" was "the primitive Freemasonry, veiled in allegory and illustrated by symbols." Without adopting this questionable hypothesis, it must be admitted that Freemasonry, in its scene representations sometimes used in its initiations, has, like the epic poets, and dramatists, and the old hierophants, availed itself of the use of symbolic machinery.

Symbolic Masonry. The Masonry that is concerned with the first three degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Masonry is that Masonery, wherever it may be found, whether in the primary or in the high degrees, in which the lessons are communicated by symbols. (See Symbolic Degrees.)

Symbolism, the Science of. The science which is engaged in the investigation of the meaning of symbols, and the application of their interpretation to moral, religious, and philosophical instruction. In this sense, Freemasonry is essentially a science of symbolism. The English lectures define Freemasonry to be "a peculiar system of morality veiled in allegory and illustrated by symbols." The definition would be more correct were it in these words: Freemasonry is a system of morality developed and inculcated by the science of symbolism. It is this peculiar character as a symbolic institution, this entire adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity.

The Roman Catholic Church is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that which, in the Catholic Church, is, in a great measure, incidental, and the fruit of development, is, in Freemasonry, the very life-blood and soul of the Institution, born with it at its birth, or, rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its Symbolism, and you leave behind nothing but a lifeless mass of useless matter, fitted only for a rapid decay.

Since, then, the science of symbolism forms so important a part of the system of Freemasonry, it will be well to commence any discussion of that subject by an investigation of the nature of symbols in general.

There is no science so ancient as that of symbolism; and no mode of instruction has ever been so general as was the symbolic in former ages. "The first learning in the world," says the great antiquary, Dr. Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Pythagoras, Socrates, Plato, of all the ancient Egyptians, is conveyed to us entirely by symbols." And the learned Faber remarks, that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sanctioned at the shrine of poetical decoration."

In fact, man's earliest instruction was by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually. And hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were entirely symbolical, because, as that great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

Even in the very formation of language, the medium of communication between man and beast, and which must have been an elementary step in the process of human improvement, it was found necessary to have
resort to symbols, for words are only and truly certain arbitrary symbols by which and through which we give an utterance to our ideas. The construction of language was, therefore, one of the first products of the science of symbolism.

We must constantly bear in mind this fact of the primary existence and predominance of symbolism. In the earliest times, when we are investigating the nature of the ancient religions, with which the history of Freemasonry is so intimately connected. The order the religion, the more the symbols em}\%\%bords. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus there is more symbol in the Egyptian religion than in the Jewish, more in the Christian than in the Mohammedan, and, lastly, more in the Roman than in the Protestant.

But symbolism is not only the most ancient and general, but it is also the most practically useful, of sciences. We have already seen how actively it operates in the early stages of life and of society. We have seen how the first ideas of men and of nations are impressed upon their minds by means of symbols. It was thus that the ancient peoples were almost wholly educated.

"In the simpler stages of society," says one writer on this subject, "mankind can be instructed in the abstract knowledge of truths only by symbols. Hence we find most heathen religions becoming mythic, or explaining their mysteries by allegories, or instructive incidents. Nay, God himself, known under the symbols or names assumed by him, has condescended, in the earlier revelations that he made of himself, to teach by symbols; and the greatest of all teachers instructed the multitudes by parables. The great exemplar of the ancient philosophy and the grand archetype of modern philosophy were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes." Such is the system adopted in Freemasonry for the development and inculcation of the grand and philosophical truths, of which it was, for so many years, the sole conservator. And it is for this reason that I have already remarked, that any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution.

Symbol of Glory. In the old lectures of the last century, the Blazing Star was called "the glory in the centre", because it was placed in the centre of the floor-cloth or trac-king-board, and represented hieroglyphically the glorious name of God. Hence Dr. Oliver has given to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of The Symbol of Glory.

Syndication of Lodges. A term used in France, in 1775, by the Schismatic Grand Ori-
and the Rite of Strict Observance are very different. The system of Schröder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schröder. Whoever in Masonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterward fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

**Syzygy.** An arrangement of columns in which the intercolumniation is equal to the diameter of the column.

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T. The twentieth letter of the English alphabet, and the twenty-second and last of the Hebrew. As a symbol, it is conspicuous in Masonry. Its numerical value is 20. Tha, is 9, but as T. Thau, it is 400. (See Thau.)

Tabaor. Taffet. Edom. Threeobsolete names which are sometimes given to the three Elect in the Eleventh Degree in the A. A. Scottish Rite.

**Tabernacle.** Many Masonic students have greatly erred in the way in which they have referred to the Sinaitic tabernacle, as if it were represented by the tabernacle and in the legends to have been erected by Zerubbabel at Jerusalem at the time of the building of the second Temple. The belief that the tabernacle of Zerubbabel was an exact representation of that erected by Moses, arose from the numerous allusions to it in the writings of Oliver, but in this country principally from the teachings of Webb and Cross. It is, however, true, that although the symbols of the ark, the golden candlestick, the altar of incense, and some others were taken, not from the tabernacle, but, from the Temple, the symbolism of the veil was derived from the latter, but in a form by no means similar to the original disposition. It is therefore necessary that some notice should be taken of the real tabernacle, that we may be enabled to know how far the Masonic is connected with the Sinaitic edifice.

The word *tabernacle* means a tent. It is the diminutive of *taberna*, and was used by the Romans to denote a soldier's tent. It was constructed of planks and covered with skins, and its outward appearance presented the precise form of the Jewish tabernacle. The Jews called it sometimes *mishkan*, which, like the Latin *taberna*, meant a dwelling-place, but more commonly *schole* which meant, like *tabernaculum*, a tent. In shape it resembled a tent, and is supposed to have derived its form from the tents used by the patriachs during their nomadic life.

There are three tabernacles mentioned in Scripture history—the Anti-Sinaitic, the Sinaitic, and the Davidic.

1. The Anti-Sinaitic tabernacle was the tent used, perhaps from the beginning of the exodus, for the transaction of business, and was situated at some distance from the camp. It was used only provisionally, and was superseded by the tabernacle proper.

2. The Sinaitic tabernacle. This was constructed by Abihail and Bezaleel under the immediate direction of Moses. The coiledness and splendor of this edifice exceeded, says Kitto, in proportion to the means of the people who constructed it, the magnificence of any cathedral of the present day. It was situated in the very center of the camp, with its door or entrance facing the east, and was placed toward the western part of an enclosure or outward court, which was one hundred and fifty feet long and fifty feet wide, and surrounded by canvas screens seven and a half feet high, as to prevent any one on the outside from overlooking the court.

The tabernacle itself, was, according to Josephus, forty-five feet long by fifteen wide; its greater length being from east to west. The sides were fifteen feet high, and there was a sloping roof. There was no aperture or place of entrance except at the eastern end, which was covered by curtains. Internally, the tabernacle was divided into apartments by a richly decorated curtain. The one at the western end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, in which was the double cube, being fifteen feet high, fifteen feet wide, and thirty feet long. In it were placed the table of shewbread on the northern side, the golden candlestick on the southern, and the altar of incense between them. The tabernacle thus constructed was decorated with rich curtans. These were of four colors—white or fine-twined linen, blue, purple, and red.
were so suspended as to cover the sides and top of the tabernacle, not being distributed as veils separating it into apartments, as in the Masonic tabernacle of Josephus, in describing the symbolic signification of the tabernacle, says that it was an imitation of the system of the world; the Holy of Holies, into which not even the priests were admitted, was as it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which we may live. But the symbolism of the tabernacle was far more complex than anything that Josephus has said upon the subject would lead us to suppose. Its connection would, however, lead us to an inquiry into the religious life of the ancient Hebrews, and into an investigation of the question how much Moses was, in the appointment of ceremonies, influenced by his previous Egyptian life; topics whose consideration would throw no light on the subject of the Masonic symbolism of the tabernacle.

5. The Davidean tabernacle in time took the place of that which had been constructed by Moses. The old or Sinaitic tabernacle accompanied the Israelites in all their wanderings, and was their old temple until David obtained the City, after that time it remained at Gibbon, and we have no account of its removal thence. But when David removed the ark to Jerusalem, he set up a tent for its residence. Here the priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidean tabernacle. At the subsequent destruction of the Temple it was most probably burned. From the time of Solomon we altogether lose sight of the Sinaitic tabernacle, which perhaps became a victim to carelessness and the corroding influence of time.

The three tabernacles just described are the only ones mentioned in Scripture or in Josephus. Masonic tradition, however, enumerates a fourth—the tabernacle erected by Zerubbabel on his arrival at Jerusalem with his captives, who he restored from captivity by Cyrus for the purpose of rebuilding the Temple. Ezra tells us that on their arrival they built the altar of burnt-offerings and offered sacrifices; but it would not, however, necessitate the building of a house, because the altar of sacrifices had always been erected in the open court, both of the old tabernacle and Temple. Yet as the priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of temporary shelter was erected for the performance of Divine worship. But of the form and character of such a building we have no account.

A Masonic legend has, however, for symbolic purposes, supplied the deficiency. This legend is, however, peculiar to the American modification of the Royal Arch Degree. In the English system a Royal Arch Chapter represents the "ancient Sanhedrin," whose

Zerubbabel, Haggai, and Joshua administer the law. In the American system a Chapter is said to represent "the tabernacle erected by our ancient brethren near the ruins of King Solomon's Temple."

Of the erection of this tabernacle, I have said that there is no historical evidence. It is simply a myth, but a myth constructed, of course, for a symbolic purpose. In its legendary description, it bears no resemblance whatsoever, except in the colors of the curtains or veils, to the Sinaitic tabernacle. In the latter the Holy of Holies was in the western extremity, in the former it was in the eastern; in that was contained the Ark of the Covenant with the overshadowing Cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all persons, even to the priest; in this it is the seat of the three preaching officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments. The Masonic tabernacle used in the American Royal Arch Degree is not, therefore, a reproduction of the ancient tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation, and of worship. It was, in the strictest sense of the word, a tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism. And this symbolism is found in its veils. There is no harm in calling it a tabernacle any more than there is in calling a flat building, provided we do not fall into the error of supposing that either was actually its character. As a myth, and only as a myth, must it be viewed, and there its symbolic meaning remains, as in all other Masonic myths, a fund of useful instruction. For an interpretation of that symbolism, see Veils, Symbolism of the.

In some Chapters a part of the furniture is called the tabernacle; in other words, a piece of framework is erected inside of the room, and is called the tabernacle. This is incorrect. According to the ritual, the whole Chapter room represents the tabernacle, and the veils should be suspended from wall to wall. Indeed, I have reasons for believing that this interior tabernacle is an innovation of little more than twenty years' standing. The oldest Chapter rooms that I have seen are constructed on the correct principle.

Tabernacle, Chief of the. See Chief of the Tabernacle.
Tabernacle, Prince of the.

Table Lodge. After the labors of the Lodge have been completed, Masons frequently meet at tables to enjoy a repeat in common. In England and America, this repeat is generally called a banquet, and the Lodge is said to be, during its continuance, at refreshment. The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profane should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets. It will be seen, by an inspection of the article Refreshment in this work, that during the last century, and even at the commencement of the present, refreshments in English Lodges were taken during the sessions of the Lodge in the Lodge room, and then, of course, rigid rules were in existence for the government of the Fraternity, and for the regulation of the forms in which the refreshments should be partaken. But this system has long given place to the present day, and the Masonic banquets of the present day differ very little from those of other societies, except, perhaps, in a more strict observance of the rules of order, and in the exclusion of all non-Masonic visitors.

But French Masons have prescribed a very formal system of rules for what they call a "Loge de Table," or Table Lodge. The room in which the banquet takes place is much protected by its isolation from observation as the Lodge room itself. Table Lodges are always held in the Apprentice's Degree, and none but Masons are permitted to be present. Even the attendants are taken from the class known as "Serving Brethren," that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest. The Deacons or equivalent officers sit between the two Wardens. The brethren are placed around the exterior margin of the table, facing each other, and the void space between the sides is occupied by the serving brethren or attendants. It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermite (Bull. G. O., 1869, p. 83) assigns for it a symbolic. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the month, and the revolution, or a period of six months, and therefore refers to each the solstitial points of summer and winter, or the two great festivals of the Order in June and December, with Saturn, and the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet, as evidently very modest, and the use of the word "toast" is almost unknown, they are drunk with certain ceremonies which are prescribed by the ritual, and from which no departure is permitted. These are called "sautés d'obligation," or obligatory toasts. They are drunk with certain ceremonies which are prescribed by the ritual, and from which no departure is permitted. These toasts are: 1. The Sovereign Chief Magistrate of the State. 2. That of the Grand Master and the Supreme power of the Order, that is, the Grand Orient or the Grand Lodge. 3. That of the Master of the Lodge; this is offered by the Senior Warden. 4. That of the two Wardens. 5. That of the Visiting Brethren. 6. That of the officers of the Lodge, and the new initiates or affiliates if there be any. 7. That of all Masons whereverover spread over the face of the globe. (See Toasts.)

Rapport (Bull. G. O., 17) refers these seven toasts of obligation to the seven libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, and Venus. The Master speaks: "The Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms. One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a plate, or a knife a knife, or anything else by the application by which it is known in ordinary conversation. Such a custom formerly prevailed in England, where if we may judge from a passage in Dr. Oliver's Revelations of a Square (p. 215), where an instance is given of its use in 1780, when the French vocabulary was employed. It would seem, from the same authority, that the custom was introduced into England from France by Capt. George Mason, the author of the Use and Abuse of Freemasonry, who was initiated in a continental Lodge.

The vocabulary of the Table Lodge as used at French Masonic banquets is as follows:

| Tablecloth they call standard. | Napkins " flags. |
| Table " tracing-board. |
| Dishes " great plates. |
| Plates " tiles. |
| Spoons " trowels. |
| Knives " swords. |
| Hats " pickaxes. |
| Bottles " saks. |
| Glasses " cannons. |
| Lights " stems. |
TALISMAN

Snuffers they call pincers.
Chairs stools.
Meals materials.
Bread rough ashlar.
Red wine strong red powder.
White wine strong white powder.
Water weak powder.
Beer yellow powder.
Brandy, or liqueurs illuminating powder.
Coffee black powder.
Salt white sand.
Pepper cement.
To eat to masticate.
To drink to fire.
To carve to hew.

Tablets, Engraved. A designation frequently used in the A. A. Scottish Rite for the book of minutes or record; as in the Rose Croix Chapter is used the term "engraved columns."

Tablets of Hiram Abif. Among the traditions of the Order there is a legend referring to the tablets used by Hiram Abif as a Trestle-Board on which to lay down his designs. This legend, of course, can lay no claim to authenticity, but is intended simply as a symbol inculcating the duty of every man to work in the daily labor of life after a design that will construct in his body a spiritual temple. (See Hiram Abif.)

Testimonia. In the earliest catechisms of the last century it is said that "the three particular points that pertain to a Mason are Fraternity, Fidelity, and Testimonia," and that they "represent Love, Relief, and Truth among all Right Masons." The symbol is now obsolete.

Tactics. The importance that has in the last few years been given to the military element in the Order of Masonic Knights Templar in America has made it necessary that special Manuals should be prepared for the instruction of Knights in the elementary principles of military movements. The most popular works of this kind are: 1. Knights Templar, Tactics and Drill for the use of Commanders, and the Burial Service of the Orders of Masonic Knighthood. Prepared by Sir Orrin Welsh, Past Grand Commander, State of New York; 2. Knights Templar Tactics and Drill, the "Workshop, Test, and Burial Service of the Orders of Knighthood, as adopted by the Grand Commandery of the State of Michigan. By Ellery Irving Garfield, E. G. C. G. Grand Commandery of Michigan; and 3. Tactics for Knights Templar, and Appendant Orders. Prepared by E. Sir Knight George Wingate Chase, of Massachusetts. These works contain the necessary instructions in the "school of the knight," or the proper method of marching, halting, saluting, handling the sword, etc., and the "school of the commandery," or directions for properly performing the evolutions on a public parade. Books of this kind have now become as necessary and as common to the Knights Templar as Monitors are to the Master Mason.

Talisman. From the Hebrew tsedel and the Chaldee tashma, an image or idol. A talisman signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head, or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talisman thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings. The word amulet, from the Latin "amuletum," which comes from the Arabic "bamalet," anything worn, though sometimes confounded with the talisman, has a less general significance. For while the talisman served both to procure good and to avert evil, the powers of the amulet were entirely of a protective nature. Frequently, however, the two words are indifferently used.

The use of talismans was introduced in the Middle Ages from the Gnostics. Of the

Gnostic talismans none were more frequent than those which were inscribed with Divine names. Of these the most common were IAO and SABAO, although we find also the Tetragrammaton, and Elohim, Elohi, Adonai, and other Hebrew appellations of the Deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical person, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mythical kings of Cologne, or the sacred Abrasas. The orthodox Christians of the early days of the church were necessarily influenced, by the popular belief in talismans, to adopt many of them; although, of course, they sought to divest them of their magical significations, and to use them simply as symbols. Hence we find among these Christians the Constantinian monogram, composed of the letters X and P, or the vesica piscis, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.

Many of the symbols and symbolical expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talisman was, it is true, converted from an instru-
ment of incantation into a symbol; but the symbol was accompanied with a mystical significance which gave it a sacred character.

It has been said that in the Gnostic talismans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabsians, or from their own abstruse philosophy; sometimes even in the same talisman from all these sources combined. Thus there is a Gnostic talisman, said by Mr. King to be still current in Germany as an amulet against plague. It consists of a silver plate, on which are inscribed various names of God surrounding a magic square, whose figures computed every way make the number 34.

In this Gnostic talisman, we will observe the presence not only of sacred names, but also of mystical. And it is to the influence of these talismanic forms, developed in the symbols of the sacred revivals of the Middle Ages, and even in the architectural decorations of the builders of the same period, such as the triangle, the pentahedron, the double triangle, etc., that we are to attribute the prevalence of sacred names and sacred numbers in the symbolic system of Freemasonry.

We do not need a better instance of this transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and Medieval architecture, than a plate to be found in the Apoth Phileophororium of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century.

This plate, which is Hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure with two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. The hand attached to the male part of the figure holds a compass, that to the female, a square. The square and compass thus distributed seem to indicate that originally a phallic meaning was attached to these symbols as there was to the point within the circle, which in this plate also appears in the center of the globe. The compass held by the male figure would represent the male generative principle, and the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compass was the transmutation from the Hermetic talisman to the Masonic symbol.

Talith. An oblong shawl worn over the head or shoulders, named, from its having four corners, the arba canpach. It is also called tsestith, from the fringes on which its holiness depends. The talith is made of wool or camel’s hair. The wool fringe is carefully shorn and specially spun. Four threads, one of which must be blue, are passed through eyelet holes made in the four corners. The threads being double make eight. Seven are of equal length; the eighth must twist five times round the rest and be tied into five knots, and yet remain equal in length to the other seven. The five knots and eight threads make thirteen, which, with the value of the Hebrew word tsestith, 600, accompanies 613, the number of precepts of the moral law, and which is the number of letters in Hebrew composing the Decalogue. 613 represents 248 positive precepts, or members of the human body, and 365 negative precepts, or number of human veins. Jesus of Nazareth wore the tsestith: “And behold a woman, . . . came behind him and touched the hem of his garment” (Matt. ix. 20); and he rebuked the Pharisees for their ostentation in enlarging the “borders” (myarathk, fringes) of their garments. (Matt. xxiii. 5.)
TALJAHAD

Taljahad. Rendered in Hebrew thus: תַּלְחָד, "Anger of Water," and found in the Twenty-ninth Degree of the A. A. Scottish Rite ritual.

Talmud. Hebrew, תלמוד, signifying doctrine. The Jews say that Moses received on Mount Sinai not only the written law which is contained in the Pentateuch but an oral law, which was first communicated by him to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted, by memory, from generation to generation. This oral law was never committed to writing until about the beginning of the third century, when Rabbi Judah the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected together, in the book called the Gemara by the school at Tiberias. This work has been falsely attributed to Rabbi Johanan; but he died in 279, a hundred years before its composition. The Mishna and its commentary, the Gemara, are, in their collected form, called the Talmud.

The Jews in Chaldea, not being satisfied with the interpretations in this work, composed others, which were collected together by Rabbi Acha into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of R. Acha as the Babylonian Talmud, from the place in which they respectively compiled. In both works the Mishna or law is the same; it is only the Gemara or commentary that is different.

The Jewish scholars placed so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions.

The Mishna is divided into six divisions called Sederaim, whose subjects are: 1. The productions of the earth; 2. Festivals; 3. The rights and duties of women; 4. Damages and injuries; 5. Sacrifices; 6. Purifications. Each of these Sederaim is again divided into Maseochoth, or treatises, of which there altogether sixty-three.

The Gemara, which differs in the Jerusalem and Babylonian reductions, consists of commentaries on these Maseochoth, or treatises. Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression."

Stehelin concurs in a similar opinion; but Steinschneider, as learned a Hebræist as either, has expressed a more favorable judgment.

Although the Talmud does indeed contain many passages whose conceits are puerile, it is, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and has therefore been much used in the criticism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher degrees, are either found in or corroborated by the Talmud. The treatise entitled Middoth, for instance, gives us the best description extant of the Temple of Solomon.

Tamarkis. The sacred tree of the Osirian mysteries, classically called the Briton, which see.

Tammuz. 719. The tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

Tang-Tango. A Peruvian triune symbol, signifying "one in three and three in one."

Tanachilis, Watkins. Born in Tennesse, in 1757. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that body. He was also a contributor to the literature of Masonry, having published in 1845 a Master Mason's Manual; which was, however, little more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the Portfolio. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of amaurosis. One who knew him well, has paid this just tribute to his character: "Simple in feeling as a child, with a heart warm and tender to the infirmities of his brethren, generous even to a fault, he passed through the temptations and trying scenes of an eventful life without a soil upon the purity of his garments." He died June 2, 1838, aged seventy one years.

Taph. The name given in German Lodges to the carpet or floor-cloth on which formerly the emblems of Masonry were drawn in chalk. It is also sometimes called the Tapisch.

Tarsel. In the earliest cathedrals of the eighteenth century, it is said that the furniture of a Lodge consists of a "Musical Pavement, Blazing Star, and Indented Tarsel." It is more modern cathedrals, the expression a "tessellated border," which is incorrectly defined to mean a "tessellated tassel," for a definition of which see Tesselated Border.

Tarsel-Board. We meet with this expression in some of the old cathedrals as a corruption of Trestle-Board.

Tarshatha. Used in the degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of
TASSELS

the Southern Jurisdiction of the United States.

Tasania, and supplied to the presiding
officer of a Council of Princes of Jerusalem.
(See Tasania.)

Tassels. In the English and French tracing
boards of the First Degree, there are four
tassels, one at each angle, which are attached
to a cord that surrounds a tracing-board, and
which constitutes the true tessellated border.
These four cords are described as referring to
the four principal points, the guttural, pectoral,
manual, and pedal, and through them to the
four cardinal virtues, temperance, fortitude,
prudence, and justice. (See Tessellated Border.)

Tasting and Smelling. Of the five
senses, hearing, seeing, and feeling only are
deemed essential to Masons. Tasting and
smelling are therefore not referred to in the
ritual, except as making up the sacred number
five. Preston says: "Smelling and Tasting
are inseparably connected; and it is by the
unnatural kind of life which men commonly lead in society that these senses are rendered
less fit to perform their natural duties."

Tatnai and Shethar-Bonai. Tatnai
was a Persian satrap of the province west of
the Euphrates in the time of Darius and Xerxes.
Shethar-Bonai was an officer under him.
The two united with the Ahasuzaith to try to
inhibit the building of the second Temple, and
in writing a letter to Darius, of which a copy is preserved in Ezra
(ch. v.). In this letter they reported that
"the house of the great God" in Judaea
was being built with great stones, and that the
work was going on fast, on the alleged au-
thority of a decree from Cyrus. They re-
quested that search might be made in the royal
court whether such a decree was ever given,
and asked for the king's pleasure in the matter.
The decree was found at Ecbatana, and a
letter was sent to Tatnai and Shethar-Bonai
from Darius, ordering them no more to ob-
struct, but, on the contrary, to aid the elders
of the Jews in re-establishing the Temple by sup-
plying them with money and with all necessaries,
corn, salt, wine, and oil for the sacrifices.
Shethar-Bonai, after the receipt of this de-
cree, offered no further obstruction to the Jews.
Their names have been hence introduced into
some of the high degrees in Masonry.

Taut. The last letter of the Hebrew alpha-
bet is called taut, and it has the power of the
Roman T. In its present form Ꞥ, in the square
character now in use, it has no resemblance to
a cross; but in the ancient Hebrew alphabet, its figure Ɦ, or Ꭓ, was that of a cross. Hence, when it is said, in the vision of Ezekiel (ix. 4),
"Go through the midst of the city, and set a
mark (in the original, Ꞣ, (t), upon the fore-
heads of the men that sigh and that cry for all
the abominations that be done in the midst
thereof"—which mark was to distinguish
these persons to be saved, on account of
their sorrow for sin, from those who, as idol-
ators, were to be slain—the evident allusion is
to a cross. The form of this cross was Ɦ or Ꭓ,
a form familiar to the people of that day. But,
as the Greek letter tau subsequently assumed
the form which is still preserved in the Roman T, the tau or taut cross was made also to
assume the same form; so that the mark tau is
now universally recognized in this form Ꞥ.
This taut cross, or taut mark, was of very
universal use as a sacred symbol among the
ancients. From the passage of Ezekiel just
cited, it is evident that the Hebrews recog-
nized it as a sign of salvation; according to
the Talmudists, the symbol was much older
than the time of Ezekiel, for they say that
when Moses anointed Aaron as the high priest,
he marked his forehead with this sign.

Speaking of the use of the taut cross in the Old
Testament, Didron says (Christ. Iconog., p.
370) that "it saved the youthful Isaac from
death, reduced from destruction an entire
people whose houses were marked with that
symbol, healed the envenomed bites of those
who looked at the serpent raised in the form of
a 'tau' upon a pole, and called back the soul
into the dead body of the son of that poor
widow who had given bread to the prophet."

Hence, in Christian iconography, the tau
cross, or cross of the Old Testament, is called
the anticipatory cross, because it anticipated
the four-limbed cross of the passion, and the
typical cross because it was its type. It is
also called the cross of St. Anthony, because
on it that saint is supposed to have suffered
martyrdom.

Maurice, in his Indian Antiquities, refers to
it the Nata, or mark worn by the devotees of
Brahma.

Davies, in his Celtic Researches, says that the
"Gallicum tau," or the taut of the ancient
Gauls, was among the Druids a symbol of their
power.

Among the Egyptians, the taut, with an oval
ring or handle, became the cruz ansata, and
was used by them as the constant symbol of
life. Dr. Clarke says (Travels, v., 311) that the
tau cross was a monogram of Thoth, "the
symbolical or mystical name of hidden wisdom
among the ancient Egyptians."

Dura-Europos, in his Hist of the Templars, says
that the taut was a Templar emblem. Von
Hammer, who lets no opportunity of maligning
the Order escape him, adds this as a proof of the idolatrous tendencies of the
Knights. He explains the taut, which, he
says, was inscribed on the foreheads of the
Baphomet or Templar idol, as a figure of the
phallicus; whence he comes to the conclusion
that the Knights Templar were addicted to the
obscene worship of taut symbol. It is,
however, entirely doubtful, notwithstanding
the authority of Dupuy, whether the taut was
a symbol of the Templars. But if it was, its
origin is rather to be looked for in the sup-
posed Hebrew idea as a symbol of preser-
vation.

It is in this sense, as a symbol of salvation
from death and of eternal life, that it has been
adopted into the Masonic system, and pre-
sents itself, especially under its triple combina-
tion, as a badge of Royal Arch Masonry.
(See Triple Tau.)
Tau Cross. A cross of three limbs, so called because it presents the figure of the Greek letter Τ. (See Tau.)

Tebalda. Mentioned in the Institutes of Maxi as a class of pariahs, or the lowest in society, but are referred to as the inventors of brick for building purposes, as is attested by Vinsani and Yeda Voga. In the course of time they were banished from the towns, the rites of burial, and the use of rice, water, and fire. They finally emigrated, and became the progenitors of great nations.

Tem. Royal Arch Masons in America apply this word rather inelegantly to designate the three candidates upon whom the degree is conferred at the same time.

Teman. In the Master's Degree in some of the continental Rites, and in all the high degrees where the legend of the degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewed with tears. The figures representing tears are in the form depicted in the annexed cut. The symbolism is borrowed from the science of heraldry, where these figures are called guttas, and are drops of anything that is by nature liquid or liquefied by art.

The heralds have six of these charges, viz., yellow, or drops of liquid gold; white, or drops of liquid silver; blue, or drops of tears; black, or drops of pitch; and green, or drops of oil. In funeral hatchments, a black velvet cloth, sprinkled with these "drops of tears," is placed over the deceased nobleman and thrown over his bier; but there, as in Masonry, the guttas de larmes, or drops of tears, are not painted blue, but white.

Temebal. The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

Temelord or Temelherrenorden. The title in German of the Order of Knights Templar.

Temperance. One of the four cardinal virtues, the practice of which is inculcated in the First Degree. The Mason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats, and subject himself, by the indulgence in a habit of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his brethren. And lest any brother should forget the danger to which he is exposed in the unguarded hours of dissipation, the virtue of temperance is wisely impressed upon his memory, by its reference to one of the most solemn portions of the ceremony of initiation. Some Masons, very properly condemning the vice of intemperance and abhorring its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. But the law of Masonry authorizes no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance, in anything not actually wrong.

Templar. See Knights Templar.

Templar. The Latin title of a Knights Templar. Constantly used in the Middle Ages.

Templar Land. The Order of Knights Templar was dissolved in England, by an act of Parliament, in the seventeenth year of the reign of Edward II, and their possessions transferred to the Order of St. John of Jerusalem, or Knights Hospitallers. Subsequently, in the thirty-second year of the reign of Henry VIII., their possessions were transferred to the king. One of the privileges possessed by the English Templars was that their lands should be free of tithe; and these privileges still adhere to these lands, so that a farm being what is termed "Templar land," is still exempt from the imposition of tithes, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

Templar Origin of Masonry. The theory that Masonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templar, was first advanced by the Chevalier Ramsey, for the purpose, it is supposed, of giving an aristocratic character to the association. It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund, as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berger in his work entitled Les Plus Secrets Mysteres des Hautes Grades (ii. 194). "The Order of Masonry was instituted by Godfrey de Bouillon, in Palestine in 1330, after the defeat of the Christian armies, and was communicated only to a few of the French Masons, sometime afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Masonry is derived. Their Mother Lodge is situated on the mountain of Heredom, where the first Lodge in Europe was held, which still exists in all its splendor. The Council General is always held there, and it is the seat of the Sovereign Grand Master for the time being. This mountain is situated between the west and the north of Scotland, sixty miles from Edinburgh.

"There are other secrets in Masonry which were never known among the French, and which have no relation to the Apprentice, Fellow Craft, and Master—degrees which were constructed for the general class of Masons. The high degrees, which developed the true design of Masonry and its true secrets, have never been known to them."
"The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practiced, made use of them for the most profane purposes. The Christians then leagued together to conquer this beautiful country, and to drive these barbarians from the land. They succeeded in obtaining a footing on these shrines under the protection of the numerous armies of Crusaders which had been sent there by the Christian princes. The losses which they subsequently experienced put an end to the Christian power, and the Crusaders who remained were subjected to the persecutions of the Saracens, who massacred all who publicly proclaimed the Christian faith. This induced Godfrey de Bouillon, towards the end of the third century, to conceal the mysteries of religion under the veil of figures, emblems, and allegories.

"Hence the Christians selected the Temple of Solomon, because it has so close a relation to the Christian Church, of which its holiness and its magnificence make it the true symbol. So the Christians concealed the building up of the Church under that of the construction of the Temple, and gave themselves the title of Masons, Architects, or Builders, because they were occupied in building the faith. They assembled under the pretext of making plans of architecture to practise the rites of their religion, with all the emblems and allegories that Masonry could furnish, and thus protect themselves from the cruelty of the Saracens.

"As the mysteries of Masonry were in their principles, and still are only those of the Christian religion, they were extremely scrupulous to confide this important secret only to those whose discretion had been tried, and who had been found worthy. For this purpose they fabricated degrees as a test of those to whom they wished to confide it, and they gave them at first only the symbolic secret of Hiram, on which all the mystery of Blue Masonry is founded, and which is, in fact, the only secret of that Order which has no relation to true Masonry. They explained nothing else to them as they were afraid of being betrayed, and they conferred these degrees as a proper means of recognizing each other, surrounded as they were by barbarians. To succeed more effectually in this, they made use of different signs and words for each degree, so as not only to distinguish themselves from the profane Saracens, but to designate the different degrees. These they fixed at the number of seven, in imitation of the Grand Architect, who built the Universe in six days and rested on the seventh; and also because Solomon was seven years in constructing the Temple, which they had selected as the figurative basis of Masonry. Under the name of Hiram they gave a false application to the Masters, and developed the true secret of Masonry only to the higher degrees."

Such is the theory of the Templar origin of Masonry, which, mystical as it is, and wholly unsupported by the authority of history, has exercised a vast influence in the fabrication of high degrees and the invention of continental Rituals. Indeed, of all the systems propounded during the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as this in the history of Masonry. Although the theory is no longer maintained, its effects are everywhere seen and felt.

Templars in England. An important change in the organization of Templarism in England and Ireland took place in 1373. By it a union took place of the Grand Conclave of English Knights Templar of England and the Grand Conclave of High Knights Templar of Ireland into one body, under the title of the "Convent General of the United English and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta." The following is a summary of the statutes by which the new Order is to be governed, as given by Sir Knight W. J. B. McLeod Morson, Grand Prior, in his circular to the Preceptors of Canada:

1. The existing Grand Masters in the English and Irish Orders are to be termed Great Prior or Grand Conclave; or Encampments, Great Prior, under and subordinate to one Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.

2. The term Great is adopted instead of Grand, the latter being a French word; and Grand in English is not grand in French. Great is the proper translation of "Magnus" and "Magnus Supremus."

3. The Great Prior of each nationality—England, Scotland, and Ireland, with their dependencies in the Colonies—will retain their internal government and legislation, and appoint their Provincial Priors, doing nothing inconsistent with the supreme statutes of the Convent General.

4. The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted; consequently it cannot be considered strictly as a Masonic body: Masonry, while inculcating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Masonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

5. The titles Eminent 'Commander' and 'Encampment' have been discontinued, and the original name 'Preceptor' and 'Preceptor' substituted, as also the titles 'Constable' and 'Marshal' for 'First' and 'Second Captains.' 'Encampment' is a modern term, adopted probably when, as our traditions inform us, 'at the suppression
of the ancient Military Order of the Temple, some of their number sought refuge and held conclaves in the Masonic Society, being independent masonic bodies, governed by a Grand Master, and receiving the title of Preceptor for the subordinate bodies. The Preceptors were the ancient ‘Houses’ of the Templar Order; ‘Commander’ and ‘Commanderies’ was the title used by the Order of St. John, commonly known as Knights of Malta.

9. The title by which the Order is now known is that of ‘The United Religious and Military Orders of the Temple of and of St. John of Jerusalem, Palestine, Rhodes, and Malta.’ The Order of the Temple originally had no connection with that of Malta or Order of St. John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with ‘The Temple and Hospital of St. John,’ when their lands were in common, at the time of the Reformation. But our Order of his St. John of Jerusalem, Palestine, Rhodes, and Malta, has no connection with the present Knights of Malta in the Papal States, or of the Protestant branch of the Order, the line of successors of the ancient Knights of St. John, the sixth or English langue of which is still in existence, and presided over, in London, by his Prince, the Duke of Manchester. The Order, when it occupied the Island of Malta as a sovereign body, was totally unconnected with Freemasonry.

10. Honorary past rank is abolished, substituting the chivalric dignities of ‘Grand Crosses’ and ‘Commanders,’ limited in number, and conferred on Preceptors. These honors to be conferred by His Royal Highness the Grand Master, the Fountain of Grace and Dignity; and it is contemplated to create an Order of Merit, to be conferred in the same manner, as a reward to Knights who have served the Order.

11. A Preceptor holds a degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Preceptory.

12. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them.

13. The number of officers entitled to precedence has been reduced to seven; but others may be appointed at discretion, who do not, however, enjoy any precedence.

14. The Grand Crosses will always retain the same title, and will be called ‘Traveller’ or ‘Sir Knight.’ In the early days of the Order they were not entitled to the accolade, and, with the esquires and men-at-arms, wore a dark habit, to distinguish them from the Knights, who were white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

15. The apron is altogether discontinued, and a few immaterial alterations in the insignia of the Order will be duly regulated and promulgated; they do not, however, affect the present, but only apply to future, members of the Order. The apron was of recent introduction, to accord with Masonic usage; but reflection will at once show that, as an emblem of care and toil, it is entirely appropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

16. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate, that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years’ standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the statutes and ordinances, present and future, of the Order.

**Templars of Scotland.** The Statutes of the Grand Priory of the Temple of Scotland prescribe for the Order of Knights Templar in that kingdom an organisation very different from that which prevails in other countries. The Religious and Military Order of the Temple in Scotland consists of two classes: 1. Novice and Esquire; 2. Knight Templar. The Knights are again divided into two classes: 1. Knights created by Priories; 2. Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong; 3. Knights Commanders; 4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11th, is selected as the time of this meeting, at which the Grand Officers are elected.

During the intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering the Statutes, is entrusted to the Grand Master’s Council, which consists of the Grand Officers, the Grand Priory of Foreign Lands, and the Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain for life, the Grand Master, who is elected triennially, and the Grand Aides-de-Camp, who are appointed by him and removed at
his pleasure, are elected annually. They are as follows:

Grand Master,
Past Grand Masters,
Grand Seneschal,
Hospitaller and Grand Prior of Scotland,
Grand Constable and Marechal,
Grand Admiral,
Grand Almoner or Hospitaler,
Grand Chancellor,
Grand Treasurer,
Grand Registrar,
Primate or Grand Prelate,
Grand Provost or Governor-General,
Grand Standard-Bearer or Beaucenmifer,
Grand Bearer of the Veixillum Belli,
Grand Chamberlain,
Grand Steward,
Two Grand Aides-de-Camp.

A Grand Priory may be instituted by the Chapter General in any nation, colony, or tongue, to be placed under the authority of a Grand Prior, who is elected for life, and appointed by the Chapter General.

A Priory, which is equivalent to our Commanderies, consists of the following officers:

Prior,
Subprior,
Marechal or Master of Ceremonies,
Hospitaler or Almoner,
Chancellor,
Treasurer,
Secretary,
Chaplain and Instructor,
Beaucenmifer, or Bearer of the Beauseant,
Bearer of the Red Cross Banner, or Veixillum Belli,
Chamberlain,
Two Aides-de-Camp.

The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provinciar Commander, who is elected by the Chapter General.

The costume of the Knights, with the exception of a few slight variations to designate difference of rank, is the same as the ancient costume.


Temple. The symbolism of Speculative Masonry is so intimately connected with temple building and temple worship, that some notice of these edifices seems necessary. The Hebrews called a temple beth, which literally signifies a house or dwelling, and finds its root in a word which signifies "to remain or pass the night," or hcal, which means a palace, and comes from an obsolete word signifying "magnificent." So that they seem to have had two ideas in reference to a temple. When they called it beth Jehovah, or the "house of Jehovah" they referred to the continued presence of God in it; and when they called it hcal Jevohah, or the "palace of Jehovah," they referred to the splendor of the edifice which was selected as its residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic signified both a house and a temple. Thus, from an inscription at Philae, Champollion (Dict. Egyptiens) cites the sentence, "He has made his devotions in the house of his mother Isih." The classical idea was more abstract and philosophical. The Latin word tempulum comes from a root which signifies "to cut off," thus referring to any space, whether open or occupied by a building, which was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word temple denoted a sacred enclosure where the omens were observed by the augurs. Hence Varro (De Ling. Lat., vi., 81) defines a temple to be "a place for augurs and sacrifices." As the same practice of worshipping under the sky in open places prevailed among the northern nations, we might deduce from these facts that the temple of the sky was the Aryan idea, and the temple of the house the Semitic. It is true, that afterward, the augurs having for their own convenience erected a tent within the enclosure where they made their observations, or, literally, their contemplation, this in time gave rise among the Greeks and the Romans to permanent edifices like those of the Egyptians and the Hebrews.

Temple has derived its temple symbolism, as it has almost all its symbolic ideas, from the Hebrew type, and thus makes the temple the symbol of a Lodge. But of the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary. The Latin word specular means to observe, to look around. When the augur, standing within the sacred precincts of his open temple on the Capitoline hill, watched the flight of birds, that from it he might deduce his auspices of good or bad fortune, he was said, speculari, to speculate. Hence the word came at length to denote, like contemplate from tempulum, an investigation of sacred things, and thus got into our technical language the title of "Speculative Masonry," as distinguished by its religious design from Operative or Practical Masonry, which is devoted to more material objects. The Egyptian temple was the real archetype of the Mosaic tabernacle, as that was of the temple of Jerusalem. The direction of an Egyptian temple was usually from east to west, the entrance being at the east. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the temple was frequently by a double row of sphinxes. In front of the entrance was a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The temple was divided into a spacious hall, the sanctuary
where the great body of the worshipers assembled. Beyond it, in the western extremity, was the cell or seko, equivalent to the Jewish Holy of Holies, into which the priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his throne, or the sacred animal which represented him.

Grecian Temples, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes, but afterward by a wall. The temple was usually quadrangular, although some were circular in form. It was divided into two parts, the opisthodomus, porch or vestibule, and the cela, or cell. In this latter part the statue of the god was placed, surrounded by a balustrade. In temples connected with the mysteries, the cell was called the thalamus (Lat. edytum), and to it only the priests and the initiates had access; and we learn from Pausanias that various stories were related of calamities that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the altar of the Greek temples was always toward the west; but this statement is contradicted by the appearance of the temples still partly existing in Attica, Ionia, and Sicily.

Roman Temples, after they emerged from their primitive simplicity, were constructed much upon the model of the Grecian. There were the same vestibule and cela, or adytum, borrowed, as with the Greeks, from the holy and the most holy place of the Egyptians. Vitruvius says that the entrance of a Roman temple was, if possible, to the west, so that the worshipers, when they offered prayers or sacrifices, might look toward the east; but this rule was not always observed.

It thus appears, notwithstanding what Montfaucon (Antiq., ii, l. ii., ch. 2) says to the contrary, that the Egyptian form of a temple was the type from which other nations borrowed their idea.

This Egyptian form of a temple was borrowed by the Jews, and with some modification by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the west, being placed in Lodges in the east.

Temple, Grand Commander of the, (Grand Commandeur du Temple). The Fifty-eighth Degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

Temple of Ezekiel. An ideal temple seen by the prophet Ezekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before its destruction. But an examination of its measurements will show that this could not have been the case, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Mr. Ferguson observes (Smith's Dict.), the description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. Between the visionary temple of Ezekiel and the symbolic city of the New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalypse. But it is with Symbolic or with Royal Arch Masonry it has no connection.

Temple of Herod. This was not the construction of a thing of which there was any prototype and extensive enlargement of the second, which had been built by Zerubbabel. To the Christian Mason it is interesting, even more than that of Solomon, because it was the scene of our Lord's ministrations, and was the temple from which the Knights Templar derived their name. It was begun by Herod 7 B.C., finished A.D. 4, and destroyed by the Romans in A.D. 70, having subsisted only seventy-seven years.

Temple of Solomon. The first Temple of the Jews was called Hai and not Jehovah, the palace or the house of Jehovah, as Ezekiel, the prophet, would have it. He had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.

Accordingly, that monarch laid the foundations of the edifice in the fourth year of his reign, 1012 B.C., and, with the assistance of his friend and ally, Hiram, King of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in 1994 B.C. This was the year of the world 5000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Masons in their calculations of different epochs.

The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite,
who used it as a threshing-door, and from whom it was purchased by David for the purpose of erecting an altar on it. It was set apart for public worship. The Temple retained its original splendor for only thirty-three years. In the year 3083, Shishak, King of Egypt, coming made war upon Rehoboam, King of Judah, took Jerusalem, and carried away the choicest treasures. From that time to the period of its final destruction, the history of the Temple is but a history of alternate speculations and repairs, of profanations by idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Josiah, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3148. In the year 3204, Ahaz, King of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, King of Assyria, who had united with him in a war against the Kings of Israel and Damascus. Ahaz also desecrated the Temple by the worship of idols. In 3276, Hesekiah, the son and successor of Ahaz, repaired the portions of the Temple which had been destroyed, and restored the pure worship. But fifteen years after he was compelled to give the treasures of the Temple as a ransom to Sennacherib, King of Assyria, who had invaded the land of Judah. But Hesekiah, who was supposed, after his enemy had retired, to have restored the Temple. Manasseh, the son and successor of Hesekiah, fell away to the worship of Sababinism, and desecrated the Temple in 3306 by setting up altars to the host of heaven. Manasseh was then conquered by the King of Babylon, who in 3328 carried him beyond the Euphrates. But subsequently repenting of his sins he was restored to captivity, and having returned to Jerusalem he destroyed the idols, and restored the altar of burnt-offerings. In 3350, Josiah, who was then King of Judah, devoted his efforts to the repairs of the Temple, he of which had been demolished or neglected by his predecessor, and replaced the ark in the sanctuary. In 3398, in the reign of Jehoiakim, Nebuchadnezzar, King of Chaldea, carried a part of the sacred vessels to Babylon. Seven years afterward, in the reign of Jehoniah, he took away another portion; and finally, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, and entirely destroyed the Temple, and carried many of the inhabitants captive to Babylon.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble. The body of the Temple was in size much less than many a modern parish church, for its length was but ninety feet, or, including the porch, one hundred and five, and its width but sixty. It was its outer court, its numerous terraces, and the magnificence of its external and internal decorations, together with its elevated position above the surrounding dwellings which produced that peculiar effect of appearance that attracted the admiration of all who beheld it, and gave it a color of grandeur, that horrible legend that tells us how the Queen of Sheba, when it first broke upon her view, exclaimed in admiration, "A most excellent master must have done this!" The Temple itself, which consisted of the porch, the sanctuary, and the Holy of Holies, was but a small part of the edifice built by Solomon. It was surrounded with spacious courts, and the whole structure occupied at least half a mile in circumference. Upon passing through the outer wall, you came to the court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticoes or colonnades, above which were galleries or apartments, supported by pillars of white marble. Passing through the court of the Gentiles, you came to the court of the children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, the outer one being occupied by the women, and the inner by the men. Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the court of the Israelites, and separated from it by a wall, one cubit in height, was the court of the priests. In the center of this court was the altar of burnt-offerings, to which the people brought their oblations and sacrifices, but none but the priests were permitted to enter it. From this court, twelve steps ascended to the Temple, strictly so called, which, as I have already said, was divided into three parts, the porch, the sanctuary, and the Holy of Holies. The porch of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Beside this gate there were the two pillars Jachin and Boas, which had been constructed by Hiram Abif, the architect whom the King of Tyre had sent to Solomon. From the porch you entered the sanctuary by a portal, which, instead of folding
The Holy of Holies, or innermost chamber, was separated from the sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of blue, purple, scarlet, and the finest linen. The size of the Holy of Holies was the same as that of the porch, namely, twenty cubits square. It contained the Ark of the Covenant, which had been transferred into it from the tabernacle, with its overshadowing glory of fire. Into it, in the year 3483 A.D., the most sacred place, the high priest alone could enter, and that only once a year, on the day of atonement.

The Temple, thus constructed, must have been one of the most magnificent structures of the ancient world. For its erection, David had collected more than four thousand millions of dollars, and one hundred and eighty-four thousand six hundred men were engaged in building it for more than seven years; and after its completion it was dedicated by Solomon with solemn prayer and seven days of feasting, during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven.

In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters, and that Lodges with which they had established; that there the Symbolic degrees were instituted and systems of initiation were invented; and that from that period to the present Masonry has passed down the stream of time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unerring a hand, and as effectual a power, as those with which the Babylonian king demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in molding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the Symbolism of Freemasonry rests upon or is derived from the "House of the Lord at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish king; and every Mason a personation of the Jewish workman.

Thus must it ever be; while Masonry endures, we must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—"the foundations of a science of morality.

Temple of Zerubbabel. For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar, that city saw nothing but the ruins of its ancient Temple. But in the year 3483 A.D., or 536 B.C., Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord. Forty-two thousand three hundred and sixty of the liberated captives returned under the guidance of Joshua, the High Priest, Zerubbabel, the Prince or Governor, and Haggai, the Scribe, and one year after they laid the foundations of the second Temple. They were, however, much disturbed in their labors by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, forbade the Jews to proceed with the work, and the Temple remained in an unfinished state until the death of Artaxerxes and the succession of Darius to the throne. As in early life there had been a great intimacy between this sovereign and Zerubbabel, the latter proceeded to Babylon, and obtained permission from the monarch to resume the labor. Zerubbabel returned to Jerusalem, and notwithstanding some further delays consequent upon the enmity of the neighboring nations, the second Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed, in the sixty-second year of the reign of Darius, 515 B.C., and just twenty years after its commencement. It was then dedicated with all the solemnities that accompanied the dedication of the first.

The general plan of this second Temple was similar to that of the first. But it exceeded it in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have far surpassed those bestowed upon the second, for we are told by Josephus (Antiq., I. 8, 1) that "the Priests and Levites and Elders of families were deaconate at seeing how much more sumptuous the old Temple was than the one which, on account of their poverty, they had just been able to erect."
The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urin and Thummim, the fire from heaven, the Divine presence or cloud of glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple. But there is a Masonic legend connected with it, which, though it may have no historical foundation, is yet so closely interwoven with the Temple system of Masonry, that it is necessary it should be recounted. It was, says the legend, while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hanniah, Michael, and Azariah, three holy men, who are better known to general readers by their Chaldean names of Shadrach, Meshach, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitute the great end and design of the Royal Arch Degree.

As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the Symbolic degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the Royal Arch in the York and American Rites, and of several high degrees in other Rites.

Temple, Order of the. When the Knights Templar had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V., and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience. The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

On the 13th of March, in the year 1314, and in the refined city of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templar, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Catholic pope and a Christian king.

The manufacturers of Masonic legends have found a fertile soil in the dissolution of the Order of Templars a fertile source from which to draw materials for their fanciful theories and surreptitious documents. Among these legends there was, for instance, one which maintained that during his captivity in the Bastille the Grand Master of the Templars established four Chiefs of the Order in the north, the south, the east, and the west of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edinburgh.

Another invention of these Masonic speculators was the forgery of that document so well known as the Charter of Larmenius, of which I shall presently take notice. Previously, however, to any consideration of this document, I must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organized and the Order of the Temple in France, which is more particularly the subject of the present article.

Surprising as it may appear, it is nevertheless true, that the Templars did not receive that check in Portugal to which they were subjected in France, in England, and some other countries of Europe. On the contrary, they were there maintained by King Denis in all their rights and privileges; and although compelled, by a bull of Clement V., to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, exempting the slight addition of placing a white Latin cross in the center of the usual red one of the ancient Order; and in the decree of establishment it was expressly declared that the king, in creating this new Order, intended only to effect a reform in that of the Templars. In 1420, John I., of Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty. In process of time the wealth and the power of the Order became so great, that the king of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue the Grand Mastership, however, being for the future vested in the sovereign.

We are now prepared to investigate the story of the discovery, the charter of Larmenius, and of the Order of the Temple in France, which was founded on the assumed authenticity of that document. The writings of Thury, of Bagun, and of Clavel, with the passing remarks of a few other Masonic writers, will furnish us with abundant materials for this narrative, interesting to all Freemasons, but more especially so to Masonic Knights Templar.

In the year 1682, and in the reign of Louis XIV., a licentious society was established by several young noblemen, which took the name of "La Petite Resurrection des Templiers," or "The Little Resurrection of the Templars." The amusing way and the pretext of the foundation of the Order of Templars a fertile source from which to draw materials for their fanciful
a woman, who lay prostrate at his feet. The emblematic significance of this symbol was, it is apparent, as unworthy of the character of man as it was consistent with the position and claims of woman; and the king, having been informed of the infamous proceedings which took place at the meetings, dissolved the society (which it was said was on the eve of initiating the dauphin); caused its leader, a prince of the blood, to be ignominiously punished, and banished the members from the court; the heaviest penalty that, in those days of servile submission to the throne, could be inflicted on a courtier.

In 1705, Philip of Orleans, who was subsequently the regent of France during the minority of Louis XV, collected together the remnants of this society, which still secretly existed, but had changed its object from a pleasantry to one of a political character. He caused new statutes to be constructed; and, under the name of an Italian Jesuit, by name Father Bonani, who was a learned antiquary and an excellent designer, fabricated the document now known as the Constitution of the Society, and thus pretend to attach the new society to the ancient Order of the Templars.

As this charter is not the least interesting of that period, I have declined to copy it, with the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place.

The theory of the Duke of Orleans and his accomplice Bonani was (and the theory is still maintained by the Order of the Temple at Paris) that when James de Molay was about to suffer at the stake he sent for Larmenius, and in prison, with the consent and approbation of such of his knights as were present, appointed him his successor, with the right of making a similar appointment before his death. On the death of de Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this charter, transmitting his authority to Theobaldus Alexander, by whom it was in like manner transmitted through a long line of Grand Masters, until in 1705 it reached Philip, Duke of Orleans. It will be seen hereafter, how the list was subsequently continued to a later period.

The signatures of all these Grand Masters are affixed to the charter, which is beautifully executed on parchment, illuminated in the old style of Medieval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thoré in his Ars Lettromen (ib. 145), I make the following translation:

"I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and the secret desire of the most venerable and holy martyr, the Grand Master of the Soldiery of the Temple, (to whom be honor and glory,) confirmed by the common council of the brethren, being endowed with the Supreme Grand Mastership of the whole Order of the Temple, to everyone who shall see these letters decretal three times greeting:

"Be it known to all, both present and to come, that the failure of my strength, on account of extreme age, my poverty, and the slight of government being with me considered, I, the aforesaid humble Master of the Soldiery of the Temple, have determined, for the greater glory of God and the protection and safety of the Order, the brethren, and the statutes, to resign the Grand Mastership into stronger hands.

"On which account, God helping, and with the consent of a Supreme Convention of Knights, I have conferred, and by this present decree do confer, for life, the authority and prerogatives of Grand Master of the Order of the Temple upon the Eminent Commander and very dear brother, Francis Thomas Theobald Alexandrinus, with the power, according to time and circumstances, of conferring the Grand Mastership of the Order of the Temple and the supreme authority upon another brother, most eminent for the nobility of his education and talent and decorum of his manner; which is done for the purpose of maintaining a perpetual succession of masters, and by Masters, an uninterrupted series of successors, and the integrity of the statutes. Nevertheless, I command that the Grand Mastership shall not be transmitted without the consent of a general convention of the fellow-soldiers of the Temple, as often as that Supreme Convention desires to be convened; and, masters being thus conducted, the successor shall be elected at the pleasure of the knights.

"But, lest the powers of the supreme office should fall into decay, now and for ever let there be four Vicars of the Grand Master, possessing supreme power, eminence, and authority over the whole Order, with the reservation of the rights of the Grand Master; which Vicars of the Grand Masters shall be chosen from among the elders, according to the order of their profession. Which is decreed in accordance with the above-mentioned wish, commended to me and to the brethren our most venerable and most blessed Master, the martyr, to whom be honor and glory. Amen.

"Finally, in consequence of a decree of a Supreme Convention of Knights, and by the supreme authority to me committed, I will, declare, and command that the Scottish Templars, as deserters from the Order, are to be proscribed, and that the good and the brethren of St. John of Jerusalem, (upon whom may God have mercy,) as spoiler of the domains of our soldiery, are now and hereafter to be considered as beyond the pale of the Temple.

"I have therefore established signs, unknown to our false brethren, and not to be known by them, to be orally communicated to our fellow-soldiers, and in which way I have already been pleased to communicate them in the Supreme Convention."

But these signs are only to be made known after due profession and knightly consecration, according to the statutes, rites, and usages of the fellow-soldiery of the Temple, transmitted by me to the Eminent Commander as they were delivered into
my hands by the venerable and most holy martyr, our Grand Master, to whom be honor and glory. Let it be done as I have said. So mote it be. Amen.

"I, John Mark Larmenius, have done this on the thirtieth day of February, 1324.

"I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324." And thus follow the acceptance and signatures of twenty-two succeeding Grand Masters—the last, Bernard Raymond Fabré, under the date of 1804.

The society, thus organised by the Duke of Orleans in 1705, under this Charter, which purported to contain the signatures manu propria of eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the Order of Christ, which we have already said was established in Portugal as the legitimate successor of the old Templars, and of which King John V. was at that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don Luís de Cunha, his ambassador at Paris, upon whose report he gave orders for the arrest of the two French Templars. One of them escaped to Gibraltar; but the other, less fortunate, after an imprisonment of two years, was banished to Angola, in Africa, where he died.

The society, however, continued secretly to exist for many years in France, and is supposed by some to have been the same which, in 1738, was known by the name of the Société d'Alouar, a title which might be translated into English as the "Society of the Sirloin"—a name much more appropriate to a club of bons vivants than to an association of knights. The members of this society were dispersed at the time of the French Revolution, the Duke of Cessac Breissac, who was massacred at Versailles in 1792, being its Grand Master at the period of its dispersion. Thury says that the members of this association claimed to be the successors of the Templars, and to be in possession of their charters. A certain Bro. Lodru, one of the sons of the learned Nicholas Philip Lodru, was the decipherer of the Cessac Breissac. On the death of that nobleman and the sale of his property, Lodru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated Charter of Larmenius, the manuscript statutes of 1705, and the journal of proceedings of the Order of the Temple. Clavel says that about the year 1804, Lodru showed these articles to two of his friends—de Saintot and Fabré Palaprat; the latter of whom had formerly been an ecclesiastic. The sight of these documents suggested to them the idea of reviving the Order of the Temple. They proposed to constitute Lodru the Grand Master, but he refused the offer, and nominated Charles Mathieu Radix de Chevalier for the office, who would accept it only under the title of Vicar; and he is inscribed as such on the list attached to the Charter of Larmenius, his name immediately following that of Cessac Breissac, who is recorded as the last Grand Master.

These four restorers of the Order were of opinion that it could be most expedient to place it under the patronage of some distinguished personage; and while making the effort to carry this design into execution, Chevillon, excusing himself from further official labor on account of his advanced age, proposed that Fabré Palaprat should be elected Grand Master, but for one year only; and understanding that he would resign the dignity as soon as some notable person could be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterwards refused to surrender the dignity.

Among the persons who were soon after admitted into the Order were Decourchait, a notary's clerk; Leblond, an official of the imperial library; and Amal, an ironmonger, all of whom were entrusted with the secret of the grand, and at once engaged in the construction of what have since been called the "Relics of the Order." Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on the 15th day of May, 1810, being, it is probable, soon after their construction. Dr. Burns, who was a firm believer in the legitimacy of the French Order as authentic, has given in his Sketch of the History of the Knights Templars (App., p. xii.) a copy of this inventory in the original French. Thury gives it also in his Histoire des Templiers (ii. 145). A brief synopsis of it may not be uninteresting. The relics consist of twelve pieces—"a round dozen"—and are as follows:

1. The Charter of Larmenius, already described. But to the eighteen signatures of Grand Masters in the Charter, which was in 1705 in possession of Philip, Duke of Orleans, are added six more, carrying the succession on from the last-named to Fabré Palaprat, who attests as Grand Master in 1804.

2. A volume of twenty-seven paper sheets, in folio, bound in crimson velvet, satin, and gold, containing the statutes of the Order in manuscript, and signed "Philip.".

3. A small copper reliquary, in the shape of a Gothic church, containing four fragments of burnt bones, wrapped in a piece
of linen. These are said to have been taken from the funeral pile of the martyred Templars.
4. A sword, said to be one which belonged to James de Molay.
5. A helmet, supposed to have been that of Guy, Dauphin of Auvergne.
6. An old gilt spurr.
7. A bronze patina, in the interior of which is engraved a representation of St. John, under a Gothic arch. The pax is a small plate of gold, silver, or other rich material, carried round the priest to communicate the "kiss of peace."
8. Three Gothic seals.
9. A tall ivory cross and three miters, richly ornamented.
10. The brazier, in white linen, with the cross of the Order.
12. The war standard in white linen, with four black rays.
Of these " relics," Clarè, who, as being on the spot, may be supposed to know something of the truth, tells us that the copper reliquary, the sword, the ivory cross, and the silver vessels, were bought by Leblond from an old iron shop in the market of St. Jean, and from a maker of church vestments in the suburbs of Paris, while the helmet was taken from one of the government arsenals.

Francisco Alvaro da Sylva Freyre de Porto, a knight of the Order of Christ, and a secret agent of John of Portugal, was admitted into the Order in 1806, and continued a member until 1815. He was one of the few, Clavel says, whom Fabré and the other founders admitted into their full confidence, and in 1812 he held the office of Grand Master's Secretary. Fabré having signified to him his desire to be recognized as the successor of John, in a short time he was admitted to the Order of Christ, da Sylva sent a copy of the Charter of Larnemius to John VI, who was then in Brazil, but the request for recognition was refused.

The Order of the Temple, which had thus been ingeniously organized by Fabré Pala- yart and his colleagues, began now to assume high prerogatives as the only representative of Ancient Templarism. The Grand Master was distinguished by the sounding titles of "Most Eminent Eighness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord." The whole world was divided into different jurisdictions, under the names of provinces, bailiwicks, priories, and commanderies, all of which were distributed among the members; and proofs of nobility were demanded of all candidates; but if they were not able to give these proofs, they were furnished by the Grand Master with the necessary patents. The ceremonies of initiation were divided into three houses, again subdivided into eight degrees, and were as follows:

I. HOUSE OF INITIATION.
1. Initiate. This is the Entered Apprentice's Degree of Freemasonry.
2. Initiate of the Interior. This is the Fellow-Craft.
3. Adept. This is the Master Mason.
4. Adept of the East. The Eleu of Fifteen of the Scottish Rite.
II. HOUSE OF POSTULATES.
6. Postulant of the Order. The Rose Croix Degree.

III. COUNCIL.
8. Knight or Knight of the Interior Guard. The Philosophical Radios.

At first the members of the Order professed the Roman Catholic religion, and hence, on various occasions, Protestants and Jews were denied admission. But about the year 1814, the Grand Master having obtained possession of a manuscript copy of a spurious Gospel of St. John, which is supposed to have been forged in the fifteenth century, and which contradicted in many particulars the canonical Gospel, he caused it to be adopted as the doctrine of the Order; and thus, as Clavel says, at once transformed an Order which had always been perfectly orthodox into a schismatic sect. Out of this spurious Gospel and an introduction and commentary called the "Levitikon," said to have been written by Nicephorus, a Greek monk of Athens, Fabré and his colleagues composed a liturgy, and established a religious sect to which they gave the name of "Johannism."

The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had (or a short time after the death of the Grand Master) the Charter of Larnemius to John VI, who was then in Brazil, but the request for recognition was refused. Such is the brief history of the rise and progress of the celebrated Order of the Temple, which still exists at Paris, with, however, a much abridged exercise, if not with less assumption of prerogative. It still claims to be the only true depository of the powers and privileges of the ancient Order of Knights Templar, denouncing all other Templars as spurious, and its Grand Master proclaims himself the legal successor of James de Molay; with how much truth the narrative already given will enable every reader to decide.

The question of the legality of the "Order of the Temple," as the only true body of Knights Templar in modern days, is to be
settled only after three other points have been decided: the Cloisters of Solomon, and the oriental facades. Next, if authentic, was the story that Jerusalem was invested with the Grand Master, and the power of transmission by de Meloy a fact or a fable? And, lastly, was the power exercised by Lodru, in recognizing the Order in 1504, assumed by himself or actually derived from Casse Briasse, the previous Grand Master? There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position it claims.

Temple, Second. The Temple built by Zerubbabel is so called. See Temple of Zerubbabel.

Temple, Sovereign Commander of the. See Sovereign Commander of the Temple.

Temple, Sovereign of the Sovereign Grand Commander of the. (Souverain des Souverains Grand Commandeur du Temple.) A degree in the collection of Lennanse and Le Page. It is said to be a part of the Order of Christ or Portuguese Templarism.

Temple, Spiritual. See Spiritual Temple.

Temple, Symbolism of the. Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Masons, and by far the most significant, is the Temple of Jerusalem. The spiritualization of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically gives to the religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as a fossilized bone, serving merely to show the nature of the once existing body to which it had belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress toward spiritual elevation. As soon as a nation began to emerge from that state of semi-barbarism which they call the Golden Age, they would always build temples or shrines to their gods. The Greeks, the Celts, the Egyptians, and the Mohammedians and the church or chapel of the Christian is but an embodiment of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction. Doubtless, at its original conception, the idea of this temple symbolized the rude and unembellished. It was to be perfected and polished only by future generations of succeeding intellects. And yet no Biblical nor Masonic symbol will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism.

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material temple. They have the doctrine of the great Apostle of the Gentiles, who has said, "Know ye are the temple of God, and that the spirit of God dwelleth in you." The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Masonry is to search after truth, they are directed to build up this temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling-place for Him who is the author of all truth.

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for like life, it was to have its rise in a superb and around centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise King of Israel, the spot from whose altars arose the burnt-offerings to a living God, and now polluted by some recreant monarch of Judah to the service of Baal; until at length it received the Divine punishment through the mighty King of Babylon, and, having been deepoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendor but a stubborn heap of ashes.

Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the restless power of time has passed, it becomes a fit symbol of human life occupied in the search after Divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Fraternity, the Masons of the Royal Arch, by whom this temple symbolism is still further developed.

This second class, leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple, which, years after the destruction of the first, was erected upon its ruins; and they have selected the second Temple, the Temple of Zerubbabel, as their prominent
symbol. And as the first class of Masons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, built upon the foundations of the first, a symbol of life eternal, where the last truth is found, where new inclusions shall arise from a new altar, and whose perpetuity their great Master had promised when, in the very spirit of symbolism, he exclaimed, "Destroy this temple, and in three days I will raise it up."

And so to these two classes or Orders of Masons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason, the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life. To the former, his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; and thus the circle is completed and the system made perfect.

"Temple, Workmen at the." See Workmen at the Temple.

Templar. The title of a Knights Templar in French. The expression "Chevalier Templier" is scarcely ever used by French writers.

Templum Hierosolymense. Latin for the Temple of Jerusalem. It is supposed by some to be a phrase connected with the term of the Triple Tau, which see.

Ten. Ten cannot be considered as a sacred number in Masonry. But by the Pythagoreans it was regarded as a symbol of the perfection and consummation of all things. It was constituted of the monad and ducd, the active and passive principles, the triad or their result, and the quartet or square, and hence they referred it to their sacred tetractys. They said that ten contained all the relations of numbers and harmony. (See Tetrad.)

Ten Expressions. Using, as do the Rabbis, the expression, "In the beginning God created the heaven and the earth," as one, we find nine other expressions in the first chapter of Genesis in which "God said"; thus making ten expressions by which the world was created. There were ten generations from Adam to Noah, and ten long-suffering before the deluge of the earth. For a similar reason, says the Talmud, there were ten generations from Noah to Abraham, until the latter "took the reward of them all." Abraham was proved with ten trials. Ten miracles were wrought for the children of Israel in Egypt, and ten at the Red Sea. Ten plagues afflicted the Egyptians in Egypt, and ten at the Red Sea. Ten miracles were wrought in the Holy Temple. (See Ten.)

Tenug. A significant word in the high degrees of the Scottish Rite. The original old French rituals explain it, and say that it and the two other words that contain are formed out of the initials of the words of a particular sentence which has reference to the "Sacred treasure" of Masonry.

Tennessee. Until the end of the year 1813, the State of Tennessee constituted a part of the Masonic jurisdiction of North Carolina, and the Lodges were held under warrants issued from the Grand Lodge of "North Carolina and Tennessee," with the exception of one Lodge in Davidson County, which derived its Charter from the Grand Lodge of Kentucky. In December, 1811, a convention was held at Knoxville, when an address was directed to the Grand Lodge of North Carolina, soliciting its assent to the severance of the Masonic jurisdiction and the establishment of an independent Grand Lodge. In October, 1813, this consent was granted, and a convention of the Lodges was ordered by the Grand Master to assemble at Knoxville on December 21, 1813, that the Grand Lodge of Tennessee might be legally constituted. Delegates from eight Lodges accordingly assembled on that day at Knoxville, and a convention was duly opened. A deed of relinquishment from the Grand Lodge of North Carolina was read. By this instrument the Grand Lodge of North Carolina relinquished all authority and jurisdiction over the several Lodges in the State of Tennessee, and assented to the erection of an independent Grand Lodge. A Constitution was accordingly adopted and the Grand Lodge of Tennessee organized, Thomas Claiborne being elected Grand Master. The first Royal Arch Chapters in Tennessee were instituted by the General Grand Chapter, and the Grand Chapter of Tennessee was organized in 1826.

The Grand Council of Royal and Select Masters was established October 13, 1847. The Grand Commandery of Tennessee was organized October 12, 1859.

There are in the State a few bodies of the Ancient and Accepted Scottish Rite, which derive their charters from the Supreme Council for the Southern Jurisdiction.

Tenso-Dai-Sin. A deity held in adoration by the Japanese; the nodical sun, with its twelve constellations, as the representative of the god and his twelve apostles. This omnicarp, being, like the zodiacal light, of triangular form, rises only on the evening after twilight and in the morning before dawn, whose nature is unknown, is possessed of ineffable attributes, incomparable and unutterable, with a supreme power to overcome eruptions of nature and the elements. Like unto Masonry, there are four periods of festival, to wit, in the third, fifth, seventh, and ninth of the third, fifth, seventh, and ninth months. The initiates are called Jammabos, and wear aurora-colored robes, like unto the light of the dawn of day.

Ten. The tent, which constitutes a part of the paraphernalia or furniture of a Commandery of Knights Templar, is not only intended for a practical use, but also has a symbolic meaning. The Order of the Templars was instituted for the protection of Christian pilgrims who were visiting the sepulchre of their Lord. The Hospitaliers might remain
In the city and fulfill their vows by attendance on the sick, but the Templar must away to the plains, the hills, and the desert, there, in his lonely tent, to watch the wily Saracen, and to await the toilsome pilgrim, to whom he might offer the crust of bread and the draft of water, and instruct him in his way, and warn him of danger, and give him words of good cheer. Often in the early history of the Order, before luxury and wealth and vice had impaired its purity, must these meetings of the toilsome pilgrim, on his way to the holy shrine, with the valiant Knight who stood by his tent door on the roadside, have occurred. And it is just such events as these that are commemorated in the tent scenes of the Templar ritual.

Tenure of Office. All offices in the bodies of the York and American Rites are held by annual election or appointment. But the holder of any office does not become *actus officii* by the election of his successor; he retains the office until that successor has been installed. This is technically called "holding of a job." It is not election only, but election and installation that give possession of an office in Masonry. If a new Master, having been elected, should, after the election and installation of the other officers of the Lodge, refuse to be installed, the old Master would "hold over," or retain the office until the next annual election. The oath of office of every officer is that he will perform the duties of the office for twelve months, and until his successor shall have been installed. In France, in the last century, Warrants of Constitution were granted to certain Masters who held the office for life, and were thence called "Masters immovables," or immovable Masters. They considered the Lodges committed to their care as their personal property, and governed them despotsically, according to their own caprices. But in 1772 this class of Masters had become so unpopular, that the Grand Lodge removed them, and made the tenure of office the same as it was in England.

In the Ancient and Accepted Scottish Rite the Supreme Council hold their offices, under the Constitutions of 1786, for life. In the subordinate bodies of the Rite, the elections are held annually or triennially. This is also the rule in the Supreme Council of the Northern Jurisdiction, which has abandoned the law of perpetual tenure. The Supreme Council elects its members independently of the Consistories and is thereby self-perpetuating.

Terry. One of the nine Elus recorded in the high degrees as having been sent out by Solomon to make the search which is referred to in the Master's legend. The name was invented, with some allusion, not now explainable, to the political incidents of Stuart Masons. The name is probably an anger or corruption of some friend of the house of Stuart. (See Apocalypse.)

Terrasson. The god of landmarks, whose worship was introduced among the Romans by Numa. The god was represented by a cubical stone. Of all the gods, Terminus was the only one who, when the new Capitol was building, refused to remove his altar. Hence Ovid (Fast., 1, 63) addressed him thus: "O Terminus, no inconstancy was permitted thee; in whatever situation thou hast been placed, there abide, and do not yield one jot to any neighboring asking thee." The Romans pay the same reverence to their landmarks that the Romans did to their god Terminus.

Ternary Allusions. Some of the well-considered and beautiful allusions in Rev. George Oliver on Ternary Allusions as applicable to the construction of the Temple services of Solomon are the three principal religious festivals—the Feast of Passover, of Pentecost, and of Tabernacles. The Camp was threefold. The Tabernacle, with its precincts, was called "The Camp of the Divine Majesty"; the next, "The Camp of Levi, or little host of the Lord;" and the largest, "The Camp of Israel, or the great host." The tribes were marshaled in subdivisions of three, each being designated as one of the twelve tribes, each tribe being one of the four chief priests of the Deity. The Temple, in like manner, had three divisions and three symbolic references—historical, mystical, and moral. The golden candlestick and twice three branches, each three bowls, knops, and flowers. In the Sanctuary were three sacred utensils—the candlestick, the table of shewbread, and the altar of incense; and three hallowed articles were deposited in the Ark of the Covenant—the tables of the law, the rod of Aaron, and the pot of Manna. There were three orders of priests and Levites, and the High Priest was distinguished by a triple crown.

Three Allusions may be observed through the whole of Jewish history. Thus, Elijah raised the widow's son by stretching him, self upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years, some three months, some three days. Rehoboam served God three years before he apostatized. The Jews fasted three days and three nights, by command of Esther, before their deliverance over Haman. Their exodus was divided into three grand divisions—the law, the prophetic, and the psalms.

In the Masonic system there were three Temples—those of Solomon, Zerubbabel, and Herod. The Jews speak of two of that have been, and believe in one, as described by Ezekiel the Prophet, yet to come. The Rabbis say: "The third Temple we hope and look for." (See Three.)

Terrasson, the Abbé Jean. The Abbé Terrasson was born at Lyons, in France, in 1670. He was educated by the congregation of the Oratory, of which his brother André was a priest, but eventually abandoned it, which gave so much offense to his father, that he left him by his will only a very moderate income. The Abbé obtained a chair in the Academy of Sciences in 1767.
and a professorship in the Royal College in 1724, which position he occupied until his death in 1750. He was the author of a Critical Dissertation on the Iliad of Homer, a translation of Doctora Siboni, and several other classical and philosophical works. But the work most interesting to the Masonic scholar is his Séthos, histoire ou vie tière des mouvens anciecons de l'ancienne Egypte, published at Paris in 1731. This work excited on its appearance so much attention in the literary world, that it was translated into the German and English languages under the respective titles of: 1. Abriss der wahren Helden-Tugend, oder Lebensgeschichte des Sethos; translated by Chro. Gl. Wendt, Hamburg, 1732. 2. Sethos; translated by Matth. Claudius, Breslau, 1777; and 3. The Life of Sethos, taken from private Memoirs of the ancient Egyptians; translated from a Greek MS. into French, and now done into English, by M. Lediard, London, 1732.

In this romance he has given an account of the initiation of his Egyptian king, an Egyptian prince, into the Egyptian mysteries. We must not, however, be led into the error, into which Kloss says that the Masonic Fraternity fell on its first appearance, that this account is a well-proved, historical narrative. Much as we know of the Egyptian mysteries, compared with our knowledge of the Grecian or the Asiatic, we have no sufficient documents from which to obtain the consecutive and minute detail which the Abbé Terrasson has constructed. It is like Ramsey's Travels of Cyrus, a work which has been compared—a romance rather than a history; but it still contains so many scintillations of truth, so much of the substantial of fact amid the ornaments of fiction, that it cannot but prove instructive as well as amusing. We have in it the outlines of an initiation into the Egyptian mysteries such as the learned Abbé could derive from the documents and monuments to which he was able to apply, with many lacunas which he has filled up from his own inventive and poetic genius.

TERRIBLE. An officer in the French Rite, who in an initiation conduct the candidate, and in this respect performs the duty of a Senior Deacon in the York Rite.

Territorial Jurisdiction. It has now become the settled principle of, at least, American Masonic law, that Masonic and political jurisdiction should be coterminous, that is, that the boundaries which circumscribe the territorial jurisdiction of a Grand Lodge should be the same as those which define the political limits of the State in which it exists. And so it follows that if a State should change its political boundaries, the Masonic boundaries of the Grand Lodge should change with it. Thus, if a State should diminish its extent by the cession of any part of its territory to an adjoining State, the Lodges situated within the ceded territory would pass over to the jurisdiction of the Grand Lodge of the State to which that territory had been ceded.

Tessellated. From the Latin tessella, a little square stone. Checkered, formed in little squares of Mosaic work. Applied in Masonry to the Mosaic pavement of the Temple, and to the border which surrounds the tracing-board, probably incorrectly in the latter instance. (See Tessellated Border.)

Tessellated Border. Browne says in his Master Key, which is supposed to present the general form of the Presbyter's lectures, that the ornaments of a Lodge are the Mosaic Pavement, the Blazing Star, and the Tessellated Border; and he defines the Tessellated Border to be "the skirt-work round the Lodge." Webb, in his lectures, teaches that the ornaments of a Lodge are the Mosaic pavement, the indented tessell, and the blazing star; and he defines the indented tessell to be that "beautifully tessellated border or scirring which surrounded the ground-floor of King Solomon's Temple." The French call it "la coupo dentelle," which is literal, or the tessellation, or denved tessell; and they describe it as "a cord forming true-lovers' knots, which surrounds the tracing-board." The Germans call it "die Schurz vor starken Faden," or the cord of strong threads, and define it as a border surrounding the tracing-board of an Entered Apprentice, consisting of a cord tied in lovers' knots, with two tassels attached to the ends.

The idea prevalent in America, and derived from a misapprehension of the plate in the Monitor of Cross, that the tessellated border was a decorated part of the Mosaic pavement, and made like it of little square stones, does not seem to be supported by these definitions. They all indicate that the tessellated border was a cord. The interpretation of its symbolic meaning still further sustains this idea. Browne says "it alludes to that kind care of Providence which so cheerfully surrounds and keeps us within its protection whilst we justly and uprightly govern our lives and actions by the four cardinal virtues in divinity, namely, temperance, fortitude, prudence, and justice." This last allusion is to the four tassels attached to the cord. (See Tassels.)

Webb says that it is "emblematic of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence." The French ritual says that it is intended "to teach the Mason that the society of which he constitutes a part surrounds the earth, and that distance, so far from relating the bonds which unite the members to each other, ought to draw them closer."

Lenning says that it symbolizes the fraternal bond by which all Masons are united. But Gladics is more precise. He defines it as "the universal bond by which every Mason ought to be united to his brethren," and he says that it should consist of sixty threads or yarns, because, according to the
ancient statutes, no Lodge was allowed to have above sixty members."

Oliver (London, 9, 174) says "the Tracing-Board is surrounded by an indented or tessellated border... at the four angles appear as many tassels." But in the old English tracing-boards the two lower tassels are often omitted. They are, however, generally found in the French, meaning, speaking, I suppose, for the German, assigns to them but two. Four tassels are, however, necessary to complete the symbol, which is said to be that of the four cardinal virtues.

The tessellated, more properly, therefore, the tessellated border consists of a cord interwoven with knots, to each end of which is appended a tassel. It surrounds the border of the tracing-board, and appears at the top in the following form:

There is, however, in these old tracing-boards another border, which surrounds the entire picture with lines, as in the following figure:

This indented border, which was made to represent a cord of black and white threads, was, I think, in times mistaken for tassels, or little stones; an error probably originating in confounding it with the tessellated pavement, which was another one of the ornaments of the Lodge.

We find that we have for this symbol five different names: in English, the indented tassel, the indented tassel, the indented tassel, the tessellated border, and the tessellated border; in French, the bouque dentelé, or l'indented tassel; and in German, the Schmuck von starken Faden, or the cord of strong threads.

The question what is the true tessellated border would not be a difficult one to answer, if it were not for the variety of names given to it in the English rituals. We know by tradition, and by engravings that have been preserved, that during the ceremonies of initiation it the early part of the last century the symbols of the Order were marked out in chalk on the floor, and that this picture was enacted by a waving cord. This cord was ornamented with tassels, and formerly a border to the tracing on the floor was called the indented tassel, the cord and the tufts attached to it being the tassel, which, being by its wavy direction partly in and partly outside of the picture, was said to be indented. This indented tassel was subsequently corrupted by literate Masons into indented tassel, the appellation met with in some of the early catalogues.

Afterward, looking to its decoration with tassels and to its position as a border to the tracing-board, it was called the tessellated border. In time the picture on the floor was transferred to a special tracing-board, and then the tassels were preserved at the top, and the rest of the cord was represented around the board in the form of white and black angular spaces. These were mistaken for little stones, and the tessellated border was called, by a natural corruption, the tessellated border. Many years ago, when I first met with the idea of this corruption from tessellated to tessellated, which was suggested to Dr. Oliver by a "learned Scottish Mason," whose name he does not give, I was inclined to doubt its correctness. Subsequent investigations have led me to change that opinion. I think that I can readily trace the gradual steps of corruption and change from the original name indented tassel, which the early French Masons had literally transliterated into vouche dentelle, into indented tassel, and sometimes, according to Oliver, into indented tassel; then into tessellated border, and, finally, to tessellated border, the name which it now bears.

The form and the meaning of the symbol are more apparent. The tessellated border, as it is called, is a cord, decorated with tassels, which surrounds the tracing-board of an Entered Apprentice, the said tracing-board being a representation of the Lodge, and is emblematic of the bond of love—the mystic tie—which binds the Craft wherever dispersed into one hand of brotherhood.

**Tessellated. See Tessellated Border.**

**Tessera Hospitalis.** Latin. Literally, "the token of the guest," or "the hospitable die." It was a custom among the ancients, that when two persons formed an alliance of friendship, they took a small piece of bone, ivory, stone, or even wood, which they divided into two parts, each one inscribing his name and his hand. They then agreed to make an exchange of the pieces, each promising to retain the part entrusted to him as a perpetual token of the covenant into which they had entered, of which its production at any future time would be a proof and a reminder. (See the subject more fully treated in the article **Mark**.)

**Testimony.** In Masonic trials the testimony of witnesses is taken in two ways—that of profanes by affidavit, and that of Masons on their Masonic obligation.

**Tests.** Test questions, to which the conventional answers would prove the Masonic character of the person interrogated, were in very common use in the last century in England. They were not, it is true, enjoined by authority, but were conventionally used to such an extent that ev'ry Mason was supposed to be acquainted with them. They are now obsolete; but not very long ago such "catch questions" as "Where does the
Master hang his hat?" and a few others, equally trivial, were in use.

Oliver gives (Golden Remains, iv, 14) the following as the tests in use in the early part of the last century. They were introduced by Dr. Hugelcr and Anderson at the revival in 1717. Some of them, however, were of a higher character, being taken from the catechism or lecture then in use as a part of the instructions of the Entered Apprentice.

What is the place of the Senior Entered Apprentice?
What are the fixed lights?
How ought the Master to be served?
What is the punishment of a coward?
What is the bone box?
How is it said to be opened only with ivory keys?
By what is the key suspended?
What is the clothing of a Mason?
What is the brand?
How high was the door of the middle chamber?
What does this stone smell of?
The name of an Entered Apprentice?
The name of a Fellow-Craft?
The name of Master Mason?
In the year 1730, Martin Clare having, by order of the Grand Lodge, remodelled the lectures, he abolished the old tests and introduced the following new ones:

Whence came you?
Who brought you here?
What recommendation do you bring?
Do you know the secrets of Masonry?
Where do you keep them?
Have you the key?
Where is it deposited?
When you were made a Mason, what did you consider most desirable?
What is the name of your Lodge?
How is it situated?
What is its foundation?
How did you enter the Temple of Solomon?
How many windows did you see there?
What is the duty of the youngest apprentice?
Have you ever worked as a Mason?
What did you work with?
Salute me as a Mason.

Ten years afterward Clare's tests were superseded by a new series of "examination questions," which were promulgated by Dr. Manningham, and very generally adopted. They are as follows:

Where were you made a Mason?
What did you learn there?
How do you hope to be rewarded?
What access have you to that Grand Lodge?
How many steps?
What are their names?
How many qualifications are required in a Mason?
What is the standard of a Mason's faith?
What is the standard of his actions?
Can you name the peculiar characteristics of a Mason's Lodge?

What is the interior composed of?
Why are we termed brethren?
By what badge is a Mason distinguished?
To what do the reports refer?
How many principal points are there in Masonry?
To what do they refer?
Their names?
The aitul...

Thomas Dunckerley subsequently made a new arrangement of the lectures, and with them the tests. For the eighteen which composed the series of Manningham, he invented ten, but which were more significant and important in their bearing. They were as follows:

How ought a Mason to be clothed?
When were you born?
Where were you born?
How were you born?
Did you endure the brand with fortitude and patience?
The situation of the Lodge?
What is its name?
With what have you worked as a Mason?
Explain the spirit of Cassia.
How old are you?
Preston subsequently, as his first contribution to Masonic literature, presented the following system of tests, which were of a later period adopted:

Whither are you bound?
Are you a Mason?
How do you know that?
How will you prove it to me?
Where were you made a Mason?
When were you made a Mason?
By whom were you made a Mason?
From whence come you?
What recommendation do you bring?
Any other recommendation?
Where are the secrets of Masonry kept?
To whom do you deliver them?
How do you deliver them?
In what manner do you serve your Master?

What is your name?
What is the name of your son?
If a Brother were lost, where should you hope to find him?
How should you expect him to be clothed?
How blows a Mason's wind?
Why does it thus blow?
What time is it?

These Prestonian tests continued in use until the close of the last century, and Dr. Oliver says that at his initiation, in 1831, he was fully instructed in them. Tests of this kind appear to have existed at an early period. The "examination of Schnemdt," given by Fintel in his History of Freemasonry, presents all the characteristics of the English "tests."

The French Masons have one, "Commen tres vous entrer dans le Temple de Salomon?" and in America, besides the one already mentioned, there are a few others which are sometimes used, but without legal authority. A review of these
tests will lead to the conclusion adopted by Oliver, that "they are doubtless of great utility, but in their selection a pure and discriminating taste has not always been used."

**Test Word.** In the year 1829, during the anti-Masonic excitement in America, the Grand Lodge of New York proposed, as a safeguard against "the introduction of impostors among the workmen," a test word to be used in all examinations in addition to the legitimate tests. But as this was deemed an innovation on the landmarks, and as it was impossible that it could ever become universal, the Grand Lodges of the United States very properly rejected it, and it was never used.

**Tetractys.** The Greek word τετρακτύς signifies, literally, the number four, and is therefore synonymous with the quaternion; but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters (for tetractys, in Greek means four), and was undoubtedly learned by Pythagoras during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the active principle or creator, the two points of the passive principle or matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world.

This arrangement of the ten points in a triangular form was called the tetractys or number four, because each of the sides of the triangle consisted of four points, and the whole number of ten was made up by the summation of the first four figures, $1 + 2 + 3 + 4 = 10.$

Hierocles says, in his *Commentaries on the Golden Verses* (v, p. 47): "But how comes God to be the Tetractys? This thou mayst learn in the sacred book ascribed to Pythagoras, in which God is celebrated as the number of numbers. For if all things exist by His eternal decree, it is evident that in each species of things the number depends on the cause that produces them. . . . Now the power of ten is four; for before we come to a complete and perfect decaide, we discover all the virtue and perfection of the ten in the four. Thus, in assemblmg all numbers from one to four inclusive, the whole composition makes ten," etc.

And Dacier, in his *Notes on these Commentaries* and on this particular passage, remarks that "Pythagoras, having learned in Egypt the name of the true God, the mysterious and ineffable name Jehovah, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word tetractys, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

So much did the disciples of Pythagoras venerate the tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the *Golden Verses,* and are referred to by Jamblichus in his *Life of Pythagoras:*

\[\text{Ne ak oni kuri} \\
\text{tau} \\
\text{apokatastasi} \\
\text{nata} \]

i.e., "I swear by him who has transmitted into our soul the sacred tetractys, the source of nature, whose course is eternal."

Jamblichus gives a different phraseology of the oath, but with substantially the same meaning. In the symbols of Masonry, we will find the sacred delta bearing the nearest analogy to the tetractys of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw a straight line from each point to each of the remaining points, we will have within this great triangle nine smaller ones. Dr. Hemming, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

"The great triangle is generally denominated Pythagorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is called a monad, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form and number are respectively generated. The next two points are denominated a dyad, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the triad, representing the number three, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness."

Dr. Hemming does not appear to have improved on the Pythagorean symbolism.
TETRADITES

Tetradites. Believers in the occult powers of the numeral four, and in the Godhead of four persons in lieu of three. In this connection, the following figure is worthy of examination, it being a star of five points enclosing the three letters of the Ineffable Name, but forming the Tetragrammaton, the Sefir Hoomphoorash. This figure has been claimed to represent the Godhead.

Tetragrammaton. In Greek, it signifies a word of four letters. It is the title given by the Talmudists to the name of God Jehovah, which in the original Hebrew consists of four letters, "YHWH." (See Jehovah.)

Teutonic Knights. The origin of this Order was a humble but a pious one. During the Crusades, a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterward built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary. Other Germans coming from Lubeck and Bremen contributed to the extension of this charity, and erected at Acre, during the third Crusade, a sumptuous hospital, and assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem. They elected Henry Wapett their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitallers, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross embroidered in gold. Clark says (Hist. of Knighthood, ii. 60) that the original badges, which were assigned to them by the Emperor Henry VI., was a black cross potent; and that form of cross has ever since been known as a Teutonic Cross. John, King of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The Emperor Frederick II. gave them the black double-headed eagle, to be borne in an escutcheon in the center of the cross; and St. Louis, of France, added to it, as an augmentation, a blue chief strewn with fleur-de-lis.

During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were engaged in crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in 1540 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contest with the kings of Poland on account of their invasion of their territory. They were communicated by Pope John XXII., but relying on their great wealth, and the submission of their province, they bid defiance to ecclesiastical censure, and the contest ended in their receiving Prussia proper as a brief of the kings of Poland.

In 1541, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1556 he abandoned the vows of his Order; became a Protestant, and exchanged his title of Grand Master for that of Duke of Eastern Prussia; and thus the dominion of the Knights was brought to an end, and the foundation laid of the future kingdom of Prussia.

The Order, however, still continued its existence, the seat of the Grand Master being at Mengenthain, in Swabia. By the peace of Fredensborg in 1656, the Emperor Francis II. obtained the Grand Mastership, with all its rights and privileges. In 1809 Napoleon abolished the Order, but it still has a titular existence in Austria.

Attempts have been made to incorporate the Teutonic Knights into Masonry, and their cross has been adopted in some of the high degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

TEXAS. Freemasonry was introduced in Texas by the formation of a Lodge at Brazoria, which met for the first time, December 27, 1835. The Dispensation for this Lodge was granted by J. H. Holland, Grand Master of Louisiana, and it was called Holland Lodge, No. 36. It continued to meet until February, 1836, when the war with Mexico put an end to its labors for some time. In October, 1837, it was reopened at Houston, a Charter having in the interval been issued for it by the Grand Lodge of Louisiana. In the meantime two other Lodges had been chartered by the Grand Lodge of Louisiana, Milam, No. 40, at Nacogdoches, and McFarlane, No. 41, at San Augustine. Delegates from these Lodges met at Houston, December 20, 1837, and organized the Grand Lodge of the Republic of Texas, Anson Jones being elected Grand Master.

The introduction of Royal Arch Masonry into Texas was accompanied with some difficulties. In 1838, the General Grand Chapter of the United States granted a
Charter for a Chapter at San Felipe de Austin. The members, finding it impracticable to meet at that place, assumed the responsibility of opening it at Galveston, which was done June 2, 1840. This irregular action was, on application, heard by the General Grand Chapter. Subsequently this body united with two illegal Chapters in the Republic to form a Grand Chapter. This body was declared illegal by the General Grand Chapter, and Masonic intercourse with it prohibited. The Chapter at Galveston, submitted to the decree, and the so-called Grand Chapter of Texas was dissolved. Charters were then granted by the General Grand Chapter to seven other Chapters, and in 1850 the Grand Chapter of Texas was duly established.*

The Grand Commandery of Texas was organized January 19, 1855.


Temnu. Spelled also Temmu. A deity worshiped by the apostate Jews in the time of Eusebius, and supposed by most commentators to be identical with the Syrian god Adonis. (See Adonis, Mystery of.)

Thanks. It is a usage of French Masonry, and in the high degree of some other Rites, for the candidate, after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him. It is a voluntary and not an obligatory duty, and is not practised in the Lodges of the York and American Rites.

Theism. Theological writers have defined theism as being the belief in the existence of a Deity who, having created the world, directs its government by the constant exercise of his beneficent power, in contradistinction to atheism, which denies the existence of any such creative and superintending being. In this sense, theism is the fundamental religion of Masonry, on which is superimposed the additional and peculiar tenets of each of its degrees.

Theosophic Philosophy of Freemasonry. This is a term invented by Dr. Oliver to indicate that view of Freemasonry which intimately connects its symbols with the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Masonry shall develop the continual government of the Divine Being. Hence he says: "It is the Theosophical Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practice, and lead in the end to 'a building not made with hands, eternal in the heavens.' He has developed this system in one of his works entitled The Theosophic Philosophy of Freemasonry, in twelve lectures on its Speculative, Operative, and Spurious Branches. In this work he enters with great minuteness into an examination of the speculative characte, of the Institution and of its operative division, which he contends had been practised as an exclusively scientific pursuit from the earliest times in every country in the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

Theological Virtues. Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taught in the mystery of St. Paul, Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the Theological Virtues. They have been admitted into the system of Masonry, and are symbolized in the Theological ladder of Jacob.

Theosophists. Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godhead.

Theorics. The second grade of the "First Order" of the Society of Rosicrucians. (See Rosicrucianism.)

Theorics. The Twelfth Degree of the German Rose Croix.

Theosophists. There were many theosophists — enthusiasts whom Vaughan calls "noble specimen of the mystic"—but those with whom the history of Masonry has most to do were the mystical religious thinkers of the last century, who supposed that they were possessed of a knowledge of the Divinity and his works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of Divine instruction. Such were Swedenborg, who, if not himself a Masonic reformer, has supplied the materials of many degrees; the Moravian brethren, the object of whose association is said to have been originally the propagation of the Gospel under the Masonic veil; St. Martin, the founder of the Philalethes; Permetty, to whom we owe the Order of Illuminati at Avignon; and Chastanier, who was the inventor of the Rite of Illuminated Theosophists. The object proposed in all these theosophic degrees was the regeneration of man, and his reintegration into the primitive innocence from which he had fallen by original sin. Theosophic Masonry was, in fact, nothing else than an application of the speculative rhesis of Jacob Boehme, of Swedenborg.

* The Grand Chapter of Texas has long refused to recognize the authority of the General Grand Chapter and takes no part in their proceedings. The Chapters for many years worked the Grand degree free, in the Chapter, having no separate Council of Royal and Select Masters. The petitions of the Chapter read: "Royal Arch and Appendant Degrees."
and other mystical philosophers of the same class. Vaughan, in his Hours with the Mysticke (p. 46), thus describes the earlier theosophists of the fourteenth century: "They believed devoutly in the genuineness of the Kabbala. They were persuaded that, beneath all the moods of change, this oral tradition had perpetuated its life unharmed from the days of Moses downward—even as Jewish fable taught them that the cedars alone, of all trees, have all become stunted to the strength of their invulnerable arms below the waters of the deluge. They rejoiced in the hidden lore of that book as in a treasure rich with the gospels of all philosophy. They maintained that from its marvelous leaves man might learn the angelic heraldry of the skies, the mysteries of the Divine nature, the means of converse with the potencies of heaven." Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the vision of the Evangelists, with a proneness to give to everything Divine a symbolic interpretation, and you have the true character of those later theosophists who labored to invent their particular system of Masonry for the use of this subject, see the article on Saint Martin.

Nothing now remains of theosophic Masonry except the few traces left through the influence in the system of the Kabbala, and what we find in the Apocalyptic degrees of the Scottish Rite. The systems of Swedenborg, Pernetty, Paschalis, St. Martin, and Comte have all become obsolete.

Theorpeus. An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits, in Egypt, and bore a striking resemblance in their doctrines to those of the Essenes. They were, however, much influenced by the mystical school of Alexandria, and, while they borrowed much from the Kabbala, partook also in their speculations of Pythagorean and Orphic ideas. Their system pervades some of the highest degrees of the Scottish Rite. The best account of them is given by Philo Judaeus.

Theolog. The 613 precepts into which the Jews divided the Mosaic law. Thus the Hebrew letters פס enumerated express 613. (See description of Talm.)

Theurgy. From the Greek θεός, God, and ἐργον, work. The ancients thus called the whole art of magic, because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that species of magic which operates by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature; and necromancy or magic affected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this high magic, as it is also called, to the interpretation of Masonic symbolism. The most notorious and the most prolific writer on this subject is Louis Alphonse Constance, who, under the name of Ephraim Levy, has given to the world numerous works on the dogmas and ritual, the history and the interpretation of this Esoteric Masonry.

Third Degree. See Master Mason. Theorpeus. A Persian society claiming to exercise an occult influence during the First Empire. A society of growing proportions in the United States, intended to confound and uproot skeptics, with an indirect reference to Arthur's Round Table and the Judæs of infancy.


Thokath. θοκάθ, strength. An expression known to the Brethren of the Scottish Rite in the Twelfth Degree.

Thomists. An ancient Christian church in Malabar, said to have been founded by St. Thomas.

Thor or Thor, contracted from Thumar, and sometimes known as Donar. This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freyja. Thor's great weapon of destruction or force was the Mjölnir, the hammer or mallet, which had the magical property of invariably returning to its owner after having been launched upon its mission, and having performed its work of destruction.

Thory, Claude Anitume. A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the National Court of the Chatelet, and afterward of first adjunct of the Mayor of Paris. He was a member of several learned societies, and a naturalist of considerable reputation. He directed more particularly to botany, and published several valuable works on the genus Rose, and also one on strawberries, which was published after his death.

Thory took an important part, both as an actor and a writer, in the Masonic history of France. He was a member of the Lodge "Saint Alexandre d'Ecosse," and of the "Contrat Social," out of whose incorporation into one proceeded the Mother Lodge of the Philosophical Scottish Rite, of which Thory may be justly called the founder. He was at its constitution made the presiding officer and afterward its treasurer, and keeper of its archives. In this last capacity, he made a collection of rare and valuable manuscripts, books, medals, seals, jewels, bronze
figures, and other objects connected with Freemasonry. Under his administration, the library and museum of the Mother Lodge became perhaps the most valuable collection of the kind in France or in any other country. After the Mother Lodge had ceased its labors in 1839, this collection passed by a previous stipulation into the possession of the Lodge of Mont Thabor, which was the oldest of the Rite.

Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable materials toward the history of Freemasonry, which he used with great effect in his subsequent publications. In 1815 he published the *Annales Originaux Magi Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France*, in 1 vol., Svo; and in 1815 his *Acta Latomorum, ou Chronologie del Histoire de la Franche-Maconnerie, francaise et etrangere*, in 2 vols., Svo.

The value of these works, especially of the latter, if not as well-digested histories, certainly as important contributions to Masonic history, cannot be denied. Yet they have been variously appreciated by his contemporaries. Rebold (Hist. des 3 G.L., p. 530) says of the *Annales*, that it is one of the best historical productions that French Masonic literature possesses; while Beruchet (Précis Historique, ii. 276) charges that he has attempted to discharge the functions of an historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties. He died in October, 1837.

**Thoux de Salverte.** Founder in 1707, at Warsaw, of the Academy of Ancients, which see.

**Thread of Life.** In the earliest lectures of the last century, we find this Catechism:

"Q. Have you the key of the Lodge?
A. Yes, I have.
Q. What is its virtue?
A. To open and shut, and shut and open.
Q. Where do you keep it?
A. In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept.
Q. Have you the chain to the key?
A. Yes, I have.
Q. How long is it?
A. As long as from my tongue to my heart."

In a later lecture, this key is said to "hang by a tow line nine inches or a span." And later still, in the old Prestonian lecture, it is said to "hang by the thread of life, in the passage of entrance, nine inches or a span long, the supposed distance between guttural and pectoral." All of which is intended simply to symbolize the close connection which in every Mason should exist between his tongue and his heart, so that the one may utter nothing that the other does not truly dictate.

**Three.** Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony. So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-feathered; the scythe of Neptune was a trident; Cerberus, the dog of Pluto, was thrice-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon three also, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, as Virgil says, "numero Deus imparsi gaudet," God delights in an odd number. A triple cord was used, each cord of three different colors, white, red, and black; and a small image of the subject of the charm was carried three times around the altar, as we see in Virgil's Eighth Eclogue (l. 73):

"Terna sibi haece primum, triplici diversa colores, Licia circumdo, terque haece altariz circum Effigiem duco."

__i.e.,__

"First I surround thee with these three pieces of list, and I carry thy image three times round the altar."

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their reverence for it extend, that even their sacred poetry was composed in triads.

In all the mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three. In the Rites of Mithras, the Empyrean was said to be supported by three intelligences, Omrund, Mithra, and Mithras. In the Rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation.

In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that the three facts (cognos ser) it requires three to make a college, they have established the rule that not less than three
as a Kabbalistic sign of the Tetramatrion, or any other ancient symbol, is futile. It is an abbreviation, and nothing more; although it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these three dots might refer to the position of the three officers in a French Lodge.

The abbreviation is now constantly used in French documents; and, although not accepted by the English Masons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

Three Sacred Utensils. These were the vessels of the Tabernacle as to which the Rev. Joseph Barclay, L.L.D., makes the following quotation: "Joshua, son of Rabbi Judah, and a fiery ark, and a fiery table, and a fiery candelstick descended from heaven. And Moses saw them, and made according to their similitude" and thus comments: "They also think that the Ark of the Covenant is concealed in a chamber under the Temple Enclosure, and that it and all the holy vessels will be found at the coming of the Messiah, the Apotheosis of Jerusalem."

However, informs us that Jeremiah laid the Tabernacle, and the Ark, and the Altar of Incense in a "hollow cave, in the mountain, where Moses climbed up, and saw the heritage; and the vessels which were taken to Rome after the destruction of Jerusalem in A.D. 70, and are now seen sculptured on the Arch of Titus, were carried off to Africa by the Vandals under Genseric. Belisarius took them to Constantinople in A.D. 530. They were afterward sent back to Jerusalem, and hence they are supposed to have been carried to Egypt, where they were plundered the Holy City, in June, 614.

Three Senses. Of the five human senses, the three which are the most important in Masonic symbolism are Hearing, Sight, and Feeling, because of their respective reference to certain modes of recognition, and because, by their use, Masons are enabled to practice that universal language the possession of which is the boast of the Order.

Three Steps. See Steps on the Master's Ceremonies.

Three Points. Three points in a triangular form (△) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Masonry, as G. M. for Grand Master, or G. L. for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, 

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Three

Threshing-Floor. Among the Hebrews, circular spots of hard ground were used, as now, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent possessions. One of these, the property of Ornan the Jebusite, was on Mount Moriah. It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterward built. Hence it is sometimes used as a symbolic name for the Temple of

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Solomon or for a Master's Lodge. Thus it is said in the ritual that the Mason comes "from the lofty tower of Babel, where language was confounded and Masonry lost," and that he is traveling "to the threshold of Ornan the Jebusite, where language was restored and Masonry found."

The interpretation of this rather abstruse symbolic expression is that on his initiation the Mason comes out of the profane world, where there is ignorance and darkness and confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshold, there is knowledge and light and order.

Throne. The seat occupied by the Grand Master in the Grand Lodge of England is called the throne, in allusion, probably to the throne of Solomon. In American Grand Lodges it is styled the Oriental Chair of Solomon, a title which is also given to the seat of the Master of a subordinate Lodge.

In ecclesiology, the seat in a cathedral occupied by a bishop is called a throne; and in the Middle Ages, according to Du Cange, the same title was not only applied to those of bishops, but often to a Bishop's cell, or to a chapel of abbots, or even priests who were in possession of titles or churches.

Troupas. A Hindu association that offered human sacrifices to their divinity Kali. It was dreaded for its violence and the fierceness of its members, who were termed either Strangers or Aspirants.

Thurible. From Turia, frankincense; Ives, a sacrifice. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended by chains, whereby the Thurifer keeps the incense burning and diffuses the perfume.

Thurifer. The bearer of the Thurible, or censer, prepared with frankincense, and used by the Romish Church at Mass and other ceremonies; also in the Philosophic Degrees of Masonry.

Thursday. The fifth day of the week. So called from its being originally consecrated to Thor, or the Scandinavian Thor, the god of thunder, answering to the Jove of the Romans.

Tie. The first clause in the covenant of Masonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the covenant of each degree, from the lowest to the highest.

Tie, Mystic. See Mystic Tie.

Tiers, De la. He was the first translator of Anderson's Constitutions into French, the manuscript of which he prepared during his residence in London. He afterward published it at Frankfort, in 1743, with the title of Histoire, obligations et statuts de la tres venerable confraternite des Francs-Masons, tires de leur archives et conformes aux traditions les plus anciens, etc. His work contains a translation into French of the Old Charges—the General Regulations—and manner of constituting a new Lodge, as given by Anderson in 1723. De la Tiers is said to have been, while in London, an intimate friend of Anderson, the first edition of whose Constitutions he used when he compiled his manuscript; in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the Neues Journals zur Freimaurerei, to suppose that, in writing that second edition, Anderson was aided by the previous labors of De la Tiers, of whose work he was most probably in possession.

Tie. A Lodge is said to be tied when the necessary precautions have been taken to prevent the approach of unauthorized persons; and it is said to be the first duty of every Mason to see that this is done before the Lodge is opened. The word to tie is sometimes used in the same sense as to examine, as when it is said that the visitor has been tied, that is, has been examined. But the expression is not in general use, and does not seem to be a correct employment of the term.

Tiler. A member of the Lodge whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master.

A necessary qualification of a Tiler is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior degree, no one who has not advanced to the Third Degree can legally discharge the functions of Tiler.

As the Tiler is always compensated for his services, he is considered, in some sense, as the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for its meetings, to arrange the furniture in its proper place, and to make all other arrangements for the convenience of the Lodge.

The Tiler need not be a member of the Lodge which he tides; and in fact, in large cities, one brother very often performs the duties of Tiler of several Lodges.

This is a very important office, and, like that of the Master and Wardens, owes its existence, not to any conventional regulations, but to the very landmarks of Masonic Order; for, from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Masons for Masonic purposes, unless a Tiler had been present to guard the Lodge from intrusion.

The title is derived from the operative art; for as in Operative Masonry the Tiler, when the edifice is erected, finishes and covers it with the roof (of tiles), so in Speculative Masonry, when the Lodge is duly organized, the Tiler closes the door, and covers the sacred precincts from all intrusion.

Tiler's Oath. See Oath, Tiler's.

Tilly de Grasse. See Grasse, Tilly de.

Tils. The sacred impress made upon the forehead of the Brahman, like unto the Tau to the Hebrew, or the cross to the Christian.
TIMBRE

TIMBRE. The French Masons call a stamp, consisting of the initials of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document has the seal also attached, it is said to be "timbre es sceulé," i.e., stamped and sealed. The timbre, which differs from the seal, is not used in English or American Lodges.

Time. The image of Time, under the conventional figure of a winged old man with the customary sceptre and hour-glass, has been adopted, as one of the modern symbols in the Third Degree. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Mason that patience, perseverance will enable him to accomplish the great object of a Mason's labours, and at last to obtain that true Word which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in the performance of duty.

Time and Circumstances. The answer to the question in the ritual of initiation, "Has he made suitable proficiency?" is sometimes qualified by "in time and circumstances," under which circumstances it would permit. This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to advancement. The true reply is, "He has." (See Advancement, Hurried.)

Tirathaha. The title given to the Persian governors of Judea. It was borne by Zerubbabel, and Nabonidus, and was derived from the Persian word,.createStatement("assertive or severe, and is therefore, says Gesenius, equivalent to "Your Severity." It is in the present, him." The Supreme Council for the Southern Jurisdiction of the United States, the title of the presiding officer of a Council of Princes of Jerusalem. It is also the title of the presiding officer of the Royal Order of Heredom of Kilwinning.

Tisri. "Tisri." The first month of the Hebrew civil year, and corresponding to the months of September, October, beginning with the new moon of the former.

Titan of the Caucasus. The Fifty-third Degree of the Memphis Rite.

Titi. The title conferred in the rituals of Masonry upon various officers are often apparently grandiloquent, and have given occasion to some, who have not understood their true meaning, to call them absurd and bombastic. On this subject Bro. Albert Pike has, in the following remarks, given a proper signification to Masonic titles:

"Some of these titles we retain; but they have with us meanings entirely consistent with the spirit of equality, which is the foundation of our republican law; and none of the grandiloquent titles, of Masonry. The Knight, with us, is he who devotes his hand, his heart, his brain to the service of Masonry, and professes himself the sworn soldier of truth; the Prince is he who aims to be chief (Princeps); first, leader among his equals, in virtue and good deeds; the Sovereign is he who, one of an Order whose members are all sovereign, is supreme only because the law and Constitutions are so which he administers, and by which he, like every other brother, is governed. The titles Puissant, Potent, Wise, and Venerable indicate that power of virtue, intelligence, and wisdom which those ought to strive to attain who are placed in high offices by the suffrages of their brethren; and all our other titles and designations have an esoteric meaning consistent with modesty and equality, and which those who receive them should fully understand."

Tities of Grand Lodges. The title of the Grand Lodge of England is "The United Grand Lodge of Ancient Free and Accepted Masons." That of Ireland, "The Grand Masonic Lodge." Of Scotland, "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons." That of France is "The Grand Orient." The same title is taken by the Grand Lodges of Supreme Masonic Authority, Belgium, Portugal, Ireland, Italy, Spain, and Greece, and also by the Grand Lodges of all the South American States. Of the German Grand Lodges, the only three that have distinctive titles are "The Grand National Mother Lodge of the Three Globes," "The Grand National Lodge of Germany," and "The Grand Lodge Royal York of Friendship." In Sweden and Denmark they are simply called "Grand Lodges." In the English possessions of North America they are also called "Grand Lodges." In the United States the title of the Grand Lodge of Maine, of Massachusetts, of Rhode Island, of Alabama, of Illinois, of Iowa, of Wisconsin, of Minnesota, and of Oregon, is the "Most Worshipful Grand Lodge of Ancient Free and Accepted Masons"; of New Hampshire, of Vermont, of New York, of New Jersey, of Pennsylvania, of Arkansas, and of Indiana, it is "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons"; of Maryland, of the District of Columbia, of Florida, of Michigan, of Missouri, and of California, is "Grand Lodge of Free and Accepted Masons"; of South Carolina is "Most Worshipful Grand Lodge of Ancient Freemasons"; of all the other States the title is simply the "Grand Lodge."

Tito. A significant word in the high degrees. The Scottish Rite rituals give the name of Tito, Prince Harodom, to him who they say was the first who was appointed by Solomon a Provost and Judge. This person appears to be altogether mythical; the word is not found in the Hebrew language, nor has any meaning been given to it. He is represented as having been a favorite of the King of Israel. He is said to have presided over the Lodge of Intendants of the Building, and to have been one of the twelve illustrious knights who were set over the twelve tribes, that of Naphthali being placed under his care.
The whole of this legend is, of course, connected with the symbolic significance of those degrees.

Toasts. Anderson says (Constitutions, 1738, p. 110) that in 1719 Dr. Desaguliers, having been installed Grand Master, "forthwith with revived the old, regular, and peculiar toasts or healths of the Freemasons." If Anderson's statements could be implicitly trusted as historical facts, we should have to conclude that a system of regulated toasts prevailed in the Lodges before the revival. The custom of drinking healths at banquets is a very old one, and can be traced to the days of the ancient Greeks and Romans. From them it was handed down to the moderns, and especially in England we find the "washael" of the Saxons, a term used in drinking, and equivalent to the modern phrase, "Your health." Steele, in the Tatler, intimates that the word toast began to be applied to the drinking of healths in the early part of the eighteenth century. And although his account of the origin of the word has been contested, it is very evident that the drinking of toasts was a universal custom in the clubs and feasts which were common in London about the time of the revival of Masonry. It is therefore to be presumed that the Masonic Lodges did not escape the influences of the convivial spirit of that age, and drinking in the Lodge room during the hours of refreshment was a usual custom, but, as Oliver observes, all excess was avoided, and the conviviality of Masonry was regulated by the Old Charges, which directed the brethren to enjoy themselves with decent mirth, not forcing any brother to eat or drink beyond his inclination, nor hindering him from going home when he pleased. The drinking was conducted by rule, the Master giving the toast, but first inquiring of the Senior Warden, "Are you charged in the West, Brother Senior?" and of the Junior Warden, "Are you charged in the South, Brother Junior?" to which appropriate replies being made, the toast was drunk with honor peculiar to the Institution. In an old Masonic song, the following stanza occurs:

"Are you charged in the West? are you charged in the South?"--

The Toasts are to the health of the Sovereign and his family; 2. That of the Grand Master and the chiefs of the Order; 3. That of the Master of the Lodge; 4. That of the Wardens; 5. That of the officers; 6. That of the visitors; 7. That of all Masons whosoever spread over the two hemispheres. In 1872, the Grand Orient, after long discussions, reduced the number of sante de l'obligation from seven to four, and changed their character. They are now: 1. To the Grand Orient of France, the Lodge of its correspondence, and foreign Grand Orient; 2. To the Master of the Lodge; 3. To the Wardens, the officers, affiliated Lodges, and visiting brethren; 4. To all Masons existing on each hemisphere.

One of the catechetical works of the last century thus describes the drinking customs of the Masons of that period: "The table being plentifully supplied with wine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the Master fills first, and desires the brethren to charge their glasses; and when this is supposed to be done, the Master says, Brother, are you all charged? The Senior and Junior Wardens answer, We are all charged in the South and West. Then they all stand up, and, observing the Master's motions, (like the soldier his right-hand man,) drink their glasses off." Another work of the same period says that the first toast given was "The King and the Craft." But another older work gives what it calls "A Free Mason's Health" in the following words: "Here's a health to our society and to every faithful brother that keeps his oath of secrecy. As we are sworn to love each other, the world no Order knows like this our noble and ancient Fraternity. Let them wonder at the Mystery. Here, Brother, I drink to thee." In time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient in inventive genius, were published in all the pocketbooks, calendars, and song books of the Order. Thus a large collection is to be found in the Masonic Miscellanies of Stephen Jones. A few of them will show their technical character: "To the secret and silent;" "To the memory of the distinguished Three;" "To all that live within compass and square;" "To the memory of the Tyrian artist;" "To him that first the work began," etc.

But there was a regular series of toasts which, besides these voluntary ones, were always given at the refreshments of the brethren. Thus, when a brethren, if he happened to be a member of the Fraternity, the first toast given was always "The King and the Craft." In French Lodges the drinking of toasts was, with the word itself, borrowed from England. It was, however, subjected to strict rules, from which there could be no departure. Seven toasts were called "Sante de l'obligation," because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows: 1. The health of the Sovereign and his family; 2. That of the Grand Master and the chiefs of the Order; 3. That of the Master of the Lodge; 4. That of the Wardens; 5. That of the other officers; 6. That of the visitors; 7. That of all Masons whosoever spread over the two hemispheres. In 1872, the Grand Orient, after long discussions, reduced the number of sante de l'obligation from seven to four, and changed their character. They are now: 1. To the Grand Orient of France, the Lodge of its correspondence, and foreign Grand Orient; 2. To the Master of the Lodge; 3. To the Wardens, the officers, affiliated Lodges, and visiting brethren; 4. To all Masons existing on each hemisphere. The systematized method of drinking toasts, which once prevailed in the Lodges of the English-speaking countries, has been, to a great extent, abandoned; yet a few toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer its first toast, a sentiment expressive of respect for the Grand Lodge.

The venerable Oliver was a great admiral of the custom of drinking Masonic toasts, and
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panegyrizes it in his Book of the Lodge (p. 147). He says that at the time of refreshment in a Masonic Lodge "the song appeared to have more sense than in a private board." And he adds, as a specimen, the following "characteristic toast," which he says was always received with a "profound expression of pleasure:"

"To him that all things understood,
To him that found the stone and wood,
To him that halely lost his blood,
In doing of his duty,
To that best age and that best morn
Whereon those three great men were born.
Our noble science to adorn
With Wisdom, Strength, and Beauty."

It is not surprising that he should afterward pathetically deplore the discontinuance of the custom.

Token. The word token is derived from the Anglo-Saxon tana, which means a sign, promise, type, or representation, that points out something; and this is traced to tezcan, to teach, show, or instruct, because by a token we show or give to others what we are. Bailey, whose Dictionary was published soon after the revival, defines it as "a sign or mark"; but it is singular that the word is used in either of the dictionaries of Phillips or Blount, which were the most popular glossaries in the beginning of the last century. The word was, however, well known to the Fraternity, and was in use at the time of the revival with precisely the same meaning that is now given to it as a mode of recognition.

The Hebrew word דָּעַם, דָּעַם, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, "it shall be for a token of a covenant between me and the earth." And to Abraham he says of circumcision, "it shall be a token of the covenant betwixt me and you." In Masonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the Order into which he was then initiated.

Neither the French nor the German Masons have a word precisely equivalent to token. Krause translates it by merefoyle, a sign or representation, but which has no technical Masonic signification. The French have only atoression, which means the act of touching; and the Germans, griff, which is the same as the English grip; and the technical use of the word token, the English-speaking Masons have an advantage not possessed by those of any other country.

Toleration Lodge. When the initiation of Jews was forbidden in the Frasian Lodges, two brethren of Berlin, Von Hirschfield and Cater, induced by a spirit of toleration, organized a Lodge in Berlin for the express purpose of initiating Jews, to which they gave the appropriate name of Toleration Lodge. This Lodge was not recognized by the Masonic authorities.

Toleration. The grand characteristic of Masonry is its toleration in religion and politics. In respect to the latter, its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former, it requires only that, to use the language of the Old Charges, Masons shall be of "that religion in which all men agree, leaving their particular opinions to themselves." (Constitutions, 1723, p. 50.) The same Old Charges say, "No private piety or quarrel must be brought within the door of the Lodge; far less any quarrel about religion, or nations, or state policy, we being only, as Masons, of the Catholic religion above-mentioned; we are also of all nations, tongues, kindred, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will." (Ibid., p. 64.)

Tomb of Adoniram. Margoliouth, in his History of the Jews, tells the legend that at Saguntum, in Spain, a sepulcher was found four hundred years ago, with the following Hebrew inscription: "This is the grave of Adoniram, the servant of King Solomon, who came to collect the tribute, and died on the day—" Margoliouth, who believes the mythical story, says that the Jesuit Villepandus, being desirous of ascertaining if the statements concerning the tomb were true, directed the Jesuit students who resided at Murviére, a small village erected upon the ruins of Saguntum, to make diligent search for the tomb and inscription. After a thorough investigation, the Jesuit students were shown a stone on which appeared a Hebrew inscription, much defaced and nearly obliterated, which the natives stated was "the stone of Solomon’s collector." Still unsatisfied, they made further search, and discovered a manuscript written in antique Spanish, and carefully preserved in the citadel, in which the following entry was made: "At Saguntum, in the citadel, in the year of our Lord 1494, a little more or less, was discovered a sepulcher of surprising antiquity. It contained an embalmed corpse, not of the usual stature, but taller than is common. It had and still retains on the front two lines in the Hebrew language and characters, the sense of which is: ‘The sepulcher of Adoniram, the servant of King Solomon, who came hither to collect tribute.’"

The story has far more the appearance of a Talmudic or a Rosicrucian legend than that of an historical narrative.

Tomb of Hiram Abif. All that is said of it in Masonry is more properly referred to in the article on the Monument in the Third Degree, in the Monuments.

Tomb of Hiram of Tyre. Five miles to the east of the city of Tyre is an ancient monu-
ment, called by the natives Kahr Haaran, or the tomb of Hiram. The tradition that the King of Tyre was there interred rests only on the authority of the natives. It bears about it, however, the unmistakable marks of extreme antiquity, and, as Thompson says (The Land and The Book, p. 106), there is nothing in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it: “The base consists of two tiers of great stones, each three feet thick, nineteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long, eight broad, and six high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may well have stood, as it now does, ever since the days of Solomon. These large broken sarcophagi scattered around it are assigned by tradition to Hiram’s mother, wife, and (family).

Dr. Morris, who visited the spot in 1868, gives a different admeasurement, which is probably more accurate than that of Thompson. According to him, the first tier is 14 ft. long, 8 ft. 8 in. broad, 4 ft. thick. Second tier, 14 ft. long, 8 ft. 8 in. broad, 2 ft. 10 in. thick. Third tier, 15 ft. 1 in. long, 9 ft. 11 in. broad, 2 ft. 10 in. thick. Fourth tier, 12 ft. 11 in. long, 7 ft. 8 in. broad, 6 ft. 5 in. thick. Fifth tier, 12 ft. 11 in. long, 7 ft. 8 in. broad, and 3 ft. 6 in. thick. He makes the height of the whole 19 ft. 4 in.

Travelers have been disposed to give more credit to the tradition which makes this monument the tomb of the King of Tyre than to most of the other legends which refer to ancient sepulchers in the Holy Land.

Tongue. In the early rituals of the last century, the tongue is called the key to the secrets of a Mason; and one of the toasts that was given in the Lodge was in these words: “To that excellent key of a Mason’s tongue, which ought always to speak as well in the absence of its possessor as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence.”

Tongue of Good Report. Being “under the tongue of good report” is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the last century.

Topaz. In Hebrew, תּוֹפָז, topaz. It was the second stone in the first row of the high priest’s breastplate, and was referred to Simon. The ancient tophas, says King (Antique Gems, p. 58), was the present chrysotile, which was furnished from an island in the Red Sea. It is of a bright greenish yellow, and the setting of all precious stones.

Topes. Pillars, also signifying towers and tumuli. This is a corruption of the Sanskrit word Stoopa, meaning mounds, heaps, karus. The Topes of the Karli temple, a Buddhist shrine, which may be seen up the Western Ghats from Bombay to Poona, are presumed to be Phallic pillars placed in front, precisely as Solomon placed his Jachin and Boas. Some travelers state that only one of these pillars stands at present. The pillars were shaft plain, with a capital carrying four lions, representing power and cat-like slavocriness. Between these pillars may be seen the great window which lights all the Temple, arched in the form of a horseshoe, which is the Jain head-dress and is the symbol of the Roman Church. It is known as Venus Urania.

These pillars are prominent features of Buddhist sacred buildings, and when composed of a single stone are called a Lat. They are frequently ornamented with honeyuckles. The oldest monument hitherto discovered in India is a group of these monoliths set up by Asoka in the middle of the third century B.C. They were all alike in form, inscribed with short edicts containing the creed and principal doctrines of Buddhism. These pillars stood originally in front of some sacred buildings which have perished: they are polished, 45 feet each in height, and surrounded by lions. The Thuparama Tope, in Ceylon, has 184 handsome monoliths, 20 feet in height, round the censer holy mounds.

Torch-Bearers. The fifteenth officer in the High Council of the Society of Rosicrucians, also known as an officer in the Appendant Order of the Holy Sepulcher. One who bears torches.

Torches. The ancient made use of torches both at marriages and funerals. They were also employed in the ceremonies of the Eleusinian mysteries. They have been introduced into the high degree, especially on the Continent, principally as marks of honor in the reception of distinguished visitors, on which occasion they are technically called “stars.” Du Cange mentions their use during the Middle Ages on funeral occasions.

Torgau, Constitutions of. Torgau is a fortified town on the Elbe, in the Prussian Province of Saxony. It was there that Luther and his friends wrote the Book of Torgau, which was the foundation of the subsequent Augsburg Confession, and it was there that the
Lutherans concluded a league with the Elector Frederick the Wise. The Stone Masons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitutions enacted in 1499 at Strasburg. But, finding it impossible to make any special regulations for their own internal government, they drew up, in 1462, Constitutions in 112 articles, which are known as the "Torgau Ordinances." A duplicate of these Constitutions was deposited in 1498, in the Stone-Mason's hütte at Rochitz. An authenticated copy of this document was published by C. L. Stieglitz at Leipzig in 1839, in a work entitled "Verge der Konigl. historischen Kunigunde zu Rochitz und die Steinmetzhitte desselbst."

An abstract of these Ordinances, with critical comparisons with other Constitutions, was published by Klose in his "De Freimaureriis in ihrer wahren Bedeutung. The Torgau Ordinances are important because, with those of Strasburg, they are the only authentic Constitutions of the German Masons, except the Brother-Book of 1683.

Roruba, Joseph. A Franciscan monk, who in 1781 was the censor and reviser of the Inquisition in Spain. Roruba, that he might be the better enabled to carry into effect a persecution of the Freemasons, obtained, under an assumed name, and in the character of a secular priest, to make some special regulations on the charge of being a Freemason, and of having invited his pupils to join the institution. He was sentenced to imprisonment for one year, and three months was deducted from his term, being conducted under an escort to the frontiers of France. Roruba took an active part in this enterprise to his own harm, and fidelity to the Order, and was sentenced to two years' imprisonment in a convict's house. He was pardoned in 1787 and returned to Spain, where he continued to be active in the Inquisition. Roruba was known to the members of the Order in Spain, and the names of their members, he caused hundreds of Masons to be arrested and punished, and succeeded in having the Order prohibited by a decree of King Ferdinand VI.

Tournon, M. A Frenchman and Freemason, who had been invited into Spain by the government in order to establish a manufactory of brass buttons, and to instruct the Spanish workmen. In 1789 he was arrested by the Inquisition on the charge of being a Freemason, and of having invited his pupils to join the institution. He was sentenced to imprisonment for one year, and three months was deducted from his term, being conducted under an escort to the frontiers of France. Tournon was indebted for this clemency to his want of firmness and fidelity to the Order—by being so leniently shot, he left workmen in the same lot and the flakes of his own, no longer to attend his assemblies. Lorentino, in his History of the Inquisition, gives an account of Tournon's trial.

Town, Cable. See Cable Town.

Tower, Degree of the. (Grande de la Tour.) A name sometimes given to the Second Degree of the Royal Order of Scotland.

Town of Babel. See Babel.

Town, Salem. The Rev. Salem Town, LL.D., was born at Belchertown, in the state of Massachusetts, March 6, 1770. He received a classical education, and obtained at college the degree of Master of Arts, and later in life that of Doctor of Laws. For some years he was the Principal of an academy, and his writings give the evidence that he was endowed with more than ordinary abilities. He was ardently attached to Freemasonry, and for many years was Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1818 he published a small work, of two hundred and eighty-three pages, entitled A System of Speculative Masonry. This work is, of course, tinged with all the legendary ideas of the origin of Masonry which prevailed at that period, and would not now be accepted as authoritative; but it contains, outside of its historical errors, many valuable and suggestive thoughts. Town was highly respected for his many virtues, the consistency of his life, and his unavowed devotion to the Masonic Order. He died at Green Castle, Indiana, February 24, 1854, at the ripe age of eighty-nine years.

Townshend, Simeon. The putative author of a book entitled Observations and Inquiries relating to the Brotherhood of the Free Masons, which is said to have been published in London in 1712. Bolleveque, Thory, Oliver, and Klose mention it by name. Of them, however, appear to have seen it. Klose calls it a doubtful book. If such a work was in existence, it would be valuable and much needed contribution to the condition of Masonry in the south of England just before the revolts, and may tend to settle some mooted questions. Lorentino [p. 47] says he has consulted it; but his manner of referring to it shows some suspicion on the statement, and it is doubtful if it ever existed.

Trading-Board. The same as a Floor-Cloth, which see.

Trade-Gilds. See Gilds.

Tradition. There are two kinds of traditions in Masonry: First, those which detail events, either historically, authentic in part, or in whole, or consisting altogether of arbitrary fiction, and intended simply to create an allegorical or symbolic fancy; and secondly, of traditions which refer to customs and usages of the Fraternity, especially in matters of ritual observance.

The first class has already been discussed in this work in the article on Legend, to which the reader is referred. The second class is now to be considered.

The traditions which control and direct the usages of the Fraternity constitute its unwritten law, and are almost wholly applicable to its ritual, although they are sometimes of use in the interpretation of doubtful points in its written law. Between the written and the unwritten law, the latter is always paramount. This is evident from the definition of a tradition as it is given by the monk Vincent of Lerins: "Quod semper, quod ubique, quod ab omnibus traditum est," i. e., tradition is that which has been handed down at all times, and in all places, and by all persons. The law which thus has antiquity, universality, and common consent for its support, must override
all subsequent laws which are modern, local, and have only partial agreement. It is then important that those traditions of Masonry which prescribe its ritual observances and its landmarks should be thoroughly understood, because it is only by attention to them that uniformity in the esoteric instruction and work of the Order can be preserved.

Cicero has wisely said that a well-constituted commonwealth must be governed not by the written law alone, but also by the unwritten law or tradition and usage; and this is especially the case, because the written law, however perspicuous it may be, can be diverted into various senses, unless the republic is maintained and preserved by its usages and traditions, which, although mute and as it were dead, yet speak with a living voice, and give the true interpretation of that which is written.

This axiom is not less true in Masonry than it is in a commonwealth. No matter what changes may be made in its statutes and regulations of to-day and its recent customs, there is always danger of losing the identity of its modern with its ancient form and spirit while its traditions are recognized and maintained.

**Tramping Masons.** Unworthy members of the Order, who, using their privileges for interested purposes, travel from city to city and from Lodge to Lodge, that they may seek relief by tales of fictitious distress, have been called "tramping Masons." The true brother should ever obtain assistance; the tramp should be driven from the door of every Lodge or the house of every Mason where he seeks to intrude his imposture.

**Transfer of Warrant.** The English Constitution (Rule 221) enacts that "No warrant can be transferred under any circumstances." Similarly the Scotch Constitution (Rule 148) says "A Charter cannot be transferred under any circumstances." The same rule applies to the Trapping Masons.

**Transient Brethren.** Masons who do not reside in a particular place, but only temporarily visit it, are called "transient brethren." They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge unless, after the proper precautions, they have been proved to be "true and of good report." This usage of hospitality has the authority of all the Old Constitutions, which are careful to indicate it. Take the Lansdowne MS., which says "that every Mason receive or cherish Strange Fellows when they come over the country, and set them on work if they will work, as the manner is, (that is to say) if the Mason have any moulds stone in his place, on works; and if he have none, the Mason shall refresh him with money unto the next Lodge."

Although Speculative Masons no longer visit Lodges for the sake of work or wages, the usage of our Operative predecessors has been assimilated in the symbolic system. Hence visitors are often invited to take part in the labors of the Lodge, and receive their portion of the light and truth which constitute the symbolic pay of a Speculative Mason.

**Transition Period.** Findel calls that period in the history of Masonry, when it was gradually changing its character from that of an Operative to that of a Speculative society, "the Transition Period." It began in 1600, and the establishment of the Grand Lodge of England in 1717 by the establishment of the Great Priory of England. It is, after which, finds Findel (Hist., English translation, p. 131), "modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was exalted to a Brotherhood of symbolic builders, who, in the place of visible, perceivable temples, are engaged in the building of that one, invisible, eternal temple of the heart andmind."

**Transmission, Charter of.** A deed said to have been granted by James de Molay, just before his death, to Mark Larmenius, by which he transmitted to him and to his successors the office of Grand Master of the Temple. It is the foundation-deed of the Order of the Temple. After having disappeared for many years it was rediscovered and purchased by Bro. F. W. Crowe of Chester, England, who thought it too important and valuable to remain in private hands, but who now, it is in the possession of the Great Priory of England. It is written in a Latin cipher on a large folio sheet of parchment. The outward appearance of the document is of great antiquity, but it lacks internal evidence of authenticity. It has, therefore, by most authorities, considered a forgery. (See Temple, Order of.)

**Transplanted Religious.** An order founded by that devotee of secret organizations, Count La Perce, in 1140.

**Travel.** In the symbolic language of Masonry, a man travels from east to east in search of light—he is seeking the sheltering floor of Ormuz the Jobesite, where language was restored and Masonry founded. The Master Mason also travels into foreign countries in search of wages. All this is pure symbolism, unintelligible in any other sense. For its interpretation, see Foreign Country and Traveling Floor.

**Traveling Masons.** There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was permeated by those associations of workmen, who passed from country to country and from city to city under the name of "Traveling Masons," for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. I therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these traveling architects.

Mr. George Farmer, in a lecture published in the Builder (vol. ix., p. 468), says: "There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot..."
in the general darkness of that period, the patch of verdure when all around is barren."

Clavel, in his *Histoire Piloteaque de la France*, has traced the organization of these associations to the "collegia artificum," or colleges of artisans, which were instituted at Rome, by Numa, in the year B.C. 717, and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned. They continued to exist as well-estabished corporations throughout all the succeeding ages of the kingdom, the republic, and the empire. (See Roman Colleges of Artificers.)

The "sodalitates," or fraternities, began, upon the invasion of the barbarians, to decline in numbers, in respectability, and in power. But on the conversion of the whole empire, they, or others of a similar character, began again to flourish. The priests of the Christian church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free guild or corporation in Lombardy. For when, after the decline and fall of the empire, the city of Rome was abandoned by its sovereigns for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the kingdom of Lombardy sprang into existence as the great center of all energy in trade and industry, and of refinement in art and literature. Como was a free republic to which many fled during the invasions of the Vandals and Goths. It was in large part a consequence of the great center of life from Rome, and the development not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as guilds were first organized.

Among the arts practiced by the Lombards, that of building held a preeminent rank. And Muratori tells us that the habitats of Como, a principal city of Lombardy, Italy, had become so superior as masons, that the appellation of Magistri Consucri, or Masters from Como, had become general to all of the profession.

Mr. Hope, in his *Historical Essay on Architecture*, has treated this subject almost exhaustively. He says:

"We cannot but wonder that, at a period when artists and artisans of every class, from those of the most mechanical, to those of the most intellectual nature, formed themselves into exclusive corporations, architects—whose art may be said to offer the most exact medium between those of the most urgent necessity, and those of mere ornament, or, indeed, in its wide span to embrace both—should, above all others, have associated themselves in similar bodies, which, in conformity to the general style of such corporations, were called that of Free and Accepted Masons, and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship, were received as masters, and entitled to exercise the profession on their own account."

"In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety—seldom sought, nay, rather avoided, in their dwellings an elegance which might lessen their security; in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied, required not those numerous public edifices which we possess either for business or pleasure; thus, when neither domestic nor civic architecture of any sort demanded great ability or afforded great employment, churches and monasteries were the only buildings required to combine extent and elegance, and spared architecture alone could furnish an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly satisfied with the requisite edifices, and unable to give these companies of Free and Accepted Masons a longer continuance of sufficient custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilization had at last caused the number of architects to exceed that of new buildings wanted, it fared otherwise in the north of Europe, where a gradually spreading Christianity began on every side to produce a want of sacred edifices, of churches and monasteries, to design which architects existed not on the spot.

"Those Italian corporations of builders, therefore, whose services ceased to be necessary in the countries where they had arisen, now began to look abroad towards those northern climes for that employment which they no longer found at home; and a certain number united and formed themselves into a single greater association, or fraternity, which proposed to seek for occupation beyond its native land; and in any ruder foreign region, however remote, where new religious edifices and skilful artists to erect them, were wanted to offer their services, and bend their steps to undertake the work."

From Lombardy they passed beyond the Alps into all the countries where Christianity, but recently established, required the erection of churches. A monopoly was granted to them for the erection of all religious edifices; they were declared independent of the sovereigns in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation; and no Mason, not belonging to their association, was permitted to compete with or oppose them in the pursuit of employment.

After filling the Continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they traveled to
Scotland, and there have rendered their existence ever memorable by establishing, in the parish of Kilwinning, where they were erecting an abbey, the gerr of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

Mr. Hope accounts for the introduction of non-working or unprofessional members into these associations by a theory which is confirmed by contemporary history. He says:

"Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant; and that, at an era when travellers met on the road every obstruction, and no convenience, when no inn existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited their tenants from waylaying the traveller because they considered this, like killing game, one of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe, by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in compacts of mutual assistance, hospitality and good services, most valuable to men so circumstanced. They endeavored to compensate for the perils which attended their expeditions, by institutions for their needy or disabled brothers; but lest such as belonged not to their communities should benefit surreptitiously by these arrangements for its advantage, they framed signs of mutual recognition, as carefully concealed from the knowledge of the uninstructed, as the mysteries of their art themselves. Thus supplied with whatever could facilitate such distant journeys and labors as they contemplated, the members of these corporations were ready to obey any summons with the utmost alacrity, and they soon received the encouragement they anticipated. The militia of the Church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations, and to establish their allegiance to the Pope, took care not only to make them feel the want of churches and monasteries, but likewise to learn the manner in which the want might be supplied. Indeed, they themselves generally undertook the supply, and it may be asserted, that a new apotheosis of the Gospel no sooner arrived in the remotest corner of Europe, either to the inhabitants to Christianity, or to introduce among them a new religious order, than speedily followed a tribe of itinerant Freemasons to back them, and to provide the inhabitants with the necessary places of worship or reception. "Thus ushered in, by their interior arrangements assured of assistance and of safety on the road, and, by the bulls of the Pope and the support of his ministers abroad, of every species of immunity and preference at the place of their destination, bodies of Freemasons distributed themselves in every direction, every day began to advance further, and to proceed from country to country, to the utmost verge of the faithful, in order to answer the increasing demand for them, or to seek more distant countries, to which they were invited by the prospects which they held out for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a warden, who paid them wages, and took care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole, a surveyor or master, called in their old documents "magister," presided, and directed the general labor.

The Abbe Granddier, in a letter at the end of the Marquis Luchet's "Essai sur les Illuminés," has quoted from the ancient register of the Masons at Strasburg the regulations of the association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight of the original work, but the "Histoire Pittoresque de Clavel" supplies the most prominent details of all that Granddier has preserved. The cathedral of Strasbourg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Masons who, under his directions, were engaged in the construction of this noble specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a "buhle," a German word equivalent to our English term lodge. They employed the implements of masonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has already been said, many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The fraternity of Strasbourg became celebrated throughout Germany, their success was acknowledged by the kindred associations, and they in time received the appellation of the "haupt buhle," or Grand Lodge, and exercising supremacy over the Masons of Swabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an act of union, declaring the chief of the Strasbourg Cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany. This act of union was definitely adopted and promulgated at a meeting held soon afterwards at Strasbourg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there churches and cathedrals were to be built, and the Traveling Freemasons hastened to undertake the labor.
They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized associations, plagues or corporations of Operative Masons at an epoch not long after their departure from Lombardy. From that period, the fraternity, with various intermissions, continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances, became their patrons, and in many repulsions were superintended by powerful noblemen and eminent prelates, who, for this purpose, were admitted as members of the fraternity. Many of the old Charters for the better government of their Lodges have been preserved, and are still to be found in our Books of Constitutions, every line of which indicates that they were originally drawn up for corporations strictly and exclusively operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important particulars.

In the first place, they were strictly ecclesiastical in their constitution. The Pope, the supreme pontiff of the Church, was their patron and presiding officer. All their operations were superintended by bishops and abbots, and hence their chief employment appears to have been in the construction of religious edifices.

They were originally drawn up for corporations strictly and exclusively operative in their character. The artificers of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose taste and skill, in building, could be the only guide. Hence the term Speculative Masonry which, once dividing the char-acters of the fraternity with the Operative, now completely occupies it, to the entire exclusion of the latter.

But lastly, from the circumstance of their profession and concert, arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that their construction was committed to the workmen, throughout the whole of Europe, if not always to the same individuals, at least to members of the same association. The remarks of Mr. Hope on this subject are well worthy of perusal. "The architects of all the sacred edifices of the Latin church, wherever such arose,—north, south, east, or west,—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts of the world, in the same degree of science, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. Therefore, at each successive period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."  

In conclusion, we may remark, that the world is indebted to this association for the introduction of the Gothic, or, as it has lately been denominated, the pointed style of architecture. This style—so different from the Greek and Roman orders, whose pointed arches and minute tracerie distinguish the solemn temples of the old time, and whose ruins arrest the attention and claim the admiration of the spectator—was universally acknowledged to be the invention of the Traveling Freemasons of the Middle Ages.

And it is to this association of Operative artists that, by results of this unambitious, yet so speculative system, we are to trace the Freemasons of the present day.

Traveling Warrants. Warrants under which military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached. (See Military Lodges.)

Travelling, Louis. A zealous and devoted French Mason of much ability, who wrote several Masonic works, which were published under the assumed name of Léonard Cabanon. The most valuable of his productions is one entitled "Catechisme des Francs-Maçons, práctic d'un Atrage de l'Histoire d'Adevar, etc."  

Treasure, Incomparable. This was a phrase of mystical import with the alchemists and Hermetic philosophers. Pernety "Dic- tionnaire Mytho-Hermétique" thus defines it: "The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmity, to enjoy them." The "powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the Hermetic philosophers. They concealed the true object of their art under a symbolic language. "Believe not, O fool," says Apo- phius, one of them, "that we plainly teach this secret of secrets, taking our words according to their literal signification!" But we do know that it was not, as the world supposed, the
transmutation of metals, or the discovery of an elixir of life, but the acquisition of Divine truth. Many of the high degrees which were fabricated in the last century were founded on the Hermetic philosophy: and they, too, borrowed from it the idea of an incomparable treasure. Thus in the ultimate degree of the Council of Emperors of the East and West, which degree became afterward the Sublime Prince of the Scottish Rite, we find this very expression. In the old French rituals we meet with this sentence: "Let us now offer to the invisible Cosmos our sacred incomparable treasure, and we shall succeed victoriously." And out of the initial letters of the words of this sentence in the original French they fabricated the three most important words of the degree.

This "incomparable treasure" is to the Masons precisely what it was to the Hermetic philosophers—Divine Truth. "As for the Treasure," says one of these books (the Lumen de Lumine, cited by Hitchcock), "it is not yet discovered, but it is very near."

Treasurer. An officer, found in all Masonic bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is an elective officer. The Treasurer's jewel is a key, as a symbol that he controls the chest of the Lodge. His position in the Lodge is on the right of the Worshipful Master, in front.

Treasurer, Grand. See Grand Treasurer.

Tresorier, Hermetique. (Trésorier hermétique.) A degree in the manuscript collection of Peuvret. This collection contains eight other degrees with a similar title, namely: Illustrious Treasurer, Treasurer of Paracelsus, Treasurer of Solomon, Treasurer of the Masonic Mysteries, Treasurer of the Number 7, Sublime Treasurer, Depositor of the Key of the Grand Work, and, lastly, one with the grandiloquent title of Grand and Sublime Treasurer, or Depositor of the Great Solomon, Faithful Guardian of Jehovah.

Tree. The king highest in rank in the Scandinavian mysteries.

Tree- Alphabet. There are alphabets used among the Persians and Arabs at the present day as secret cipher, which it can scarcely be doubted were original, and ages ago adopted and recognised as the ordinary business mode of communication among men. Among these the Tree Alphabet is the most common. The Philosopher Dioscorides wrote several works on the subject of trees and herbs, and made prominent the secret characters of this alphabet, which became known by his name, and was adopted and used by others.

The characters were distinguishable by the number of branches on either side of the tree; thus, the TH is recognisable from the SH notwithstanding each has three limbs on the left hand of the stem or trunk, by the one having six and the other seven branches on the right-hand side.

As an example, here are nine of the mystic characters and their relative values:

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A TH W Y . H T L B S H Y I
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The characters in the lower line given above are the relative value, and known as the Alphabet of Hermes or Mercury.

Tree-Worship. The important position which this peculiar faith occupied among the people in the earliest ages of the world is apt to be overlooked in the multitude of succeeding beliefs, to which it gave many of its forms and ceremonies, and with which it became materially blended. In fact, Tree and Serpent Worship were combined almost at their inception. So prominent a position does Tree-Worship take in the opinion of Fergusson, in his absorbing work on Tree and Serpent Worship, that he designates the Tree as the first of Faiths; and adds that "long before the Theban gods existed, Tree and Serpent Faiths flourished. The Methyd tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Syramore was holy to Netpe, and the Persea to Athor, whilst the Tamaraik played an important part, in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abrah had to consider that he could not worship his Jove till he had planted his grove and digged a well (Gen. xxi. 33). His Oak or 'Terebinth,' or turpentine tree, on the plains of Mamre, was commonly worshiped till the fourth century a.c., and it is revered by Jews to the present hour." And again: "That long ere Buddha or his saints were represented by images and adored, long ere the caves and temples of that faith had sanctuaries for holy relics, the first actual symbol-worship he can trace is that of the Bo tree, which he describes as upon a box-relief in a cave called the Jedees-Gops (Katak, Bengal), prov-
ing how early that worship was introduced, and how pre-eminent it was among the Buddhists of those days; and says J. G. R. Forlong, in his Rice of Life, or Pothe of Man, before Vedic days; and can be found in almost every cave and temple allied to the Phallic faith as certainly as can be found ever standing at the entrance of these ‘Houses of God’ the Phallic pillar or pillars. It is the old story whether we turn to Solomon’s temple, 1000 B.C., or to

the Karl Buddhist temples, which gaze down upon us from Bombay to Poona, and which date from about the Christian era.”

The Banyan tree, as a representative of the triad and monad, was always offered at Lingam worship, and the god was commonly to be found under an umbrageous Bael.

All nations, Aryans in particular, considered trees-planting a sacred duty. The grand old trees became centers of life and of great traditions, and the character of the foliage had its symbolic meanings.

At the Jewish Feast of Tabernacles, at the autumnal harvest, Jews are ordered to hang boughs of trees, laden with fruit, round the borders of their booths, also boughs of baren trees. The worshippers go to the synagogue carrying in their right hand one palm-branch, three myrtles, and two willows, all tied together; and in the left hand a citron branch with fruit on it. These they make touch each other, and wave to the east, then south, then west, and then north: this is termed Hosana. On the seventh day of the Feast, all save the willow branch must be laid aside.

The Palm, as a tree, yields more to man than any other class of trees. Nineveh shows the Palm surrounded by winged deities holding the pinecone—symbol of life, which there takes the place of the Crux Ansata. The Phoenix resting on the Palm signifies “Resurrection to eternal life.” The four evangelists are depicted in “an evangelium,” in the library of the British Museum, as all looking up to the Palm-tree. Christians, for a similar ideal, erected a cross-bar, and placed an Alpha and a Omega on it.

At Najran, in Yemen, Arabia, Sir William Gageusley describes the most perfect tree-worship as still existing close to the city. The tree is the Palm or Sacred date. The Palm has always borne a most important part in all the faiths of the world down to the present day. The Jews gave the Palm a distinguished place in architecture. The tree and its lotus top, says Kitto, took the place of the Egyptian column on Solomon’s famous phalli, the Jathin and Bous.

The two trees in Genesis were those of Life and Knowledge, and were probably drawn from the Egyptian and Zoroastrian stories. But no further reference is taken in the Bible of the “Tree of Knowledge” after Genesis, but to that of Life, or the “Tree which gives Life,” as in the Apocalypse iii. 7. This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions, the Toth or Pillar in Egypt, became known as the “Tree of Knowledge.”

Trestle-Board. The trestle-board is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Masons have founded the trestle-board with the tracing-board; and Dr. Oliver (Lodg., i., 123) has not avoided the error. The two things are different. The trestle is a framework for a table—in Scotch, trest; the trestle-board is the board placed for convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometrical figures. The tracing-board is a picture formerly drawn on the floor of the Lodge, whence it was called a floor-cloth or carpet. It contains a delineation of the symbols of the degree to which it belongs. The trestle-board is to be found only in the Entered Apprentice’s Degree. There is a
Its necessary use in Operativa Masonry was one of the earliest symbols introduced into the Speculative system. It is not, however, mentioned in the Grand Mystery, published in 1724. But Prichard, who wrote only six years afterward, describes it under the corrupted name of trestle-board, as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1830, following Preston, fell into the error of calling it a tracing-board, and gives from the Freemason lecture what he terms "a beautiful degree of comparison," in which the Bible is compared to a tracing-board. But the Bible is not a collection of symbols, which a tracing-board is, but a cathedral-board that contains the plans for the construction of a spiritual temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the true word, trestle-board.

Notwithstanding these changes in the name, trestle-board, trace-board, tracing-board, and trestle-board again, the definition has continued from the earliest parts of the last century to the present day the same. It has always been enumerated among the jewels of the Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as "a board for the master workman to draw his designs upon."

In Operativa Masonry, the trestle-board is of vast importance. It was on such an implement that the genius of the ancient masters worked out those problems of architecture that have reflected an unfading lustre on their skill. The trestle-board was the cradle that nursed the infancy of such mighty monuments as the cathedrals of Strasburg and Cologne; and as they advanced in stature, the trestle-board became the guardian spirit that directed their growth. Often have those old builders pondered by the midnight lamp upon their trestle-board, working out its designs with consummate care and knowledge—here springing an arch, and turning an angle there, until the embryo edifice stood forth in all the wisdom, strength, and beauty of the Master's art. But, then, is it true symbolism in Speculative Masonry?

To construct his earthly temple, the Operativa Mason followed the architectural designs laid down on the trestle-board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

In the Masonic ritual, the Speculative Mason is reminded that, as the Operative avails, erects his temporal building in accordance with the rules and designs laid down on the trestle-board of the master workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Great Architect of the Universe in those great books of nature and revelation which constitute the spiritual trestle-board of every Freemason.

The trestle-board is then the symbol of the natural and moral law. Like every other symbol of the Order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unaltering integrity to the explanation which makes the Scriptures of both dispensations our trestle-board, we permit our Jewish and Mohammedan brethren to content themselves with the books of the Old Testament or Koran. Masonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be observed and, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being—no Divine Providence, and a world without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

Throughout all the ancient mythologies there were triads, which consisted of a most venerable union of three deities. Each triad was generally explained as consisting of a creator, preserver, and a destroyer. The principal heathen triads were as follows: the Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes, Uranus, and Kronos; the Zoroastrian, Ormuzd, Mithrae, and Ahuriman; the Indian, Brahmas, Vishnu, and Siva; the Cabiric, Axsocos, Axikeros, and Axikerson; the Phoenician, Ashthor, Milcom, and Chemosh; the Tyrian, Belus, Venus, and Thammus; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchus, Persephone, and Demeter; and the Histon, Tagathon, Nous, and Psyche; the Celtic, Hae, Ceveden, and Creivy; the Teutonic, Fenris, Midgar, and Hel; the Gothic, Woden, Friga, and Thor; and the Scandinavians, Odin, Vile, and Ve. Even the Mexicans had their twin gods, which were Vitzipulati, Kaloc, and Tecuilutea.

This system of triads has, indeed, been so predominant in all the old religions, as to be invested with a mystical idea; and hence it has become the type in Masonry of the triad of three governing officers, who are to find in almost every degree. The Master and the two Wardens in the Lodge give rise to the Priest, the King, and the Scribe in the Royal Arch; to the Commander, the Generalissimo, and the Captain-General in Templarism; and in most of the high degrees to a trio who preside under various names.
We must, perhaps, look for the origin of the trials in mythology, as we certainly must in Masonry, to the three positions and functions of the sun. The rising sun or creator of light, the meridian sun or its preserver, and the setting sun or its destruction.

Triad Society of China. The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Rev. Thomas Provost, Grand Master of the British Masonry in China, made a statement to this effect in 1855, in _Notes and Queries_ (1st ser., vol. xii., p. 285).

**Trials.** Masonic. As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no recourse should ever be had to legal technicalities, whose use in ordinary courts appears simply to be to afford means of escape for the guilty.

Masonic trials are, therefore, to be conducted in the simplest and least technical method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials have been already laid down by me in my _Text Book of Jurisprudence_ (pp. 558-564), and I shall refer to them in the present article. They are as follows:

1. The preliminary step in every trial is the accusation or charge. The charge should always be made in writing, signed by the accuser, delivered to the Secretary, and read by that officer at the next regular communication of the Lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the Lodge for the trial.

Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Mason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason may bring himself to that information, and out of it form an accusation, to be presented to the Lodge. And such accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient, if he is an affiliated Mason. I say an affiliated Mason, for it is generally held, and I believe correctly, that an unaffiliated Mason is no more competent to prefer charges than a profane.

2. If the accused is living beyond the geographical jurisdiction of the Lodge, the charges should be communicated to him by means of a letter through the post-office, and a reasonable time should be allowed for his answer, before the Lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the Lodge may then proceed to trial—care being had that no undue advantage be taken of his absence, and that the investigation be as full and impartial as the nature of the circumstances will permit.

3. The trial must commence as a regular communication, for reasons which have already been stated; but having commenced, it may be continued at special communications, called for that purpose; for, if it was allowed only to be continued at regular meetings, which take place but once a month, the long duration of time occupied would materially tend to defeat the ends of justice.

4. The Lodge must be open in the highest degree to which the accuser has attained, and the examinations of all witnesses must take place in the presence of the accused and the accuser, if they desire it. It is competent for the accused to employ counsel for the better protection of his interests, provided he has counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the Third Degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

7. The testimony of Master Masons is usually taken on their honor, as such. That of other should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

8. The testimony of profanes, or of those who are of a lower degree than the accused, is to be taken by a committee and reported to the Lodge, or, in the event, by the whole Lodge, when closed and sitting as a committee. But both the accused and the accuser have a right to be present on such occasions.

9. When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.

Not less than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a brother of his good character, and render him subject to what may perhaps be an ignominious punishment. But on this subject the authorities differ.

10. If the verdict is guilty, the Master must then put the question as to the nature
and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indefinite suspension and public and private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be two se's, or, rather, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such committees must conform, in all respects, to the general usage already detailed.

Triangle. There is no symbol more important in its signification, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.

The equilateral triangle, says Bro. D. W. Nash, (From Mag., iv., 294), "viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the creator and container of all things, as one and indivisible, manifesting himself in an infinity of forms and attributes in this visible universe."

Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which in their system of hieroglyphics has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.

The equilateral triangle is to be found scattered throughout the Masonic system. It forms a part of the figure within which the jewels of the officers are suspended. It is in the ineffable degrees the sacred deltæ, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three lesser lights have the same situation, and the square and compass form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.

The right-angled triangle is another form of this figure which is deserving of attention. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, their son, or the product of the male and female principle.

This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the Third Degree of Masonry, and will be there recognized as the forty-seventh problem of Euclid.

Triangle and Square. As the Delta was the initial letter of Deity with the ancients, so its synonym is among modern nations. It is a type of the Eternal, the All-Powerful, the Self-Existing.

The material world is typified by the "square", as passive matter, in opposition to force symbolized by the triangle.

The Square is also an emblem of humanity, as the Delta or Triangle typifies Deity. The Delta, Triangle, and Compasses are essentially the same. The raising one point, and then another, signifies that the Divine or higher portion of our nature should increase in power, and control.
TRIANGLE

of Wisdom which surrounds the Supreme Architect as a sea of glory, and from Him as a common center emanates to the universe of His creation.

**Triangle, Triplet.** The *pentalpha*, or triangle of Pythagoras, is usually called also the *tripple triangle*, because three triangles are formed by the intersections of its sides. But there is another variety of the triangle which is more properly entitled to the appellation, and which is made in the annexed form.

It will be familiar to the Knights Templar as the form of the jewei worn by the Prelate of his Order. Like every modification of the triangle, it is a symbol of the Deity; but as the degree of Knights Templar appertains exclusively to Christian Masonry, the triple triangle here alludes to the mystery of the Trinity. In the Scottich Rite Degree of Knight of the East the symbol is also said to refer to the triple essence of Deity; but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of 3, the most sacred number in Freemasonry. In the Twentieth Degree of the Ancient and Accepted Scottish Rite, or that of "Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a triple triangle said to have been seen by Solomon when he consecrated the Temple. Indeed, throughout the ineffable and the philosophic degrees, the allusions to the triple triangle are much more frequent than they are in ancient Craft Masonry.

The Indian trimurti, or triple triangle of the Hindu's, is of a different form, consisting of three concentric triangles. In the center is the sacred triliteral name, AUM. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one, Creation,
Preservation and Destruction; and the exterior one, Earth, Water, and Air.

**Tribe of Judah, Lion of the.** The connection of Solomon, as the chief of the tribes of Judah, with the lion, which was the achievement of the tribe, has caused this expression to be referred, in the Third Degree, to Him who brought life and immortality to light. The old Christian interpretation of the Masonic symbols here prevails; and in Ancient Craft Masonry all allusions to the lion, as the **Lion’s Paw**, the lion’s *præp.*, etc., refer to the doctrine of the resurrection taught by Him who is known as “the lion of the tribe of Judah.” The expression is borrowed from the Apocalypse (v. 6): “Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” The lion was also a Medieval symbol of the resurrection, the lion being founded on a legend. The poet of that age were fond of referring to this legendary symbol in connection with the Scriptural idea of the “tribe of Judah.” Thus Adam de St. Victor, in his poem De Resurrectione Domini, says:

“Sic de Juda Leo fortis
Fructus potiora dixit
Di egressa tertia
Bugisante vuei Patria.”

**I. e.**

Thus the strong lion of Judah,
The gates of cruel death being broken,
Arose on the third day.
As the loud-sounding voice of the Father.

The lion was the symbol of strength and sovereignty, in the human-headed figures of the Nimrod gateway, and in other Babylonian remains. In Egypt, it was worshiped at the city of Leontopolis as typical of On, the Egyptian Hercules. Plutarch says that the Egyptians ornamented their temples with gaping lions’ mouths, because the Nile began to rise when the sun was in the constellation Leo. Among the Egyptians, Plutarch immediately there was a tradition of the lion, which has been introduced into the higher degrees of Masonry.

But in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the Third Degree, in connection with the “lion of the tribe of Judah,” he becomes simply a symbol of the resurrection; thus restoring the symbolism of the Medieval ages, which was founded on a legend that the lion’s whelp was born dead, and only brought to life by the roaring of its sire. Philip de Thaum, in his *Bestiary*, written in the twelfth century, gives the legend, which has thus been translated by Mr. Wright from the original old Norseman French:

“Know that the bones, if she bring forth a dead cub, she holds her cub and the lion arrives; he goes about and cries, till it revives on the third day. . . . Know that the bones signify St. Mary, and the lion Christ, who gave himself to death for the people; three days he lay in the earth to gain our souls. By their lion they understand the power of God, by which Christ was restored to life and robbed his thorn-crowned crown.”

The phrase, “lion of the tribe of Judah,” therefore, when used in the Masonic ritual, referred to its original interpretation to Christ, Him who “brought life and immortality to light.”

**Tribes of Israel.** All the twelve tribes of Israel were engaged in the construction of the first Temple. But long before its destruction, ten of them revolted, and formed the nation of Israel; while the remaining two, the tribes of Judah and Benjamin, retained possession of the Temple and of Jerusalem under the name of the Kingdom of Judah. To these two tribes alone, after the return from the captivity, was entrusted the building of the second Temple. Hence in the high degrees, which of course are connected for the most part with the Temple of Zoph-chabel, or with events that occurred subsequent to the destruction of that of Solomon, the tribes of Judah and Benjamin only are referred to. But in the primary degree, which are based on the first Temple, the Masonic references always are to the twelve tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve tribes. (See Twelve Original Points of Masonry.)

**Tribunal.** The modern statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials of Masonic offenses, committed by any brethren of the Rite, in the Eighteenth Degree, to be held in a court called a Tribunal of the Thirty-first Degree, to be composed of not less than than nine members. An appeal lies from such a Tribunal of Inquisitors to the Grand Consistory or the Supreme Council.

**Tribunal, Supreme.** 1. The Seventy-first Degree of the Rite of Mizraim. 2. The meeting of Inquisitors Inspectors of the Thirty-first Degree of the Ancient and Accepted Scottish Rite according to the modern ritual of the Mother Council.

**Trifels.** The name of the ruined castle, four miles from Madenburg, on a mountain slope, where Sir Richard Cour de Lion was a prisoner for more than a year, by decree of the Emperor Henry VI., and until his liberation by the faithful Blondel. Naught remains but thirty feet of the tower and some fragments of wall. It is recorded that there may be seen engraved deep in the window-stone of the tower this mark: the passion cross standing upon the square with an apex upward, and having upon it an inverted TAU of proportionate size at an inclination of about forty-nine degrees.

**Triennial Name.** The sacred name of God among the Hindus is so called because it consists of the three letters, A U M. (See Aum.)
Trilithon. Three stones, two of which are placed parallel on their ends, and crossed by the third at the top.


Trinitarian. Order of. An androgynous order founded in 1198, in the time of Innocent III., for the purpose of ransoming Christians from the Moors.

Trinity, Order of. An order founded by St. Philip Neri in 1548.


TRIPITAKA. Tri, three, and Pitaka, basket. The canonical book of the Buddhists, written two hundred years after the third Council, or about 60 B.C. The former Asiatic Indra doctrines having become intolerable, Sakyas, a reformer in religion, rejected the god Brahma, and the holy books of the Veda, the sacrifices and other rites, and said: “My law is grace for all.” These sacred writings of the Hindus were called the Three Baskets: the basket of Laws, the basket of Discipline, and the basket of Doctrines. The first basket is called “Dharma,” and relates to the law for man; the second, “Vindu,” relates to the discipline of the priests; and the third, “Abhidharma,” and pertains to the gods. It is estimated that 300,000,000 people believe in these writings as sacred and canonical.

Triplicity. An expression in the high degrees, which, having been translated from the French rituals, should have more properly been the triple covenant. It is represented by the triple triangle, and refers to the covenant of God with His people, that of King Solomon with Hiram of Tyre, and that which binds the fraternity of Masons.

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It has also been said that it is the monogram of Hir'am of Tyre; and others assert that it is only a modification of the Hebrew letter shin, כ, which was one of the Jewish abbreviations of the sacred name. Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the author of eternal life. The English Royal Arch lectures say that "by its intersection it forms a given number of angles that may be taken in five several combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe." Amid so many speculations, I need not hesitate to offer one of my own. The Prophet Ezekiel speaks of the ta'or or tau cross as the mark distinguishing those who were to be saved on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favorable distinction; and with this allusion we may suppose the triple tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery.

Trivium. See Quadrivium.

Trowel. An implement of Operative Masonry, which has been adopted by Speculative Masons as the peculiar working-tool of the Master's Degree. By this implement and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, whereverover dispersed over the globe, into one companionship of Brotherly Love.

This implement is considered the appropriate working-tool of a Master Mason, because, in Operative Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the gage and gavel to give them their proper shape, the Fellow-Craft places them in their proper position by means of the plumber, level, and square; but the Master Mason alone, having examined their correctness and proved them true, and secured them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together.

The trowel has also been adopted as the jewel of the Select Master. But its use in the degree are not symbolical. They are simply connected with the historical legend of the degree.

Trowel and Sword. When Nehemiah received from Artaxerxes Longimanus the appointment of Governor of Judæa, and was permitted to rebuild the walls of Jerusalem, and to restore the city to its former fortified condition, he met with great opposition from the Persian satraps, who were envious of his favor with the king, and from the heathen inhabitants of Samaria, who were unwilling to see the city again assume its pristine importance. The former undertook to injure him with Artaxerxes by false reports of his subversive designs to restore the independent kingdom of Judæa. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked Sanballat, 'Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the more open violence of the latter. Josephus says (Ant., B. XI., ch. vi., § 8;) that he gave orders that the builders should keep their ranks, and have their armor on while they were building; and, accordingly, the mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while rebuilding the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Masons have consecrated Zerubbabel and referred them to the time of Zerubbabel. Hence in the Fifteenth Degree of the Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the trowel and the sword adopted as a symbol. The old ritual of that degree says that Zerubbabel, being informed of the hostile intentions of the false brethren from Samaria, 'ordered that all the workmen should be armed with the trowel in one hand and the sword in the other, that while they worked with the one they might be enabled to defend themselves with the other, and ever repulse the enemy if they should dare to present themselves.' From reference to this idea, but not with chronological accuracy, the trowel and sword have been placed crosswise as symbols on the tracing-board of the English Royal Arch.

Oliver correctly interprets the symbol of the trowel and sword as signifying that, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

Trowel, Society of the. Vasari, in his "Lives of the Painters and Sculptors" (Life of G. F. Rustici), says that about the year 1512 there was established at Florence an association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the "Società della Cucchiara," or the Society of the Trowel. Vasari adds that its symbols were the trowel, the hammer, the square, and the level, and had for its patron St. Andrew, which makes Reghellini think, rather illogically, that it had some relation to the Scottish Rite. Learning, too, says that this society was the first appearance of Freemasonry in Florence. It is to be regretted that such misstatements of Masonic history should be encouraged by
writers of learning and distinction. The
perusal of the account of the formation of
this society, as given by Vasari shows that
it had not the slightest connection with
Freemasonry. It was simply a festive asso-
ciation, or dinner-club of Florentine artists;
and it derived its title from the accidental
circumstance, that certain painters and
sculptors, dining together in a garden, found
not far from their table a mass of mortar,
in which a trowel was sticking. Some rough
jokes passed thereon, in the casting of the
mortar on each other, and the calling
for the trowel to scrape it off. Whereupon
they resolved to form an association to
dine together annually, and, in memorial
of the incident, to bestow upon it the
name of the Trowel. They accordingly
called themselves the Society of the Trowel.

True Light. Sì luz et lux fuit. The
translation from the Hebrew Bible of this
passage, so often quoted in Masonry, is:
"And the Lord said, 'Let there be light,
and it was light.' And the Lord took care
of the light, and He divided the light from
the darkness."

True Masons. See Academy of True
Masons.

True Cathedral. A Protestant edifice
erected at a seaport of Cornwall, England,
esting at the junction of two rivers, the
Allen and the Renwy. On the 29th of May,
1898, the Grand Master of Masons (Prince
of Wales) and two corner-stones of the
cathedral with great pageantry, pomp, and
ceremony. This was the first time a Grand
Master of Masons in England was known
to lay the cornerstone of an ecclesiastical
structure; this was, also, the first occasion
on which the then Grand Master had performed
such a service, in Masonic clothing, sur-
rounded with his staff and attendants in
rich robes and in the costume of the Masons.

Trust in God. Every candidate on his
initiation is required to declare that he
trusts in God. And so he pronounces the
existence of a Supreme Being is debared
the privilege of initiation, for atheism is
a disqualification for Masonry. This
pious sentiment has distinguished this fraternity
from the earliest period; and it is a happy
coincidence, that the company of Operative
Freemasons instituted in 1747 should have
adopted, as their motto, the truly Masonic
sentiment, "The Lord is all our Trust."

Truth. The real object of Freemasonry
is a philosophical and religious sense, is
the search for truth. This truth is, therefore,
symbolised by the Worn. From the first
entrance of the Apprentice into the Lodge,
until his reception of the highest degree,
this search continued. It is not always
found and a substitute must sometimes be
provided. Yet whatever be the labours he
may perform, whatever the ceremonies
through which he may pass, whatever the
symbols in which he may be instructed,
whatever reward he may obtain, the
true end of all is the attainment of truth.

This idea of truth is not the same as that
expressed in the lecture of the First Degree,
where Brotherly Love, Relief, and Truth
are there said to be the "three great tenets
of a Mason's profession." In that connec-
tion, truth, which is called a "divine attribute,
the foundation of every virtue," is synony-
mous with sincerity, honesty of expression,
and plain dealing. The higher idea of truth
which pervades the whole Masonic system,
and which is symbolised by the Word, is
that which is properly expressed to a knowl-
gedge of God.

There was an Egyptian goddess named
Thm, or Thém, Thems, integritas, Justice
and Truth. This one of the three
great Masonic principles is represented among
the Egyptians by an ostrich feather; and
the judicial officer was also thus
represented, because that bird, unlike others,
has all its feathers in one bunch. The
Hebrew word לְ נָו, means an ostrich as
also a council; and the word רָאָנ, Rane,
is interpreted, poetically, an ostrich, and also a
symbol of joy, or the soul thus ornamented, under the
inspection of the lords of the heart's joy, gathered
fruits from celestial
tree." In the judg-
ment in Amenti, the
soul advances toward
the goddess Thme, who wears on her head
the ostrich feather. In
the scale, Amabis and
Kuros weigh the actions
of the deceased. On one side is the ostrich feather,
and on the other the vase containing
the heart. Should the weight of the heart be
greater than the feather, the soul is entitled
to be received into the celestial courts. The
forty-two judges, with heads ornamented
with ostrich feathers, sit aloft to pronounce
judgment. (See Book of the Dead.

Tryonites. Those Pythagoreans who ab-
stained from animal
food.

Taphiel. .reply. Mirans Dies, the angel
governing the Moon, in accordance with
the Kabalistical system.

Tschoudy, Louis Theodore. Michaud
speaks the name Tschudli, but Lenning, Thory,
Ragon, Oliver, and all other Masonic writers,
give the same as Tschoudy, which form,
therefore, is the most usual, if not
the most correct, spelling.

The Baron de Tschoudy was born at
Mets, in 1733. He was descended from a
family originally of the Swiss canton of
Glaris, but which had been established in
France since the commencement of the six-
teenth century. He was a counselor of
State and member of the Parliament of
Mets; but the most important events of his
life are those which connect him with the
Masonic Institution, of which he was a
zealous and learned investigator. He was
one of the most active apostles of the school
of Rantay, and adopted his theory of the
impalpable origin of Masonry. Having ci-
Tschoudy obtained permission from the king to travel, he went to Italy, in 1755, under the assumed name of the Chevalier de Lussey. There he excited the anger of the papal court by the publication at The Hague, in the same year, of a book entitled *Etienne au Papa, ou les Francs-Maçons Vengés*; i.e., "A New Year's Gift to the Pope, or the Free Masons Avenged." This was a caustic commentary on the bull of Benedict XIV, excommunicating the Freemasons. It was followed, in the same year, by another work entitled *La Venta* des *Vendus*; i.e., "The Vatix Avenged," an ironical apology, intended as a sequel to the former book. These two works subjected him to such persecution by the Church that he was soon compelled to seek safety in flight.

He next repaired to Russia, where his means of living became so much impaired that, Michaud says, he was compelled to enter the company of emissaries of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouvaloff, who made him his private secretary. He was also appointed to the secretariat of the Academy of Moscow and governor of the pages at the court. But this advancement of his fortunes, and the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was sent to the Bastile. But the intercession of his mother with the Empress Elizabeth and with the Grand Duke Peter was successful, and he was speedily restored to liberty. He then retired to Metz, and for the rest of his life devoted himself to the task of Masonic reform and the fabrication of new systems.

In 1762, the Council of Knights of the East was established at Paris. Ragon says (Orth. Maçon., p. 137) that "its ritual was corrected by the Baron de Tschoudy, the author of the Blazing Star." But this is an error. Tschoudy was then at Metz, and his work and system of the Blazing Star was not ready until four years afterward. It is at a later date that Tschoudy became connected with the Council.

In 1766 he published, in connection with his most important work, entitled *L'Étoile Flamboyante*, ou la Société des Francs-Maçons considérée sous tous les Aspects; i.e., "The Blazing Star, or the Society of Freemasons considered under Every Point of View."

In the same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pirlet, had received from the Council of Emigrants of the East and West. Tschoudy availed himself of the ignorance and of the balkiness of Pirlet to put his plan of reform into execution by the creation of new degrees.

In Tschoudy's system, however, as developed in the *L'Étoile Flamboyante*, he does not show himself to be the advocate of the high degrees, which, he says, are "an occasion of expense to their dupes, and an abundant and lucrative resource for those who make a profitable traffic of their pretended instructions." He recognizes the three Symbolic degrees because their gradations are necessary in the Lodge, which he viewed as a school; and to those he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning. All the high degrees he calls "Masonic reviews," excepting two, which he regards as containing the secret, the object, and the essence of Masonry, namely, the Scottish Knight of St. Andrew and the Knight of Palestine. The former of these degrees was composed by Tschoudy, and its ritual, which he composed, with other manuscripts, to the Council of Knights of the East and West, was published in 1758, under the title of *Bousins de Saint André*, containing ten degrees of *L'Ordre Franche-Maçonnerie*. Subsequently, on the organization of the Ancient and Accepted Scottish Rite, the degree was adopted as the Twenty-ninth of its series, and is considered as one of the most important and philosophic of the Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor.

Ragon, in his *Orthodoxe Maçonique*, attributes to Tschoudy the fabrication of the Rite of Adoniramite Masonry, and the authorship of the *Regles Precieuses*, which contains the description of the Rite. But the first edition of the *Revue*, with the acknowledged authorship of Guillaume de St. Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschoudy had gone to his eternal rest.

Tschoudy also indulged in light literature, and several romances are attributed to him, the only one of which now known, entitled *Théâtre Philosophique*, does not add to his reputation.

Cheimans Despoéts (*Encyc. Maçonn.*, 1, 143) says: "The Baron Tschoudy, whose birth gave him a distinguished rank in society, left behind him the reputation of an excellent man, equally remarkable for his social virtues, his genius, and his military talents. Such appears to have been the general opinion of those who were his contemporaries or his immediate successors. He died at Paris, May 28, 1789."

Tsedakah. י"עא, Justice. The first step of the mystical ladder, known to the Kaddis, Thirtieth Degree A. A. Scottish Rite.

T.s. T. ת"ס, Venator. A Seeker or Inquirer. A name used in the Twenty-second Degree of the A. A. Scottish Rite.

Tudom. תודמ. A term used infrequently to designate visitors.

Tapholl. A term used by the Druids to designate an unshallowed circumambulation
around the sacred cairn, or altar; the movement being against the sun, that is, from west to east by the north, the cairn being on the left hand of the temple.

Tubal Cain. Of Tubal Cain, the sacred writings, as well as the Masonic legends, give us but scanty information. All that we hear of him in the Book of Genesis is that he was the son of Lamech and Zillah, and was "an instructor of every artificer in brass and iron." The Hebrew original does not justify the common version, for 257, lokal, does not mean "instructor," but "a sharper"—one who whets or sharpens instruments. Hence Dr. Raphall translates the passage as one "who sharpened various tools in copper and iron." The authorized version has, however, almost indelibly impressed the character of Tubal Cain as the "father of artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Masonry.

The first Masonic reference to Tubal Cain is found in the "Legend of the Craft," where he is described as "founder of smith-craft." If we cite this part of the legend from the Dowland MS. simply because of its more modern orthography; but the story is substantially the same as in the old manuscript Constitution. In that Manuscript we find the following account of Tubal Cain:

"Before Noah's flood there was a man named Tubal, who was the founder of all the art of working iron and brass, and of all the inventions which have been made from that period to this. He was instructed by God in all the sciences of geometry, and he carried flocks of sheep and hogs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Tubal founded the science of music and songs of the tongue, the harp and organ. And the third brother, Tubal Cain, founded smith-craft, and invented the art of working iron, and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, and all the sciences they have heard, and all the sciences they have found, on two pillars that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire; and the other was clipped laterns, and would not burn in the water."

Similar to this is an old Rabbinical tradition, which asserts that Tubal, who was the inventor of writing as well as of music, having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired which catastrophe would first occur; but Adam refusing to inform him, he inscribed the system of music which he had invented upon two pillars of stone and brick. A more modern Masonic tradition ascribes the construction of these pillars to Enoch.

To this account of Tubal Cain must be added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.

The only other account of the proto-metalurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sanomiatho, who refers to him under the name of Chrysor, which is evidently, as Bochart affirms, a corruption of the Hebrew cheres or, a worker in fire, that is, a smith. Sanomiatho was a Phoenician author, who is supposed to have flourished before the Trojan war, probably, as Sir William Dampier suggests, about the time when Gideon was judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this work has been preserved, which, translated into Greek by Philo Byblius, was inserted by Eusebius in his Praeparatio Evangelica, and has thus been handed down to the present day. That portion of the history by Sanomiatho, which refers to Tubal Cain, is contained in the following words:

"A long time after the generation of Hypercoan, the inventors of hunting and fishing, Agreas and Aias, were born: after whom the people were called hunters and fishers, and from whom sprang two brothers, who discovered iron, and the manner of working it. One of these, called Chrysor, was skilled in eloquence, and composed verses and prophesies. He was the same with Hephaistos, and invented fishing-hooks, bait for taking fish, cordage and rafts, and was the first of all mankind who had navigated. He was therefore worshiped as a god after his death, and was called Diamichi. It is said that these brothers were the first who contrived partition walls of brick."

Hephaistos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sanomiatho, and the apparent similarity of names as well as occupations, have caused some writers of the later, and even of the present, century to derive Vulcan from Tubal Cain by a process not very obvious and therefore familiar to etymologists. By the omission in Tubal Cain of the initial T, which is the Phoenician article, and its valueless vowel, we get Balcos, which, by the interchangeable nature of B and V, is easily transformed to Falcon.

"That Tubal Cain," says Bishop Stilligreet (Orig. Sac., p. 292), "gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan, Tubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."
Vossius, in his treatise De Idolatria (lib. i., cap. 36), makes this derivation of Vulcan from Tubal Cain. But Bryant, in his *Analytical of Ancient Mythology* (vol. i., p. 139), denies the etymology and says that among the Egyptians and Babylonians, Vulcan was equivalent to Orus or Osiris, symbols of the sun. He traces the name to the words *Baal Cohen*, Holy Bel, or sacred Lord. Bryant's etymology may be adopted, however, without any interference with the identity of Vulcan and Tubal Cain. He who discovered the uses of fire, may well, in the corruptions of idolatry, have typified the solar orb, the source of all heat. It might seem that Tubal is an attribute compounded of the definite particle *τ* and the word *Baal*, signifying Lord. Tubal Cain would then signify "the Lord Cain." Again, *δι* or *δυ*, in Arabic, signifies Lord; and we trace the same significance of this suffix, in its various interchangeable forms of *Du*, *Ts*, and *De*, in many Semitic words. But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanskrit *uksa*, a firebrand, from which we get also the Latin *fulgur* and *fulmes*, names of the lightning.

From the mention made of Tubal Cain in the "Legend of the Craft," the word was long ago adopted as significant in the primary degrees, and various attempts have been made to give it an interpretation. Hutchinson, in an article in his *Spirit of Masonry*, devoted to the consideration of the Third Degree, has the following reference to the word (p. 162):

"The Mason advancing to this state of Masonry, pronounces his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which he aspires, in this Greek distich, *Tobriyopov*.

Struo tumulum: 'I prepare my sepulchre; I make my grave in the pollutions of the earth. I am under the shadow of death.' This distich has been vulgarly corrupted among us, and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and recurring in its quotation.

But however ingenious this interpretation of Hutchinson may be, it is generally admitted that it is incorrect.

The modern English Masons, and through them the French, have derived Tubal Cain from the Hebrew *tebel*, earth, and *kanah*, to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning "worldly possessions.

In the American lectures, now the authorized English system, we find the answer to the question, "What does Tubal Cain denote?" is "Worldly possessions." And De la Mare, in his *Thesaurus* (p. 17), denies the reference to the proto-smith, and says: "If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierophant, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws." It is fortunate, I think, that the true meaning of the words will authorize no such interpretation. The fact is, that even if Tubal Cain were derived from *tebel* and *kanah*, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as "worldly possessions." Such an interpretation of it in the French and English systems is, therefore, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic ritual is derived from the "Legend of the Craft," by which the name was made familiar to the Operative and then to the Speculative Masons; and it refers not symbolically, but historically to his Scriptural and traditional reputation as an artificer. If he symbolized anything, it would be labor; and a Mason's labor is to acquire truth, and not worldly possessions. The English and French interpretation has fortunately never been introduced into this country.

*Tub Baal Amal Ahal*. Heb. יְבָאַל אָמָל בְּאַל. It is just to reward labor. An expression found in the Thirteenth Degree A. A. Scottish Rite.

**Tune: Freemasons**. The air of the song written by Matthew Birkhead, and published in the *Book of Constitutions* of 1723, with the title of "the Entered Prentice's Song," is familiarly and distinctively known as "the Freemasons' Tune." Mr. William Chappell, in a work entitled *Popular Music of the Olden Time*, gives the following interesting account of it:

"This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings."

"The air was introduced in *The Village Opera*, *The Chambermaid, The Lottery, The Crab-Street Opera*, and *The Lover's Box*. It is contained in the third volume of *The Dancing Master*, and of Walsh's *New Country Dancing Master*. Words and music are included in Watt's *Musical Miscellany*, iii. 77, and in *Reynolds' Melody, or The Musick Magazine*, fol., 1739. They were also printed on broadsides.

"In the *Gentlemen's Magazine*, for October, 1731, the first stanza is printed as 'A Health, by Mr. Birkhead.' It seems to be there quoted from 'The Constitutions of the Freemasons,' by the Rev. James Anderson, A.M., one of the Worshipful Masters.

"There are several versions of the tune. One in *Pills to Purge Melancholy*, ii. 230 (1713), has a second part, but that being a repeat of the first, taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected."

"In *A Complete Collection of Old and New English and Scotch Songs*, ii. 172 (1735), the
name is given as "Ye Commoners and Peers"; but Leveridge composed another tune to these words.

Turkian. One of the three historical divisions of religion—the other two being the
Aryan and the Semitic—and embraces the
two sacred codes of China, viz., Confucianism and Taoism.

Turban. The usual head-dress worn in
Eastern nations, consisting of a quilted cap,
without rim, and a sash or scarf of cotton or
linen wound about the cap. In Royal Arch
Chapters, the turban, of a purple color, con-
stitutes the head-dress of the Scribe, because that officer represents the Jewish prophet,
Elijah.

Turcopoller. The third dignity in the
Order of Knights Hospitallers of St. John, or
Knights of Malta. It took its name from the
Turcopoles, a sort of light horse mentioned in
the history of the Christian wars in Palestine.
The office of Turcopoller was held by the
Conventional Bailiff, or head of the lan-
guage of England. He had the command of
the cavalry of the Order.

Turkey. A writer in the Freemasons' Quar-
terly Review (1844, p. 21) says that there was
a Masonic meeting in Constantinople, at
which some Turks were initiated; but that
the government prohibited the future meet-
ings. This must have been an irregular
Lodge, for organised Masony was not intro-
duced into Turkey until 1838, when the first
Lodge was erected by the Grand Lodge of
England. They were, however, soon dis-
continued, in consequence of the opposition of
the Mohammedan hierarchy. A more toler-
ant spirit, however, now exists, and there is a
Lodge (No. 887) at Constantinople under the
The Lodge also have lodges at Smyrna and one at Constantinople, under the Grand
Oriente of France; four at Smyrna and one at Constantinople, under the Grand
Orient of Italy; and one at Con-
stantinople, chartered by the Supreme Chap-
ter of Scotland. There are also two
Royal Arch Chapters—at Smyrna and Con-
stantinople, chartered by the Supreme Chap-
ter of Scotland. There are also two Rose
Croix Chapters—one, from the Supreme
Council of England, in Constantinople; and
the other, from the Grand Orient of Italy, in
Smyrna. In these Lodges many native
Mohammedans have been initiated. The
Turks, however, have always had secret
societies of their own; hence there has been
some writers to suppose, erroneously, that
Freemasonry existed long before the date of
its actual introduction. Thus, the Begtashi
form a secret society in Turkey, numbering
many thousands of Muselmans in its ranks,
and none but a true Muselman can be admitted
to the brotherhood. It is a religious Order,
and was founded in the year 1828 by the
Haji Begtash, a famous diver, from
whom it derives its name. The Begtashi
have certain signs and passwords by which
they are enabled to recognize the "true
brethren," and by which they are protected
from vagabond impostors. A writer in Notes
and Queries says, in allusion to this society,
that "One day, during the summer of 1855,
an English merchant captain, while walking
through the streets of a Turkish quarter of
Constantinople, encountered a Turk, who
made use of various signs of Freemasonry,
by which the captain being a Mason,
he understood and others he did not." It is,
however, probable in this instance, consider-
ing the date, that the Turk was really a
Mason, and possessed some higher degrees,
which had not been attained by the English
captain. There is also another equally cele-
brated Order in Turkey, the Mecwari, who
have also secret modes of recognition.

Tunis. (From Livre de Paris, i. 321) that
the first stone in the third row of the
high priest's breastplate was a ligure, hya-
cinth or turquoise. The stone was a ligure;
but Olivia is incorrect in asserting that it
is a synonym of either a hyacinth or a tur-
quoise, which are stones of a very different
nature.

Tuscan Order. The simplest of the five
orders of architecture, as its columns are
never fluted, and it does not allow the intro-
duction of any kind of ornament. It is one of
the two modern orders not being found in
any ancient example. Hence it is of no value
in Masonic symbolism.

Twelve. Twelve being composed of the
mythical numbers 7+5 or of 3×4, the triad
multiplied by the quaternary, was a number of
considerable value in ancient systems.
Thus there were twelve signs of the zodiac,
twelve months in the year, twelve tribes of
Israel, twelve stones in the pectoral, and
twelve oxen supporting the molten sea in
the Temple. There were twelve apostles in
the new law, and the New Jerusalem has twelve
gates, twelve foundations, is twenty thousand
furlongs square, and the number of the sealed
is twelve times twelve thousand. Even the
Greeks and the Pagans expected more for those
in their mythology twelve superior and twelve
inferior gods.

Twelve illustrious Knights. The Elev-
enth Degree of the Ancient and Accepted
Scottish Rite; more correctly Sublime Knight
Elected, which see.

Twelfth-Lettered Name. The Jews had
among their Divine names, besides the Tetra-
grammation, a two-lettered name, which was
Jah, a twelve-lettered and a forty-two-lettered
name. None of these, however, were so recog-
nized and unalterable as the Tetragramma-
ton. Maimonides says of the twelve-lettered
name, that it was formerly used instead of
Adonai, as being more numerous, in order that
the Tetragrammaton, whenever they came
to that sacred name in reading. It was not, however, like the Tetragrammaton, communicated only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simeon the Just, the Tetragrammaton ceasing to be used at all, the twelve-lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the priests. What was the twelve-lettered name is unknown, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechah saith it was formed by a triple combination and permutation of the four letters of the Tetragrammaton; and there are other explanations equally unsatisfactory.

There was also a forty-two-lettered name, composed, says Bechah, of the first forty-two letters of the Book of Genesis. Another and a better explanation has been propounded by Franck, that it is formed out of the names of the ten Sephiroth, which with the, ’ain, and, amount exactly to forty-two letters.

There was another name of seventy-two letters, which is still more inexplicable. Of all these names, Maimonides (More Nos. 1, brit.) says that, if they could not possibly constitute one word, they must have been composed of several words, and he adds:

"There is no doubt that these words conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine essence, through the process we have already described. These words, composed of numerous letters, have been designated as a single name, because, like all accidental proper names, they indicate one single object; and to make the object more intelligible, sounds are employed, as many words are sometimes used to express one single thing. This must be well understood, that they taught the ideas indicated by the words, and not the simple pronunciation of the meaningless letters."

Twelve Original Points of Masonry.
The old English lectures, which are abridged by the United Grand Lodge of England in 1813, when it adopted the system of Heming, contained the following passage:

"There are in Freemasonry (twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

Hence, it will be seen that our ancient Brethren deemed these Twelve Original Points of Masonry, as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in framing a satisfactory explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the Eng-lish ritual, and were never introduced into this country, where the "Four Perfect Points" constitute an inadequate substitute, there can be no impropriety in presenting a brief explanation of them, for which I shall be indebted to the industry of Oliver, who has treated of them at great length in the eleventh lecture of his Historical Landmarks.

The ceremony of initiation, when these points constituted a portion of the ritual, was divided into twelve parts, in allusion to the twelve tribes of Israel, each of which one of the points was referred, in the following manner:

1. The opening of the Lodge was symbolized by the tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him "the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The preparation of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites; and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion.

3. The report of the Senior Deacon referred to the tribe of Levi, because, in the slaughter of the Shechemites, Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while unprepared for defense.

4. The entrance of the candidate into the Lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.

5. The proper was symbolised by the tribe of Zebulun, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The circumbulation referred to the tribe of Issachar, because, as a thirstless and indolent tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. Advancing to the altar was symbolized by the tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that tribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.

8. The obligation referred to the tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that tribe.

9. The exorcising of the candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge, as Asher was said to be the inheritor of fames and royal dainties.

10. The investiture of the lambebin, by
which the candidate is declared free, referred to the tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, “O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the West and the South.”

11. The ceremony of the northeast corner of the Lodge referred to Joseph, because, as this ceremony reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manasses, of which the tribe of Joseph was composed, were accounted to be more superficial than the rest, as they were descendants of the grandsons only of Jacob.

12. The closing of the Lodge was symbolized by the tribe of Ephraim, which was the youngest of the sons of Jacob, and thus closed his father’s strength.

Such were the celebrated twelve original points of Freemasonry of the ancient English lectures. They were never introduced into this country, and they are now disused in England. But it will be seen that, while some of the allusions are perhaps abstruse, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and the religious enjoyment of Freemasonry. At all events, they are matters of Masonic antiquity, and, as such, are not unworthy of attention.

Twentv-Four-Inch Gage. A rule two feet long, which is divided by marks into twenty-four parts, each one inch in length. The Operative Mason uses it to take the necessary measurements, and he is about to prepare. It has been adopted as one of the working-tools of the Entered Apprentice in Speculative Masonry, where its divisions are supposed to represent hours. Hence its symbolic use is to teach him to measure his time so that, of the twenty-four hours of the day, he may devote eight hours to the service of God and a worthy distressed brother, eight hours to his usual vocation, and eight to refreshment and sleep. In the symbolic language of Masonry, therefore, the twenty-four-inch gage is a symbol of time well employed.

Twenty-One. A number of mystical import, partly because it is the product of 3 and 7, the most sacred of the odd numbers, but especially because it is the sum of the numerical value of the letters of the Divine name, El Shaddai, thus:

\[ 1 \times 1 \times 1 \times 5 + 10 + 5 + 1 = 21. \]

It is little valued in Masonry, but is deemed of great importance in the Kabbala and in Alchemy; in the latter, because it refers to the first stage of distillation necessary for the conversion of the grosser metals into silver.

Twenty-Seven. Although the number twenty-seven is found in the degree of Select Master and in some of the other high degrees, it can scarcely be called in itself a sacred number. It derives its importance from the fact that it is produced by the multiplication of the square of three by three, thus: \[ 3 \times 3 \times 3 = 27. \]

Twenty-Six. This is considered by the Kabbalists as the most sacred of mystical numbers, because it is equal to the numerical value of the letters of the Tetragrammaton, thus:

\[ 1 + 5 + 6 + 5 + 10 = 26. \]

Two-Lettered Name. The title given by the Talmudists to the name of God, "YH", or "Yah", which see.

Tyre. "Tyle" and "Tyler" are the old and now obsolete spelling of "Tid" and "Tier", which see.

Type. In the science of symbolism it is the picture or model of something of which it is considered as a symbol. Hence the word type and symbol are in this sense synonymous. Thus the tabernacle was a type of the Temple, as the Temple is a type of the Lodge.

Typhon. The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

Tyre. An ancient city of Phoenicia, which in the time of King Solomon was celebrated as the residence of King Hiram, to whom that monarch and his father David were indebted for great assistance in the construction of the Temple at Jerusalem. Tyre was distant from Jerusalem about one hundred and twenty miles by sea, and was thirty miles nearer by land. An intercourse between the two cities and their respective monarchs was, therefore, easily cultivated. The inhabitants of Tyre were distinguished for their skill as architects, especially as workers in brass and other metals; and it is said to have been a principal seat of that skillful body of architects known as the Dionsysiac fraternity.

The city of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forest of Lebanon. The Sidonians were natural wood-cutters, and were engaged in felling the trees, which were afterward sent on floats by sea from Tyre to Joppa, and thence carried by land to Jerusalem, to be employed in the Temple building.

Dr. Morris, who visited Tyre in 1868, describes it (Freemasonry in the Holy Land, p. 91) as a city under ground, lying, like Jerusalem, twenty to fifty feet beneath a débris of many centuries. It consists, to use the language of a writer he has cited, of "prostrate and broken columns, dilapidated temples, and mounds of buried fragments."

Tyre, Quarries of. It is an error of Oliver, and some other writers, to suppose that the stones of the Temple of Jerusalem were furnished from the quarries of Tyre.
If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice.

**Tyrian Freemasons.** Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the Tyrian Freemasons were the members of the Society of Dionsian Artificers, who at the time of the building of Solomon's Temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his Temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized the combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenth, to characterize the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his *History of Freemasonry,* or by Dr. Brewher, if he was really the author of that work, and until recently it has been the most popular theory respecting the origin of Masonry. But as it is wanting in the support of historical evidence, it has yielded to the more plausible speculations of recent writers.

U

U. The twenty-first letter of the English alphabet, is a modification of the Greek letter Ψ, or Chi, in the Hebrew פ, or in the Chalcide and hieroglyphical, the head of an animal with horns, hence its symbolism. U has a close affinity to Y, hence they were formerly interchanged in writing and printing.

U. D. Letters placed after the names of Lodges or Chapters, which have not yet received a Warrant of Constitution. They signify *Under Dispensation.*

**Uden, Conrad Frederich.** A Masonic writer of some celebrity. He was a Doctor of Medicine, and at one time a Professor in Ordinary of the University of Dorpat; afterward an Aulic Counselor and Secretary of the Medical College of St. Petersburg. He was from 1783 to 1788 the editor of the *Archiv für Freimaurer und Rosenkreuzer,* published during those years at Berlin. This work contains much interesting information concerning Rosicrucianism. He also edited, in 1788 and 1798, at Altona, the *Ephemerides der gesammten Freimaurer auf das Logenjahr 1787* and *1788.*

**Unaffiliated Mason.** A Mason who is not a member of any Lodge. As this class of Masons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance upon the Craft, and have received the general condemnation of Grand Lodges.

It is evident that, anterior to the present system of Lodge organization, which dates about the end of the last century, there could have been no unaffiliated Masons. And, accordingly, the first reference that we find to the duty of Lodge membership is in the Charges, published in 1723, in Anderson's *Constitutions,* where it is said, after describing a Lodge, that "every Brother ought to belong to one"; and that "in ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." (*Constitutions,* 1723, p. 81.) In this last clause, Anderson evidently refers to the regulation in the Old Constitutions, that required attendance on the Annual Assembly. For instance, in the oldest of these, the Halliwell or Regius MS., it is said (we modernize the language) "that every Master that is a Mason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be holden; and to that Assembly he must go, unless he have a reasonable excuse." (I., 107-112.) But the "Assembly" was rather in the nature of a Grand Lodge, and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Mason. But after the organization of subordinate Lodges, a permanent membership, which had been before unknown, was then established; and as the requirements of the Lodges, and through them of the Grand Lodge, were to be derived from the contributions of the members, it was found expedient to require every Mason to affiliate with a Lodge, and hence the rule adopted in the Charge already cited. Yet, in Europe, non-affiliation, although deemed to some extent a Masonic offense, has not been visited by any penalty, except that which results from a deprivation of the ordinary advantages of membership in any asociation.

The modern Constitution of England, however, prescribes that "no brother who has ceased to be a subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again becomes
a subscribing member of some Lodge." (Rule 152.) He is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterward he is excluded, in order to discontinue those brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The Constitutions of the Grand Lodges of Ireland and Scotland are silent upon the subject, nor is any penalty prescribed for unaffiliation by any of the Grand Lodges of the Continent of Europe.

In America a different view has been taken of the subject, and its Grand Lodges have, with great unanimity, denounced unaffiliated Masons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different jurisdictions. There is, however, no Grand Lodge in the United States that has not concurred in the opinion that the act of a Mason to affiliate with a Lodge is a Masonic offense, to be visited by some penalty and a deprivation of some rights.

The following principles may be laid down as constituting the law in America on the subject of unaffiliated Masons:

1. An unaffiliated Mason is still bound by all those Masonic duties and obligations which refer to the Order in general, but not by those which relate to Lodge organization.
2. He possesses, reciprocally, all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.
3. He has a right to assistance when in imminent peril, if he asks for that assistance in the conventional way.
4. He has no right to pecuniary aid from a Lodge.
5. He has no right to visit Lodges, or to walk in Masonic processions.
6. He has no right to Masonic burial.
7. He still remains subject to the government of the Order, and may be tried and punished for any offense by the Lodge within whose jurisdiction he resides.
8. And, lastly, as non-affiliation is a violation of Masonic law, be may, if he refuses to abandon that condition, be tried and punished for it, even by expulsion, if deemed necessary or expedient, by any Grand Lodge within whose jurisdiction he lives.

Unanimous Consent. In the beginning of the eighteenth century, when Masonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried of transforming it from a partly operative to a purely speculative system, the great object was to maintain a membership which, by the virtuous character of those who composed it, should secure the harmony and prosperity of the infant Institution. A safeguard was therefore to be sought in the care with which Masons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard could only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that "no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master." (Constitutions, 1738, p. 69.) And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: "Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it: and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom, or even break and disperse the Lodge." But a few years after, the Order being now on a firm footing, this prudent fear of "spoil[ing] harmony," or "dispersing the Lodge," seems to have been lost sight of, and the brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent. Hence Anderson says in his second edition: "But it was found inconvenient to insist upon unanimity in several cases. And, therefore, the Grand Masters have allowing the Lodges a member if three ballots are against him; though some Lodges desire no such allowance." (Constitutions, 1738, p. 155.) This rule still prevails in England; and its modern counterpart is the admission of a Mason where there are not more than three ballots against him, though it is open to a Lodge to demand unanimity.

In the United States, where Masonry is more popular than in any other country, it was soon seen that the danger of the Institution lay not in the paucity, but in the multitude of its members and that the only provision for guarding its portals was the most stringent regulation of the ballot. Hence, in almost all jurisdictions of the United States unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, "the black ball is the bulwark of Masonry," has become a proverb.

Unfavorable Report. Should the committee of investigation on the character of a petitioner for initiation make an unfavorable report, the general usage is (although some Grand Lodges have, on occasion, rejected the candidate rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage is founded on the principles of common sense; for, as by the ancient Constitutions one black ball
is sufficient to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after such a report, as it is to be taken for granted that the brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

Unhele. To uncover, or reveal. Spenser, in the Faery Queene, says, "Then suddenly both would themselves unhele."

Uniformity of Work. An identity of forms in opening and closing, and in conferring the degrees, constitutes what is technically called uniformity of work. The expression has no reference, in its restricted sense, to the working of the same degrees in different Rites and different countries, but only to a similarity in the ceremonies practised by Lodges in the same Rite, and more especially in the same jurisdiction. This is greatly to be desired, because nothing is more unpleasant to a Mason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognizable as parts of the same Institution. So anxious are the dogmatic authorities in Masonry to preserve this uniformity, that in the charge to an Entered Apprentice he is instructed never to "suffer an infringement of our rites, or a deviation from established usages and customs." In the act of union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was provided that a committee should be appointed to visit the several Lodges, and reconcile and enjoin one system, "that perfect reconciliation, unity of obligation, law, working, language, and dress, might be happily restored to the English Craft." (Art. XVI.) A few years ago, a writer in C. W. Moore's Magazine, proposed the appointment of delegates to visit the Grand Lodges of England, Scotland, and Ireland, that a system of work and lectures might be adopted, which should thereatereafter be rigidly enforced in both kingdoms. The proposition was not popular, and no delegation was ever appointed. It is well that it was so, for no such attempt could have met with a successful result.

It is a fact, that uniformity of work in Masonry, however much it may be desired, can never be attained. This must be the case in all institutions where the ceremonies, the legends, and the instructions are oral. The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to dimish, or to drop parts of any system which are not prescribed within certain limits by a written rule. The Rabbis discovered this when the Oral Law was becoming perverted, and losing its authority as well as its identity by the interpretations that were given to it in the schools of the Sages and Prophets. And hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this we owe at least the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Masonry we find the esoteric ritual continually subjected to errors arising mainly from the ignorance of the fancy of Masonic teachers, the monitory instructions—few in Preston, but greatly enlarged by Webb and Cross—have suffered no change.

It would seem from this that the evil of non-conformity could be removed only by making all the ceremonies monitory; and so much has this been deemed expedient, that a few years since the subject of a written ritual was seriously discussed in England. But the remedy would be worse than the disease. It be to the oral character of the ritual that Masonry is indebted for its permanence and success as an organization. A written, which would soon become a printed, ritual would divest Symbolic Masonry of its attractions as a secret association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the books containing them would be consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antipodes, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no workers.

It is, therefore, a matter of congratulation that uniformity of work, however desirable and however unattainable, is not so important and essential an matter as many have deemed it. Oliver, for instance, seems to confound in some of his writings the ceremonies of a degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the identity of the Institution, have long since been embodied in its written laws, and unchangeable by a wilful perversion, as in France, where the Grand Mastership has been abolished, can never be changed. But variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the science and philosophy of Masonry are built, can produce no other effect than a temporary inconvenience. The errors of an ignorant Master will be corrected by his better instructed successor. The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life, and of the universal brotherhood of man, taught in its symbolic method, will forever shine out preeminent
above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.

Union, Grand Masters'. Efforts were made at various times in Germany to organize an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Bro. Warnatz, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1806, the Grand Masters' Union—Grottmaterjarg, literally, the diet of Grand Masters—assembled at the city of Berlin, the Grand Masters of seven German Grand Lodges being present. The meetings of this body, which are annual, are entirely unofficial; it claims no legislative powers, and meets only for consultation and advice on matters connected with the ritual, the history, and the philosophy of Masonry.

Union Master's Degree. An honorary degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1919, which authorized its Lodges to confer it. It was designed to detect clandestine and irregular Masons, and consisted only of the investiture of the recipient with certain new modes of recognition.

Union of German Masons. (Veren deutscher Maurer.) An association of Freemasons of Germany organized at Potsdam, May 9, 1831. The Society meets annually at different places. Its professed object is the cultivation of Masonic science, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection.

Union of Scientific Freemasons. (Bund wissenschaftlicher Freimaurer.) An association founded, November 28, 1802, by Feesler, Fischer, Mosendorf, and other learned Masons of Germany. According to their act of union, all brothers who believe themselves qualified to investigate the history of Freemasonry, from its origin down to the present time, in all its different parts, with all its systems and retrospection in the most complete manner, and then to communicate what they knew to trustworthy brethren.

In the assemblies of the members, there were no rituals, nor ceremonies, nor any special vestments requisite, nor indeed, any outward distinctions whatever. A common interest and the love of truth, a general aversion of all deception, treachery, and secrecy were the sentiments which bound them together, and made them feel the duties incumbent on them, without binding themselves by any special oath. Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masonic authority whatever.

Any upright, scientifically cultivated Mas-
It may, however, be necessary to say, in a general view of the subject, that the first notice we have of Freemasonry in the United States is in 1730, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Coxe was appointed Provincial Grand Master for New Jersey. I have not, however, been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that province, although it is probable that he did. In the year 1733, the "St. John's Grand Lodge" was opened in Boston, in consequence of a Charter granted, on the application of several brethren residing in that city, by Lord Viscount Montague, Grand Master of England. From that time Masonry was rapidly disseminated throughout the country by the establishment of Provincial Grand Lodges, all of which after the Revolutionary War, which separated the colonies from the mother country, assumed the rank and prerogatives of independent Grand Lodges. The history of these bodies being treated under their respective titles, the remainder of this article may more properly be devoted to the character of the Masonic organization in the United States.

The Rite practised in this country is most correctly called the American Rite. This title, however, has been adopted within only a comparatively recent period. It is still very usual with Masonic writers to call the Rite practised in this country the York Rite. The expression, however, is wholly incorrect. The Masonry of the United States, though founded, like that practised in every other country, upon the three Symbolic degrees which alone constitute the true York Rite, has, by its modifications and its adoption of high degrees, so changed the Rite as to give it an entirely different form from that which properly constitutes the pure York Rite. (See American Rite.)

In each State of the Union, and in most of the Territories, there is a Grand Lodge which exercises jurisdiction over the Symbolic degrees. The jurisdiction of the Grand Lodge is, however, limited to a certain extent over what are called the higher bodies, namely, the Chapters, Councils, and Commanderies. For by the American construction of Masonic law, a Member invested by the Grand Lodge forfeits his membership in all of these bodies to which he may be attached. Hence a Knights Templar, or a Royal Arch Mason, becomes suo jure suspended or expelled by his suspension or expulsion by a Symbolic Lodge, appeal from which action lies only to the Grand Lodge. Thus the Masonic standing and existence even of the Grand Commander of a Grand Commandery is actually in the hands of the Grand Lodge, by whose decree of expulsion his relation with the body over which he presides may be disavowed.

Royal Arch Masonry is controlled in each State by a Grand Chapter. Besides these Grand Chapters, there is a General Grand Chapter of the United States, which, however, exercises only a moral influence over the State Grand Chapters, since it possesses "no power of discipline, admonition, censure, or instruction over the Grand Chapters." In Territories where there are no Grand Chapters, the General Grand Chapter constitutes subordinate Chapters, and over these it exercises plenary jurisdiction.

The next highest branch of the Order is Cryptic Masonry, which, although rapidly growing, is not yet as extensive as Royal Arch Masonry. It consists of two degrees, Royal and Select Master, to which is sometimes added the Superexcellent, which, however, is considered only as an honorary degree. These degrees are conferred in Councils which owe their obedience to Grand Councils. Only one Grand Council can exist in a State or Territory, as is the case with a Grand Lodge, a Grand Chapter, or a Grand Commandery. Grand Councils exist in many of the States, and in any State where no such body exists, the Councils are established by Charters emanating from any one of them. There is no General Grand Council. Efforts have been repeatedly made to establish one, but the proposition has not met with a favorable response from the majority of Grand Councils.

Temperance is governed by a Supreme body, whose style is the Grand Encampment of the United States, and this body, which meets triennially, possesses sovereign power over the whole Templar system in the United States. Its presiding officer is called Grand Master, and this is the highest office known to American Templarism. In most of the States there are Grand Commanderies, which exercise immediate jurisdiction over the Commanderies in the State, subject, however, to the superintending control of the Grand Encampment.

Where there are no Grand Commanderies, Charters are issued directly to subordinate Commanderies by the Grand Encampment.

In the Ancient and Accepted Scottish Rite, there is a very popular in the United States, is divided into three degrees. These are the First Degree, the Second Degree, and the Third Degree, which are known as the Entered Apprentice, Fellowcraft, and Master Mason, respectively.

The Ancient and Accepted Scottish Rite is very popular in the United States. There are two Supreme Councils—one for the Southern Jurisdiction, which is the Mother Council of the world. Its nominal Grand East is at Charleston, South Carolina; but its Secretariat has been removed to Washington City; and the Mother Council is for the Northern Jurisdiction. Its Grand East is at Boston, Massachusetts; but its Secretariat is at New York City. The Northern Council has jurisdiction over the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, and Wisconsin. The Southern Supreme Council exercises jurisdiction over all the other States and Territories of the United States.

Unity of God. In the popular mythology of the ancients there were many gods. It was to correct this false opinion, and to teach a purer theology, that the initiations were invented. And so, as Warburton says,
"the famous secret of the mysteries was the unity of the Godhead." This, too, is the doctrine of Masonic initiation, which is especially distrustful of the kindness of atheism and the folly of polytheism.

Universal Masony. The boast of the Emperor Charles V., that the sun never set on his vast empire, may be applied with equal truth to the Order of Freemasonry. From east to west, and from north to south, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of stiff West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Masonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a river, flowing through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the ill, the hurt, and the orphan of every land.

Universal Aurora, Society of the. Founded at Paris, in 1783, for the practise of that very ancient and splendid masonic ceremony of the Divine Charita-
tan," taking an active part in its establishment. Very little at this day is known of it.

Universal Language. See Language, Uni-

Universal Harmony, Order of. See Masonic Masony.

Universalists, Order of. A society of a Masonic bearing, founded by Le Breton, in Paris, about 1841, and having but one degree.

Universal Terrarium, etc. Documents emanating from any of the bodies of the Ancient and Accepted Scottish Rites commence with the following epigraph: "Universal Terrarium Orbis Architectonicus per Gloriam Ingeniorum," i.e., "By the Glory of the Great Architect of the Universe." This is the correct form as first published, in 1802, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Grants.

Unknown Philosopher. One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Strict Observance, he declared that the Order was directed by certain Masons of superior rank, whose names as well as their designs were to be kept secret from all the brethren of the lower degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of "Superiors Incognito," or Unknown Superiors. Many Masonic writers, suspecting that Judaism was at the bottom of all the Masonry of that day, asserted that S. I., the initials of Superiors Incognito, meant really Societas Judae, i.e., the Society of Jews or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was a myth, and that they might preserve their garments from being defiled by the "temper of the art.

Unrestrained Mortar. In the lecture used in the United States in the early part of the present century, and in some parts of the country almost as recently as the middle of the century, the apprentices at the Temple were said to wear their apron in the peculiar manner characteristic of the class, that they might preserve their garments from being defiled by the "temper of the art.

Unutterable Name. The Tetragram-

Unworthy Members. That there are men in our Order who live and enjoy the benefits of the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of charity, whose hands are not opened to aid in its deeds of charity, is a fact which we cannot deny, although we may be permitted to express our disapprobation of it. But these men, though not of the Temple; they are among us; but are not with us; they belong to our household, but they are not of our faith; they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived, and hearing, they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received. And, indeed, hard and unjust would it be to censure the Masonic Institution, because, partaking of the infirmity and weakness of human wisdom and human means, it has been unable to give
strength and perfection to all who come within its pale. The denial of a Peter, the doubtings of a Thomas, or even the betrayal of a Judas, could cast no reproach on the holy band of apostles of which each formed a constituent part.

"Is Freemasonry answerable," says Dr. Oliver (London, i. p. 148), "for the misdeeds of an individual Brother? By no means. He has had the advantage of Masonic instruction, and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtues." Such a man it is our duty to reform, or to dismiss; but the world should not condemn us, if we fail in our attempt at reformation. God alone can change the heart. Masonry furnishes precepts and obligations of duty, which, if obeyed, must make its members wiser, better, happier men; but it claims no power of regeneration. Condemn when our instruction is evil, but not when our pupils are dull, and deal to our lessons; for, in so doing, you condemn the holy religion which is founded on principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanction no acts that are not consistent with the sternest morality and the most faithful obedience to government and to the laws; and while this continues to be its character, it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.

Of all human societies, Freemasonry is undoubtedly, under all circumstances, the fittest to form the truly good man. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men by restraining the imprudence of their passions, these last too often become dominant, and the Institution is forgotten.

Upadesas. Minor works regarded as appendices to the four Canonical Vedas, and comprising the Ayurveda, on medicine, the Darurveda, on archery, the Dhanurveda, on music, and the Saptakshara, or Arthasastra, on mechanics and other practical subjects. These were looked upon as inspired works and sacred.

Upanishad. ("Mystic.") A name given to certain Sanskrit works, of which about 190 are known, founded upon the Brahman portion of the Vedas, and containing the "mysterious doctrine" of the process of creation, the nature of a Supreme Being, and its relation to the human soul. The older Upanishads are placed among the Sruti, or writings supposed to be inspired. (See Srus.

Upper Chambers. The practice of holding Masonic Lodges in the upper rooms of houses is so universal that, in all my experience, I have no knowledge of a single instance in which a Lodge has been held in a room on the first floor of a building.

The most apparent reason for this is, that security from being overheard or heard may be thus obtained, and hence Dr. Oliver, in his "History of the Lodge," p. 170, says: "A Masonic hall should be isolated, and, if possible, surrounded with lofty walls... As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained with convenience to the brethren, the Lodge should be formed in an upper story." This, as a practical reason, will be found sufficient to Masons in general. But to those who are more curious, it may well be true, that for this custom there is also a mystical reason of great antiquity.

Gregory, in his "Notes and Observations on some Passages of Scripture" (1671, p. 17), says: "The upper rooms in Scripture were places in that part of the house which was highest from the ground, set apart by the Jews for their private orisons and devotions, to be addressed towards Solomon's Temple." This room received, in the Hebrew language, the appellation of Alijah, which has been translated by the Greek hyperoon, and improperly by the Latin cuniculus. The Hebrew and the Greek both have the signification of an upper room, while the idea of a dining-room or place for eating, thus taking away the sacred character of the apartment. The Alijah was really a secret chamber or recess in the house, devoted to religious uses. Hence the wise men or Rabbits of Israel are called by the Talmudists bent Alijah, or the secret chambers; an allusion, as Dr. Clarke thinks, to the holy of holies of the tabernacle. Again, in 2 Chronicles ix. 3, 4, it is said that when the Queen of Sheba had seen Solomon, the King, how the house which he had built—his provisions, servants, and cup-bearers, "and his ascent by which he went up into the house of the Lord—there was none more wise in her." The ascent which our translators have rendered "his ascent," is again this word Alijah, and the passage should be rendered "his secret chamber," or "upper room"; the one by which, through a private way, he was enabled to pass into the Temple.

On the advent of Christianity, the Jewish custom of worshipping privately in an upper room was adopted by the apostles and disciples, and the New Testament contains many instances of the practice, the word Alijah being, as I have already remarked, translated by the Greek hyperoon, which has a similar meaning. Thus in Acts iv. 33, we find the apostles "and again, in the twentieth
chapter, the disciples are represented as having met at Ephesus in an upper room, where Peter preached to them. But it is unnecessary to multiply instances of this usage. The evidence is complete that the Jews, and after them the primitive Christians, performed their devotions in upper rooms. And the name or upper chamber, is always used to designate the place of devotion, abundantly indicates that any other place would have been considered improper.

Hence it may be traced the practice of holding Lodges in upper rooms to this ancient custom; and that, again, has perhaps some connection with the sacred character always given in the ancias, by the Arabians; so that it is said, in the Masonic lectures, that our ancient brethren met on high hills and low vales. The reason there assigned by implication is that the meeting may be secret; that is, the lectures place the Lodge on a high hill, a vale, or other secret place. And this reason is more definitely stated in the medias, by which they are the more easily observed to approach of cowans and eavesdroppers, and to guard against surprise. Yet it is not improbable that the ancient and sacred character of a high place was referred to as well as that more practical idea of secrecy and safety.

Upright Man and Mason—and given it strictly in charge was, which Abs, as such before God and Man.'' Admonition in the Apprentices Degree. The definition of Man is interwoven with the triangle or pyramid, hence true and upright. In R. P. Andrew's Sacred Epitome, or the origin of Language and Languages, we find the following: 'Throughout the Indo-European family of languages, the syllable $m$ (changeable to $m$, $n$, $n$) means 'great,' and $m$ (changeable to $m$, $n$, $n$) means 'small,' as their primal sexes. Hence man, men, men, etc., mean 'great,' and the mind,' or 'ration,' tied with the cone, pyramid, or triangle. The Latin men-sax is 'a surveyor's triangular measuring-board'; men (man), 'anything connotes, which is in the mind,' i. e., 'ratio'; Sanskrit, $m$; Latin, mensum, Eng. measure; hence, Sansk., mensa, mensa, to think (Also, Man.)

Upright Posture. The upright posture of the Apprentice in the northeast corner, as a symbol of upright conduct, was introduced by Preston, who taught in his lectures that the candidate then represented 'a just and upright man and Mason.' The same symbolism is referred to by Hutchin-son, who says that 'as the builder raises his column by the plane and perpendicular, so should the Mason carry himself towards the world.' Indeed, the application of the corner-stone, or the square stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the northeast, was familiar to the ancient, for Plato says that he who valiantly sustains the shocks of adverse fortune, demeaning himself uprightly, is truly good and of a square posture.

Ur. (Hebrew, וָיָר, fire.) Fire, light, or spirit.

Urie, Hebrew, וָיָר, meaning the fire of God. In the archangel, mentioned only in 2 Esdras. Michael Oliven, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the revolutions of the seasons: The Book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetical degrees of Masonry, the name, as representing the angel of fire, becomes a significant word.

Urmin and Thummin. The Hebrew words וָיָר, Aaron, and וָיָר, Thum- min, have been variously translated by commentators. The Septuagint translates them, "manifestation and truth"; the Vulgate, "docile and truth"; Aquila, "lights and mysteries"; and Jesus ben Simeon, but the most generally received interpretation is, "light and truth." What the Urmin and Thummin were has also been a subject of much doubt and difference of opinion. Suddenly introduced to notice by Moses in the command (Exod. xcvii. 30) "and thou shalt put in the breastplate of judgment the Urmin and the Thummin,' as if they were already familiar to the people—we know only of them from the Scriptural account, that they were sacred lots to be worn concealed in or behind the breastplate, and to be consulted by the high priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment. Some writers have supposed that the mystery consisted in a more splendid appearance of certain letters of the names of the tribes inscribed upon the stones of the breastplate; others, that it was received by voice from two small images which were placed beyond the folds of the breastplate. A variety of other conjectures have been hazarded, but as Godkay (Most and Aaron, p. 8) observes, 'he spoke best, who ingeniously confessed that he knew not what Urmin and Thummin was.'

The opinion now almost universally accepted is that the Jewish lawyer borrowed this, as he did the ark, the brazen serpent, and many other of the symbols of his theology, from the usages so familiar to him of the Egyptian priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion and giving to them a purer signification.

In reference to the Urmin and Thummin, we know not only from the authority of ancient writers, but also from the confirmatory testimony of more recent monumental explorations, that the judges of Egypt wore golden chains around their necks to which was suspended a small figure of Thummin, the
Egyptian goddess of Justice and Truth. "Some
of these breastplates," says Gliddon (Anc.
Egypt., p. 32), "are extant in European
museums; others are to be seen on the
 Cairo Museum as containing the figures of
Ro, Re, and Theme."

These represent Ro, or the sun, in a double
capacity, physical and intellectual light; and
Theme, in a double capacity, justice and truth."

Neither in the Craft nor in the Royal
Arch Masonry have the Urin and Thum-
nim been introduced; although Oliver dis-
cusses them, in his Logàngor, as a type of
Christ, to be Masonically applied in his
peculiar system of a Christian interpre-
tation of all the Masonic symbols. But the fact
that after the construction of the Temple
of Solomon we hear no more of the consulta-
tion by the priests of the Urin and Thum-
nim, which seem to have given way to the
audible interpretation of the Divine will of
the prophets, would necessarily disconnect
them with Masonry as a symbol, to be ac-
cepted even by those who place the founda-
tion of the Order at the Solomonic era.

Yet they have been introduced as a sym-
bol into some of the continental high degrees.
Thus, in the last degree of the Order of
Brothers of Asia, the presiding officer wears
the Urin and Thummim suspended from a
golden chain as the jewel of his office.

Regnellini (Esprit du dogme, p. 60) thus
gives the continental interpretation of the
symbol:

"The folly of Solomon is commemorated
in the instructions and ceremonies of a
high degree, where the Acolyte is reminded
that Solomon, becoming arrogant, was for a
time abandoned by the Divinity, and as he
was, although the greatest of kings, only a
mortal, he was weak enough to sacrifice to
idols, and thereby lost the communication
which he had previously had through the
Urin and Thummim.

These two words are found in a degree
of the Maîtres éclatants. The Venerables
of the Lodges and the Sublime Masters explain
the legend to their recipients of an elevated
rank, as intended to teach them that they
should always be guided by reason, virtue,
and honor, and never abandon themselves
to an effeminate life or silly superstition."

It is, I think, undeniable that Urin and
Thummim have no legitimate existence as
a Masonic symbol, and that they can only
be considered such by a forced and modern
interpretation.

Uriot, Joseph. The author of a work
entitled Le véritable Portrait d’un Fransco-
Maskon, which was published by a Lodge at
Frankfort, in 1742. It may be looked upon,
says Kloss, as the earliest public exposition
of the true principles of Masonry which
appeared in Germany. Many editions of it
were published. M. Uriot also published at

Stongard, in 1709, a work entitled Lettres sur
la Franche Maçonnerie; which was, however,
only an enlargement of the Portrait.

Urn. Among the ancients, cinerary urns
were in use. to hold the ashes of the
deceased after the body had been subjected
to incamation, which was the usual mode of
doing it. He who desired to be buried
with any number of his children, Thomas Browne's celebrated work entitled
"Hydriotaphia, or Urn Burial," wherever
everything necessary to be known on this topic
may be found. In Masonry, the cinerary
urn has been introduced as a modern symbol,
but always as having reference to the burial
of the Temple Builder. In the comparatively
recently added symbol of the Monument, fabricated by
Cross for the degree of Master in the Ameri-
can Rite, the urn is introduced as if to remind
the beholder that the ashes of the great
artist were there deposited. Cross borrowed,
it may be supposed, his idea from an older
symbol in the high degrees, where, in the
description of the tomb of Hiamed Abif, it
is said that the heart was enclosed in a golden
urn, to the side of which a triangle, the inside
of which was affixed, inscribed with the letters J. M.
within a wreath of acacia, and placed on the
top of an obelisk.

Uriot, Freemasonry was introduced
into the Republic of Uruguay by the Grand
Order of France, which, in 1827, chartered
a Lodge called "the Children of the New
World," and three other Lodges were
established by the G. Bodies of France and
Brazil. In that year authority was obtained
from the Supreme Council and Grand Orient
of Brazil, to establish a governing Masonic body, and the Supreme
Council and Grand Orient of Uruguay was
regularly constituted at Montevideo, in the
A. A. Scottish Rite.

Usages. The peculiarity of constant inter-
course between the kings of Israel and Tyre
pending the construction of the Holy House,
has been frequeintly commented upon. That
this was so is evident from the old sacred
Scriptures, as well as from collective history
by Josephus and others. This ancient
custom of intercourse would not be so marked,
had these two kings ever met, yet during the years of construction, gifts
and messages seem to have led to the more
intimate and profounding problems and
difficult questions. Hence the indistinct
ment to speculate upon whether there was
any secret tie between these two kings or
merely friendship and business. The cus-
toms, habits, and usages of the ancients are
visible in every form and ceremony of Masonic
work, as well as in the instruction, except
where modern innovators have injured,
while endeavoring to improve, the time-
worried yet mellowed services of the Brother-
hood. One of the most beautiful expressions
occurring in the Catechism of Freemasonry
is the answer to an interrogatory as to the
position of the hand in assuming the vow
of the First Degree; to wit, "In accordance
with ancient usages the right hand has always been deemed the seat of Fidelity." A somewhat similar expression occurs in relation to the casting off of the shoe; answer, "This was in accordance with the usages of the ancient Israelites; a man took off his shoe and gave it to his neighbor; this was testimony in Israel." The shoe was the symbol of subjection when sent by rulers to princes. (Ruth iv. 7.) It was the symbol of humiliation and surrender with Germans and Israelites. The formal divestiture was surrender of title. Utah. Freemasonry was introduced into the Territory, October 7, 1867, by the Grand Lodge of Montana, which chartered Wasatch Lodge, No. 8. Mount Moriah Lodge, No. 70, was chartered October 21, 1868, by the Grand Lodge of Kansas, and Argenta Lodge, No. 21, by the Grand Lodge of Colorado, September 28, 1871. All of these Lodges are situated in Salt Lake City.

V.

V. (Heb. 1, 10.) The twenty-second letter in the English alphabet; of the Hebrew, numerical value of six. Its definition, a seat, which in form it represents, and as a Divine name connected with it is Zn, Zere, cum splendore; the V and 0 in Hebrew being equal. As a Roman numeral its value is five.

Vacancy. In Masonry, a man phrased off his Masonic office and installed to hold his office for the time for which he has been elected, and until his successor shall be installed. This is in the nature of a contract between the officer and the Lodge, Chapter, or other body which has elected him, and to its terms he signifies his assent in the most solemn manner at the time of his installation. It follows from this that to resign the office would be on his part to violate his contract. Vacancies in office, therefore, can only occur by death. Even a removal from the jurisdiction, with the intention of permanent absence, will not vacate a Masonic office, because the person removing might change his intention, and return. For the reasons why neither resignation nor removal can vacate an office, see Succession to the Chair.

Vago or Bagoos. Found in the Fourth Degree of the French Rite of Adoption.

Vale or Valley. The vale or valley was introduced at an early period into the symbolism of Masonry. A catechism of the beginning of the last century says that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other secret place." And Browne, who in the beginning of the present century gave a correct version of the Prestonian lectures, says that "our ancient bretheren met on the highest hills, the lowest dales, even in the valley of Jehoshaphat, or some such secret place."

Hutchinson (Sp. of Mem., p. 94) has dilated on this subject, but with a mistaken view of the true import of the symbol. He says: "We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord." And he adds: "The highest hills and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those localities. It is true that worship in high places was an ancient idolatrous usage. But there is no evidence that the superstition extended to valleys. Hutchinson's subsequent reference to the Druidical and Oriental worship in groves has no bearing on the subject, for groves are not necessarily valleys. The particular reference to the valley of Jehoshaphat would seem in that case to carry an allusion to the peculiar sanctity of that spot, as meaning, in the original, the valley of the judgment of God. But the fact is that the old Masons did not derive their idea that the Lodge was situated in a valley from any idolatrous practices of the ancients.

Valley, in Masonry, is a symbol of secrecy. And although I am not disposed to believe that the use of the word in this sense was borrowed from any meaning which it had in Hebrew, yet it is a popular coincidence that the Hebrew word for valley, ginneth, signifies also "deep," or, as Bate (Critica Hebræa) defines it, "whatever lies remote from sight, as counsels and designs which are deep or obscure." This very word is used in Job xii. 22, where it is said that God "discovereth deep things out of darkness, and bringeth out to light the shadow of death."

The Lodge, therefore, is said to be placed in a valley because, the valley being the symbol of secrecy, it is intended to indicate the secrecy in which the acts of the Lodge should be concealed. And this interpretation agrees precisely with what is said in the passages already cited, where the Lodge is said to stand in the lowest vale "or any secret place." It is supported also by the present lecture in this country, the ideas of
which at least Webb derived from Preston. It is
the best to observe the approach of the highest and
lowest vales, to guard against surprise.

Valley. In the capitular degrees of the
French Rite, this word is used instead of
or of the or of the Chapter. Thus on such a body a document
would be dated from the "Valley of Paris," instead of
the "Ort or of Paris." The word, says the
Dictionnaire Ecossais, is often incorrectly
employed to designate the south and north
sides of the Lodge, where the expression
should be "the column of the south" and the" column of the north." Thus, a Warden will
address the brethren of his valley, instead of
the brethren of his column. The valley includes
the whole Lodge or Chapter, the
columns are its divisions.

Van Rensselaer, Killian Henry. Born
1799, died January 28, 1851. A native of
Albany, N. Y. State, and descendant of the
well-known old Knickerbocker family, whose
names are familiar. He held various positions
in Craft Masonry, but in 1824 he became
prominent in the A. A. Scottish Rite, to which
he devoted himself for the remainder of his
life, becoming its Inspector-General on June
17, 1845. Bro. Van Rensselaer commanded
the Supreme Council that rebelled against
the rule of Edward A. Raymond, and thus
became the first Supreme Body in the
Northern States, whose difficulties were
finally overcome, as were all schisms of every
nature of the Scottish Rite, on the 17th of
May, 1877. In 1856, the "Van R," he was familiarly
termed, resided during the last thirty years of
his life in the West, and died in California,
outlying suburb of Cincinnati, Ohio. One
more sincerely devoted to the cause of
Masonry, and without a day of relenting
carelessness, will not in time be found.

Vassal, Pierre Gérard. A French phy-
sician and Masonic writer, who was born at
Manosque, in France, October 14, 1769.
He was intended by his parents for the Church,
and entered the Seminary of Marseilles for
the studied of pursuing his ecclesiastical
studies. At the commencement of the
revolution he left the school and joined the
army, where, however, he remained only
eighteen months. He then applied himself
to the study of medicine, and pursued the
practice of the profession during the rest of
his life, acquiring an extensive reputation as a
physician. He was elected a member of sev-
eral medical societies, to whose transactions
he contributed several valuable essays. He
is said to have introduced to the profession
the use of the digitalis purpurea as a remédial
agent, especially in diseases of the heart.
He was initiated into Masonry about the
year 1824, and was from that time an active
part in the Institution. He presided in the
Lodge, Chapter, and Aecopaug of the Scot-
Ecoiassais réunis with great zeal and devotion;
was in 1819 elected Secretary-General of the
Grand Orient, and in 1827 President of the
College of Rites. He attained the Thirty-
third Degree of the Ancient and Accepted
Rite, and was a warm advocate of Scottish
Masonry. But his zeal was tempered by his
judgment, and he did not hesitate to renounce
the errors that had crept into the system, an
impartiality of criticism which greatly sur-
priised Ragon. His principal Masonic works
are Essai historique sur l'Institution du Rit
Ecoiassin, etc., Paris, 1827, and a valuable
historical contribution to Masonry entitled
Cours d'lnstruction ou l'Histoire
générale de l'Initiation depuis sonOrigine
jusqu'à son institution en France, Paris, 1852.
In private life, Vassal was distinguished for
his kind heart and benevolent disposition.
The Lodge of Sept Ecoiassais réunis presented
him a medal in 1830 as a recognition of his
active labors in Masonry. He died May 4,
1849, at Paris.

Vaul of Steel. (Veu de d'acier.) The
French Masons so call the Arch of Steel, which
see.

Vaul, Secret. As a symbol, the Secret
Vault does not present itself in the principal
degrees of Masonry. It is found only in the
high degrees, such as the Royal Arch of all the
Rites, where it plays an important part.
Dr. Oliver in his Historical Landmarks,
il., p. 434), gives, while referring to the
building of the second Temple, the following
general detail of the Masonic legend of this
vault:

"The foundations of the Temple were
opened, and cleared from the accumulation
of rubbish, that a level might be procured
for the commencement of the building.
While engaged in excavations for this
purpose, three fortunate sojourners are said
to have discovered our ancient stone of foun-
dation, which had been deposited in the secret
vault by Wisdom, Strength, and Beaufort,
to prevent the communication of ineffable
secrets to profane or unworthy persons.
The building was communicated to the
prince, prophet, and priest of the
Jews, the stone was adopted as the chief
corner-stone of the re-edited building, and
thus symbolized the moral and expressive
sense, the type of a more excellent
monument. An avenue was also accidentally
discovered, supported by seven pairs of
pillars, perfect and entire, which, from their
situation, had escaped the fury of the flames
that had consumed the Temple, and the
desolation of war that had destroyed the
city. The secret vault, which had been
built by Solomon as a secure depository for
certain secrets that would inevitably have
been lost without some such expedient for
their preservation, communicated by a sub-
terranean avenue with the king's palace;
but at the destruction of Jerusalem the
destruction having been closed by the
rubbish of falling buildings, it had been
discovered by the appearance of a keystone amongst
the foundations of the sanctum sanctorum.
A careful inspection was then made, and the invaluable secrets were placed in safe custody.

To support this legend, there is no historical evidence and no authority except that of the Talmudic writers, who describe a mythical symbol, and as such we must accept it. We cannot altogether reject it, because it is so intimately and so extensively connected with the order of Fife, the Sacred Word, and the recovered Word, that if we reject the theory of the Secret Vault, we must abandon all of that symbolism, and, with it, the whole of the science of Masonic symbolism. Fortunately, there is ample evidence in the present appearance of Jerusalem and its subterranean topography, to remove from any tactual and, as it were, conventional sense to the theory, features of absurdity or impossibility.

Considered simply as an historical question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robison, and other writers who in recent times have described the topography of Jerusalem, in support of the existence of these structures, which they visited and, in some instances, carefully examined.

After the destruction of Jerusalem by Titus, the Roman Emperor Hadrian erected on the site of the "House of the Lord" a temple of Venus, which in its turn was destroyed, and the place subsequently became a depository of all manner of rubbish. But the Caliph Omar, after his conquest of Jerusalem, sought out the ancient site, and, having caused it to be cleansed of its impurities, he erected a mosque on the rock which rises in the center of the mountain. Fifty years afterward the Sultan Abd-al-Melik displaced the edifice of Omar, and erected that splendid building which is visited to this day, and is still incorrectly called by Christians the mosque of Omar, but known to Mussulmans as El-kubbet-es-Sukra, or dome of the Rock. This is supposed to occupy the exact site of the original Solomonic Temple, and is viewed with equal reverence by Jews and Mohammedans.

Mr. Prime (Test Life in the Holy Land, p. 183), "have a faith that the ark is within its bosom now."

Barrett (Walks about Jerusalem, p. 170), in describing a vault beneath this mosque of Omar, says: "Beneath the dome, at the southeast angle of the Temple wall, conspicuous from all points, is a small subterranean chamber which is to be found beneath the site of the old Temple."

Conformable with this historical account is the Talmudical legend, in which the Jewish Rabbi states that, in preparing the foundations of the Temple, the workmen discovered a subterranean vault sustained by seven arches, rising from as many pairs of pillars. This vault escaped notice at the destruction of Jerusalem, in consequence of its being filled with rubbish. The legend adds that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by some of the workmen of Zerubbabel at the building of the second Temple.

In the earliest ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature. Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chapels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead—a state to die and be initiated—are synonymous terms—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation. "Happy is the man," says the Greek poet Pindar, "who descends beneath the hollow earth, having beheld these mysteries, for he knows the end as well as the divine origin of life;" and in a like spirit Sophocles exclaims, "Thrice happy are they who descend to the shades below, after having beheld the sacred rites, for they alone have life in Hades, while all others suffer there every kind of evil."

The vault was, therefore, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death, where alone Divine Truth is to be found. The Masons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temple of our transitory life be on the surface, we must descend into the secret vault of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches an exclusive of the history.
VEILS

The Vedas. The most ancient of the religious writings of the Indian Aryans, and now constituting the sacred canon of the Hindus, being to them what the Bible is to the Christians, or the Koran to the Mohammedans. The word Veda denotes in Sanskrit, the language in which these books are written, wisdom or knowledge, and comes from the verb "vedo," corresponding to the Greek "o" in "gnosis," signifies "I know." The German "weiss" and the English "wise" came from the same root. There are four collections, each of which is called a Veda, namely, the Rig-Veda, the Yajur-Veda, the Sama-Veda, and the Atharva-Veda; but the first only is the real Veda, the others being but commentaries on it, as the Talmud is upon the Old Testament.

The Rig-Veda is divided into two parts: the Mantras or hymns, which are all metrical, and the Brahmanes, which are in prose, and consist of ritualistic directions concerning the employment of the hymns, and the method of sacrifice. The other Vedas consist also of hymns and prayers; but they are borrowed, for the most part, from the Rig-Veda.

The Vedas, then, are the Hindu canon of Scripture—his book of the law; and to the Hindu Mason they are his trestle-board, just as the Bible is to the Christian Mason.

The religion of the Vedas is apparently an adoration of the visible powers of nature, such as the sun, the sky, the dawn, and the fire, and, in general, the eternal powers of light. The supreme divinity was the sky, called Varuna, whence the Greeks got their Oursanos; and next was the sun, called sometimes Surya, the progenitor, and sometimes Mitra, the loving one, whence the Persian Mithras. Side by side with these was Agni, fire, whence the Latin ignis, who was the divinity coming most directly in approximation with man on earth, and soaring upward as the flame to the heavenly gods. But in this nature-worship the Vedas frequently betray an inward spirit grooping after the infinite and the eternal, and an anxious search for the Divine name, which was to be reverenced just as the Hebrew aspired after the unutterable Tetragrammaton. Bunsen (God in History, b. iii., ch. 7) calls this "the desire—the yearning after the nameless Deity, who nowhere manifests himself in the Indian pantheon of the Vedas—the voice of humanity grooping after God." One of the most sublime of the Veda hymns (Rig-Veda, b. x. hymn 121) ends each strophe with the solemn question: "Who is the god to whom we shall offer our sacrifice?" This is the question which every religion asks; the search after the All-Father is the labor of all men who are seeking Divine truth and light. The Semitic, like the Aryan poet in the same longing spirit for the knowledge of God, exclaims, "Oh that I knew where I might find him. That I might come even to his seat." It is the great object of all Masonic labor, which thus shows its true religious character and design.

The Vedas have not exercised any direct influence on the symbolism of Freemasonry. But, as the oldest Aryan faith, they became infused into the subsequent religious systems of the race, and through the Zend-Avesta of the Persians, the mysteries of Mithras, the doctrines of the Neo-platonists, and the school of Pythagoras, mixed with the Semitic doctrines of the Bible and the Talmud, and by that means to their utmost light and mystery of the Gnostics and the secret societies of the Middle Ages, and have shown some of their spirit in the religious philosophy and the symbolism of Speculative Masonry. To the Masonic scholar, the study of the Vedic hymns is therefore interesting, and not altogether fruitless in its results. The writings of Bunsen, of Muir of Cox, and especially of Max Müller, will furnish ample materials for the study.

Vehm-gerichte. See Westphalia, Secret Tribunal, Symp. 1845.

Veils, Grand Masters of the. Three officers in a Royal Arch Chapter of the American Rite, whose duty it is to protect and defend the Veil of the Tabernacle, for which purpose they are presented with a sword. The jewel of their office is a sword within a triangle, and they bear each a banner, which is respectively blue, purple, and scarlet. The title of "Grand Master" appears to be a misnomer. It would have been better to have styled them "Masters" or "Guardians." In the English system, the three Sojourners act in this capacity, which is the designation of all the facts of history, and completely changes the symbolism.

Veils, Symbolism of the. Neither the construction nor the symbolism of the veils in the Royal Arch tabernacle is derived from that of the Sinaic. In the Sinaic tabernacle there were no veils of separation between the different parts, except the one white one that hung before the most holy place. The decorations of the tabernacle were curtailed, like modern tapestries, interwoven with many colors; no curtalna being wholly of one color, and not running across the apartment, but covering its sides and roof. The exterior form of the Royal Arch tabernacle was taken from that of Moses, but the interior decoration from a passage of Josephus not properly understood.
Josephus has been greatly used by the fabricators of high degrees of Masonry, not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (iii. 14) it is said that Solomon "made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon." This description evidently alludes to the single veil, which, like that of the Sinaic tabernacle, was placed before the entrance of the holy of holies. It by no means resembles the four separate and equidistant veils of the Masonic tabernacle.

But Josephus had said (Antiq., i. viii., c. iii., § 3) that the king "also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers wrought upon them, which were to be drawn before these doors." To this description—which is a very inaccurate one, which refers, too, to the interior of the first Temple, and not to the supposed tabernacle subsequently erected near its ruins and which, besides, has no Biblical authority for its support—we must turn to the Bible itself, to the case of the veils, which the inventors of the Masonic tabernacle adopted in their construction of it.

That tabernacle cannot be recognized as historically correct, but must be considered, like the three doors of the Temple in the Symbolic degrees, simply as a symbol. But this does not at all diminish its value.

The symbolism of the veils must be considered in two aspects: first, in reference to the symbolism of the veils as a whole, and next, as to the symbolism of each veil separately.

As a whole, the four veils, constituting four divisions of the tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sits. Now he is seeking to advance to that sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine name. But Masonically, this Divine name is itself but a symbol of Truth, the object, as has been often said, of a Mason's search and labor. The passage through the veils is, therefore, a symbol of the trials and tribulations that are encountered and must be overcome in the search for and the acquisition of Truth.

This is the general symbolism; but we lose sight of it, in a great degree, when we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolizes the various virtues and affections that should characterize the Mason. Yet the two symbolisms are really connected, for the virtues symbolized are those which should distinguish everyone engaged in the Divine search.

The symbolism, according to the system adopted in the American Rite, refers to the colors of the veils as the miraculous signs of Moses, which are described in Exodus as having been shown by him to prove his mission as the messenger of Jehovah.

blue is a symbol of universal friendship and benevolence. It is the appropriate color of the Symbolic degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was the symbol of the ancients of resurrection to life, because the serpent, by casting his skin, is supposed continually to renew his youth. It is the symbol here of the loss and the recovery of the Word.

Purple is a symbol here of union, and refers to the intimate connection of Ancient Craft and Royal Arch Masonry. Hence it is the appropriate color of the intermediate degrees, which must be passed through in the preparation of the search. The Mosaic sign refers to the restoration of the leprous hand to health. Here again, in this representation of a diseased limb restored to health, we have a repetition of the allusion to the loss and the recovery of the Word; the Word itself being but a symbol of Divine truth, the search for which constitutes the whole science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last degree.

Scarlet is a symbol of fervency and zeal, and is appropriated to the Royal Arch Degree because it is by these qualities that the neophyte, now so far advanced in his progress, must expect to be successful in his search. The Mosaic sign of changing water into blood bears the same symbolic reference to a change for the better—from a lower to a higher state—from the elemental water in which there is no life to the blood which is the life itself—from darkness to light. The progress is still onward to the recovery of that which had been lost, but which is yet to be found.

White is a symbol of purity, and is peculiarly appropriate to remind the neophyte, who is now almost at the close of his search, that it is only by purity of life that he can expect to be found worthy of the reception of Divine truth. "Blessed," says the Great Teacher, "are the pure in heart, for they shall see God." The Mosaic signs now cease, for they have taught their lesson; and the aspirant is invested with the Signet of Truth, to assure him that, having endured all trials and overcome all obstacles, he is at length entitled to receive the reward for which he has been seeking; for the Signet of Zerubbabel is a royal signet, which confers power and authority on him who possesses it.

And so we now see that the Symbolism of the Veils, however viewed, whether collectively or separately, represents the laborious, but at last successful search for Divine truth.

Venerable. The title of a Worshipful Master in a French Lodge.

Venerable Grand Master of all Symbolic Lodges. The Twentieth Degree of the Ancient and Accepted Scottish Rite. (See Grand Master of all Symbolic Lodges.) The Dictionnaire Magnétique says that this degree was formerly conferred on those brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life on that abnormal and subsequently abolished by the Grand Orient.
Ragon and Vesal both make the same statement. It may be true, but they furnish no documentary evidence of the fact.

**Venerable, Perfect.** (Venerable Perfect) a term of Masonry.

**Venezuela.** Freemasonry first penetrated into Venezuela in the beginning of the present century, when a Lodge was instituted by the Grand Orient of Spain. Several other Lodges were subsequently established by the same authority. In 1825, Cerneau, the head of the irregular Supreme Council at New York, established in Caracas a Grand Lodge and Supreme Council of the Scottish Rite. In 1827, the Liberator, Simon Bolivar, having by his decree prohibited all secret societies, the Masonic Lodges, with the exception of the one at Porto Cabello, suspended their labors. In 1830, Venezuela having become independent by the division of the Colombian Republic, several brethren obtained from some of the dignitaries of the extinct Grand Lodge, in their capacity as Sovereign Inspectors-General of the Thirty-third Degree, a temporary Dispensation to hold a Lodge for one year, in the expectation of the return of foreigners. It was, however, in 1833, that time, enabled to obtain a Charter from some foreign Grand Lodge. But their efforts, in consequence of irregularities, were unsuccessful, and the Lodge was suspended.

For eight years, Freemasonry in Venezuela was in a dormant condition. But in 1838 the Masonic spirit was revived, the Lodge just referred to renewed its labors, the old Lodges were reactivated, and the National Grand Lodge of Venezuela was constituted, whether regularly or not, it is impossible at this time, with the insufficient light before us, to determine. It was, however, recognized by several foreign bodies. The Grand Lodge thus established, issued Charters to all the old Lodges, and erected new ones. In conjunction with the Inspectors-General, it established a supreme legislative body, under the name of the Grand Orient, and also constituted a Grand Lodge, which continued to exist, with only a few changes, made in 1852, until the present Grand Lodge and Supreme Council were established, January 12, 1868. There are presently in Venezuela a Grand Lodge, which now has thirty-five Lodges under its obedience, and a Supreme Council of the Scottish Rite.

**Vestments.** A word used in the high degree. Barruel, Robison, and the other detractors of Freemasonry, have sought to find in this word a proof of the vindictive character of the Institution. "In the degree of Kadosh," says Barruel (Memoires, ii, 310), "the assassin of Adoniram becomes the king, who must be slain to avenge the Grand Master Molay and the Order of Masons, who are the successors of the Templars."

No calumny was ever fabricated with so little pretention to truth, for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.

The word "vestment" is used in Masonry in precisely the same sense in which it is employed by the prophet Jeremiah (60: 15) when he speaks of "nimetel Jehovah," "the vengeance of the Lord"—the punishment which God will inflict on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other.

**Verger.** An officer in a Council of Knights of the Holy Sepulcher, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

**Veritas.** Signifying "truth," a significant word in Templar Masonry. (See Truth.)

**Vermont.** Freemasonry was introduced into the State of Vermont in 1781, in which year the Grand Lodge of Massachusetts granted a Charter for the establishment of a Lodge at Comish. This town having soon afterward been claimed by New Hampshire, the Lodge removed to Windsor, on the opposite side of the Connecticut, in 1783. In 1785, the Grand Lodge of Massachusetts chartered another Lodge at the town of Manchester. A Grand Lodge was organized October 13, 1794, at Manchester, by a convention of the five Lodges then existing in the State.

In no State of the Union did the anti-Masonic party, as a political power, exercise so much influence as it did in Vermont. All the Lodges under its jurisdiction suspended their Charters, and Masonry for fifteen years had no active existence in that State. The Grand Lodge, however, did not dissolve, but continued its legal life by regular, although private, communications of the officers, and by adjournments, until the year 1846, when it resumed vigor, Bro. Nathaniel B. Haswell, who was the Grand Master at the time of the suspension, having taken the chair at the resumed communication in January, 1846. The regularity of this resumption, although at first denied by the Grand Lodge of New York, was generally accepted by the other Grand Lodges of the United States, with a welcome to which the devotion and steady perseverance of the Masons of Vermont had justly entitled them.

The Grand Chapter was organized December 20, 1804, Jonathan Wells being elected first Grand High Priest. It shared the destinies of the Grand Lodge during the period of persecution, but was reorganized July 15, 1849, under a convention from Joseph R. Stephenson, Deputy General Grand High Priest of the United States.

The Grand Council of Royal and Select Masters was organized August 19, 1846, by a Convention of Grand Masters held at Venequins, and Nathan B. Haswell was elected Grand Master.

The Grand Encampment (now the Grand Commandery) was originally organized in
1825. It subsequently became dormant. In 1830, the Grand Encampment was revived; but it appearing that the revival was attended by irregularities, and in violation of the Grand Constitution of the Grand Encampment of the United States, the members dissolved the body, and the Grand Master, William H. Ellis, having, in December, 1850, issued a commission to three subordinate Encampments to organize a Grand Encampment, that body was formed January 14, 1855.

**Vernhes, J. F.** A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge of Parfaite Humilité at Montpellier. He wrote an *Essai sur l'His-
toire de la Françoise-Êmannerie, depuis son
établissement jusqu'à nos jours, Paris, 1815;* and
*Le Parfait Maçon en Religieux composé de la
Mâconnerie Symbolique.* This work was pub-
lished at Montpellier, in 1820, in six numbers, of
which the sixth was republished the next
year, with the title of *Apostol des Maçons.*
It contained a calm and rational refutation of
several works which had been written
against Freemasonry. Vernhes became an
active disciple of the Rite of Meccacs, and
published in 1822, at Paris, a defense of it and
an examination of the various Rites then prac-
ticed in France.

**Vertot d'Aubeuf, René-Aubert de.**
The Abbé Vertot was born at the Château de
Bennetot, in Normandy, in 1665. In 1716 the
Grand Master of the Knights of Malta appointed
him the historiographer of that Order;
and provided him with the Commandery of
Santenay. Vertot discharged the duties of
his office by writing his well-known work en-
titled *History of the Knights Hospitallers of
St. John of Jerusalem, afterwards Knights of
Rhodes, and now Knights of Malta,* which
was published at Paris, in 1726, in four volumes.
It has since passed through a great number of
editions, and been translated into many lan-
guages. Of this work, to which the Abbé
principally owes his fame, although he was also
the author of many other histories, French
critics complain that the style is languishing,
and less pure and natural than that of his
other writings. Notwithstanding that it has
been the basis of almost all subsequent histo-
ries of the Order, the judgment of the liter-
ary world is, that it needs exactitude in many
of its details, and is too much influenced by the personal pre-
judices of the author. The Abbé
Vertot died in 1735.

**Vestas Pilcscis.** The fish was
among primitive Christians a
symbol of Jesus. (See Fish.)

**Vestes Bleues.** The seal of
all colleges, abbeys, and other religious communities, as well
as of ecclesiastical persons, were invariably
made of this shape. Hence, in reference to
the religious character of the Institution, it
has been suggested that the seals of Masonic
Lodges should also have that form, instead of
the circular one now used.

**Vessels of Gold and Silver,** for the service of the First Temple, were almost numberless, according to Josephus; thus:

<table>
<thead>
<tr>
<th>Item</th>
<th>Gold.</th>
<th>Silver.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vessels of gold</td>
<td>20,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Candlesticks</td>
<td>4,000</td>
<td></td>
</tr>
<tr>
<td>Wine cups</td>
<td>8,000</td>
<td></td>
</tr>
<tr>
<td>Goblets</td>
<td>10,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Measures</td>
<td>20,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Dishes</td>
<td>80,000</td>
<td>160,000</td>
</tr>
<tr>
<td>Censors</td>
<td>20,000</td>
<td>60,000</td>
</tr>
<tr>
<td></td>
<td>234,000</td>
<td>315,000</td>
</tr>
</tbody>
</table>

**Vestments for the priests** 21,000

**Musical instruments.** 600,000

**Stoles of silver for the Levites.** 200,000

The vessels and vestments were always pro-
tected by a hierophylax or guardian.

**Veterans.** Associations in Masonic "who,
as such, have borne the burden and heat of
the day" for at least 21 years' active service
in the State of Connecticut, 20 years. A
number of these societies exist in the United
States, their objects being largely of a social
nature, to set an example to the younger
Masons, and to keep a watchful eye on the
comfort of those whose years are becoming
numbered. The services are stated or casual,
but in all cases annual for a Table Lodge.
These associations perpetuate friendship,
cultivate the social virtues, and collate and
preserve the history and biography of
their members.

**Vexillum Belli.** A war-flag. In classical
Latin, Vexillum meant a flag consisting of a
piece of cloth fixed on a frame or cross-tree, as
contradistinguished from a squire, or standard,
which was simply a piece of cloth with the image of
an eagle, horse, or some other object on the top. Among the prer-

cedent relics of the Order of the Temple is one called "le drapeau de guerre, en laine
blanche, à quatre rames noires"; i. e., the standard of war, of white linen, with four
black rays; and in the statutes of the Order, the Vexillum Belli
is described as being "albo nigr-
que palatum," or pale of white and black, which is the same
thing couched in the technical
language of heraldry. This
is incorrect. The only war-flag of the ancient Knights Templar
was the Beaumant. Addition to the title-page of his Temple Church, gives
what he calls "the war-bearer of the Order
of the Temple, and which is, as in the mar- 
gin, the Beaunec, bearing in the center the
blood-red Templar cross. Some of the Ma-
sonomic Temples, those of Scotland, for ex-
ample, had a Bearer of Beaunec bearer,
and a bearer of the Veronica Bellii.
The difference would appear to be that the
Beaunec is the plain white and black flag,
and the Veronica Bellii is the same flag charged
with the red cross.

Viany, Auguste de. A Masonic writer of
Tuscany, and one of the founders of the
Philosophical Scottish Rite. He was the au-
thor of many discourses, dissertation, and did-
actic essays on Masonic subjects. He is,
however, best known as the collect of a
large number of manuscript degrees and ca-
thems or rituals, several of which have been
referred to in this work.

Viceroy Euseblus. The name of the sec-
ond officer in the Cosmacy of the Red Cross
of Rome and Constantin.

Vieille-Bru, Rite of. In 1748, the year
after the alleged creation of the Chapter of
Armes by the Young Pretender, Charles Ed-
ward, a new Rite, in favor of the cause of the
Stuarts, was established at Toulouse by, as it
is said, Sir Samuel Lockhart, one of the aide-
de-camp of the Prince. It was called the Rite
of Vieille-Bru, or Faithful Scottish Masons.
It consisted of nine degrees, divided into three
chapters as follows: First Chapter, 1, 2, 3,
The Symbolic degrees; 4. Secret Master,
5. Abbe Villars, Montmortier, de.
6. Beaunec, or Master Mason,
7. Beaunec, or Master Mason,
8. Four degrees, based on the Templar system.
9. Third Chapter, 10. Fourth degree, based on the
11. Fifth degree, based on the
12. Sixth degree, based on the
13. Seventh degree, based on the
14. Eighth degree, based on the
15. Ninth degree, based on the
16. Tenth degree, based on the
17. Eleventh degree, based on the
18. Twelve degree, based on the
19. Thirteenth degree, based on the

Vinceur au Mort. French, Voire ou
Mourir, to conquer or to die. The motto of
the degree of Perfect Elect Mason, the first
of the six, according to the Clevesian or Tem-
plar system of Masonry.

Vinton, David. A distinguished lecturer
on Masonry and the author of the ritual in the
first quarter of the present century. His field
of labors was principally confined to the
Southern States, and he taught his system for
some time with great success in North and
South Carolina. There were, however, stains
upon his character, and he was eventually
expelled by the Grand Lodge of the former
State. He died at Shakertown, Kentucky, in
July, 1855. Vinton published at Dedham,
Massachusetts, in 1816, a volume, containing
Selections of Masonic Sentimental and His-
morous songs, under the title of The Masonic
Minstrel. Of this rather trifling work no less
than twelve thousand copies were sold by sub-
scription. To Vinton's poetic genius we are
indebted for that beautiful dirge commen-
sing, Solemn strikes the funeral chime,
which has now become in almost all the Lodges
of the United States a part of the ritualistic
ceremonies of the Third Degree, and has been
sung over the graves of thousands of departed
brethren. This contribution should preserve
the memory of Vinton among the Craft, and
is a monument alone for his faults, whatever
they may have been.

Violet. This is not a Masonic color, except
in some of the high degrees of the Scottish
Rite, where it is a symbol of mourning, and
thus becomes one of the decorations of a
Sovereign Prince (Sowerby, p. 230) says that this color was adopted
for mourning by persons of high rank. And
Campini (Videre Monumenta) states that
violet was the mark of grief, especially among
kings and cardinals. In Christian art, the
Savior is clothed in a purple robe during his
passion; and it is the color appropriate,
says Court de Gebelin (Monde Primitif, 1801), to martyrs, because, like their Divine
Master, they undergo the punishment of
the Passion. Prevost (Hist. des Voyages, vi, 132)
says that in China violet is the color of
mourning. Among that people blue is
appropriate to the dead and red to the
living, because with them red represents the
vital heat, and blue, immortality; and hence
says Portal, violet, which is made by an
equal admixture of blue and red, is a symbol of
the resurrection to eternal life. Such an
idea is peculiarly appropriate to the use
of violet in the high degrees of Masonry as a
symbol of mourning. It would be equally
appropriate in the primary degrees, for
while everywhere in Masonry we are taught
mourn not as those who have no hope,
our grief for the dead is that of those who
believe in the immortal life. The red sym-
bol of life is tinged with the blue of immor-
tality, and thus we would wear the violet
as our mourning to declare our trust in the
resurrection.

Virtu. There is much obscurity about
the early history of Freemasonry in this
State. The first chartered Lodge appears
to have been the "St. John's Lodge" at
Norfolk, which received its Warrant in 1741
from the Grand Lodge of Scotland. December
22, 1783, the "Royal Exchange Lodge"
at Norfolk was chartered by the Atholl or
Ancient York Lodge. But between 1741
and 1758 the Lodge of Fredericksburg had
sprung into existence, for its records show
that General Washington was there initiated.
November 4, 1752. This Lodge was chartered by the Grand Lodge of Massachusetts on July 21, 1758, but had been acting under the Grand Lodge of Scotland since 1738. In 1777 there were six Lodges in Virginia, namely, two at Norfolk and one at each of the following places: Fort Royal, Fredericksburg, Hampton, Williamsburg, Gloucester, Cabin Point, Petersburg and Yorktown. On the 6th of May in that year, a constitution was adopted, which provided for the organization of a Grand Lodge in the state, and the election of a Grand Master. The constitution was signed by the following officers: John Blair, John Bright, John Custis, John Gwaltney, John Hume, John Hunter, John Page, John Reid, John Robertson, John Rutledge, John Shirreff, John Smith, John Temple, John Waddell, and John Wilson.

The Grand Lodge of Virginia was organized on November 4, 1752, and is now a member of the United States Grand Lodge, which has jurisdiction over all Masonic bodies in the United States. It is one of the oldest and largest of the Masonic Lodges in the world, with a membership of over 1,000,000.

The Grand Lodge of Virginia is located in Richmond, and is under the jurisdiction of the United Grand Lodge of England. It is one of the most influential Masonic bodies in the United States, and is considered to be one of the most prestigious. It has a long history of service to the community, and has been involved in many charitable and educational enterprises.

The Grand Lodge of Virginia is divided into several districts, each of which is governed by a Grand Master. The Grand Lodge is also divided into several Grand Lodges of Adoption, each of which is governed by a Grand Master of Adoption. The Grand Lodge of Virginia is one of the few Masonic Lodges in the world that has a Grand Master of Adoption, who is elected by the members of the Lodge and is responsible for the administration of the Lodge.

The Grand Lodge of Virginia is headquartered at the Masonic Temple in Richmond, which is one of the largest Masonic Temples in the world. The Temple is a Carnegie building, and was designed by the architect Charles Follen McKim. It is a monument to the history and culture of the Masonic Lodge and is a popular tourist attraction in Richmond.

The Grand Lodge of Virginia is a member of the Masonic Lodge of Adoption, which is headquartered in London, England. The Lodge of Adoption is one of the oldest and most prestigious Masonic Lodges in the world, and is considered to be the spiritual home of the Masonic Lodge. The Lodge of Adoption is responsible for the administration of the Masonic Lodges in the world, and is governed by a Grand Master of Adoption, who is elected by the members of the Lodge and is responsible for the administration of the Lodge.
But they might be advantageously preserved, in the technical language of Masonry, for a more general and permanent object. Invisible Masonry would then indicate the abstract spirit of Masonry as it has always existed, while Visible Masonry would refer to the concrete form which it assumes in Lodge and Chapter organisations, and in different Rites and systems. The latter would be like the material church, or church militant; the former like the spiritual church, or church triumphant. Such terms might be found convenient to Masonic scholars and writers.

Visitation, Grand. The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a Grand Visitation. There is no allusion to anything of the kind in the Old Constitutions, because there was no organization of the Order before the eighteenth century that made such an inspection necessary. But immediately after the revival in 1717, it was found expedient, in consequence of the growth of Lodges in London, to provide for some form of visitation and inspection. So, in the very first of the Thirty-nine General Regulations, adopted in 1723, it is declared that "the Grand Master or his Deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in any particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens pro templore." (Constitutions, 1723, p. 88.)

In compliance with this old regulation, whenever the Grand Master, accompanied by his Wardens and other officers, visits a Lodge, in his jurisdiction, for the purpose of inspecting its condition, the Master and officers of the Lodge thus visited surrender their seats to the Grand Master and the Grand Officers.

Grand Visitations are among the oldest usages of Freemasonry since the revival period. In America they are not now so frequently practised, in consequence of the extensive territory over which the Lodges are scattered, and the difficulty of collecting at one point all the Grand Officers, many of whom generally reside at great distances apart. Still, where it can be done, the practice of Grand Visitations should never be neglected.

The power of visitation for inspection is confined to the Grand and Deputy Grand Master. The Grand Wardens possess no such prerogative. The Master must always tender the gavel and the chair to the Grand or Deputy Grand Master when either of them individually visits a Lodge, for the Grand Master, and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

Visiting Brethren. Every brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated with hospitality. He must be clothed, that is to say, furnished with an acorn, and, if the Lodge use them (as every Lodge should), with gloves, and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy extend to him. If of distinguished rank in the Order, the honors due to that rank must be paid to him.

This hospitable and courteous spirit is derived from the ancient customs of the Craft, and is inculcated in all the Old Constitutions. Thus, in the Landsewne MS., it is directed "that every Mason receive or cherish strange Fellows when they come over the Country, and set them on works, if they will work; as the manner is; (that is to say), if the Mason have any moulde stone in his place on works; and if he have none, the Mason shall refresh him with money unto the next Lodge." A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their speculative successors.

At all Lodge banquets it is of obligation that a toast shall be drunk "to the visiting brethren." To neglect this would be a great breach of decorum.

Visit, Right of. Every affiliated Mason in good standing has a right to visit any other Lodge, where he may be, as often as it may suit his pleasure or convenience, and this is called, in Masonic law, "the right of visit." It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic Institution as one universal family, and is the exponent of that well-known maxim that "in every clime a Mason may find a home, and in every land a brother." It has been so long and so universally admitted, that I have not hesitated to rank it among the landmarks of the Order.

The admitted doctrine on this subject is, that the right of visit is one of the positive rights of every Mason, because Lodges are justly considered as only divisions for convenience of the universal Masonic Institution.

The right may, of course, be lost, or forfeited on special occasions, by various circumstances; but any Master who shall refuse admission is subject to the penalty of being knocked at the door of his Lodge, and is expected to furnish some good and satisfactory reason for his thus violating a Masonic right. If the admission of the applicant, whether a member or visitor, would, in his opinion, be attended with injurious consequences, such, for instance, as impairing the harmony of the Lodge, a Master would then, I presume, be justified in refusing admission. But without the existence of some such good reason, Masonic jurisprudence has always decided that the right of visitation is absolute and positive, and inures to every Mason in his travels throughout the world. See this subject discussed in its fullest extent in the author's Text Book of Masonic Jurisprudence, pp. 203-216.
VITRA

Vitra. The representative deity of darkness in Vedic mythology, and the antagonist of Indra, as the personified light. Vitra also represents ignorance, superstition, fanaticism, and intolerance, the opponents of Masonry.

Vital. "Viva! viva! viva!" is the acclamation which accompanies the honors in the French Rite. Basset (Manuel, p. 165) says it is "the cry of joy of Freemasons of the French Rite." Vital is a Latin word, and signifies, literally, "May he live!" but it has been domesticated in French, and Bolste (Dictionnaire Universel) defines it as "a cry of applause which expresses the wish for the preservation of any one." The French Masons say, "He was received with the triple vital!" to denote that "He was received with the highest honors of the Lodge."

Vogel, Paul Joachim Sigismund. A distinguished Masonic writer of Germany, who was born in 1735. He was at one time coector of the Sebastion School at Altdorf, and afterward First Professor of Theology and Ecclesiastical Counselor at Erlangen. In 1781 he published at Nuremberg, in three volumes, his Briefe die Freimaurerei betrachtend; or, "Letters concerning Freemasonry." The first volume treats of the Knights Templar; the second, of the Ancient Mysteries; and the third, of Freemasonry. This was, says Klose, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel's theory was that the Speculative Freemasons were derived from the Operative or Stone-Masons of the Middle Ages. The abundant documentary evidence that more recent researches have produced were then wanting, and the views of Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Granddier, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several Discourses on the Design, Character, and Origins of Freemasonry, which were published in one volume, at Berlin, in 1791.

Voigt, Friedrich. A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the high degrees of the Rite of Strict Observance, where his Order name was Eques & Falco, or Knight of the Falcon. In 1788 he attacked Starch's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1789, in the Acta Historico-Bibliothecasten of Wittenber. Voigt exposed the Roman Catholic tendencies of the new system, and averred that its object was "to cite and command spirits, to find the philosopher's stone, and to establish the reign of the millennium." His development of the Kaballistic character of the Rite made a deep impression on the Masonic world, and one of the most effective attacks upon it made by its antagonists of the old Strict Observance.

Volschunuus. Those who worship Vishnu, in white garments, and abstain from animal food. Believers in the third member of the Trimurti according to Hindu mythology, in him who was believed to be the preserver of the world, and who had undergone ten Avatara or incarnations, to wit, a bird, tortoise, wild boar, and lion, etc., of which the deity Krishna was the eighth incarnation in this line of Vishnu, and in which form he was supposed to be the son of Devanaguy and reared by the shepherd Nanda.

Voltaire. (Frederic-Maurice Arnaud.) One of the most famous of French writers, born at Chiatenay, near Sceaux, in 1694. His early life was one of poverty and wretchedness. In 1728 he became infatuated with a Madame du Chatelot. His literary works cover some 90 volumes. In 1743, the French government dispatched him on a mission to Frederick the Great, by whom he was held in high favor, and in 1750, at the request of the king, he made his residence in Berlin, but five years later they quarreled, and Voltaire moved to Ferney, Switzerland. His literary talent was most varied, and his biting, invective he had no equal. During his exile in England he imbibed Deistical theories, which marked his life. He was charged with atheism. He was initiated in the Lodge of the Nine Sisters, at Paris, February 7, 1778, in the presence of Benjamin Franklin and others distinguished in Masonry. His death, on May 30, 1778, gave rise to a memorable Lodge of Sorrow, which was held on the succeeding 25th of November.

Voting. Voting in Lodges is not, or by "aye" and "nay," is a modern innovation in America. During the Grand Mastership of the Earl of Leckoum, on April 6, 1736, the Grand Lodge of England, on the motion of Deputy Grand Master Ward, adopted "a new regulation of ten rules for explaining what concerned the decency of assemblies and communications." The tenth of these rules is in the following words: "The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Warden is to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be admitted among Masons." (Constitutions, 1736, p. 175.)

The usual mode of putting the question is for the presiding officer to say: "So many as are in favor will signify the same by the usual sign of the Order," and then, when those votes have been counted, to say: "So many as are of a contrary opinion will signify the same by the same sign." The votes are now counted by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, if having been found inconvenient for the Grand Warden to perform that duty. The number of votes on each side is communicated by the Deacon to the presiding officer, who announces the result. The same method of voting should be observed in all Masonic bodies.
Voting, Right of. Formerly, all members of the Craft, even Entered Apprentices, were permitted to vote. This was distinctly prescribed in the last of the Thirty-nine General Regulations adopted in 1723. (Constitutions, 1723, p. 70.) But the numerical strength of the Order, which was then in the First Degree, having now passed over to the Third, the modern rule in America (but not in England) is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself concerned as accuser or defendant. Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period—generally twelve months—have not been paid; and such a regulation exists in almost every Lodge. But no local by-law can deprive a member, who has not been suspended, from voting on the ballot for the admission of candidates, because the sixth regulation of 1723 distinctly requires that each member present on such occasions shall give his consent before the candidate can be admitted. (Ibid., p. 59.) And if a member were deprived by any by-law of the Lodge, in consequence of non-payment of his dues, of the right of expressing his consent or dissent, the ancient regulation would be violated, and a candidate might be admitted without the unanimous consent of all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member can be excused from voting. He must assume the responsibility of casting his vote, but it should afterward be said that the candidate was not admitted by unanimous consent.

Vouching. It is a rule in Masonry, that a Lodge may dispense with the examination of a visitor, if any brother present will vouch that he possesses the necessary qualifications. This is an important prerogative that every Mason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since, by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for him, and in witnessing to truth, every caution should be observed, lest falsehood may cunningly assume its garb. The brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from "strict trial, due examination, or lawful information." These are the three requisites which the ritual has laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. Strict Trial. By this is meant that every question is to be asked, and every answer demanded, which is necessary, to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a brother. Nothing is to be taken for granted—categorical answers must be returned to all that it is deemed important to be asked; no fruitlessness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Mason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The "strict trial" refers to the matter which is sought to be obtained by inquiry; and while there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly demanded.

2. Due Examination. If "strict trial" refers to the matter, "due examination" alludes to the mode of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made as to the time and place of initiation as a preliminary step, the Tiler's Orb, of course never being omitted. Then the good old rule of "commentating at the beginning" should be pursued. Let everything go on in regular course; nor is it to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hint.

3. Lawful Information. This authority for vouching is dependent on what has been already described. For no Mason can lawfully give information of another's qualifications unless he has himself actually tested him. But it is not every Mason who is competent to give "lawful information." Ignorant or untrained Masons cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty" Mason should never attempt to examine another Mason which is necessary, if he is to form his opinion as to the result is worth nothing.
If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such."

This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delinquency weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Masonry it is better that ninety-nine guilty men should be turned away from the door of a Lodge, than that one innocent man should be admitted.

Voyages. The French Masons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the degrees. In the French Rite, the voyages in the Symbolic degrees are three in the first, five in the second, and seven in the third. Their symbolic designs are thus briefly explained by Ragon (Course des Initi., pp. 90, 132) and Lenoir (La Franche-Maconnerie, p. 265): The voyages of the Entered Apprentice are now, as they were in the Ancient Orders, the symbols of the life of man. Those of the Fellow-Craft are emblematic of labor in search of knowledge. Those of the Master Mason are symbolic of the pursuit of crime, the wandering life of the criminal, and his vain attempts to escape remorse and punishment. It will be evident that the ceremonies in all the Rites of Masonry, although under a different name, lead to the same symbolic results.

W

W. The twenty-third letter of the English alphabet, which originated in the Middle Ages, is a double ฿, and is peculiar to the English, German, and Dutch alphabets. Also, it is abbreviated in Worthy, of West, of Wardens, and of Wisdom.

Waechter, Eberhard, Baron Von. Lord of the Chamber to the King of Denmark, and Danish Ambassador at Ryalton; was born in 1474. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic name of Roque d'orces, and had been appointed Chancellor of the German Priories of the 7th Province. When the spiritual schism of the Order made its vast pretensions to a secret authority derived from unknown superiors, whose names they refused to divulge, Von Waechter was sent to Italy by the old Scottish Lodge of which Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Waechter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassments of the Strict Observance Lodges. But he himself lost reputation. A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Masonry to enrich himself; others that he had learned and was practising magic; and others again that he had secretly attached himself to the Jesuites. Von Waechter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. Yet Mosendorf says that he discharged his mission with great delicacy and judgment. Thury, quoting the Dreyszur neuesten Geschichte (p. 150), says that in 1782 he proposed to give a new organization to the Templar system of Masonry, on the ruins, perhaps, of both branches of the Strict Observance, and declared that he possessed the true secrets of the Order. His proposition for a reform was not accepted by the German Masons, because they suspected that he was an agent of the Jesuites. (Acta Lat., 1, 132.) Kloos (Böblitz, No. 6294) gives the title of a work published by him in 1822 as Worte der Wahrheit an die Menschen, meine Brüder. He died May 30, 1825, one, perhaps, of the last actors in the great Masonic drama of the Strict Observance.
Wages of a Master Mason, Symbolized.

See Foreign Country.

Wages of Operative Masons. In all the Old Constitutions praise is given to St. Alban because he raised the wages of the Masons. Thus the Edinburgh-Kilwinning MS. says: "St. Alban loved Masons well, and cherished them much, and made their pay right good, standing by as the wholesome deed, for he gave them six a week, and 3d. to their cheer; for before that time, through all the land, a Mason had but a penny a day and his meat, until St. Alban amended it." We may compare this rate of wages in the third century with that of the fifteenth, and we will be surprised at the little advance that was made. In Groce and Astle's Antiquarian Repository (ii, p. 68) will be found an extract from the Rolls of Parliament, which contains a petition, in the year 1443, to Parliament not to regulate the price of labor, in it are the following items: "And ye from the Feast of Ester unto Mishgelmasse ye wages of any free Mason or master carpenter exceed not by the dray, with mete and drink, and without mete and drink yd., ob.

"A Master Tyler or Schlatter, rough mason and meen carpenter, and other artificers concerning building, by the day id., with mete and drynk, and without mete and drynk, id., ob.

"And from the Feast of Mishgelmasse unto Ester, a free Mason and a master carpenter by the day id., with mete and drynk, without mete and drink, id., ob.

"Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day id., ob, with mete and drynk, without mete and drink id., and every other workman and labourer by the day id., ob, with mete and drynk, and without mete and drink id., and who that lase deserveth, to take lase."

Wages of the Workmen at the Temple.

Neither the Scriptures, nor Josephus, give us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon's Temple. The cost of its construction, however, must have been immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that "Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the Temple." We learn, as one instance of this liberality, from the 2d Book of Chronicles, that Solomon paid annually to the Tyrran Masons, the servants of Hiram, "twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

The bath was a measure equal to seven and a half gallons wine measure; and the or, or ounce and a half, contained by the inordinate word measure, contained ten baths; so that the corn, wine, and oil furnished by King Solomon, as wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of the first, and one hundred and fifty thousand gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages. The Harodim, or chiefs of the workmen, must have been better paid than the Ish Sabai, or mere laborers. The legend-makers of Masonry have not been idle in their invention of facts and circumstances in relation to this subject, the whole of which have little more for a foundation than the Dogma of the disaster reposed in St. Edward. They form, however, a part of the legendary history of Masonry, and are interesting for their ingenuity, and sometimes even for their absurdity.

Wahabites. A Mohammedan sect, established about 1740, dominant through the greater part of Arabia. Their doctrine was reformatory, to bring back the observances of Islam to the literal precepts of the Koran. Mecca and Medina were conquered by them. The founder was Ibn-abd-ul-Wahab, son of an Arab sheik, born in the latter part of the seventeenth century, and died 1787. Their teachings have been received by the Muslim population of India, and much unæsthetic is feared therefrom.

Wales. The earliest Lodges in Wales were two at Chester and one at Conleton, all three established in 1724, and Dr. Anderson records that Grand Master Inchequin granted a Deputation, May 10, 1727, to Hugh Wurbrton, Esq., to be Provincial Grand Master of North Wales, and another, June 6th in the same year, to Sir Edward Mansel, to be Provincial Grand Master of South Wales. (Constitutions, 1733, p. 191.) Wales forms a part of the Masonic obedience of the Grand Lodge of England and the fraternity there are directly governed by four Provincial Grand Lodges, viz., North Wales with 21 Lodges, Shropshire with 13, South Wales (Eastern Division) with 27; and South Wales (Western Division) with 12.

Wallachia, Grand Scottish Degree of. Found in Fyfe's lists.

Wands. Oliver, under this title in his Dictionary, refers to the three scepters which, in the Royal Arch system of England, are placed in a triangular form beneath the canopy in the East, and which, being surmounted respectively by a crown, an All-seeing eye, and a mitre, refer to the regal, the prophetic, and the sacerdotal office of the Chief Magistrate. In his Landmarks he calls them scepters. But rod or wand is the
better word, because, while the scepter is restricted to the masters of kings, the rod or wand was and still is used as an indiscriminate mark of authority for all offices.

**Wardens.** In every Symbolic Lodge, there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite. The titles of the officers may be different in different languages, but their functions, as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens *Auchter* and *Dritte Aufsichter*; the French, *premier* and *second Surluevant*; the Spanish, *primer* and *segundo Vigilante*; and the Italians, *primo* and *secondo Sorvegliante*.

In different Rites, the positions of these officers vary. In the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both in the West, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three officers relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers, or when they were first introduced into Masonry, is unknown. The Lodges of Scotland, during the Operative régime, were governed by a Deacon and one Warden. The Earl of Cassilis was Master of Kilwinning in 1670, though only an Apprentice. This seems to have been not unusual, as there were cases of Apprentices presiding over Lodges. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of and distributed the obligations of the Lodge. He was also, in some Lodges, called a Treasurer. This is evident from the minutes of the Edinburgh Lodge, recently published by Bro. Lyon. But the head of the Craft at the same time was called the Warden General. This regulation, however, does not appear to have been universal even in Scotland, for in the “Mark Book” of the Aberdeen Lodge, under date of December 27, 1670, which was published by Bro. W. J. Hughan in *The Voice of Masonry* (February, 1872), we find there a Master and Warden recognized as the presiding officers of the Lodge in the following statute: “And lykewise we all protest, by the oath we have made at our entry, to own the Warden of our Lodge as the next man in power to the Maister, and in the Maister's absence he is full Maister.”

Some of the English manuscripts recognize the offices of Master and Wardens. Thus the Harleian MS., No. 1942, whose date is supposed to be about 1670, contains the “new articles” said to have been agreed on at a General Assembly held in 1683, in which is the following passage: “That for the future the said Society, Company and Fraternity of Free Masons shall be regulated and governed by one Master & Assembly & Wardens, as ye said Company shall think fit to choose, at every yearely General Assembly.”

As the word “Warden” does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject have been embodied in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but the duties of Masons. This, of course, is injudicious, but the conjecture derives weight from the fact that Wardens were officers of the English gilds as early as the fourteenth century. In the Charters granted by Edward III., in 1345, it is permitted that those companies shall elect for their government “a certain number of Wardens.” To a list of the companies of the date of 1377 is affixed what is called the “Oath of the Wardens of Crafts,” of which this is the commencement: “Ye shall swear that ye shall be and truly oversey the Craft of— whereas ye be chosen Wardens for the year.”

It thus appears that the Wardens were at first the presiding officers of the gilds. At a later period, in the reign of Elizabeth, we find that the chief officer began to be called Master; and in the time of James between 1603 and 1623, the gilds were generally governed by a Master and Wardens. An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion “the Master and Wardens shall appear in state.” It is not, therefore, improbable that the government of Masonic Lodges by a Master and two Wardens was introduced into the regula-
tions of the Order in the seventeenth century, the “new article” of 1683 being a statutory confirmation of a custom which had just begun to prevail.

**Senior Warden.** He is the second officer in a Symbolic Lodge, and governs the craft in the hours of labor. In the absence of the Master he presides over the Lodge, appointing some brother, not the Junior Warden, to occupy his place in the west. His jewel is a level, a symbol of the equality which exists among the Craft while at labor in the Lodge. His seat is in the west, and he represents the column of Strength. He has placed before him, and carries in all processions, a column, which is the representative of the right-hand pillar that stood at the porch of King Solomon’s Temple. The Junior Warden has a similar column, which represents the left-hand pillar. During labor the column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refresh-
ment, the position of the two columns is reversed.

Junior Warden. The duties of this officer have already been described. (See Junior Warden.)

There is also an officer in a Commandery of Knights Templar, the fifth in rank, who is styled "Senior Warden." He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

Wardens, Grand. See Grand Wardens.

Warder. The literal meaning of Warder is one who keeps watch and ward. In the Middle Ages, the Warden was stationed at the gate or on the battlements of the castle, and with his trumpet sounded alarms and announced the approach of all comers. Hence the Warden in a Commandery of Knights Templar bears a trumpet, and his duties are prescribed to be to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded, as well as to announce the approach of visitors. His jewel is a trumpet and crossed swords engraved on a square plate.

Warlike Instrument. In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution. The use, for this purpose, of a "warlike instrument" in the First Degree of Masonry, is intended to produce the same effect. A sword has always been employed for that purpose; and the substance of the point of the compass, taken from the altar at the time, is an absurd sacrifice of symbolism to the convenience of the Senior Deacon. The compasses are peculiar to the Third Degree. In the earliest rituals of the last century it is said that the entrance is "upon the point of a sword, or spear, or some warlike instrument." Krause (Krause's, ii, 142), in commenting on this expression, has completely misinterpreted its signification. He supposes that the sword was intended as a sign of jurisdiction assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betrayal of a trust confined wound or prick the conscience of him who betrays it.

War, Masonry in. The question how Masons should conduct themselves in time of war, when their own country is one of the belligerents, is an important one. Of the political course of a Mason in his individual and private capacity there is no doubt. The Charges declare that he must be "a peaceable subject to the civil powers, and never be concerned in plots and conspiracies against the person and welfare of the nation." (Constitutions, 1723, p. 50.) But so anxious is the Order to be unembarrassed by all political influences, that treason, however discountenanced by the Cred, is not held as a crime which is amenable to Masonic punishment. For the same charge affirms that "if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitted as unequal and he is not convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no unbrave or ground of political jealousy to the government for a time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."

The Mason, then, like every other citizen, should be a patriot. He should love his country with all his heart; should serve it faithfully and cheerfully; obey its laws in peace; and in war should be ever ready to support its honor and defend it from the attacks of its enemies. But even then the benign principles of the Institution extend their influence, and diversify the contest of many of its horrors. "The Mason fights, indeed, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his brother."

On the occasion, many years ago, of a Masonic banquet given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina, that distinguished soldier and Mason professed that, although he had devoted much of his attention to the nature and character of the Masonic institution, and had repeatedly held the highest offices in the gift of his brethren, he had never really known what Masonry was until he had seen its workings on the field of battle.

But as a collective and organized body—in its Lodges and its Grand Lodges—it must have nothing to do with war. It must be silent and neutral. The din of the battle, the cry for vengeance, the shout of victory, must never penetrate its portals. Its dogmas and doctrines all teach love and fraternity; its symbols are symbols of peace; and it has no place in any of its rituals consecrated to the incalculation of human contention.

Bro. C. W. Moore, in his Biography of Thomas Smith Webb, the great American ritualist, mentions a meeting which occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, he thinks, considerably has given his hearty commendation.

The United States was at that time engaged in a war with England. The people of Providence having commenced the erection of fortifications, the Grand Lodge volunteered its services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram. (See Fort Masonic.) I doubt the propriety of the act. While (to repeat what has been just said) every individual member of the Grand Lodge, as a Mason, was bound by his obligation to be "true to his government," and to defend it from the attacks of its enemies, it was, I think, unseemly, and contrary to the
peaceful spirit of the Institution, for any organized body of Masons, organized as such, to engage in a warlike enterprise. But the patriotism, if not the prudence of the Grand Lodge, cannot be denied.

Enfin, having this paragraph, I have met in Bro. Murray Lyon’s History of the Lodge of Edinburgh (p. 83) with a record of the Grand Lodge of Scotland, a century ago, which sustains the view that I have taken. In 1777, recruits were being enlisted in Scotland for the British army, which was to fight the Americans in the war of the Revolution, which had just begun. A report of the Scottish Lodges offered, through the newspapers, bounties to all who should enlist. But on February 2, 1778, the Grand Lodge passed a resolution, which was published on the 12th, through the Grand Secretary, in the following circular:

“At a quarterly meeting of the Grand Lodge of Scotland, held here the second instant, I received a charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from certain Lodges in Scotland, not only of the bounty to recruit officers, but of the enlistment of the new levies, but with the addition, that such recruits shall be admitted to the freedom of Masonry. The first of these they consider an improper alienation of the funds of the Lodge from the support of the poor and distressed brethren; and the second, they regard as a prostitution of our Order, which demeans the reputation of the Grand Lodge. Whatever share the brethren may take as individuals in aiding these levies, out of zeal to serve their private friends, or to promote the public good, yet, are not to be considered as being resonable to the spirit of our Craft that any Lodge should take a part in such a business as a collective body. For Masonry is the Order of Peace, and it looks on all mankind to be brethren as Masons, whether they be at peace or at war with each other as subjects of contending countries. The Grand Lodge declines therefore strongly enjoining that the practice be forthwith discontinued. By order of the Grand Lodge of Scotland. W. Mason, Gr. Sec."

Of all human institutions, Freemasonry is the greatest and purest Peace Society. And this is because its doctrine of universal peace is founded on the doctrine of a universal brotherhood.

Warrant of Constitution. The document, which authorizes or gives a Warrant to certain persons therein named to organize and constitute a Lodge, Chapter, or other Masonic body, and which ends usually with the formula, “for which this shall be your sufficient warrant.”

The practice of granting Warrants for the constitution of Lodges, dates only from the period of the revival of Masonry in 1717, and previous to that period a sufficient number of brethren,” says Preston (Illustrations, ed. 1795, p. 248), “met together within a certain district, had ample power to make Masons, and discharge every duty of Masonry without a Warrant of Constitution.”

But in 1717 a regulation was adopted “that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such Warrant no Lodge should be hereafter deemed regular or constitutional.” And consequently, ever since the adoption of that regulation, no Lodge has been regular unless it is working under such an authority. The word Warrant is appropriately used, because in its legal acceptance it means a document giving authority to perform some specified act.

In England, the Warrant of Constitution emanates from the Grand Master; in the United States, from the Grand Lodge. In America, the Grand Master grants only a Dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; in the latter case, the Warrant will then be issued. The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office; it continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that body, or it may be temporarily arrested or suspended by an edict of the Grand Master. This will, however, never be done, unless the Lodge has violated the ancient landmarks, or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master. At the formation of the first Lodges in a number of the States in the South and Middle West, the Grand Lodges of other States granted both Dispensation and Charter.

When a Warrant of Constitution is revoked or recalled, the jewels, furniture, and funds of the Lodge revert to the Grand Lodge.

Lastly, as a Lodge holds its communications only under the authority of this Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present. If it be魔法 or destroyed, it must be recovered, another obtained; and until that is done, the communications of the Lodge must be suspended; and if the Warrant of Constitution be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases.

Washing Hands. See Illustration.

Washington. Freemasonry in an organized form was introduced into Washington by the Grand Lodge of Oregon, which established four Lodges there previous to the year 1858. These Lodges were Olympia, No. 5; Salem, No. 9; Grand Mound, No. 21, and Washington, No. 22. On December 6-9, 1858, delegates from these four Lodges met in convention at the city of Olympia, and organ-
fied the Grand Lodge of Free and Accepted Masons of the Territory of Washington. T. F. McElroy was elected Grand Master, and T. M. Reel, Grand Secretary.

In 1872 the Ancient and Accepted Scotch Rite was introduced by Bro. Edwin A. Sherman, the agent of the Supreme Council of the Southern Jurisdiction, and several bodies of that Rite were organized. The Grand Chapter of Washington was organized in 1884; and the Grand Commandery of Knights Templar in 1887.

Washington, Congress of. A Congress of American Masons was convoked at the city of Washington, in the year 1822, at the call of several Grand Lodges, for the purpose of recommending the establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

Washington, George. The name of Washington claims a place in Masonic biography not because of any services he has done to the Institution either as a worker or a writer, but because of his connection with the Craft. He was a Mason, at least, who can thus call the "Father of his Country" a brother. There is also another reason. While the friends of the Institution have felt that the adhesion to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Masonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.

Washington was initiated, in 1732, in the Lodge at Fredericksburg, Virginia, and the records of that Lodge, still in existence, present the following entries on the subject. The first entry is thus:

"Nov. 4th, 1732. This evening Mr. George Washington was initiated as an Entered Apprentice; and the receipt of the entrance fee, amounting to £2 2s., Is acknowledged.

On the 30th of March in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on the 4th of the succeeding August, the record of the transactions of the evening states that "Mr. George Washington," and others whose names are mentioned, have been raised to the sublime degree of Master Mason.

For five years after his initiation, he was engaged in active military service, and it is not likely that during that period his attendance on the communications of the Lodge could have been frequent. Some English writers have asserted that he was made a Master in the old French War in a military Lodge attached to the 46th Regiment. The Bible on which he is said to have been obligated is still in existence, although the Lodge was many years ago dissolved, at Halifax, Nova Scotia. The records of the Lodge are, or were, not long since, extant, and furnish the evidence that Washington was there, and received some Masonic degree. It is equally clear that he was first initiated in Fredericksburg Lodge, for the record is still in possession of the Lodge.

Three methods have been adopted to reconcile this apparent discrepancy. Bro. Hayden, in his work on Washington and his Masonic Companions (p. 31), suggests that an obligation had been administered to him as a test-oath when visiting the Lodge, or that the Lodge, deeming the authority under which he had been made insufficient, had required him to be healed and reobligated. Neither of these attempts to solve the difficulty appears to have any plausibility.

Bro. C. W. Moore, of Massachusetts, in the Freemasons Monthly Magazine (vol. xi., p. 261), suggests that it was then the custom to confer the Mark Degree as a side degree in Masters' Lodges, and as it has been proved that Washington was in possession of that degree, it was received in Lodge No. 227, attached to the 46th Regiment. This certainly presents a more satisfactory explanation than either of those offered by Bro. Hayden.

The connection of Washington with the British military Lodge will serve as some confirmation of the tradition that he was attentive to Masonic duties during the five years from 1753 to 1758, when he was engaged in military service.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. Some years ago, Captain Hugh Mulloy, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquee, the chief himself presiding at the ceremony. Bro. Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the communications of the brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Mason had become familiar to the Craft.

In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that commonwealth, Dove has given in his Text-Book the complete records of the Convention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington.

Soon after the beginning of the Revolution, a disposition was felt among American Masons to disavow their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly created States the Provincial
Grand Lodges assumed an independent character. The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1780, a convention of delegates from the military Lodges in the army was held at Alexandria, in New Jersey, when an address to the Grand Masters in the various States was adopted, recommending the establishment of "one Grand Lodge in America," and the election of a Grand Master. This address was sent to the Grand Lodge of Massachusetts, Pennsylvania and Virginia; and although the name of Washington is not mentioned in it, those Grand Lodges were notified that he was the first choice of the brethren who had framed it.

While these proceedings were in progress, the Grand Lodge of Pennsylvania had taken action on the same subject. On January 13, 1780, it had held a session, and it was unanimously declared that it was for the benefit of the Masons of Pennsylvania that the Grand Master of Masons throughout the United States should be nominated; whereupon, with equal unanimity, General Washington was elected. It was then ordered that the minutes of the election be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested. The Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master, declined to come to any determination on the question, and so the subject was dropped. This will correct the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Merdort's Medals of the Fraternity of Freemasons, which the editor states was struck by the Lodges of Pennsylvania. This statement is, however, liable to great doubt. The date of the medal is 1797. On the obverse is a likeness of Washington, with the words, "Washington, President, 1797." On the reverse is a tracing-board and the device, "Amor, Honor, et Justitia. G. W., G. G. M." French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master. Lenning and Thory, for instance, place the date of his election to that office in the year in which the medal was struck. More recent European writers, however, directed by the researches of the American authorities, have discovered and corrected the mistake.

Next hear of Washington's official connection in the year 1788. Lodge No. 39, at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania, in 1788 transferred its allegiance to Virginia. On May 29th in that year the Lodge adopted the following resolution:

"The Lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Senior Warden; John Allison, Junior Warden."

It was also ordered that a committee should wait on General Washington, "and inquire of him whether it will be agreeable to him to be named in the Charter."

What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was a favorable one, for the application for the Charter contained his name, which would hardly have been inserted if it had been repugnant to his wishes. And the Charter or Warrant under which the Lodge is still working is granted to Washington as Master. The appointing clause is in the following words:

"Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our most beloved Brother, George Washington, Esquire, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren, Robert McCrea, William Hunter, Jr., and John Allison, Esq., together with all such other brethren as may be admitted to associate with them, to be a first, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22." In 1805, the Lodge, which is still in existence, was permitted by the Grand Lodge to change its name to that of "Washington Alexandria," in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a Lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged them, we know only from the testimony of Timothy Bigelow, who, in a Eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death, and eleven after his appointment as Master, made the following statement:

"The information received from our brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the Institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art."

There is also a very strong presumption that Washington accepted, and discharged the duties of the Chair to the satisfaction of the Lodge. At the first election held after the Charter had been issued, he was elected, or we should rather say reelected, Master. The
record of the Lodge, under the date of December 20, 1788, is as follows:

"His Excellency, General Washington, unanimously elected Master; Robert McCre, Senior Warden; Wm. Hunter, Jr., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Dr. Frederick Spanberger, Senior Deacon; George Richards, Junior Deacon. The subordinate officers had undergone a change: McCre, who had been named in the petition as Deputy Master, an officer not recognized in this country, was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Bigelow. And we know that no those are not all that are left to us to exhibit the attachment of Washington to Masonry. On repeated occasions he has announced, in his letters and addresses to various Masonic bodies, his profound esteem for the character, and his just appreciation of the principles, of that Institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented of which he did not avail himself to evince his esteem for the Institution."

Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft."

Five years before this letter was written, he had, in a communication to the same body, expressed his opinion of the Masonic Institution as one whose liberal principles are founded on the immutable laws of "truth and justice," and whose grand object is to promote the happiness of the human race."

In answer to an address from the Grand Lodge of South Carolina in 1791, he says: "I recognize with pleasure my relation to the brethren of your Society, and "I shall be happy, on every occasion, to evince my regard for the Fraternity." And in the same letter he takes occasion to allude to the Masonic Institution as "an association whose principles lead to purity of morals, and are beneficial of action."

In writing to the officers and members of St. David's Lodge at Newport (R. I.), in the same year, he uses this language: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

And lastly, for I will not further extend these citations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland he has made this explicit declaration of his opinion of the Institution:

"So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

So much has been said upon the Masonic career and opinions of Washington because American Masons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Mecca of Americans, was not only a brother of the Craft, but was so anxious to express his good opinion of the Society. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries, and that no better reply can be given to such charges than to say, in the language of Clinton, "Washington would not have encouraged an Institution hostile to morality, religion, good order, and the public welfare."

Watchwords. Used in the Thirty-second Degree of the Ancient and Accepted Scottish Rite because that degree has a military form, but not found in either degree of Masonry.

Waterfall. Used in the Fellow-Craft's Degree as a symbol of plenty, for which the word "waterfall" is sometimes improperly substituted. (See Shilboloth.)

Wayfaring Man. A term used in the legend of the Third Degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the wayfaring man, and his interview with the Fellow-Crafts, was probably introduced into the American system by Webb, or founded by him in the older rituals practised in this country. It is not in the old English rituals of the last century, but is a circumstance detailed in the present English lecture. A wayfaring man is defined by Phillips as "one accustomed to travel on the road." The expression is becoming obsolete in ordinary language, but it is preserved in Scripture—"he saw a wayfaring man in the street of the city" (Judges xix. 17)—and in Masonry, both of which still retain many words long since disused elsewhere.

Weary Sojourners. Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their brethren, had at last resolved to return to Jerusalem to assist in rebuilding the Temple. It was while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued
to arrive at Jerusalem from Babylon, that these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labors of creation. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to be highly weighty) that they were Hamanah, Michael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshach, and Abed-nego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree.

Such is the legend of the American Royal Arch. It is a known foundation in history, and is therefore altogether mythical. But it presents, as a myth, the symbolic idea of arduous and unfaltering search after truth, and the high reward that devotion receives.

Webb-Preston Work. The title given by Dr. Robert Morris to a system of lectures which he proposed to introduce, in 1896, into the Lodges of the United States, and in which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical. But this theory is untenable, for it has long since been shown that the lectures of Webb were an abridgment, and a very material modification of those of Preston. In 1896, and for a few years afterward, the question of the introduction of the "Webb-Preston work" was a subject of warm, and sometimes of interminable, discussion in several of the Western jurisdictions. It has now, however, at least as a subject of controversy, ceased to attract the attention of the craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the nineteenth century, been practiced in America. The bitterness of feeling has passed away, but the knowledge that it elicited remains.

Webb, Thomas Smith. No name in Masonry is more familiar to the American Mason than that of Webb, who was really the inventor and founder of the system of work which, under the appropriate name of the American Rite (although often improperly called the York Rite), is universally practiced in the United States. The most exhaustive biography of him that has been written is that of Bro. Cornelius Moore, in his Leafllets of Masonic Biography, and from that, with a few additions from other sources, the present sketch is derived.

Thomas Smith Webb, the son of parents who a few years previous to his birth had emigrated from England and settled in Boston, Massachusetts, was born in that city, October 13, 1771. He was educated in one of the public schools, where he acquired such knowledge as was at that time imparted in them, and became proficient in the French and Latin languages.

He selected as a profession either that of a printer or a bookseller; his biographer is uncertain which, but inclines to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792 (for the precise date is unknown) was initiated in Freemasonry in Rising Sun Lodge in that town.

While residing at Keene he married Miss Martha Hopkins, and shortly afterward removed to Albany, New York, where he opened a bookstore. When and where he received the high degree has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.

It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of his Freemasons' Monitor or, Illustrations of Masonry. It purports to be "by a Royal Arch Mason, K. T., K. M., etc." He did not claim the authorship until the subsequent edition; but his name and that of his partner, Spencer, appear in the imprint as publishers. He acknowledges in the preface his indebtedness to Preston for the observations on the first three degrees. But he states that he has differently arranged Preston's distributions of the sections, because they were "not agreeable to the mode of working in America." This proves that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb.

About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by St. John's Lodge, Providence, to wait upon and inform him that this Lodge (for his great exertions in the cause of Masonry, "wished him to become a member of the same." He accepted the invitation, and passing through the various gradations of office was elected, in 1813, Grand Master of the Masons of Rhode Island.

But it is necessary now to recur to preceding events. In 1797, on October 24th, a convention of committees from several Chapters in the Northern States was held in Boston for the purpose of deliberating on the propriety and expediency of establishing a Grand Chapter of Royal Arch Masons for the Northern States. Of this convention.
Webb was chosen as the chairman. Previous to this time the Royal Arch degrees had been conferred in Masters' Lodges and under a Lodge Warrant. It is undoubtedly to the influence of Webb that we are to attribute the disseverance of the degree from that jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organization of the American Rite. The circular addressed by the convention to the Chapters of the country was most probably from the pen of Webb.

The Grand Chapter having been organized in January, 1798, Webb was elected Grand Scribe, and reelected in 1799, at which time the body assumed the title of the General Grand Chapter. In 1806 he was promoted to the office of General Grand King, and in 1816 to that of Deputy General Grand High Priest, which he held until his death.

During all this time, Webb, although actively engaged in the labors of Masonic instruction, continued his interest in the mechanical arts. In 1817 he removed his machinery to the West, Moore drives, with the intention of making his residence there.

In 1818 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organization of Chapters, Grand Chapters, and Encampments. It was during this visit that he established the Grand Chapters of Ohio and Kentucky, by virtue of his powers as a General Grand Officer.

In August, 1818, he left Ohio and returned to Boston. In the spring of 1819, he again began a visit to the West, but he reached no farther than Cleveland, Ohio, where he died very suddenly, it is supposed in a fit of apoplexy, on July 6, 1819, and was buried the next day with Masonic honors. The body was subsequently disinterred and conveyed to Providence, where, on the 8th of November, it was reinterred by the Grand Lodge of Rhode Island.

Mr. Webb's influence over the Masons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author are confined to a single work, his Monitor, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the various sections of the degrees, and especially to the second one of the Third Degree, Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as was taught by Hutchinson in England and by his contemporaries in this country, Harris and Town: he was what Cartier properly calls his, "the ablest Masonic ritualist of his day—the very prince of Masonic workmen," and this was the instrument with which he worked for the extinction of the new Rite which he established. The American Rite would have been more perfect as a system had its founder entertained profounder views of the philosophy and symbolism of Masonry as a science; but as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion, and the persevering labor of Thomas Smith Webb.

The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and win the possession of much genius in their author.

**Weedschild, Georg Christian Gottlieb, Baron von.** A German physician and Professor of Medicine at Wetzlar, and a medical writer of reputation. He was born at Gottingen, January 8, 1761. As a Mason, he was distinguished as a member of the Eclectic Union, and labored effectually for the restoration of good feeling between it and the Directorial Lodge at Frankfort. His Masonic works, which are numerous, consist of dialogues, addresses, pamphlets, and contributions to the Altenburg Journal of Freemasonry. He died in 1800.

**Weeping Virgin.** The weeping virgin with disheveled hair, in the monument, of the Third Degree, used in the American Rite, is interpreted as a symbol of grief for the unfinished state of the Temple. Jeremy Cross, who is said to have fabricated the monument, symbol, was not, we are satisfied, acquainted with Hermetic science. Yet a woman thus portrayed, standing near a tomb, was a very appropriate symbol for the Third Degree, whose dogma is the resurrection. In Hermetic science, according to Nicolas Flamel (Heredoglyphica, cap. xxii.), a woman having her hair disheveled and standing near a tomb is a symbol of the soul.

**Weishaupt, Adam.** He is celebrated in the history of Masonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic Order name of Spartacus. He was born February 16, 1748, at Inngoldstadt, and was educated by the Jesuits, toward whom, however, he afterward exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became Extraordinary Professor of Law, and in 1775, Professor of Natural and Canon Law, at the University of Ingoldstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offense to the clergy. Weishaupt, whose views were cosmolopolitan, and who knew and condemned the bigotry and superstitions of the priests, established an opposing party in the University, consisting principally of young men whose confidence and friendship he had gained. They assembled in a private apartment, and there he discussed with them philosophic subjects, and sought to imbibe them with a liberal spirit. This was the begin-
ning of the Order of the Illuminati, or the
Enlightened—a name which he bestowed
upon his disciples as a token of their ad-
vance in intelligence and moral progress.
At first, it was totally disconnected with
Masonry, of which Order Weishaupt was
not at that time a member, until 1777, when he was initiated in the Lodge
Theodore of Good Counsel, at Munich.
Thenceforward Weishaupt sought to in-
corporate his system into that of Masonry,
so that the latter might become subor-
dient to his views, and with the resistance
of the Baron Knigge, who brought his active
energies and genius to the aid of the cause,
he succeeded in completing his system of
Illuminism. But the clergy, and es-
special the Jesuits, who, although their Order
had been abolished by the government,
still secretly possessed great power, re-
doubled their efforts to destroy their op-
ponent, and they at length succeeded. In
1784, all secret associations were prohibited
by a royal decree; and in the following year
Weishaupt was deprived of his professor-
ship and banished from the country. He
repaired to Gotha, where he was kindly
received by Duke Ernest, who made him a
counselor and gave him a pension. There
he remained until he died in 1811.
During his residence at Gotha he wrote
and published many works, some on phil-
osophical subjects and several in explana-
tion and defense of Illuminism. Among
the latter were A Picture of the Illuminati,
1788; A Complete History of Persecutions
of the Illuminati in Banara, 1786. Of this
work only one volume was published; the
second, though promised, never appeared.
An Appeal for the Illuminati, 1786, An
Improved System of the Illuminati, 1787,
and many others.
No man has ever been more abused and
vilified than Weishaupt by the adversaries
of Freemasonry. In such partisan writers
as Barruel and Robison we might expect to
find libels against a Masonic reformer. But
it is passing strange that the reformer should have permitted such a passage as the follow-
ing to sully his pages (Landmarks, ii., 28):
"Weishaupt was a shameless libertine,
who, under the pretense of the death of his
father-in-law to conceal his vices from the world and,
as he termed it, to preserve his honor."
To charges like these, founded only in
the bitterness of his persecutors, Weishaupt
has made the following reply:
"The tenor of my life has been the op-
posite of everything that is vile; and no
man can lay any such thing to my charge."
Indeed, his long continuance in an im-
portant religious professorship at Ingol-
sdorf, the warm affections of his pupils, and
the patronage and protection, during the
closing years of his life, of the virtuous and
amiable Duke of Gotha, would seem to give
sufficient proof that he could not have been the monster that he has been painted by his adversaries.
Illuminism, it is true, had its abundant
errors, and no one will regret its dissolu-
tion. But its founder had hoped by it to
effect much good: that it was diverted from
its original aim was the fault, not of him,
but of some of his disciples; and their faults
he was not reluctant to condemn in his
writings.
His ambition was, I think, a virtuous
one; that it failed was his, and perhaps the
world's, misfortune. "My general plan,"
he says, "is good, though in the detail there
may be faults. I had myself to create. In
another situation, and in an active station
in life, I should have been keenly occupied,
and the founding of an Order would never
have come into my head. But I would
have executed much better things, if the
government had not always opposed my
exertions, and placed others in situations
which suited my talents. It was the full
conviction of this, and of what could be
done, if every man were placed in the office
for which he was fitted by nature, and a
proper education, which first suggested to
me the plan of Illuminism."
What he really wished Illuminism to be,
we may judge from the instructions he gave
as to the necessary qualifications of a can-
didate for initiation. They are as follows:
"Whoever does not close his ear to the
lamentations of the miserable, nor his heart
to gentle pity; whoever is the friend and
brother of the unfortunate; whoever has a
heart capable of love and friendship; who-
ever is steadfast in adversity, unwearyed
in the carrying out of whatever has been
once engaged in, undaunted in the over-
coming of difficulties; whoever does not
mock and despise the weak; whose soul is
susceptible of conceiving great designs,
destroying of rising superior to all base motives,
and of distinguishing itself by deeds of
benevolence; whoever shuns idleness; who-
ever considers no knowledge as unessential
which he may have the opportunity of ac-
quiring, regarding the knowledge of his
chief study; whoever, when truth and virtue are in question, despising
the approbation of the multitude, is suf-
ciently courageous to follow the dictates of
his heart,—such a one is a proper can-
didate."
The Baron von Knigge, who, perhaps, of all
men, best knew him, said of him that he was
undoubtedly a man of genius, and a profound
thinker; and that he was all the more worthy
of admiration because, while subjected to the
influences of a bigoted Catholic education, he
had formed his mind by his own meditations,
and the reading of good books. His heart,
says this compassion of his labors and sharer
of his secret thoughts, was excited by the most
unselfish desire to do something great, and
that would be worthy of mankind, and in the
accomplishment of this he was deterred by no
opposition and discouraged by no embarrass-
ments.
The truth is, I think, that Weishaupt has
been misunderstood by Masonic and abjured by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributable to ecclesiastical persecution, and to the fault and folly of his disciples. The master works to elevate human nature; the scholars, to degrade. Weishaup's place in history should be among the unsuccessful reformers and not among the prodigal adventurers.

Welcome. In the American ritual, it is said to be the duty of the Senior Deacon “to welcome and clothe all visiting brethren.” That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and gloves and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied, but not now. He is to conduct the visitor to a seat, and thus carry out the spirit of the Old Charges, which especially inculcate hospitality to strange brethren. These customs are no longer practised and the ritual is somewhat altered.

Well Formed, True, and Trusty. A formula used by the Grand Master at the laying of a corner-stone. Having applied the square, level, and plumb to its different surfaces and angles, he declares it to be “well formed, true, and trusty.” Borrowed from the technical language of Operative Masonry, it is symbolically applied in reference to the character which the Entered Apprentice should sustain when, in the course of his initiation, he assumes the place of a typical corner-stone in the Lodge.

Wellington, Duke of. The “Hero of Waterloo,” and the renowned, was initiated in Lodge No. 494, about December, 1790.

Wesley, Samuel. At one time the most distinguished organist of England, and called by Mendelssohn “the father of English organ-playing.” He was initiated as a Mason December 12, 1786, and in 1812, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of York, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was the composer of many songs, g seas, etc., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1706, at Bristol, England, and died October 11, 1807. He was well entitled to the epithet of the “Great Musician of Masonry.”

West. Although the west, as one of the four cardinal points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun’s setting and opposed to the east, the recognized place of light, it, in Masonic symbolism, represents the place of darkness and ignorance. The old tradition, that in primeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered toward the west were obliged to return to the east in search of the knowledge of their ancestors, is not confined to Masonry. Creuse (Symbol) seems of an ancient and highly instructed body of priests in the East, from whom all knowledge, under the veil of symbols, was communicated to the Greeks and other unenlightened nations of the West. And in the “Legend of the Craft,” contained in the old Masonic Constitutions, there is always a reference to the emigration of the Mason from Egypt eastward to the “Land of behest,” or Jerusalem. Hence, in the modern symbolism of Speculative Masonry, it is said that the Mason during his advancement is traversing from the West to the East in search of light.

Westminster and Keystone. The third of the three oldest warranted Lodges in England, having been chartered in 1772. The first is Friendship, No. 6, and the second the British, No. 8. Those assembling without warrants are only two, and are numbered two and four in the Grand Register.

Westphalia, Secret Tribunals of. The Vehmgerichte, or Fehmgerichte, were secret criminal courts of Westphalia in the Middle Ages. The origin of this institution, like that of Masonry, has been involved in uncertainty. The true meaning of the name even is doubtful. Vam is said by Dreyer to signify holy in the old Northern languages; and, if this be true, a Fehmgericht would mean a holy court. But it has also been suggested that the word comes from the Latin fames, or rumor, and that a Fehmgericht was so called because persons who succeeded to the trial of persons whose only accuser was common rumor, the maxim of the German law, “no accuser, no judge,” being in such a case departed from. They were also called Tribunals of Westphalia, because their jurisdiction and existence were confined to that country.

The Medieval Westphalia was situated within the limits of the country bounded on the west by the Rhine, on the east by the Weser, on the north by Friesland, and on the south by the Ruhr and the Ems. Wackernagel (Form the German, p. 180) says that the tribunals were only to be found in the duchies of Guelders, Cleves, and Westphalia, in the principal cities of Corvey and Minden, in the landgraviate of Hesse, in the counties of Bentheim, Limburg, Lippe, Mark, Ravensberg, Renhlingenau, Rietberg, Sayn, Walbeck, and Steinfort, in some baronies; as Gehmen, Neustadt, and Rheinau, and in the free imperial city of Dortmund; but these were all included within the limits of Medieval Westphalia.

It has been supposed that the first secret tribunals were established by the Emperor Charles the Great. In 933 the Saxons obtained among other privileges that of retaining their national laws, and administering them under imperial judges who
had been created Counts of the Empire. Their courts, it is said, were held three times a year in an open field, and their sessions were held in public on ordinary occasions; but in all cases of religious and civil offenses, heresy, or sacrilege, although the trial began in a public session, it always ended in a secret tribunal.

It has been supposed by some writers that these courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunals of Westphalia, which were held in the thirteenth and fourteenth centuries. There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne.

Paul Wigand, the German jurist and historian, who wrote a history of their tribunals (Pechmgericht Westfälisches, Hamburg, 1826), contends for the truth of this tradition; and Sir Francis Palgrave, in his Rise and Progress of the English Commonwealth, says, unhesitatingly, that "the Vehmic tribunals can only be considered as the original jurisdictions of the old Saxons which survived the subjugation of their country." The silence on this subject in the laws and capitularies of Charlemagne has been explained on the ground that at that time the secret tribunals were not established authoritatively by that monarch, but only permitted by a tacit sanction to exist.

The author of the article on the Secret Societies of the Middle Ages, published in the Library of Entertaining Knowledge, who has written somewhat exhaustively on this subject, says that the first writers who have mentioned these tribunals are Henry of Hervorden in the fourteenth, and Anesia Sylvius in the fifteenth century; both of whom, however, trace them to the time of Charlemagne; but Jacob (Recherches Historiques sur les Croisades et les Templiers, p. 132) cites a diploma of Count Engelbert de la Mark, of the date of 1297, in which there is an evident allusion to some of their usages. Reader says that they are first generally known in the year 1299. But their absolute historical existence is confined to the fourteenth and fifteenth centuries.

The secret Westphalian tribunals were apparently created for the purpose of preserving public morals, of punishing crime, and of protecting the poor and weak from the oppressions of the rich and powerful. They were outside of the regular courts of the country, and in this respect may be compared to the modern "vigilance committees," sometimes instituted in this country for the protection of the well-disposed citizens in newly settled territories from the annoyances of lawless men. But the German tribunals differed from the American committees in this, that they were recognized by the emperors, and that their decisions and executions partook of a judicial character.

The Vehmic tribunals, as they are also called, were governed by a minute system of regulations, the strict observance of which preserved their power and influence for at least two centuries.

At the head of the institution was the Emperor, for in Germany he was recognized as the source of law. His connection with the association was either direct or indirect. If he had been initiated into it, as was usually the case, then his connection was direct and immediate. If, however, he was not an initiate, then his powers were delegated to a lieutenant, who was a member of the tribunal.

Next to the Emperor came the free counts. Free counties were certain districts comprising several parishes, where the judges and counselors of the secret ban exercised jurisdiction in conformity with the statutes. The free count, who was called Stuhlher, or tribunal lord, presided over this free county and the tribunal held within it. He had also the prerogative of erecting other tribunals within his territorial limits, and if he did not preside in person, he appointed a Freigraf or free judge, to supply his place. No one could be invested with the dignity of a free judge unless he was a Westphalian by birth, born in a district of honest parents; of good repute, charged with no crime, and well qualified to preside over the county. They derived their name of free judges from the fact that the tribunals exercised their jurisdiction over only free men, serfs being left to the control of their own lords.

Next in rank to the free judges were the Schöpfe, as assessors or counselors. They formed the main body of the association, and were nominated by the free judge, with the consent of the stuhlher, and vouched for by two members of the tribunal. A schöppe was required to be a Christian, a Westphalian of honest birth, neither excommunicated nor outlawed, nor involved in any suit before the Fehmgericht, and not a member of any monastic or ecclesiastical order. There were two classes of these assessors or schöpfe: a lower class or grade called the Ignorant, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the Knowing, who were subjected to a form of initiation. The ceremonies of initiation of a free judge were very solemn and symbolic. The candidate appeared bareheaded before the tribunal, and answered certain questions respecting his qualifications. Then, kneeling, with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath: "I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehme from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law; and will bring before this free tribunal, under which I am sitting, all that belongs to the secret jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment..."
whatever is committed within the jurisdiction of the Fehm, that it may be judged, or, with the consent of the accuser, be put off in grace; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this tribunal and jurisdiction with all my five senses and power; and that I do not take on me this office for any other cause than for the sake of right and justice. Moreover, that I will ever advance and honor this free tribunal more than any other free tribunals; and what I thus promise will I steadfastly and firmly keep; so help me God and his Holy Gospel.  

He further swore in an additional oath that he would, to the best of his ability, enlarge the holy empire, and would undertake nothing with unrighteous hand against the land and people of the Stuhtherr, or Lord of the Tribunal. His name was then inserted in the Book of Gold.

The secrets of the tribunal were then communicated to the candidate, and with them the modes of recognition by which he could be discovered and disclosed. The sign is described as having been made by placing, when at table, the point of their knife pointing to themselves, and the haft away from them. This was also accompanied by the words Stock Stein, Gras Grein, the meaning of which phrase is unknown.

The duties of the initiates were to act as assessors or judges at the meetings of the courts, to constitute which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute the sentences of the tribunals upon criminals, as well as to trace out and denounce all evil-doers. The punishment of an initiate who had betrayed any of the secrets of the society was severe. His tongue was torn out by the roots, and he was then hung on a tree seven feet higher than any other felon.

The ceremonies practised when a Fehm court was held were very symbolic in their character. Before the free court stood a table, on which were placed a naked sword and a cord of white. The sword, which was cross-handed, is explained in their ritual as signifying the cross on which Christ suffered for our sins, and the cord the punishment of the wicked. All had their heads uncovered, to signify that they would proceed openly and fairly, punish in proportion to guilt, and over no right with a wrong. Their hands also were uncovered, to show that they would do nothing covertly or underhand; and they wore no cloaks, to signify their warm love for justice, for as the cloak covers all the other garments and the body, so should their love cover justice. Lastly, they were to wear neither armor nor weapons, that no one might feel fear, and to indicate that they were under the peace of the empire. They were charged to be cool and sober, lest passion or intoxication should lead them to pass an unjust judgment.

Writers of romance have clothed these tribunals with all the adjuncts of the modern judiciary, doubtless with a view to represent them as coming into great prominence; but the stories that they were held at night, and in subterranean places, have no foundation save in the imagination of those who have invented them. They were held, like other German courts, at break of day and in the open air, generally beneath a tree in the forest, or elsewhere. The public tribunals were, of course, open to all. It was the secret ones only that were held in private. But the time and place were made known to the accused in the notification left at his residence, or, if that were unknown, as in the case of a vagabond, at a place where four roads met, being affixed to the ground or to a tree, and the knowledge might be easily communicated by him to his friends.

The Chapter-General met once a year, generally at Dortmund or Aachen, but always at some place in Westphalia. It consisted of the tribunal lords and free counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person; if he was not, he was represented by his lieutenant. At these Chapters the proceedings of the various Fehm courts were reported. At the court of the imperial return of the names of the persons initiated, the suits they had commenced, the sentences they had passed, and the punishments they had inflicted. The Chapter-General acted also as a court of appeals. In fact, the relation of a Chapter-General to the Fehm courts was precisely the same as that of a Grand Lodge of Masons to its subordinates. The resemblance, too, in the symbolic character of the two institutions was striking. But here the resemblance ended, for it has never been contended that there was or could be any connection whatever between the two institutions. But the coincidences show that peculiar spirit and love of mystery which prevailed in those times, and the influence of which was felt in Masonry as well as in the Westphalian tribunals, and all the other secret societies of the Middle Ages.

The crimes of which the Fehmgericht claimed a jurisdiction were, according to the statutes passed at Aachen in 1490, of two kinds: those cognizant by the secret tribunal, and those cognizant by the public tribunal. The crimes cognizant by the secret tribunal were, violations of the secrets of Charlemagne and of the Fehmgericht, heresy, apostasy, perjury, and witchcraft or magic. The crimes cognizant by the public tribunal were, sacrilege, theft, rape, robbery of women in childbirth, treason, highway robbery, murder or manslaughter, and vagrancy. Sometimes the catalogue of crimes was modified and often enlarged. There was one period when all the crimes mentioned in the decalogue were included; and indeed there was no positive restriction of the jurisdiction of the tribunals, which generally were governed by their proceedings by what was deemed expedient for the public peace and safety.

In the early history of the institution, its trials were conducted with impartiality, and its judgments in accordance with justice, being constantly restrained by mercy, so
that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided instead of checking oppression, a change which finally led to its decay.

When anyone was accused, he was summoned to appear before the tribunal at a certain specified time and place. But he might be an initiate, the summons was repeated three times; but if not, that is, if any other than an inhabitant of Westphalia, the summons was given only once. If he appeared, an opportunity was afforded him of defense. An initiate could purge himself by a simple oath of denial, but any other person was required to submit to sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the court proceeded to declare him outlawed, and a free judge or delegate to put him to death wherever found. Where there were no judges, the sentence of death was pronounced for anyone flagrante delicto, or in the very act of committing a crime, or having just perpetrated it. They were authorized to put him to death without the formality of a trial. But if he succeeded in making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death. His case must then be brought for trial before a tribunal.

The sentence of the court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the February night met him and placed the halter around his neck and suspended him to a neighboring tree. The punishment of death was always by hanging, and the tree was a yew. The fact that a dead and mangled body was thus found in the forest, was an intimation to those who found it that the person had died by the judgment of the secret tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and voice of the nobles, and the general disorganization of society, had rendered the law itself powerless; and when in the hands of persons of irreproachable character, the weak could only thus be protected from the oppressions of the strong. Thus, from the accession of the viceroy, it was in its commencement a safeguard for society; and hence it became so popular that its initiates numbered at one time over a hundred thousand men, and men of rank and influence sought with avidity admission into its circle.

In time the institution became demoralized. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unfailing justice, and, instead of defending the weak any longer from the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now beginning to be greatly improved by the introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the tribunals. They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed, not by any edict of law, but by the progressive spirit of the people.

West Virginia. Originally, all the Lodges in the western part of Virginia were under the jurisdiction of the Grand Lodge of that State. But the new State of West Virginia having been formed in 1863, nine Lodges sent delegates to a convention held at Fairmont, April 12, 1865, which, after some discussion, adjourned to meet again on May 10th of the same year, when the Grand Lodge of West Virginia was organized, and W. J. Bates elected Grand Master.

The Grand Chapter of Royal Arch Masons of West Virginia was organized, November 16, 1871, by a convention of Chapters under the Grand Chapter of Virginia, under which these Chapters held their Warrants, had previously given its consent to the organization.

White. An emblem of purity under the name of "Corn." (See Corn, Wine, and Oil.)

White. White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient mysteries, where it constituted, as it does in Masonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence.

In the religious observances of the Hebrews, white was the color of one of the curtains of the tabernacle, where, according to Josephus, it was a symbol of the element of earth; and it was employed in the construction of the ephod of the high priest, of his girdle, and of the breastplate. The word ḫākh, which in the Hebrew language signifies "to make white," also denotes "to purify"; and there are to be found throughout the Scriptures many allusions to the color as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once inconceivable condition of Zion, says, "her Nazarites were purer than snow, they were whiter than milk." "Many," says Daniel, "shall be purified and made white." In Revelation, a white stone was the reward promised by the Spirit to those who overcome; and again, "he that overcometh, the same shall be clothed in white garments;" and in another part of the same book the Apostle is instructed to say that fine linen, clean and white, is the righteousness of the saints. The ancient prophet always imagined the Deity clothed in white, because, says Portal (Des Couleurs Symboliques, p. 56), "white is the color of absolute truth, of Him who is; it alone reflects all the luminous rays; it is the unity whence all the other colors emanate." Thus Daniel, in one of his prophetic visions, saw the Ancient of days, "whose garment was white as snow, and the hair of his head like pure wool." Here, says Dr. Henry (Comm. in
loco), the whiteness of the garment "noted the
splendor and purity of God in all the adminis-
trations of his justice."

Among the Gentile nations, the same rever-
cence was paid to this color. The Egyptians
decorated the head of their deity, Osiris, with
a white tiara. In the school of Pythagoras,
the sacred hymns were chanted in white robes.
The Druids clothed their initiates who had ar-
rived at the ultimate degree, or that of perfe-
tion, in white vestments. In all the mys-
teries of other nations of antiquity, the same
custom was observed. White was, in general,
the garment of the Gentile as well as of the
Hebrew priests in the performance of their
sacred rites. As the Divine power was sup-
posed to be represented on earth by the priest-
hood, in all nations the sovereign pontiff was
clad in white. Aaron was directed to enter
the sanctuary only in white garments; in
Persia, the Magi wore white robes, because, as
they said, they alone were pleasing to the
Deity; and the white tunics of Ormuzd is still
the characteristic garment of the modern Per-
sians.

White, among the ancients, was consecrated
to the dead, because it was the symbol of the
regeneration of the soul. On the monuments
of Thebes the mages or ghosts are represented
as clothed in white; the Egyptians wrapped
their dead in white linen; Homer (Ilad, xvii.,
353) refers to the same custom when he makes
the attendants cover the dead body of Pater-
clus, Φίδηα λευκη, with a white pall; and
Pausanias tells us that the Messenians prac-
tised the same customs, clothing their dead
in white, and laying crowns upon their heads,
indicating by this double symbolism the
triumph of the soul over the empire of death.

The Hebrews had the same usage. St.
Matthew (xxvii. 59) tells us that Joseph of
Arimathea wrapped the dead body of our
Lord "in a clean linen cloth." Adopting this
as a suggestion, Christian artists have, in their
paintings of the Savior after his resurrection,
depicted him in a white robe. And it is with
this idea that in the Apocalypse white vest-
ments are said to be the symbol of the regen-
eration of the soul, and the reward of the elect.
It is this consecration of white to the dead
that caused it to be adopted as the color of
mournning among the nations of antiquity.
As the victor in the games was clothed in
white, so the same color became the symbol of
the victory achieved by the departed in the
last combat of the soul with death. "The
friends of the deceased wore," says Plutarch,
"his ivory, in commemoration of his tri-
umph." The modern mourning in black is
less philosophic and less symbolic than this
ancient one in white.

In Speculative Masonry, white is the sym-
bol of purity. This symbolism commences at
the earliest point of initiation, when the white
apron is presented to the candidate as
a symbol of purity of life and rectitude of con-
duct. Wherever in any of the subsequent
initiations the color appears, it is always to be
interpreted as symbolizing the same idea.

In the Thirty-third Degree of the Ancient
and Accepted Scottish Rite, the Sovereign In-
spector is invested with a white scarf as in-
culating that virtuous deportment above the
tongue of all reproach which should distin-
guish the possessors of that degree, the highest
in the Rite.

This symbolism of purity was most proba-
ibly derived by the Masons from that of the
primitive church, where a white garment was
placed on the catechumen who was about to
be baptized, as a token that he had put off the
lusts of the flesh, and, being cleansed from his
former sins, had obliged himself to maintain
an unspotted life. The ancient symbolism of
regeneration which appertained to the an-
cient idea of the color white has not been
adopted in Masonry; and yet it would be
highly appropriate in an Institution one of
whose chief dogmas is the resurrection.

White Ball. In Freemasonry, equivalent
to a favorable or affirmative vote. The cus-
tom of using white and black balls seems to
have been derived from the Romans, who in
the Republic used white and black balls in their
judicial trials, which were cast into an urn, the
former acquitting and the latter condemning the
accused.

White Cross Knights. A title sometimes
applied to the Knights Hospitallers of St.
John, from the color of their cross. Porter
(Hist. Knis. of Malta, i., 186) says: "Villiers
hastily assembled a troop of White Cross
Knights, and, issuing from the city by a side
gate, made a circuit so as, if possible, to fall
upon the flank of the foe unperceived.

White Mantle, Order of the. The Teu-
tonis Knights were so denominated in allu-
sion to the color of their cloaks, on which they
bore a black cross.

White Masonry. (Magisteria Blance.)
A title given by French writers to Female
Masonry, or the Masonry of Adoption.

White Stone. A symbol in the Mark
Degree referring to the passage in the Apoca-
lypse (ii. 17): "To him that overcometh will I
give to eat of the hidden manna, and will give
him a white stone, and in the stone a new
name written, which no man knoweth, save
him that receiveth it." In this passage it is
suggested that the Evangelist alluded to the
stones or tesserae which, among the ancients
and in the early Christians, were the tokens
of alliance and friendship. Hence in the Mark
Degree, the white stone and the new name in-
scribed upon it is a symbol of the covenant
made between the possessors of the degree,
which will in all future time, and under every
circumstance of danger or distress, secure the
kind and fraternal assistance of all upon whom
the same token has been bestowed. In the
symbolism of the degree the candidate repre-
sents that white stone upon whom the new
name as a Mark Master is to be inscribed.

(See Mark and Tevessa Hospitallers.)

White, William Henry. Distinguished
for his services to the Craft of England, whom
he served as Grand Secretary for the long
period of forty-seven years. He was the son
of William White, who was also Grand Secretary of the Grand Lodge of England for thirty-two years, the office having thus been held by father and son for seventy-nine years. William Henry White was born in 1778. On April 15, 1799, he was initiated in Emulation Lodge, No. 12, now called the Lodge of Emulation, No. 21, having been nominated by his father. December 15, 1809, he was elected Master of the Lodge, and presided until 1809. In 1809, he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father. This office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Secretary of the United Grand Lodge of England, and in 1828 sole Grand Secretary. In 1827, after a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retiring pension equal in amount to his salary. On that occasion the Earl of Grenville said: "I know of no one, and I believe there never was anyone who has done more, who has rendered more valuable service to Masonry than our worthy Brother White." One of the great names in Masonic literature and labor which preceded him, the eulogy will be deemed exaggerated; but the devotion of the Grand Secretary to the Order, and his valuable services during his long and active life, cannot be denied. During the latter years of his official term, he was charged with inactivity and neglect of duty, but the fault has been properly attributed to the increasing infirmities of age. A service of plate was presented to him by the Craft, June 20, 1850, as a testimonial of esteem. He died April 5, 1855.

Widow's Son. In Ancient Craft Masonry, the title applied to Hiram, the architect of the Temple, because he is said, in the 1st Book of Kings (vii. 14), to have been "a widow's son of Naphath." The Adonhiramite Masons have a tradition which Chapron gives (Necassismes, p. 101) in the following words: "The Masons call themselves the widow's son, because, after the death of our respectable Master, the Masons took care of his mother, whose children they called themselves, because Adonhiram had always considered them as his brethren. But the French Masons subsequently changed the term and called themselves 'Sons of the Widow,' and for this reason. 'As the wife of Hiram remained a widow after her husband was murdered, the Masons, who regard themselves as the descendants of Hiram, called themselves Sons of the Widow.' But this myth is a pure invention, and is without the Scriptural foundation of the York myth, which makes Hiram himself the widow's son. But in French Masonry the term "Son of the Widow" is synonymous with 'Mason.'

The adherents of the exiled house of Stuart, when seeking to organize a system of political Masonry by which they hoped to secure the restoration of the family to the throne of England, transferred to Charles II. the tradition of Hiram Abif betrayed by his followers and called him "the Widow's Son," because he was the son of Henrietta Maria, the widow of Charles I. For the same reason they subsequently applied the phrase to his brother, James II.

Widow and Daughter, Mason's. See Mason's Wife and Daughter.

Wilhelmshab, Congress of. At Wilhelmshab, near the city of Hanau in Hesse-Cassel, was held the most important Masonic Congress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, Grand Master of the Order of Strict Observance, and was opened July 16, 1782. Its duration extended to thirty sessions, and in its discussions the most distinguished Masons of Germany were engaged. Neither the Grand Lodge of Germany, nor that of Sweden, was represented; and the Grand Lodge of the Three Globes, at Berlin, sent only a letter: but there were delegations from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the Order of the Illuminati was represented by the Baron von Knigge. It is not surprising that the most heterogeneous opinions were expressed. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of rites and high degrees with which French and German pretenders or enthusiasts had been for years past overwhelming it. Important topics were proposed, such as the true origin of Speculative Masonry, whether it was merely conventional and the result of modern thought, or whether it was the offspring of a more ancient order; and, if so, what was that order; whether there were any Superiors General then existing, and who these Unknown Superiors were, etc. These and kindred questions were thoroughly discussed, but not defined; and the Congress was eventually closed without coming to any other positive determination than that Freemasonry was not essentially connected with Templarism, and that, contrary to the doctrine of the Rite of Strict Observance, the Freemasons were not the successors of the Knights Templar. The real effect of the Congress of Wilhelmshab was the abolition of that Rite, which soon after dropped and died.

Will. In some of the continental Rites, and in certain high degrees, it is a custom to require the reciprocality to make, before his initiation, a will and testament, exhibiting what are his desires as to the distribution of his property at his decease. The object seems to be to add solemnity to the ceremony, and to impress the candidate with the thought of death. But it would seem to be a custom which would be "more honored in the breach than the observance." It is not practised in the York and American Rites.
WILLIAM WINDING

William, Emperor of Germany. An honorary member of the Grand Lodge of Scotland and protector of Freemasonry in Germany, his son, the crown prince, being deputy-protector.

Wilson Manuscript. In the marginal notes to the Manuscript of the Lodge of Antiquity, published in 1778, there is reference to an “old or original” MS. in the hands of Mr. Wilson of Broomhead, near Sheffield, Yorkshire, written in the reign of King Henry VIII.

It seems, from the context, to have been cited as authority for the existence of a General Assembly of the Craft at the city of York. But no part of the MS. has ever been printed or transcribed, and it is now apparently lost.

Winding Stairs. In the 1st Book of Kings (vi. 8) it is said: “The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third.” From this passage the Masons of the last century adopted the symbol of the winding stairs, and introduced it into the Fellow-Craft’s Degree, where it has ever since remained, in the American Rite. In one of the high degrees of the Scottish Rite the winding stairs are called cockleus, which is a corruption of cocklia, a spiral staircase. The Hebrew word is latun, from the obsolete root but, to roll or wind. The whole story of the winding stairs in the Second Degree of Masonry is a mere myth, without any other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend. (See Middle Chamber and Winding Stairs, Legend of the.)

Winding Stairs, Legend of the. I formerly so fully investigated the true meaning of the legend of the winding stairs, as taught in the degree of Fellow-Craft, that I can now find nothing to add to what I have already said in my work on The Symbolism of Freemasonry, published in 1869. I might, in writing a new article, change the language, but I could furnish no new data. I shall not, therefore, hesitate to transfer much of what I have said on this subject in that work to the present article. It is an enlargement and development of the mere explanations given in the ordinary lecture of Webb.

In an investigation of the symbolism of the winding stairs, we shall be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination, but above all by a consideration of the great design which an ascent upon them was intended to accomplish.

The steps of this winding staircase commenced, we are informed, at the porch of the Temple; that is to say, at its very entrance. But nothing is more doubtful in the science of Masonic symbolism than that the Temple was the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Mason, and to be born into the world of Masonic light, are all the same thing. The entrance through which he then, the symbol of the winding stairs begins.

The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the First Degree in Masonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The initiating of the Apprentice is the child in Masonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding degrees.

As a Fellow-Craft, he has advanced another step, and as the degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that he must commence his Masonic labor—here he must undertake those glorious thoughts which will subjectresearches the end of which is to be the possession of Divine truth. The winding stairs begin after the candidate has passed within the porch and between the pillars of strength and establishment, as a significant symbol to teach him as soon as he has passed beyond the years of irrational childhood and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems has been odd. Vitruvius remarks—and the coincidence is at least curious—that the ancient Romans were always ascended by an odd number of steps; and he assigns as the reason, that, commencing with the right foot at the bottom, the worshiper would find the same foot foremost when he entered the Temple, which was considered as a fortunate one. But the fact is, that the symbolism of numbers was borrowed by the Masons from Pythagoras, in whose system of philosophy it plays an important part, and in which odd numbers were considered as more perfect than even ones. Hence, throughout the Masonic systems we find a predominance of odd numbers; and while three, five, seven, nine, fifteen, and twenty-seven, are all-important symbols, we seldom find a reference to two, four, six, eight, or ten. The odd number of the stairs was therefore intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain.

As to the particular number of the stairs, this has varied at different periods. Tracing-boards of the last century have been found, in
which only five steps are delineated, and others in which they amount to seven. The Presbyterians, used in England in the beginning of this century, gave the whole number as thirty-eight, dividing them into series of one, three, five, seven, nine, and eleven. The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the Humming lectures, adopted at the union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In this country the number was still further reduced to fifteen, divided into three series of three, five, and seven. I shall adopt this American division in explaining the symbolism; although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the Second Degree of Masonry, represents a man starting forth on the journey of life, with the great task before him of fulfillment. For he must perform a faithful performance of this task; a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of truth and knowledge. Now, this attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and difficulty, through rudimentary instruction, to the full fruition of wisdom. This is therefore beautifully symbolized by the winding stairs, at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed "that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of Divine truth. And hence a distinguished writer has said that "these steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry."

The candidate, initiated by the love of virtue and the desire of knowledge, is most eager for the reward of truth which is set before him, begins at once the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention.

At the first pause which he makes he is instructed in the peculiar organization of the order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The rank of the officers who govern, and the names of the degrees which constitute the Institution, can give him no knowledge which he has not before possessed. We must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic Institution is intended to remind the aspirant of the union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Masonry itself is the result of civilization; while, in grateful return, it has been one of the most important means of extending that condition of mankind.

All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state, than he commenced the organization of religious mysteries, and the separation, by a sort of Divine instinct, of the sacred from the profane. Then came the invention of architecture as a means of providing convenient dwellings and necessary shelter from the inclemencies and vicissitudes of the seasons, with all the mechanical arts connected with it; and lastly geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar characteristics of civilized society, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state. Hence we at once see the fitness of the symbolism which commences the aspirant's upward progress in the cultivation of knowledge and the search after truth, by calling to his mind the condition of civilization and the social union of mankind as necessary preparations for the attainment of these objects. In the allusions to the officers of a Lodge, and the degree of Masonry as explanatory of the organization of our own society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instructions. The human senses, as the appropriate channels through which we receive all our ideas of perception, and which, therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the operative Institution of Masonry, but also as the type of all the other useful arts. In his second pause, in the ascent of the winding stairs, the aspirant is therefore reminded of the necessity of cultivating practical knowledge.

So far, then, the instructions he has received relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society.

But his motto will be, "Excellor." Still must he go onward and forward. The stair is still before him; its summit is not yet reached, and still further treasures of wisdom are to be sought for, or the reward will not be
gained, nor the middle chamber, the abiding-place of truth, he reached.

In his third pause, he therefore arrives at that point in which the whole circle of human science is to be explained. Symbols, we know, are in themselves arbitrary and of conventional significance, and the complete circle of human science might have been as well symbolized by any other sign or series of doctrines as by the seven liberal arts and sciences. But Masonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that we have of its antiquity.

In the seventh century, and for a long time afterward, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what were then called the liberal arts and sciences, and consisted of two branches, the trivium and the quadrivium.

The trivium included grammar, rhetoric, and logic; the quadrivium comprehended arithmetic, geometry, music, and astronomy. These seven heads," says Endfield, "were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the trivium having furnished him with the key to all language, and that of the quadrivium having opened to him the secret laws of nature."

At a period, says the same writer, when few were instructed in the trivium, and very few had studied the quadrivium, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent. The candidate, having reached this point, is now supposed to have accomplished the task upon which he had entered— he has reached the last step, and is now ready to receive the full fruition of human learning.

So far, then, we are able to comprehend the true symbolism of the winding stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of Divine truth, which, it must be remembered, is always symbolized in Masonry by the Word.

Here let me again allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student in the legend of the winding stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Masons from the school of Pythagoras. It will be impossible, however, to develop this doctrine, in its entirety, in the present article, for the numeral symbolism of Masonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact, that the total number of the steps, amounting in all to fifteen in the American system, is a significant symbol. For fifteen was a sacred number among the Orientals, because the letters of the holy name JH, or Y, were, in their numerical value, equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans.

The fifteen steps in the winding stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the winding stairs. Now, what are the wages of a Speculative Mason? No money, nor corn, nor wine, nor oil. All these are but symbols. His wages are Truth, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Mason is ever to be in search of Truth, but it is never to find it. These seven heads, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a substitude; and this is intended to teach the humility that the knowledge of the Divine truth, the object of all his labors, can never be acquired in this life. It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends to the shadow of the handkerchief, having beheld these mysteries; he knows the end, he knows the origin of life."

The middle chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that truth will consist in the one and only real probability. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial repre-
sentation of an ascendant by a winding staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent to the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the higher chamber of life—in the full fruition of manhood—the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's truth; to believe this, is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good man or a wise man's study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

Wine Mason's. Among the Masonic tests of the last century was the question, "How blows a Mason's wind?" and the answer was, "Due east and west." Brown gives the question and answer more in exact form, and assigns the explanation as follows:

"How blows the wind in Masonry?"
"Favorable due east and west.
"To what purpose?"
"To call men to and from their labor.
"What does it further allude to?"
"To those miraculous winds which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his hosts when he attempted to follow them."

It is very correctly thought that the fundamental idea of the Masonic wind blowing from the east is to be found in the belief of the Middle Ages that all good things, such as philosophy and religion, come from the East. In the German ritual of The Three Sts. John's Degrees of the Mother Lodge of the Three Globes, the idea is expressed a little differently. The Cachurch is as follows:

"When does the wind come?"
"From the east towards the west, and from the south to the north, and from the north towards the south, the east, and the west."

"What weather brings it?"
"Variable, hail, storm, and calm and pleasant weather."

The explanation given is that these changing winds symbolize the changing progress of man's life in his pursuit of knowledge—now clear and full of hope, now dark with storms. Bode's hypothesis that these variable winds of Masonry were intended to refer to the changes of the condition of the Roman Church under English monarchs, from Henry VIII. to James II., and thus to connect the symbolism with the Stuart Masonry, is wholly untenable, as the symbol is not found in any of the high degrees. It is not recognized in the French, and is obsolete in the York Rite.

Window. A piece of furniture in the 3rd Degree. It is a mere symbol, having no foundation in truth, as there was no such appen-

dage to the Temple. It is simply intended to represent the place where the workman received his wages, symbolic of the reward earned by labor.

Wine. One of the elements of Masonic consecration, and, as a symbol of the inward refreshment of the soul, is intended under the name of the "wine of refreshment," to remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present.

Wings of the Cherubim, Extended. The candidate in the degree of Royal Master of the American Rite is said to be received "beneath the extended wings of the cherubim." The expression is derived from the passage in the 1st Book of Kings (vi. 27), which describes the setting of "the cherubim within the inner house." Practically, there is an anachronism in the reference to the cherubim in this degree. In the older and purer ritual, the ceremonies are supposed to take place in the council-chamber or private apartment of King Solomon, where, of course, there were no cherubim. And even in some more modern rituals, where a part of the ceremony referred to in the tradition is said to have occurred in the holy of holies, that part of the Temple was at that time unfinished, and the cherubim had not yet been placed there. But symbolically, the reference to the cherubim in this degree, which represents a searcher for truth, is not objectionable. For although there is a great diversity of opinion as to their exact signification, yet there is a very general agreement that, under some one manifestation or another, they allude to and symbolize the protecting and overshadowing power of the Deity. When, therefore, the candidate is received beneath the extended wings of the cherubim, we are taught by this symbol how appropriate it is, that he who comes to ask and to seek Truth, symbolized by the True Word, should begin by placing himself under the protection of that Divine Power who alone is Truth, and from whom alone truth can be obtained.

Wisconsin. In January, 1843, Freemasonry was introduced into Wisconsin by the establishment of Mineral Point Lodge at Mineral Point, Medway Lodge at Green-ville, and Milwaukee Lodge at Milwaukee, all under the authority of the Grand Lodge of Missouri. December 18, 1844, delegates from these three Lodges assembled in convention at Madison, and organized the Grand Lodge of Wisconsin, Rev. B. T. Ravanough, the Master of Melody Lodge, being elected Grand Master.

The Grand Chapter was established February 13, 1859, and Dwight E. Lawton elected Grand High Priest.

The Grand Council of Royal and Select Masters was organized in 1887, and James Collins elected Grand Master.

The Grand Commandery was organized October 20, 1899, and Henry E. Palmer elected Grand Commander.
Wisdom. In Ancient Craft Masonry, wisdom is symbolized by the East, the place of light, being represented by the pillar that there supports the Lodge and by the Worshipful Master. It is also referred to King Solomon, the symbolic founder of the Order. In Masonic architecture, the Ionic column, distinguished for the skill in its construction, as it combines the beauty of the Corinthian and the strength of the Doric, is adopted as the representative of wisdom.

King Solomon has been adopted in Speculative Masonry as the type or representative of wisdom, in accordance with the character which has been given to him in the 1st Book of Kings (iv. 30-32): “Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt was the same.” For he was wiser than all men, than Eben the Ezrahite, and Hamaath and Chalcol and Darda, the sons of Mahol; and his fame was in all the nations round about.”

In all the Oriental philosophies a conspicuous place has been given to wisdom. In the book called the Wisdom of Solomon (vii., 7, 8), but supposed to be the production of a Hebraist, it is said: “I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.” And farther on in the same book (vii. 25-27) she is described as “the breath of the power of God, and a pure influence [emanation] flowing from the glory of the Almighty, the brightness of the everlasting light, the unspeakable mirror of the power of God, and the image of his goodness.”

The Kabbalists made Chochma, Zaddik, or Wisdom, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth, Binah, Nephilim, or Intelligence, female. These two Sephiroth, with Keter, or the Crown, formed the first triad, and their union produced the Intellectual World.

The Gnostics also had their doctrine of Wisdom, when they called Aschaphath. They said she was feminine; styled her Mother, and said that she produced all things through the Father.

The Oriental doctrine of Wisdom was, that it is a Divine Power standing between the Creator and the creation, and acting as His agent. “The Lord,” says Solomon (proverbs iii. 19), “by wisdom hath founded the earth.” Hence wisdom, in this philosophy, answers to the idea of a vivifying spirit brooding over and animating the elements of the chaotic world. In short, the world is but the outward manifestation of the spirit of wisdom.

This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from the Gnostics, the Manichaeans, and the Manicheans. From them it easily passed over to the high degrees of Masonry, which were founded on the Templar theory. Hence, in the great decoration of the Thirty-third Degree of the Scottish Rite, the points of the triangle are inscribed with the letters S.A.P.I.E.N.T.I.A., or Wisdom. It is not difficult now to see how this word Wisdom came to take so prominent a part in the symbolism of Ancient Masonry, and how it was expressly appropriated to King Solomon. As wisdom, in the philosophy of the East, was the creative energy—the architect, so to speak, of the world, as the emanation of the Supreme Architect—so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world or temple wise wisdom was to the great world of the creation. Hence wisdom is appropriately referred to him and to the Master of the Lodge, who is the representative of Solomon. Wisdom is always placed in the east of the Lodge, because thence emanate all light, and knowledge, and truth.

Withdrawal of Petition. It is a law of Masonry in America, that no petition for initiation having been once presented to a Lodge, cannot be withdrawn. It must be submitted to the action of the Lodge. This rule is founded on prudential reasons. The candidate having submitted his character for inspection, the inspection must be made. It is not for the interests of Masonry (the only thing to be considered) that, on the prospect of an unfavorable judgment, he should be permitted to decline the inspection, and have the opportunity of applying to another Lodge, where carelessness or ignorance might lead to his acceptance. Initiation is not like an article of merchandise sold by rival dealers, and to be purchased, after repeated trials, from the most accommodating seller.

Witnesse. See Trials.

Woelmer, Johann Christoph von. A distinguished Prussian statesman, and equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observance, to whose advancement he has been a most insinuating and political position. He was born at Dobritz, May 19, 1732. He studied theology in the orthodox church, and in 1750 was appointed a preacher near Berlin, and afterward a Canon, at Schwerin. In 1756, King William III, of Prussia, appointed him privy councilor of finance, an appointment supposed to have been made as a concession to the Rite of Strict Observance, of which Woelmer was a Provincial Grand Master, his Order being Eques nobiles. In 1781 he became Minister of State, and was put at the head of ecclesiastical affairs. No Mason in Germany labored more industriously in the cause of the Order and in active defense of the Rite of Strict Observance, and hence he laid many enemies as well as friends. On the demise of King William, he was dismissed from his political appointments, and retired to his estate at Grossen, where he died September 11, 1800.

Wolf. In the Egyptian mysteries, the candidate represented a wolf and wore a
Wolfskin, because Osiris once assumed the form of that animal in his contests with Typhon. In the Greek mythology, the wolf was consecrated to Apollo, or the sun, because of the connection between lute, light, and lutes, a wolf. In French, wolf is louve, and hence the word louetou, signifying the son of a Mason. (See Lewis No. 5.)

Wood-Cutters, Order of. See Pendera.

Woodford Manuscript. A manuscript formerly in the possession of one of England's most esteemed Masons, Rev. A. F. A. Woodford, editor of King's Cyclopaedia of Freemasonry, of 700 pages, London. Bro. Hughan says it is almost a verbatim copy of the Cooke MSS. The indorsement upon it reads, "This is a very ancient record of Masonry, which was copied for me by Wm. Reid, Secretary to the Grand Lodge, 1729." It formerly belonged to Mr. William Cowper, clerk to the Parliament, and is now in the library of the Quatuor Coronati Lodge, No. 2076, London, England.

Woog, Carl Christian. Born at Dresden in 1713, and died at Leipzig, April 24, 1771. Moesdorf says that he was, in 1740, a resident in London, and that he was initiated into Ancient Craft Masonry, and also into the Scottish degree of Knight of St. Andrew. In 1749, he published a Latin work entitled Presbyterorum et Diaconorum Acta de Martyrii Sancti Andreae Apostoli, Epistolae Eucyclus, in which he refers to the Freemasons (p. 32) in the following language: "Unicum aequum addo, esse inter ceremonias, seu lapis-cidas liberae, qua Franci muratori Ismorium Franci-Masons nomine communiur insignituntur qui quoque rotunda quadratis miae se dicuntur, quotidianae, quae S. Andreae memoria cum suis venerations reocant. Ad minimum, si scriptis, quae dictatur eorum mysteria et arcanum recens, fides non est demegada, certum erit, eos quinum dicuque Quam Andr. ut Sancti Johannis diem solent, festum aere atque ceremoniosum celebrem, esseque inter eos sectam aliquam, quae per crucem, quam in pectore gerant, in qua Sanctus Andreas fumus alligatus heress, a reliquis se distinguant;" i.e., "I add only this, that among the Freemasons (commonly called Franci-Masons, who are said to meet in circles with square and compass) there are certain ones who cherish the memory of St. Andrew with singular veneration. At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, with ceremonies, the festival of St. Andrew as well as that of St. John, and that there is a sect among them which distinguish themselves from the others by wearing on their breast the cross on which St. Andrew was fastened by cords." Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were irreligious, but declares that his mysteries shall remain buried in profound silence—"per me vero manent eorum mysteria alto silencio sepulta." It is, apparently, from these passages that Moesdorf draws his conclusions, and Woog was a Freemason, and had received the
Scottish degree of Knight of St. Andrew. They at least prove that he was an early friend of the Institution.

Word. When emphatically used, the expression, "the Word," is in Masonry always referred to the Third Degree, although there must be a word in each degree. In this latter and general sense, the Word is called by French Masons "le parole," and by the Germans "ein Worterzeichen." The use of a Word is of great antiquity. We find it in the ancient mysteries. In those of Egypt it is said to have been the Tetragrammaton. The German Stone-Masons of the Middle Ages had one, which, however, was probably only a password by which the traveling Companion might make himself known in his professional wanderings. Lyon (Hist. of the L. of Edinb., p. 22) shows that it existed, in the sixteenth and subsequent centuries, in the Scotch Lodges, and he says that "the Word is the only secret that is ever alluded to in the minutes of Mary's Chapel, or in those of Kilwarming, Atheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge." Indeed, he thinks that the communication of this Word constituted the only ceremony of initiation practised in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Mason Word to the Apprentices under oath constituted the germ whence has sprung the Symbolical Masonry. But it must be remembered that the learned and laborious investigations of Bro. Lyon refer only to the Lodges of Scotland. There is no sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany. Indeed, Findel has shown that it did in the latter country; and it is difficult to believe that the system, which we know was in existence in 1717, was a sudden development out of a single Word, for which we are indebted to the inventive genius of those who were engaged in the revival at that period. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

It must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it may have had, and probably did have, a mythical signification, and had not been altogether arbitrarily adopted. The word given in the Sloane MS., No. 3329, which Bro. Eghan places at a date not posterior to 1700, is undoubtedly a corrupted form of that now in use, and with the signification of which we are well acquainted. Hence we may conclude that the legend, and the symbolism connected with it, also existed at the same time, but only in a nascent and incomplete form.

The modern development of Symbolical Masonry into a philosophy has given a perfected form to the symbolism of the Word no longer confined to use as a means of recognition, but elevated, in its connection with the legend of the Third Degree, to the rank of a symbol. So viewed, and by the scientific Mason it is now only so viewed, the Word becomes the symbol of Divine Truth, the loss of which and the search for it constitute the whole system of Speculative Masonry. So important is this Word, that it lies at the very foundation of the Masonic edifice. The Word might be changed, as might a grip or a sign, if it were possible to obtain the universal consent of the Craft, and Masonry would still remain unimpaired. But were the Word abolished, or released from its intimate connection with the Hiramic legend, and with that of the Royal Arch, the whole symbolism of Speculative Masonry would be obliterated. The Institution might withstand such an innovation, but its history, its character, its design, would belong to a newer and a totally different society. The Word is what Dermott called the Royal Arch, "the marrow of Masonry." The Word, Lost. See Lost Word.

Word, Mason. In the minutes and documents of the Lodges of Scotland during the sixteenth, seventeenth, and eighteenth centuries, the expression "Mason word" is constantly used. This continuous use would indicate that but one word was then known. Nicolai, in his Essay on the Accusations against the Templars, quotes a "small dictionary published at the beginning of the eighteenth century," in which the "Mason's word" is defined.

Word, Sacred. A term applied to the chief or most prominent word of a degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word." All significant words in Masonry are secret. Only certain ones are sacred.


Word, True. Used in contradistinction to the Lost Word and the Substitute Word. To find it is the object of all Masonic search and labor. For as the Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring—truth after error, light after darkness, life after death. Of all the symbols of Speculative Masonry, that of the True Word is the most philosophic and sublime.

Work. See Labor.

Working-Tools. In each of the degrees of Masonry, certain implements of the Operative art are consecrated to the Speculative science, and adopted to teach as symbols lessons of morality. With these the Speculative Mason is instructed to erect his spiritual temple, as his Operative predecessors with the same implements constructed their material temples. Hence they are called the working-tools of the degree. Their very names are very slightly in the different rites, but the
W ork, Master of the. An architect or superintendent of the building of an edifice. Du Cange (Glossarium) thus defines it: "M aister operis vel operarum vulgo, magister de operis, qui operibus publicis vacare inumebit," i.e., "Master of the work or of the works, commonly, master de l'ouvrage, one whose duty it is to attend to the public works." In the Cooke MS. (line 629) it is said: "And also be that were most of cunning, skill shool be governor of the works, and shool be called Master." In the old record of the date of Edward III., cited by Anderson in his second edition (p. 71), it is prescribed "that Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve their respective lords." The word was in common use in the Middle Ages, and applied to the Architect or Master Builder of an edifice. Thus Edward of Strasburg, the architect of the Cathedral of Strasburg, is called Master of the Work. In the monasteries there was a similar officer, who, however, more generally called the G ruyer, or sometimes Maister operis.

W orkmen at the Temple. We have no historical book, except the meager details in the Books of Kings and Chronicles, of the number or classification of the workmen at the Temple of Solomon. The subject has, however, afforded a fertile theme for the exercise of the inventive genius of the ritualists. Although devoid of interest as a historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account and with that given in the Histories, are necessary as a part of the education of a Masonic student. I furnish the legends, therefore, simply as a matter of curiosity, without any csvlent intention to vouch for their authenticity, at the same time trusting that the good sense and common fairness of the reader will prevent him from including such unauthenticated matter in lectures usually given in the Third Degree and often with much pretense to learning.

In the 2d Book of Chronicles, chap. ii., verses 17 and 18, we read as follows: "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them: and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work."

The same numerical details are given in the second verse of the same chapter. Again, in the 1st Book of Kings, chap. v., verses 13 and 14, it is said: "And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses, to come in months' time: and Adoniram was over the levy."

The succeeding verses make the same enumeration of workmen as that contained in the Book of Chronicles quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers is stated in the Book of Kings to be only three thousand three hundred.

With these authorities, and the assistance of Masonic traditions, Anderson, in the Book of Constitutions (2d ed. p. 11), constructs the following table of the Craftsmen at the Temple:

<table>
<thead>
<tr>
<th>Trade</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harodim, Princes, Rulers, or Provosts</td>
<td>300</td>
</tr>
<tr>
<td>Menatschim, Overseers, or Master Masons</td>
<td>3,300</td>
</tr>
<tr>
<td>Ghibium, Stone-Squareers</td>
<td>830</td>
</tr>
<tr>
<td>Iachotium, Hewers</td>
<td>Fellow 80,000</td>
</tr>
<tr>
<td>Bema, Builders</td>
<td>Crafts</td>
</tr>
<tr>
<td>The levy out of Israel, who were timber-cutters</td>
<td>30,000</td>
</tr>
</tbody>
</table>

All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens | 113,600

Besides the Jah Sebal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Masons.

In relation to the classification of these workmen, Anderson says: "Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices."

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow-Crafts, and makes the number of Masons, exclusive of the 70,000 bearers of burden, amount to only 110,000.

A work published in 1764, entitled The Masonic Pocket-Book, gives a still different classification. The number, according to this authority, was as follows:

<table>
<thead>
<tr>
<th>Trade</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Harodim</td>
<td>300</td>
</tr>
<tr>
<td>Menatschim</td>
<td>3,300</td>
</tr>
<tr>
<td>Ghibium</td>
<td>830</td>
</tr>
<tr>
<td>Adoniram's men</td>
<td>30,000</td>
</tr>
</tbody>
</table>

Total | 116,600

which, together with the 70,000 Jah Sebal, or laborers, will make a grand total of 186,400 workmen.
According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

<table>
<thead>
<tr>
<th>Office</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grand Masters</td>
<td>3</td>
</tr>
<tr>
<td>Overseers</td>
<td>3,500</td>
</tr>
<tr>
<td>Fellow-Crafts</td>
<td>80,600</td>
</tr>
<tr>
<td>Entered Apprentices</td>
<td>70,000</td>
</tr>
</tbody>
</table>

This account makes no allusion to the 300 Harodin, nor to the levy of 30,000; it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, as neither the Bible nor Josephus gives any account of the number of Tyrians employed. Oliver, however, in his *Historical Landmarks*, has collected Masonic traditions an account of the classifications of the workmen, which I shall insert, with a few additional facts taken from other authorities.

According to these traditions, the following was the classification of the Masons who wrought in the quarries of Tyre:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superexcellent Masons</td>
<td>6</td>
</tr>
<tr>
<td>Excellent Masons</td>
<td>48</td>
</tr>
<tr>
<td>Grand Architects</td>
<td>8</td>
</tr>
<tr>
<td>Architects</td>
<td>26</td>
</tr>
<tr>
<td>Master Masons</td>
<td>2,376</td>
</tr>
<tr>
<td>Mark Masters</td>
<td>700</td>
</tr>
<tr>
<td>Markmen</td>
<td>1,400</td>
</tr>
<tr>
<td>Fellow-Crafts</td>
<td>55,900</td>
</tr>
<tr>
<td>Total</td>
<td>58,454</td>
</tr>
</tbody>
</table>

These were arranged as follows: The six Superexcellent Masons were divided into two Grand Lodges, with thirteen brethren in each. The Excellent Masons, divided into two Lodges, each, were divided into nine Grand Lodges, each, including one of the Superexcellent Masons, who presided as Master. The eight Grand Architects constituted one Lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens, of the Lodges of Master Masons, which were eight in number, and consisted, with their officers, of three hundred each. The Mark Masters were divided into fourteen Lodges of fifty each, and the Markmen into fourteen Lodges also, of one hundred each. The Mark Masters were the Masters, and the Markmen the Wardens, of the Lodges of Fellow-Crafts, which were seven hundred in number, and with their officers consisting of eighty in each.

The classification of the workmen in the forest of Lebanon was as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superexcellent Masons</td>
<td>3</td>
</tr>
<tr>
<td>Excellent Masons</td>
<td>24</td>
</tr>
<tr>
<td>Grand Architects</td>
<td>4</td>
</tr>
<tr>
<td>Architects</td>
<td>8</td>
</tr>
<tr>
<td>Master Masons</td>
<td>1,158</td>
</tr>
<tr>
<td>Mark Masters</td>
<td>300</td>
</tr>
<tr>
<td>Markmen</td>
<td>600</td>
</tr>
<tr>
<td>Fellow-Crafts</td>
<td>23,100</td>
</tr>
<tr>
<td>Entered Apprentices</td>
<td>10,000</td>
</tr>
<tr>
<td>Total</td>
<td>32,227</td>
</tr>
</tbody>
</table>

These were arranged as follows: The three Superexcellent Masons formed one Lodge. The Excellent Masons were divided into three Lodges each, including one of the Superexcellent Masons as Master. The four Grand Architects constituted one Lodge, and the eight Architects another, the former acting as Masters and the latter as Wardens of the Lodges of Master Masons, which were four in number, and consisted, with their officers, of three hundred each. The Mark Masters were divided into six Lodges of fifty in each, and the Markmen into six Lodges also, of one hundred each. These two classes provided, the former as Masters and the latter as Wardens, of the Lodges of Fellow-Crafts, which were three hundred in number, and were composed of eighty in each, including their officers.

After three years had been occupied in "sawing, squaring, and numbering" the stones, and in "felling and preparing" the timbers, these two bodies of Masons, from the quarries and the forest, united for the purpose of properly arranging and fitting the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem. Here the whole body was congregated under the superintending care of Hiram Abif, and to them were added four hundred and twenty Lodges of Tyrian and Sidonian Fellow-Crafts, having eighty in each, and the twenty thousand Entered Apprentices of the levy from Israel, who had heretofore been at rest, and who were added to the Lodges of their degree, making them now consist of three hundred each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows:

9 Lodges of Excellent Masons, 9 in each, were 81
12 Lodges of Master Masons, 300 in each, were 3,600
1,000 Lodges of Fellow-Crafts, 80 in each, were 80,000
420 Lodges of Tyrian Fellow-Crafts, 80 in each, were 33,600
100 Lodges of Entered Apprentices, 300 in each, were 30,000
70,000 Ish Shalal, or laborers, were 70,000

Total 217,281

Such is the system adopted by our English brethren. The American ritual has greatly simplified the arrangement. According to the system now generally adopted in this country, the workmen engaged in building King Solomon's Temple are supposed to have been classified as follows:

3 Grand Masters
300 Harodin, or Chief Superintendents, who were Past Masters
3,300 Overseers, or Master Masons, divided into Lodges of three in each
80,000 Fellow-Crafts, divided into Lodges of five in each.
70,000 Entered Apprentices, divided into
Lodges of seven in each.

According to this account, there must have been eleven hundred Lodges of Master
Masons; sixteen thousand of Fellow-Crafts;
and ten thousand of Entered Apprentices.
No account is here taken of the levy of
thirty thousand who are supposed not to have been Masons, nor of the builders sent
by Hiram, King of Tyre, whom the English
ritual places at thirty-three thousand six
hundred, and most of whom we may suppose
to have been members of the Dionysian
Fraternity of Artificers, the institution from
which Freemasonry, according to legendary
authority, took its origin.

On the whole, the American system seems
too defective to meet all the demands of
the inquirer into this subject—an objection
to which the English is not so obvious.
But, as I have already observed, the whole
account is mythical, and is to be viewed
rather as a curiosity than as having any
historical value.

Workshop. The French Masons call a
Lodge an "atelier," literally, a workshop,
or, as Paiste defines it, "a place where Craf-
temen work under the same Master."

World. The Lodge is said to be a symbol
of the world. Its form—an oblong square,
whose greatest length is from east to west—
represents the shape of the inhabited world
according to the theory of the ancients.
The "clouded canopy," or the "starry-decked
covering" of the Lodge, is referred to the
sky. The sun, which enlightens and governs
the world at morning, noon, and evening,
is represented by the three superior officers.
And, lastly, the craft, laboring in the work of
the Lodge, presents a similitude to the inhabitants
of the world engaged in the toils of life. While
the Lodge is adopted as a copy of the Temple,
not less universal is that doctrine which makes
it a symbol of the world. (See "Form of the
Lodge."

Worldly Possessions. In the English
lectures of Dr. Heming, the word Tubal Cain
is said "to denote worldly possessions," and
he adopted in that sense as the symbol of worldly possessions. The idea
is derived from the derivation of Cain from
kanaah, to acquire, to gain, and from the theory
that Tubal Cain's inventions had en-
abled his pupils to acquire riches. But
the derivative meaning of the word has reference
to the expression of Eve, that in the birth of
her eldest son she had acquired a man by the
help of the Lord; and any system which gives
importance to mere wealth as a Masonic sym-
bol, is not in accord with the moral and intel-
lectual designs of the Institution, which is
thus represented as a mere instrument of
Mammon. The symbolism is quite modern,
and has not been adopted elsewhere than in
English Masonry.

Worldly Wealth. Partial clothing is, in
Masonry, a symbol teaching the aspirant that
Masonry regards no man on account of his
worldly wealth or honors; and that it looks
not to his outward clothing, but to his internal
qualifications.

Worship. Originally, the term "to wor-
ship" meant to pay that honor and reverence
which are due to one who is worthy. Thus,
where our authorized version translates
Matthew xix. 19, "Honour thy father and thy
mother," Wycliffe says, "Worship thi faðir
and thi modir." And in the marriage service
of the Episcopal Church, the expression is still
retained, "with my body I thee worship," that
is, honor or reverence thee. Hence the
still common use in England of the words wor-
shipful and right worshipful as titles of honor
applied to municipal and judicial officers.
Thus the mayors of small towns, and justices
of the peace, are styled "Worshipful," while
the mayors of large cities, as London, are
called "Right Worshipful." The usage was
adopted and retained in Masonry. The
word worship, or its derivatives, is not met
with in any of the old manuscripts. In the
"Manner of constituting a New Lodge,"
drafted in 1722, and published by Anderson
in 1723, the word "worship" is applied as a
title to the Grand Master. (Constitutions,
1723, p. 71.) In the seventeenth century, the
grids of London began to call themselves
"Worshipful," as "the Worshipful Company of
Grocers," etc.; and it is likely that the
Lodges at the revival, and perhaps a few years
before, adopted the same style.

Worshipful. A title applied to a symbolic
Lodge and to its Master. The Germans
sometimes use the title "fuchtwürdig." The
French style the Worshipful Master "Venera-
ble," and the Lodge, "Receivable."

Worshipful Lodge. See Worshipful.

Worshipful Master. See Worshipful.

Worshipful, Most. The prevailing title
of a Grand Master and of a Grand Lodge.

Worshipful, Right. The prevailing title
of the elective officers of a Grand Lodge below
the Grand Master.

Worshipful, Very. A title used by cer-
tain of the Grand Officers of the Grand Lodge of
England.

Wound, Mason's. Nicolai, in the appen-
dix to his Essay on the Art Against the
Templars, says that in a small dictionary, pub-
lished at the beginning of the eighteenth cen-
tury, the following definition is to be found:
"Mason's Wound. It is an imaginary wound
above the elbow, to represent a fracture of the
arm occasioned by a fall from an elevated
place." The origin and etymological meaning
of the phrase have been lost. It was probably
used as a test, or alluded to some legend which
has now escaped memory. Also, the Master's
penalty in the degree of Perfection.

Wren, Sir Christopher. One of the
most distinguished architects of England
was the son of Dr. Christopher Wren, Recler of
East Knock in Wiltshire, and was born there
October 20, 1632. He was entered as a
gentleman commoner at Wadham College,
Oxford, in his fourteenth year, being already
distinguished for his mathematical knowledge.
He is said to have invented, before this period,
several astronomical and mathematical instruments. In 1645, he became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1655, he was elected a Fellow of All Souls' College, and had already become known to the learned men of Europe for his various inventions. In 1657, he removed permanently to London, having been elected Professor of Astronomy at Gresham College.

During the political disturbances which led to the abolition of the monarchy and the establishment of the commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contest of party. Soon after the restoration of Charles II., he was appointed Savilian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientific man. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies.

Wren was not professionally educated as an architect, but from his early youth had devoted much time to his theoretic study. In 1665 he went to Paris for the purpose of studying the public buildings in that city, and the various styles which they presented. He was induced to make this visit, and to enter into these investigations, because, in 1660, he had been appointed by King Charles II. one of a commission to superintend the restoration of the Cathedral of St. Paul's, which had been much dilapidated during the times of the commonwealth. But before the designs could be carried into execution, the great fire occurred which laid so great a part of London, including St. Paul's, in ashes.

In 1661, he was appointed assistant to Sir John Desenham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans were, unfortunately for the good of London, not adopted, but confined his attention to the rebuilding of particular edifices. In 1667, he was appointed the successor of Desenham as Surveyor-General and Chief Architect. In this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, and many other public edifices. But his crowning work, the masterpiece that has given him his largest reputation, is the Cathedral of St. Paul's, which was commenced in 1670 and finished in 1710. The original plan that was proposed by Wren was rejected through the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words: "Ali modis, in his opinâris, nec unusquisque: i.e., "If you seek his monument, look around!"

In 1672, Wren was made a Knight, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for memoirs of the family of his father, published under the title of Paracelsus. After the death of this wife, he married a daughter of Viscount Fitzwilliam.

In 1690, Wren was elected President of the Royal Society, and continued to a late period his labors on public edifices, building, among others, additions to Hampton Court and to Windsor Castle.

After the death of Queen Anne, who was the last of his royal patrons, Wren was removed from his office of Surveyor-General, which he had held for a period of very nearly half a century. He passed the few remaining years of his life in severe retirement. He was found dead in his chair after dinner, on February 25, 1723, in the ninety-first year of his age.

Notwithstanding that much that has been said by Anderson and other writers of the eighteenth century, concerning Wren's connections with Freemasonry, is written in a purely historical confirmation, there can, I think, be no doubt that he took a deep interest in the Speculative as well as in the Operative Order. The Rev. J. W. Leighlin, in a lecture on the life of Wren, delivered in 1857, before the inhabitants of St. Andrew's, Holborn, and briefly reported in the Fraternal Magazine, said that "Wren was for eighteen years a member of the old Lodge of St. Paul's, then held at the Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity, and the records of that Lodge show that the maul and trowel used at the laying of the stone of St. Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Saxeux, a plate was placed on the mallet or maul which contained a statement of the fact.

Mr. C. W. King, who is not a Mason, but has derived his statement from a source to which he does not refer (but which was perhaps the work on the Gnostics (p. 170), the following statement, which is here quoted merely to show that the traditionary belief of Wren's connection with Speculative Freemasonry is not confined to the Craft. He says:

"Another and a very important circumstance in this discussion must always be kept in view: our Freemasons (as at present organized in the form of a secret society) derive their title from a mere accidental circumstance connected with their actual establishment. It was in the Common Hall of the London Gulf of Freemasons (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth. Their real object was political—the restoration of monarchy; hence the necessary exclusion of the public, and the oath of secrecy enjoined on the members. The preference of
promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their president, were not more than bluffs to deceive the existing government."

Anderson, in the first edition of the Constitutions, makes but a slight reference to Wren. He only calling him "the ingenious architect, Sir Christopher Wren." I am almost afraid that this passing notice of him who has been called "the Virtuoso of England," must be attributed to servility. George I. was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been marred by the disfavor of the king. But in 1727 George I. died, and in his second edition, published in 1738, Anderson gives to Wren all the Masonic honors to which he claims that he was entitled. It is from what Anderson has said in that work, that the Masonic writers of the eighteenth century and the first half of the nineteenth, not requiring the records of authentic history, have drawn their views of the offical relations of Wren to the Order. He first introduces Wren (p. 101) as one of the Grand Wardens at the Grand Assembly held December 27, 1733, when the Earl of St. Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1666 Wren was again a Grand Warden, under the Grand Mastership of the Earl of Rivers; but immediately afterward he calls him "Deputy Wren," and continues to give him the title of Deputy Grand Master until 1665, when he says (p. 106) that "the Lodges met, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edmund Savage Grand Wardens; and while carrying on St. Paul's, he annually met those brethren who could attend him, to keep up good old usages." Anderson (p. 107) makes the Duke of Richmond and Lennox Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1668 he was again called in and "celebrated the Cape-stone" of St. Paul's in 1708. "Some few years after this," he says, "Sir Christopher Wren neglected the office of Grand Master." Finally, he adds (p. 109) that in 1716 "the Lodges in London finding themselves neglected by Sir Christopher Wren," Masonry was revived under a new Grand Master. Some excuse for the aged architect's neglect might have been found in the fact that he was then eighty-five years of age, and had been long removed from his public office of Surveyor-General.

Noorthouck, however, repeats substantially the statements of Anderson in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that must be decided only by more extensive investigations of documents not yet in possession of the Craft. Findel says (Hist., p. 127) that Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient Patrons of the Masons, so as to afford something like an historical basis, "transformed the former Patrons into Grand Masters, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717."

Of this there can be no doubt; but there is other evidence that Wren was a Freemason. In Aubrey's Natural History of Wiltshire (p. 277), a manuscript in the library of the Royal Society, Halliwell finds and cites, in his Essay on Freemasonry in England (p. 46), the following passage: "This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convocation at St. Paul's Church of the Fraternity, in making him a Grand Master, where Sir Christopher Wren is to be adopted a Brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

If this statement be true—and we have no reason to doubt it, from Aubrey's general antiquarian accuracy—Anderson is incorrect in making him a Grand Master in 1735, six years before he was initiated as a Freemason. The true version of the story probably is this: Wren was a great architect—the greatest of the time in England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on Denham's death, of Surveyor-General. He thus became invested with the office of superintendent of the construction of public buildings. The most important of these was St. Paul's Cathedral, the building of which he designed in person, and with so much energy that the pensive Duchess of Marlborough, when contrasting the charges of her own architect with the scanty remuneration of Wren, observed that "he was content to be dragged up in a basket three or four times a week to the top of St. Paul's, and at great hazard, for 2000 a year." All this brought him into close connection with the gild of Free-masons, of which he naturally became the patron, and subsequently he was by initiation adopted into the sodality. Wren was, in fact, what the Medieval Masons called Magister Operis, or Master of the Work. Anderson, writing with a purpose, naturally transformed this title into that of Grand Master—an office supposed to be unknown
WRESTLE

XAINTRAILLES

until 1717. Aubrey's authority sufficiently establishes the fact that Wren was a Freemason, and the events of his life prove his attachment to the profession.*

Wrestle. A degree sometimes called the "Mark and Link," or Wrestile. It was formerly connected with the Mark Degree in England. Its ceremonies were founded on the passage contained in Genesis xxxix. 24-30.

Writing. The law which forbids a Mason to commit to writing the esoteric parts of the ritual is exemplified in some American Lodges by a peculiar ceremony, but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those who were not authorized to read them.

Wykeham, William of. Bishop of Winchester. Born at Wykeham, in Hampshire, in 1324, and died in 1404. He was eminent both as an ecclesiastic and statesman. In 1359, before he reached the episcopate, Edward III. appointed him surveyor and controller of the works at Windsor, which castle he rebuilt. In his Warrant or Commission, he was invested with power "to appoint all workmen, to provide materials, and to order everything relating to building and repairs." He was, in fact, what the old manuscript Constitutions call "The Lord," under whom were the Master Masons. Anderson says that he was at the head of four hundred Freemasons (Constitutions, 1738, p. 70), was Master of Work under Edward III., and Grand Master under Richard II. (Ibid., p. 72.) And the Freemasons' Magazine (August, 1796) styles him "one of the brightest ornaments that Freemasonry has ever boasted." In this

* R. F. Gould, in his History of P. M. (vol. ii., ch. 12) has cast grave doubts upon the alleged fact that Wren was a Freemason.

X

Xaintrailles, Madame de. A lady who was initiated into Masonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss St. Leger. Clavel (Hist. Frères-Artisans, p. 34) tells the story, but does not give the date, though it must have been about the close of the last century. The law of the Grand Orient of France required each Lodge of Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Masons. It was in one of these guardiun Lodges that the female initiation which we are about to describe took place.

The Lodge of "Frères-Artisans," at Paris, over which Bro. Cuvelier de Trie presided as Master, was about to give what is called a Fête of Adoption, that is, to open a Lodge for female Masonry, and initiate candidates into that rite. Previous, however, to the introduction of the female members, the brethren opened a regular Lodge of Ancient Masonry in the First Degree. Among the visitors who waited in the antechamber for admission was a youthful officer in the uniform of a captain
of cavalry. His diploma or certificate was requested of him by the member deputed for the examination of the visitors, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party seeking for it a folded paper, which was immediately carried to the Orator of the Lodge, who, on opening it, discovered that it was the commission of an aide-de-camp, which had been granted by the Directory to the wife of General de Xaintrailles, a lady who, like several others of her sex in those troublous times, had donned the masculine attire and gained military rank at the point of the sword. When the nature of the supposed diploma was made known to the Lodge, it may readily be supposed that the surprise was general. But the members were Frenchmen; they were excitable and they were gallant; and consequently, in a sudden and exerted fit of enthusiasm, which as Masons we cannot excuse, they unanimously determined to confer the First Degree, not of Adoption, but of regular and legitimate Freemasonry, on the brave woman who had so often exhibited every manly virtue, and to whom her country had on more than one occasion committed trusts requiring the greatest discretion and prudence as well as courage. Madame de Xaintrailles was made acquainted with the resolution of the Lodge, and her acquiescence in its wishes requested. To the offer, she replied, "I have been a man for my country, and I will again be a man for my brethren." She was forthwith introduced and initiated as an Entered Apprentice, and repeatedly afterward assisted the Lodge in its labors in the First Degree.

Doubtless the Irish Lodge was, under all the circumstances, excused, if not justified, in the initiation of Miss St. Leger. But for the reception of Madame de Xaintrailles we look in vain for the slightest shadow of an apology. The outrage on their obligations as Masons, by the members of the Parisian Lodge, richly merited the severest punishment, which ought not to have been averted by the plea that the offense was committed in a sudden spirit of enthusiasm and gallantry.

Xavier Mier á Campello, Francisco. He was Bishop of Almería, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1815, Ferdinand VII., having reestablished the Inquisition in Spain and suppressed the Masonic Lodges, Xavier published the bull of Pius VII., against the Order, in an ordinance of his own, in which he denounced the Lodges as "Societies which lead to sedition, to independence, and to all errors and crimes." He threatened the utmost rigors of the civil and canon laws against all who did not, within the space of fifteen days, renounce them, and then instituted a series of persecutions of the most atrocious character. Many of the most distinguished persons of Spain were arrested, and imprisoned in the dungeons of the Inquisition, on the charge of being "suspected of Freemasonry."

Xerophagists. On the 24th of April, 1738, Pope Clement XII. issued his bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Masons of Italy continued, however, to meet; but, for the purpose of escaping the temporal penalties of the bull, which extended, in some cases, to the infliction of capital punishment, they changed their Masonic name, and called themselves Xerophagists. This is a compound of two Greek words signifying "eaters of dry food," and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, the first temperance society on record. Thory says (Act. Lat., i., 346) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Xerxes. A significant word in the degree of Sublime Prince of the Royal Secret, the Thirty-second of the Ancient and Accepted Scottish Rite. He is referred to in the old rituals of that degree as represented by Frederick the Great, the supposed founder of the Rite. Probably this is on account of the great military genius of both.

Ximé. A significant word in the high degree. Delannay (Tailleur, p. 49) gives it as Xîmë, and says that it has been translated as "the seat of the soul." But in either form it has evidently undergone such corruption as to be no longer comprehensible.

Xystus. In ancient architecture a long and open, but sometimes covered, court with porticoes, for athletic exercises.

Xystuthus. The name of the Babylonian king at the time of the Deluge. According to Berosus, ninth of a race who reigned 432,000 years. Also, Adramethis of Burippas, son of Uran-Tuttu, the patriarch, to whom, according to the Deluge Tablet, the gods revealed the secret of the impending deluge, and who erected an ark accordingly, whereby he and his family and seven of all clean beasts were saved. Xystuthus means "shut up in a box or ark," from the two characters signifying "enclosed," and "box," respectively. In Accadian he is called Tamû (Tammûs), "The sun of life."
Y. The twenty-fifth letter of the English alphabet, derived from the Greek Υ.

One of the symbols of Pythagoras was the Greek letter Upsilon, from which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras said that the two horns of the letter symbolised the two different paths of virtue and vice, the right branch leading to the former and the left to the latter. It was therefore called "Littera Pythagorica," the letter of Pythagoras. Thus the Roman poet Martial says, in one of his epigrams:

"Littera Pythagorica, discrimine secta biocmni, 
Humane vitse speciem praefere videtur."

The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of human life.

Yaksha. The name of a class of demigods in Hindu mythology, whose care is to attend on Kuvera, the god of riches, and see to his gardens and treasures.

Yalla. A word said to have been used by the Templars in the adoration of the Baphometus, and derived from the Saracens.

Yama. (Sankr. Yama, a twin.) According to the Hindu mythology, the judge and ruler of the departed; the Hindu Pluto, or king of the infernal regions; originally conceived of as one of the Ear Pyar pair from whom the human race is descended, and the beneficent sovereign of his descendants in the abodes of the blest; later, a terrible deity, the tormentor of the wicked. He is represented of a green color, with red garments, having a crown on his head, his eyes inflamed, and sitting on a buffalo, with a club in his hand.

Yates, Giles Fonda. The task of writing a sketch of the life of Giles Fonda Yates is accompanied with a feeling of melancholy, because it brings to my mind the recollections of years, now passed forever, in which I enjoyed the intimate friendship of that amiable man and scholar. His gentle mind won the love, his virtuous life the esteem, and his profound and unobtrusive scholarship the respect, of all who knew him.

Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the degree of Master of Arts.

He subsequently commenced the study of law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the duties of which office he discharged with great ability and fidelity.

Being blessed with a sufficient competency of the world's goods (although in the latter years of his life he became poor), Bro. Yates did not find it necessary to pursue the practice of the legal profession as a source of livelihood.

At an early period he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archeology, philosophy, and the occult sciences, of all of which he became an ardent inquirer. This inclination led him naturally to the Masonic Institution, into which he was initiated in the year 1817, receiving the degrees of Symbolic Masonry in St. George's Lodge, No. 5, at Schenectady. In 1821 he affiliated with Morristown Lodge, No. 87, of the same place, and was shortly afterward elected its Senior Warden. Returning subsequently to the Lodge of his adoption, he was chosen as its Master in 1844. He had in the meantime been admitted into a Chapter of the Royal Arch and an Encampment of Knights Templar; but his predilections being for Scottish Masonry, he paid little attention to those high degrees of the American Rite.

He held several important positions in the A. and A. S. Rite; being elected Sovereign Grand Commander of the Supreme Council in 1851, but soon resigned. He died December 13, 1869.

Yaveron Hamain. A significant word in the high degrees. The French rituals explain it as meaning "the passage of the river," and refer it to the crossing of the river Esopus by the liberated Jewish captives on their return from Babylon to Jerusalem to rebuild the Temple. It is in its present form a corruption of the Hebrew sentence, יברון הנהם, yaveron hamain, which signifies "they will cross, or pass over, the waters," alluding to the streams lying between Babylon and Jerusalem, of which the Euphrates was the most important.

Year, Hebrew. The same as the Year of the World, which see.

Year of Light. Anna Lucia, in the year of light, is the epoch used in Masonic documents of the Symbolic degrees. This era is calculated from the creation of the world, and is obtained by adding four thousand to the current year, on the supposition that Christ was born four thousand years after the creation of the world. But the chronology of Archbishop Usher, which has been adopted as the Bible chronology in the authorized version, places the birth of Christ in the year 4004 after the creation. According to this calculation, the Masonic date for "the year of light" is four years short of the true date, and the year of the Lord 1574, which in Masonic documents in 1574, should correctly be 5873. The Ancient and Accepted Masons in the beginning of this century used this correct or Usharian era,
and the Supreme Council at Charleston dated their first circular, issued in 1802, as 3805. Dalcho (Athen. Rez., 3d ed., p. 37) says: "If Masons are determined to fix the origin of their Order at the time of the creation, they should agree among themselves at what time before Christ to place that epoch." At that agreement they have now arrived. Whatever differences may have once existed, there is now a general consent to adopt the incorrect theory that the world was created 4000 B.C. The error is too unimportant, and the practise too universal, to expect that it will ever be corrected.

Noothrueck (Constitutions, 1784, p. 5), speaking of the necessity of adding the four years to make a correct date, says: "But this being a degree of accuracy that Masons in general do not attend to, we must, after this interruption, still follow the vulgar mode of computation to be intelligible."

As to the meaning of the expression, it is by no means to be supposed that Masons, now, intend by such a date to assume that their Order is as old as the creation. It is simply used as expressive of reverence for that physical light which was conferred by the hand of the Grand Architect, and which is adopted as the type of the intellectual light of Masonry. The phrase is altogether symbolic.

**Year of Masonry.** Sometimes used as synonymous with **Year of Light.** In the eighteenth century, it was in fact the more frequent expression.

**Year of the Deposit.** An era adopted by Royal and Select Masters, and refers to the time when certain important secrets were deposited in the first temple. (See Anno Deposition.)

**Year of the Discovery.** An era adopted by Royal Arch Masons, and refers to the time when certain secrets were made known to the Craft at the building of the second temple. (See Anno Inventions.)

**Year of the Order.** The date used in documents connected with Masonic Temples. It refers to the establishment of the Order of Knights Templar in the year 1118. (See Anno Ordinis.)

**Year of the World.** This is the era adopted by the Ancient and Accepted Scottish Rite and is borrowed from the Jewish computation. The Jews formerly used the era of contracts, dated from the first conquest of Solomon’s Temple in Syria. But since the fifteenth century they have coined from the creation, which they suppose to have taken place in September, 3700 before Christ. (See Anno Mundi.)

**Yea and Nays.** The rule existing in all parliamentary bodies that a vote may be called for "by yeas and nays," so that the vote of each member may be known and recorded, does not apply to Masonic Lodges. Indeed, such a proceeding would be unnecessary. The vote by yeas and nays in a representative body is taken that the members may be held responsible to their constituents. But in a Lodge, each member is wholly independent of any responsibility, except to his own conscience. To call for the yeas and nays being then repugnant to the principles which govern Lodges, to call for them would be out of order, and such a call could not be entertained by the presiding officer.

But in a Grand Lodge the responsibility of the members to a constituency does exist, and there it is very usual to call for a vote by Lodges, when the vote of every member is recorded. Although the mode of calling for the vote is different, the vote by Lodges is actually the same as a vote by yeas and nays, and may be demanded by any member.

**Yeld.** An old Hermetic degree, which Thury says was given in some secret societies in Germany.

**Yellow.** Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored heraldry, the small dots, by which the armorial coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says (Science Herouque, p. 30), in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors; so gold is the most noble of metals. Portal (Des Couleurs Symboliques, p. 94) says that the sun, gold, and yellow are not synonymous, but mark different degrees which it is difficult to define. The natural sun was the symbol of the spiritual sun, gold represented the natural sun, and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hue of the rays of the sun and the metal gold.

Among the ancients, the Divine light or wisdom was represented by yellow, as the Divine heat or power was by red. And this appears to be about the whole of the ancient symbolism of this color.

In the old ritual of the Scottish and Hermetic degree of Knight of the Sun, yellow was the symbol of wisdom dawning its rays, like the yellow beams of the morning, to enlighten a waking world. In the Prince of Jerusalem, it was also formerly the characteristic color, perhaps with the same meaning, in reference to the elevated position that that degree occupied in the Rite of Perfection, and afterward in the Ancient and Accepted Rite.

Thirty or forty years ago, yellow was the characteristic color of the Mark Master’s Degree, derived, perhaps, from the color of the Prince of Jerusalem, who originally issued charters for Mark Lodges; for it does not seem to have possessed any symbolic meaning. In fact, as has been already intimated, all the symbols of yellow must be referred.
to and explained by the symbolism of gold and silver, of which it is simply the representative.

Yellow Caps, Society of. The name of a society said to have been founded by Ling-Ti, in China, in the eleventh century.

Yellow Jacket. Prichard says that in the early part of the last century the following formed a part of the Catechism:

"Have you seen your Master to-day?"
"Yes."
"How was he clad?"
"In a yellow jacket and a blue pair of breeches."

And he explains it by saying that "the yellow jacket is the compasses, and the blue breeches the steel points."

On this Krause (Kunstkrit., ii., 78) remarks that this sportive comparison is altogether in the puneful spirit of the peculiar interrogatories which are found among many oriental crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure—the blue sky and the meridian sun. No such thought entered into the minds of the illiterate operatives with whom the question and answer originated.

Yevede, Henry. He was one of the Magi of Persia, or Masters of the Work, in the reign of Edward III., for whom he constructed several public edifices. Anderson says that he is called, "in the Old Records, the King's Freemason" (Constitutions, 1738, p. 70); but his name does not occur in any of the old manuscript Constitutions that are now extant.

Yezdegardian. Pertaining to the era of Yezdegird, the last Sassanian monarch of Persia, who was overthrown by the Mohammedans. The era is still used by the Parsees, and began 18th of June, 632 A.D.

Yeadee. One of a sect bordering on the Euphrates, whose religious worship mixes up the Devil with some of the doctrines of the Magi, Mohammedans, and Christians.

Yggdrasill. The name given in Scandian legend to the greatest and most sacred of all trees, which was conceived as binding together heaven, earth, and hell. It is an ash, whose branches spread over all the world, and reach above the heavens; it sends out three roots in as many different directions: one to the Ass-gods in heaven, another to the Frost-giants, the third to the under-world. Under each root springs a wonderful fountain, endowed with marvelous virtues. From the tree itself springs a honey-dew. The serpent, Nithöggs, lies at the under-world fountain and gnaws the root of Yggdrasill; the squirrel, Ratatosker, runs up and down, and tries to breed strife between the serpent and the eagle, which sits aloft.

Dr. Oliver (Signs and Symbols, p. 165) considers it to have been the Theological Ladder of the Gothic mysteries.

Y-ha-ho. Higgins (Anacolupsia, ii., 17) cites the Abbé Bazzin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his Stromata, that all those who entered the temple of Serapis were obliged to wear conspicuously on their persons the name I-ha-ho, which he says signifies the Eternal God. The resemblance to the Tetragrammaton is apparent.

Yod. The Hebrew letter י, equivalent in sound to I or Y. It is the initial letter of the word יְהוָה, or Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Basmage (lib. iii., c. 12), while treating of the mysteries of the name Jehovah among the Jews, says of this letter:

"The yod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive light, which is the yod in the letter yod; and indeed the masters call the letter thought or idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter י, which makes the second letter of the Ineffable Name."

In Symbolic Masonry, the yod has been replaced by the letter G. But in the high degrees it is retained, and within a triangle thus, constitutes the symbol of the Deity.

Yoni. Among the Orientalists, the yoni was the female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East assumed the names of Phallus and Cteis among the Greeks.

York Constitutions. This document, which is also called Krause's MS., purports to be the Constitutions adopted by the General Assembly of Masons that was held at York in 1926. (See York Legend.) No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in Die drei ältesten Kunsterkunden der Freimaurerbruderschaft. It will be found in the third edition of that work (vol. ii., pp. 58-101). Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1808, and signed "Stonehouse," to have been written on parchment in the ancient language of the country, and preserved at the city of York, "under Rev. summam societatem architectonicam," which Woodford translates "an architectural society," but which is evidently meant for the "Grund Lodge."

From this Latin translation a German version was made in 1808 by Bro. Schneider of Aalenberg, the correctness of which, having been examined by three linguists, is
certified by Carl Erdmann Weller, Secretary of the Government Tribunal of Saxony. And it is this certified German translation that has been published by Krause in his Kunstwurzeln. An English version was inserted by Bro. Hughan in his Old Charges of British Freemasons. The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the "Legend of the Craft," and the general statutes or charges; but several of the charges differ from those in the other Constitutions. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Krause, Schneider, Fessler, and many other distinguished Masons, believed it to be genuine; while Klose denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it an ancient manuscript had been remodeled on the basis of the 1785 edition of Anderson's Constitutions, because the term "Noachida" is employed in both, but is found nowhere else. At length, in 1864, Bro. Findel was sent by the Society of German Masons to England to discover the original. His report of his journey was that it was negative in its results; so such document was to be found in the archives of the old Lodge at York, and no such person as Stonehouse was known in that city. These two facts, to which may be added the further arguments that no mention is made of it in the Fabric Rolls of York Minster, published by the Surtees Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor by Drake in his speech delivered before the Grand Lodge in 1739, and a few other reasons, have led Findel to agree with Klose that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars. (See Gould's Hist. of F. M., i., pp. 494-496.)

There can be little doubt that the General Assembly at York in 1726 did frame a body of laws or Constitutions; but there is almost as little doubt that they are not represented by the Stonehouse or Krause document.

York Augustus, Duke of. Initiated a Mason in 1766.


York Grand Lodge. Bro. Woodford says this is a short title for "The Grand Lodge of all England," held at York, which was formed from an old Lodge, in 1725, at work evidently during the seventeenth century, and probably much earlier. The annual assembly was held in the city of York by the Masons for centuries, and is so acknowledged virtually by all the MSS. from the fourteenth century. A list of Master Masons of the York Minster, during its erection, is preserved, of the fourteenth century; and legend and actual history agree in the fact that York was the home of the Mason-craft until modern times—the "Charter of Prince Edwin" being one of the earliest traditions. The Grand Lodge preserved its position in the north of England until 1792, when it finally died out, it having constituted other Lodges, and a "Grand Lodge, south of the Trent" (at London). All of the "York" Lodges succumbed on the decease of their "Mother Grand Lodge." There has not been a representative of the Ancient York Grand Lodge anywhere whatever throughout this century.

York Legend. The city of York, in the north of England, is celebrated for its traditional connection with Masonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Masonry in the tenth century at the city of York as a prominent point, of the calling of a congregation of the Craft there in the year 926, of the organization of a General Assembly and the adoption of a Constitution. During the whole of the last and the greater part of the present century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as mythology; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary. Recently, the discovery of many old manuscripts has directed the labors of such scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Masonry, and that of York has particularly engaged their attention.

For a thorough comprehension of the true merit of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Masonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history.

In pursuance of this plan, I propose to commence with the legends of York Masonry, as found in the old manuscript Constitutions, and then proceed to a review of what has been the result of recent investigations. It may be presumed that, of all those who have subjected these legends to the crucible of historical criticism, Bro. William James Hughan of Cornwall, in England, must unhesitatingly be acknowledged as "facile princeps," the ablest, the most laborious, and the most trustworthy investigator. He was the first and the most successful remover of the cloud of tra-
tion which so long had obscured the sunlight of history.

The legend which connects the origin of English Masonry at York in 926 is sometimes called the "York Legend," sometimes the "Atheilstone Legend," because the General Assembly, said to have been held there, occurred during the reign of that king; and sometimes the "Edwin Legend," because that prince is supposed to have been at the head of the Craft, and to have convoked them together to form a Constitution.

The earliest extant of the old manuscript Constitutions is the ancient poem commonly known as the Halliwel MS., and the date of which has been conjectured (on good grounds) to be about the year 1390. In that work we find the following version of the legend:

"Thys craft com ynto Englond as y yow say, Yn tym of god kynges Adelestone's day; He made the bote halie and eke bowe, And hye templus of grete honorew, To sportyn him ye bothe day and nyght, An he wrosepe hym with alle hye nyght, Thys goode lordes loved thys craft ful wele, And purposed to stretheun hyt evry day. For dyvers defaults that yn the craft he londed; He sendes aboute ynto the londe

After all the masones of the crafte, To com to hym ful eveye straye, For to amende these defaults alle

By goode conseil of hym myght he faile. Semblith thanes he cown le tyme make Of dyvers lordes yhte here state. Drikys, elrye, and barmce alsoe, Kaygthe, wynche and mony mo. And the grete burge of that cyte, They were ther alle yhte here dege; Those were ther mony alage. To costyne for these masones astate, Ther they sowtyow by here wytyt. How thys goode gode kynges severne kyhte. Fyftyes artyculys they there sowtyow, And fyftenes payntys ther they sowtyow."
therefore he loved well Masons, for he had a
town called Edwin, the which Loved Masons
much more than his Father did, and he was so
practised in Geometry that he was chosen
to come and talk with Masons and to learn
of them the Craft. And after, for the love he
had to Masons and to the Craft, he was made
Mason at Wincanton, and he got of the King,
his Father, a Charter and commission once
every yeare to have Assembly, within the
Realm where they would within England,
and to correct within themselves Faults &
Trespasses that were done as touching the
Craft, and he held them an Assembly, and
there he made Masons and gave them Charges,
and taught them the Manners and Comports
the same to be kept ever afterwards. And
took them the Charter and commission to
keep their Assembly, and Ordained that it
should be renewed from King to King, and
when the Assembly were gathered together
he made a Cry, that all old Masons or young,
that had any Writings or Understanding of
the Charges and manners that were made
before their Lands, wheresoeuer they were
made Masons, that they should shew them
forth, there were found some in French, some
in Greek, some in Hebrew, and some in En-
lish, and some in other Languages, and when
they were read and overseen well the intent
of them was understood to be all one, and
then he caused a Book to be made thereof how
this worthy Craft of Masonry was first
founded, and he himselfe comanded, and also
then commanded, that it should be read at any tyme
when it should happen any Mason or Masons
to be made to give him or them their Charges,
and from that, until this Day, Manners of
Masons have been kept in this Manner and
forme, as well as Men might Govern it, and
Furthermore at diverse Assemblies have been
put and Ordained diverse Charges by the best
advice of Masters and Fellowes.
All the subsequent manuscripts contain the
legend substantially as it is in the Landesone;
and most of them appear to be mere copies of
it, or, most probably, of some original one of
which both they and it are copies.
In 1723 Dr. Anderson published the first
edition of the Book of Constitutions, in which
the history of the Fraternity of Freemasons is,
he says, "collected from their general records
and their faithful traditions of all ages.
He gives the legend taken, as he says, from "a
certain record of Freemasons written in the
reign of King Edward IV," which manuscript,
Prescott asserts, "is said to have been in the
possession of the famous Elias Ashmole." As
the old manuscripts were generally inaccessible
to the Fraternity (and, indeed, until recently
but few of them have been discovered), it is the
publication of the legend by Anderson,
and subsequently by Preston, that we are
to attribute its general adoption by the Craft
for more than a century and a half. The form
of the legend, as given by Anderson in his first
edition, varies slightly from that in the second.
In their face, he places the date of the occurrence
at 930; in his second, at 926: in the
former, he styles the congregation at York a
General Lodge; in his second, a Grand Lodge.
Now, as the modern and universally accepted
form of the legend agrees in both respects
with the latter statement, and not with the
former, it must be concluded that the secon-
d edition, and the subsequent ones by
Entick and Noothouck who only repeat
Anderson, furnished the form of the legend
as now popular.
In the second edition of the Constitutions (p.
68), published in 1738, Anderson gives the
legend in the following words:
"In all the Old Constitutions it is written
to this purpose, viz."
"That though the antient records of the
Brotherhood in England were most of them
destroyed or lost in the war with the Danes,
who burnt the Masons of the Realm.
Keeping the Charges and universall of the
foreign Lodges, and prevail'd with the King to
increase the wages.
That Prince Edwin, the King's Brother,
being taught the Craft of Masonry and love
the love he had to the said Craft, and to the hon-
orable principes wherein it is grounded, pur-
chased a Free Charter of King Alcethian his
Brother, for the Free Masons having among
themselves a Connection or a power and fre-
dom to regulate themselves to amend what
might happen amiss and to hold an yearly
Communication in a General Assembly.
"That accordingly Prince Edwin sum-
mon'd all the Free and Accepted Masons in
the Realm, to meet him in the Congregation
in his Grand Lodge under him as their Grand Master, A. D.
926.
"That they brought with them many old
Writings and Records of the Craft, some in
Greek, some in Latin, some in French, and
other languages; and from the contents
thereof, they framed the Constitutions of
the English Lodge, and made a Law for
themselves, to preserve and observe the same in all
Time coming, etc., etc., etc."
"That they brought with them many old
Writings and Records of the Craft, some in
Greek, some in Latin, some in French, and
other languages; and from the contents
thereof, they framed the Constitutions of
the English Lodge, and made a Law for
themselves, to preserve and observe the same in all
Time coming, etc., etc., etc."
"Preston accepted the legend, and gave it in
his second edition (p. 185) in the following
words:
"Edward died in 924, and was succeeded
by Athelstan his son, who appointed his
brother Edwin patron of the Masons. This
prince procured a Charter from Athelstan,
empowering them to meet annually in com-
munication at York. In this city, the first
Grand Lodge of England was formed in 926,
at which Edwin presided as Grand Master.
Here many old writings were produced in
Greek, Latin, and other languages, from which
it is said the Constitutions of the English
Lodge have been extracted."
Such is the "York Legend," as it has been accepted by the Craft, contained in all the old manuscripts from at least the end of the fourteenth century to the present day; officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers. Only recently has anyone thought of doubting its authenticity; and now the important question in Masonic literature is whether it is a myth or a history—whether it is all or in any part fiction or truth—and if so, what portion belongs to the former and what to the latter category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms:

1. Was there an Assembly of Masons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan? There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was liberal in his ideas, like his grandfather the great Alfred; he was a promoter of civilizaton. He had built, and美景 many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the "chirch gloden," free guilds or sodalities, were incorporated by law. There, is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons. The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more satisfactory reason for their opinion than has yet been produced. "Incredulity," says Voltaire, "is the foundation of history." But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Rev. Mr. Woodford, in an essay on The Connection of York with the History of Freemasonry in England, inserted in Hughan's Unpublished Records of the Craft, has critically discussed this subject, and comes to this conclusion. "I see no reason, therefore, to reject an old tradition, that under Athelstan the Operative Masons obtained his permission, and met in General Assembly." To that verdict I subscribe.

2. Was Edwin, the brother of Athelstan, the person who convoked that Assembly? This question has already been discussed in the article Edwin, where the suggestion is made that the Edwin alluded to in the legend was not the son or brother of Athelstan, but Edwin, King of Northumbria. Francis Drake, in his speech before the Grand Lodge of York in 1728, was, I think, the first who publicly advanced this opinion; but he does so in a way that shows the view must have been generally accepted by his auditors, and not advanced by him as something new. He says: "You know we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin, the first Christian king of Northumbria, about the six hundredth year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master."

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent, among the Anglo-Saxon kings who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry everywhere a purse of gold without danger of robbery—high commendation in those days of almost unbridled rapine. The chief event of the reign of Edwin was the introduction of Christianity into the kingdoms of Northumbria. Previous to his reign, the northern metropolises of the Church had been placed at York, and the king patronized Paulinus, the bishop, giving him a house and other possessions in that city. The only objection to this theory is its date, which is three hundred years before the reign of Athelstan and the supposed meeting at York in 926.

3. Are the Constitutions which were adopted by that General Assembly now extant? That is to say, if a General Assembly was held, it must have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the "York Constitutions," or the "Gothic Constitutions," are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the Halliwell to the Papworth, had a common original, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original I suppose to be the Constitutions which must have been adopted at the General Assembly at York.

The theory, then, which I think may safely be advanced on this subject, and which must be maintained until there are better reasons to the contrary, is, that in the year 926 a General Assembly of Masons was held at York, under the patronage of Edwin, brother of Athelstan, at which Assembly a code of laws was adopted, which became the basis on which all subsequent Masonic Constitutions were framed.

York Manuscripts. Originally there were six manuscripts of the Old Constitutions bearing this title, because they were deposited in the Archives of the now extinct Grand Lodge of all England, whose seat was at the city of York. But the MS. No. 3 is now missing, although it is mentioned in the inventory made at York in 1779. Nos. 2, 4, and 5 are now in possession of the York Lodge. Recently Bro. Hughan discovered Nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manu-
scripts, which do not correspond with the number of their titles, are as follows:

No. 1 has the date of 1600.

2 1704.

3 1630.

4 1638.

5 is undated, but is supposed to be about 1670.

6 also is undated, but is considered to be about 1680.

Of these MSS. all but No. 3 have been published by the late Bro. W. J. Hughan in his Ancient York Masonic Rolls. (1894.) Bro. Hughan deems No. 4 of some importance because it contains the following sentence: "The one of the elders taking the books, and that _hee _or _she _is that to be made mason shall lay their hands thereon, and the charge shall _hee _given." This, he thinks, affords some presumption that women were admitted as members of the old Masonic guilds, although he admits that we possess no other evidence confirmatory of this theory. The truth is, that the sentence was a translation of a more recent French expression, containing the same clause used in the Old Constitutions in Latin. In the York MS., No. 1, the sentence is thus: "_Tunc unus ex senioribus testat librum et tite vel _illt_," etc., i.e., "_he or they._" The writer of No. 4 copied, most probably, from No. 1, and his translation of "_hee _or _she _" from "_ille _vel _illt_," instead of "_he _or _they_," was either the result of ignorance in mistranslating _illt_, they, for _ille_, she, or of carelessness in writing _she _for _they_. It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females alluded to in any other of the manuscripts. As Masons there are "Fellow_," and are so to be addressed.

There are two other York Manuscripts of the Operative Masons, which have been published in the Fabric Rolls of York Master, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Supreme Society.

York Rite Masonry is the order of all the Rites, and consisted originally of only three degrees: 1. Entered Apprentice; 2. Fellow-Craft; 3. Master Mason. The last included a part which contained the True Word, but which was interrupted by it from Dunckerley in the latter part of the last century, and has never been restored. The Rite in its purity does not now exist anywhere. The nearest approach to it is the St. John's Masonry of Scotland, but the Master's Degree of the Grand Lodge of Scotland is not the Master's Degree of the York Rite. When Dunckerley dismembered the Third Degree, he destroyed the identity of the Rite. In 1813, it was apparently recognized by the United Grand Lodge of England, when it defined "pure Ancient Masonry to consist of three degrees, and no more: viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." Had the Grand Lodge abolished the Royal Arch Degree, which was then practiced as an independent Order in England, and reincorporated its secrets in the degree of Master Mason, the York Rite would have been revived. But by recognizing the Royal Arch as a separate degree, and retaining the Master's Degree in its mutilated form, they repudiated the Rite. In the United States it has been the almost universal usage to call the Masonry there practiced the York Rite. But it has no better claim to this designation than it has to be called the Ancient and Accepted Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three degrees, the Master's is the mutilated one which took the Masonry of England out of the York Rite, and it has added to these three degrees six others which were never known to the Ancient York Rite, or that which was practiced in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge. In all my writings for years past, I have ventured to distinguish the Masonry practiced in the United States, consisting of nine degrees, as the "American Rite," a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practiced in no other country.

Bro. Hughan, speaking of the York Rite (Unpubl. Rec. p. 148), says "there is no such Rite, and what it was no one now knows." I think that this declaration is too sweeping in its language. He is correct in saying that there is at this time no such Rite. I have just described its decadence; but he is wrong in asserting that we are now ignorant of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Masonry. The York Rite was that Rite which was most probably organized or modified at the revival in 1717, and practiced fifty years by the Constitutional Grand Lodge of England. It consisted of only the three Symbolic degrees, the last one, or the Master's, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried in its purity to France in 1725, and into America at a later period. About the middle of the eighteenth century the continental Masons, and about the end of it the Americans, began to superimpose upon it those high degrees which, with the necessary mutilation of the third, have given rise to numerous other Rites. But the Ancient York Rite, though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

Yug or Yuga. One of the ages, according to Hindu mythology, into which the Hindus divide the duration or existence of the world.
Z. (Heb., Zein.) Twenty-sixth and last letter of the English alphabet. In Hebrew the numerical value is seven. This letter was introduced to the Hebrew alphabet, from the Greek in the time of Cicer. The Greek letter is σι. 

Zabud. An historical personage at the court of King Solomon, whose name appears in several of the high degrees. In that of Select Master in the American Rite, it has been corrupted into Isabud. He is mentioned in 1 Kings iv. 5, where he is described in the authorized version as being “principal officer and the king’s friend.” The original is Zabud ben Nathan cohen regne kehmalek, which is literally “Zabud, son of Nathan, a priest, the friend of the king.” Adam Clarke says he was “the king’s chief favorite, his confidential.” Smith (Dict. Bib.) says: “This position, if it were an official one, was evidently distinct from that of counsellor, occupied by Ahithophel under David, and had more of the character of private friendship about it.” Kitto ( Cyclopaedia, Bib. Lit.) says of Zabud and of his brother Azariah, that their advancement in the household of King Solomon “may doubtless be ascribed not only to the young king’s respect for the venerable prophet (their father), who had been his instructor, but to the friendship of the latter contrasted with his sons during the course of education. The office, or rather honor, of ‘friend of the king,’ we find in all the despotic governments of the East. It carries with it a high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and familiar intercourse with, the monarch, to whose person ‘the friend’ at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognized ministers of government.”

This has been fully carried out in the legend of the Select Master’s Degree.

Zabulun. The Greek form of Zebulun, the tenth son of Jacob. Delanauy (Thuilleur, p. 70) says that some ritualists suppose that it is the true form of the word which Jabulum is a corruption. This is incorrect. Jabulum is a corrupt form of Gebbim. Zabulun has no connection with the high degrees, except that in the Royal Arch he represents one of the names in the Pectoral.

Zachal. (Heb., Zeit.) A name applied to the Deity.

Zadok. The name of one of the angels of the seven planets, according to the Jewish rabbis—the angel of the planet Jupiter.

Zadok. A personage in some of the inedible degrees of the Scottish Rite. In Scripture he is recorded as having been one of the two chief priests in the time of David, Abiathar being the other. He subsequently, by order of David, assisted Solomon to be king, by whom he was rewarded with the post of high priest. Josephus (Ant., x, 8, § 6) says that “Sadoe, the high priest, was the first high priest of the Temple which Solomon built.” Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the dedication, that he had died before the completion of the Temple.

Zagreos. An Egyptian title given to the patriarch Joseph by the Egyptian king under whom he was viceroy. The name has been interpreted “Revealer of secrets,” and is a password in the old rituals of the Scottish Rite.

Zarathustra. The name, in the Zend language, of that great reformer in religion more commonly known to Europeans as Zoroaster, which see.

Zartab. The Zartan of 1 Kings vii. 46 appears to be the same place as the Zeredathah of 2 Chron. iv. 17. In the Masonic ritual, the latter word is always used. (See Zeredathah.)

Zartan-akar-ona. (“Time without limit.”) According to the Parsees, the name of a deity or abstract principle which existed even before the birth of Ahuramazda and Ormuzd.

Zel. Ever since the revival in 1771 (for it is found in the earliest lectures) it was taught that Apprentices served their Masters with “freedom, fervency, and zeal”; and the symbols of the first two of these virtues were chalk and charcoal. In the oldest rituals, earthen pan (which see) was designated as the symbol of zeal; but this was changed by Preston to clay, and so it still remains. (See Fervency and Freedom.)

The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal—to work for his interests willingly, ardently, and zealously—is easily understood. In its application to Speculative Masonry, for the Master of the Work we substitute the Great Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Mason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

Zebulon. Son of Jacob and Leah; in the exodus his tribe marched next to Judah and Issachar, and received the territory bounded on the east by the south half of the Lake of Galilee, including Rimmon, Nazareth, and the plain of Butala, where stood Cana of Galilee. Heb. 116571, Heaven, or the abode of God. (See Jabulum.)

Zechariah. The son of Iddo, born in Babylonia during the captivity, who joined Zerubbabel on his return to Palestine. A leader and a man of influence, being both priest and prophet.

Zedekiah. A personage in some of the high degrees, whose melancholy fate is de-
scribed in the 2d Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last king of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the king of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, "he rebelled against King Nebuchadnezzar, who had made him swear by God." (2 Chron. xxxvi. 13.)

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army. Remaining himself at Riblah, a town on the northern border of Palestine, he sent the army under his general, Nebuzaradan, to Jerusalem, which was invested by the Babylonian forces. After a siege of about one year, during which the inhabitants endured many hardships, the city was taken by an assault, the Chaldeans entering it through breaches in the northern wall.

It is very natural to suppose, that when the enemy were most pressing in their attack upon the devoted city; when the breach which was to give them entrance had been effected; and when, perhaps, the streets most distant from the Temple were already filled with Chaldee soldiery, a council of his princes and nobles should have been held by Zedekiah in the Temple, to which they had fled for refuge, and that he should ask their advice as to the most feasible method of escape from the impending danger. History, it is true, gives no account of any such assembly; but the written record of these important events which is now extant is very brief, and, as there is every reason to admit the probability of the occurrence, there does not appear to be any historic objection to the introduction of Zedekiah into the legend of the Superexcellent Master's Degree, as having been present and holding a council at the time of the siege, and of having been advised by the priests of Jericho, and carried before Nebuchadnez- zar. His sons and his nobles were slain, and, his eyes being put out, he was bound in chains and carried captive to Babylon, where at a later period he died.

Zelator. 1. The First Degree of the German Rose Croix. The title expresses the spirit of consecration which should characterize the neophyte.

2. The First Degree in the First Order of the Rosicrucians.

Zenama. The holy well in Mecca.

Zenana. The inner portion of a gentleman's house in India, devoted to the use of females. In contrast with the front or men's portion, it is devoid of comforts.

Each woman has a small cell, on the second or third story, fronting on the inner court of the square structure.

Zendavesta. The scriptures of the Zoroastrian religion containing the doctrines of Zoroaster. Avesta means the sacred text, and Zend the commentary. The work as we now have it is supposed to have been collected by learned priests of the Sassanian period, who translated it into the Pehlevi, or vernacular language of Persia. The greater part of the work was lost during the persecutions by the Mohammedan conquerors of Persia. One only of the books has been preserved, the Vendidad, comprising twenty-two chapters. The Yasna and the Vayipserdah together constitute the collection of fragments which are termed Vendidad Sadé. There is another fragmentary collection called Yosht Sadé. And these constitute all that remain of the original text. So that, however comprehensive the Zendavesta must have been in its original form, the work as it now exists makes but a comparatively small book.

The ancient, to whom it was familiar, as well as the modern Parsees, attribute its authorship to Zoroaster. But Dr. Haag, rightly conceiving that it was not in the power of any one man to have composed so vast a work as it must have been in its original extent, supposes that it was the joint production of the original Zarathustra, Sitama and his successors, the high priests of the religion, who assumed the same name.

The Zendavesta is the scripture of the modern Parsees, and hence for the Parsee Mason, of whom there are not a few, it constitutes the Book of the Law, or Trestle-Board. Unfortunately, however, to the Parsee it is a sealed book, for, being written in the old Zend language, which is now extinct, its contents cannot be understood. But the Parsees recognize the Zendavesta as of Divine authority, and say in the Catechism, or Compendium of Doctrines in use among them: "We consider these books as heavenly books, because God sent the tidings of these books to us through the holy prophets Zoroaster and Zemith. That point in the heavens which is vertical to the spectator, and from which a perpendicular line passing through him and extended would reach the center of the earth. All the old commentaries of the Ancient and Accepted Scottish Rite are dated "under the Celestial Casoply of the Zemith which answers to —": the latitude of the place whence a document is issued being then given. The latitude alone is expressed because it indicates the place of the sun's meridian height. The longitude is always omitted, because every place whence such a document is issued is called the Grand East, the one spot where the sun rises. The theory implied is, that although the south of the Lodge may vary, its chief point must always be in the east, the point of surprising, where longitude begins.

Zenama. The sacred word used in the Hindustan initiation, which writers on ritualism have compared to the Masonic apron.
Between eight and fifteen years of age, every Hindu boy is imperatively required to receive the investiture of the seernar. The investiture is accompanied by many solemn ceremonies of prayer and sacrifice. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies "twice born."

Coleman (Mythology of the Hindus, p. 155) thus describes the seernar:

The sacred thread must be made by a Brahman. It consists of three strands, each nineteen inches (forty-eight yards), which are twisted together: it is then folded into three, and again twisted; these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder (next the skin, extending half down the right thigh) by the Brahman, Kshatriya, and Vaishya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaishya at twelve. The period may, from special causes, be deferred; but it is indispensable that it should be received, or the partisans omitting it become outcasts."

Zerarias. One of the three officers appointed by King Solomon to superintend the hewing of the timbers in the forests of Lebanon.

Zerbal. The name of King Solomon's Captain of the Guards, is the degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the degree. If derived from Hebrew, its roots will be found in ژژ, an enemy, and ژژژ, baal, and it would signify "an enemy of Baal."

Zeredathah. The name of the place between which and Succoth are the clay grounds where Jonah is said to have, and the brazen utensils for the use of the Temple.

(See Clay Ground.)

Zerubbabel. In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Arch of Titus or Jerusalem of the high degrees, Zerubbabel is not less intimately connected than is Solomon with the arts of Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who played so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the Book of Ezra, is called "Sheakhmazah, the prince of Judah," was the grandson of that King Jehoiachin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried away as a captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.

As soon as the decree of the Persian monarch had been promulgated to his Jewish subjects, the tribes of Judah and Benjamin, with the priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from the other tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united with the followers of Zerubbabel, and accompanied him to Babylon. The greater number, however, remained; and even of the priests, who were divided into twenty-four courses, only four courses returned, who, however, divided themselves each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra. Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as an advanced guard at the head of the people. Their progress was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the entreaty of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardor as to insure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was unimpeachable, and, after a march of four months, Zerubbabel arrived at Jerusalem, where he had seven weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five days after the battle.

During their captivity, the Jews had continued, without intermission, to practise the rights of Freemasonry, and had established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, had they instituted their mystic fraternity at Naharda, on the Euphrates; and, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as the pious pilgrims arrived at Jerusalem, and taken a needful rest of seven days, a tabernacle for the temporary purposes
of Divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jehosh as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed sixty-one thousand drachmas of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, toward defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and prevented the workmen from making the necessary arrangements for laying the foundation. It was during this operation that an important discovery was made by three sojourners, who had not originally accompanied Zerubbabel, but who, sojourning some time longer at Babylon, followed their countrymen at a later period, and had arrived at Jerusalem just in time to assist in the removal of the rubbish. These three sojourners, whose fortune it was to discover that stone of foundation, so intimately connected with the history of Freemasonry, and to which we have before had repeated occasion to allude, are supposed by a Masonic tradition to have been Esdras, Zachariah, and Nehemiah, the three holy men, who, for refusing to worship the golden image, had been thrown by Nebuchadnezzar into a fiery furnace, from which they emerged unharmed. In the Chaldee language, they were known by the names of Sisraach, Meachab, and Abed-nego. It was in penetrating into some of the subterranean vaults, that the Masonic stone of foundation, with other important mysteries connected with it, were discovered by the three fortunate sojourners, and presented by them to Zerubbabel and his companions Esdras and Haggai, who were then in the presence of the Master of Masonry, which they had received in a direct line from the builders of the first Temple, enabling them at once to appreciate the great importance of the stones.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch Degree, but the most important mysteries of Freemasonry, the Jews proceeded on a certain day, before the rising of the sun, to lay the foundation-stone of the second Temple; and for that purpose, we are told, Zerubbabel selected that stone of foundation which had been discovered by the three sojourners. On this occasion, we learn that the young rejoiced with shouts and acclamations, but that the ancient people disturbed them with their groans and lamentations, when they reflected on the superb magnificence of the first Temple, and compared it with the expected infinitude of the present structure. As in the building of the first Temple, so in this, the Tyrians and Sidonians were engaged to furnish the timber from the forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa.

Scarcely had the workmen well commenced their labors, when they were interrupted by the Samaritans, who made application to be permitted to unite with them in the construction of the Temple. But the Jews, who looked upon them as idolaters, refused to accept of their services. The Samaritans in consequence became their bitter enemies, and so prevailed, by misrepresentations, with the ministers of Cyrus, as to cause them to put such obstructions in the way of the construction of the edifice as seriously to impede its progress for several years. With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labor with the trowel in one hand and the sword in the other. To commemorate these worthy craftsmen, who were thus ready, either to fight or to labor in the cause of God and of his Messiah, there were placed over the entrance to the Temple the words of consecration in the Hebrew, the Greek, and the Persian language: "Soli Deo gloria," "The glory be to God alone," and "Eourepar," "The glory to God," as an expression of piety and devotion.

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Achauerus, ascended the throne. The Samaritans and the other enemies of the Jews, now becoming bolder in their design, succeeded in obtaining from Cambyses a peremptory order for the stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.

Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man, if he made a vow, that if he become king, he would restore all the vessels of the Temple that had been retained by Cyrus, Zerubbabel, being well aware of the friendly disposition of the king, determined immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple. Accordingly he departed from Jerusalem, and after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, who, however immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released from his bonds, invited him to be present at a magnificent feast which he was about to give to the Court. It is said that on this occasion, Zerubbabel explained to Darius the occasion of his visit, implored the interposition of his authority for
the protection of the Israelites engaged in the restoration of the Temple. The king promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile, than to violate his sacred obligations as a Mason. This firmness and fidelity only raised his character still higher in the estimation of Darius, who seemed, indeed, to have been endowed with many noble qualities both of heart and mind.

It was on this occasion, at the feast given by King Darius, that, agreeably to the custom of Eastern monarchs, he proposed to his courtiers the question whether the power of wine, women, or the king, was the strongest. Answers were made by different persons, assigning to each of these the precedence in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the king might be great, that of women was still greater, but that above all things truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the king commanded him to seek something over and above what he had promised as the prize of the victor in the philosophic discussion. Zerubbabel then called upon the monarch to fulfill the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar. The king forthwith granted his request, promised him the most ample protection in the future prosecution of the works, and sent him home to Jerusalem laden with honors, and under the conduct of an escort.

Henceforth, although from time to time annoyed by their adversaries, the builders met with no serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 years a.c., the Temple was completed, the cope-stone celebrated, and the house solemnly dedicated to Jehovah with the greatest joy.

After this we hear nothing further of Zerubbabel, nor is the time or manner of his death either recorded in Scripture or preserved by Masonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

Zetland, Thomas Dundas, Earl of. One of the most noted of the noblemen of England, born in 1795, and initiated in the "Princes of Wales Lodge, No. 265," on June 18, 1813. Appointed J. G. Warden in 1822, Deputy in 1839, Pro. G. M. in 1840. Upon the decease of the Duke of Sussex, in 1843, the Earl became the chief ruler of the Craft, under the name of the Most Excellent Master, M. W. G. M., which office he held until 1870. He was Prov. G. M. of North and East Yorkshire from 1839 until he died, in 1873.

Zeu. Greatest of the national deities of Greece, son of Chronos and Rhea, brother of Poseidon and Hera, and husband of the latter. Mostly worshiped in Crete, Arcadia, and Dodona. Finally the great Hellenic divinity, identified with Jupiter of the Romans and Ammon of the Libyans. Zeus was represented as of majestic form, holding in one hand a scepter, and in the other a thunderbolt, signified by the above symbol.

Zi. In the Isidbar legends, a kind of spiritual essence residing in every organic thing, each created object having its special Zi, of which the Supreme Being was a more exalted genus. Zi was also by a party of reasoning regarded as the soul of man, and even man himself.

Zizzi, G. rides. The Aecadian name for primeval matter.

Zir. (Lyrus) "W. The eighth month of the civil and the second of the sacred year of the Hebrews, commencing on the first of the new moon in the month of April. The name of this month is mentioned but once in the Scriptures, and then as relating to the date of the commencement of Solomon's Temple. (1 Kings vii. 1.) The month Bul or Marchevan, is mentioned as the date of the completion of the Temple. (Ibid., vi., 38.)

Zona. Wife of Lamed, mother of Tubal Cain and Naamah. One of the few females mentioned as of the antediluvian period.

Zinnendorf, Johann Wilhelm von. Few men made more noise in German Masony, or had warmer friends or more bitter enemies, than Johann Wilhelm Ellenberger, who, in consequence of his adoption by his mother's brother, took subsequently the title of Von Zinnendorf, by which he was universally known. He was born at Halle, August 16, 1731. He was initiated into Masony at the place of his birth. He afterward removed to Berlin, where he received the appointment of General Staff Surgeon, and chief of the medical corps of the army. There he joined the Lodge of the Three Globes, and became an ardent disciple of the Rite of Strict Observance, in which he took the Order name of Eques à lapide nigrum. He was elected Master of the Scottish Lodge. He had the absolute control of the funds of the Order, but refusing to render any account of the disposition which he had made of them, an investigation was commenced. Upon this, Zinnendorf withdrew from the Rite, and sentence of excommunicaton was immediately afterward pronounced against him. Zinnendorf in return declared the Strict Observance an imposture, and denounced its theory of the Templar origin of Masony as false.
In the meantime, he sent his friend Hans Carl Baumann to Stockholm, that he might receive manuscripts of the degrees of the Swedish system which had been promised him by Carl Friedrich von Eckleff, Scottish Grand Master of the Chapter in that city. Baumann returned with the manuscripts, which, however, it appears from a subsequent declaration made by the Duke of Suddermaina, were very imperfect.

But, imperfect as they were, out of them Zinnendorf constructed a new Rite in opposition to the Strict Observance. Possessed of great talent and energy, and, his enemies said, of but little scrupulosity as to means, he succeeded in attracting to him many friends and followers. In 1766, he established at Potsdam the Lodge "Minerval," and in 1767, at Berlin, the Lodge of the "Three Golden Keys." Masons were found to give him countenance and assistance in other places, so that on June 24, 1770, twelve Lodges of his system were enabled to unite in the formation of a body which they called the Grand Lodge of all the Freemasons of Germany.

The success of this body, under the adverse circumstances by which it was surrounded, can only be attributed to the ability and energy of its founder, as well as to the freedom with which he made use of every means for its advancement without any reference to their want of firmness. Having induced the Prince of Hesse-Darmstadt to accept the Grand Matership, he succeeded, through his influence, in obtaining the recognition and alliance of the Grand Lodge of England in 1773; but that body seven years after withdrew from the connection. In 1774, Zinnendorf secured the protectoryship of the King of Prussia for his Grand Lodge. Thus patronized, the Grand Lodge of Germany rapidly extended its influence and increased in growth, so that in 1778 it had thirty-four Lodges under its immediate jurisdiction, and provincial Lodges were established in Austria, Silesia, Pomerania, Lower Saxon, and Russia. Fundel explains this great expansion of strength by supposing that it only had been the consequence of the ardent desire of the German Masons to obtain the promised revelations of the high degrees of the system of Zinnendorf.

In 1774, Zinnendorf had been elected Grand Master, which office he held until his death. But he had his difficulties to encounter. In the Lodge "Royal York," at Berlin, he found an active and powerful antagonist, the Duke of Suddermaina, Grand Master of Sweden, in an official document issued in 1777, declared that the Warrant which had been granted by Eckleff to Zinnendorf, and on the strength of which he had founded his Grand Lodge, was spurious and unauthorized; the Grand Lodge of Sweden proclaimed him to be a forger and disturber, and an insolent calumniator of the Swedish Grand Master, and in 1780 the Grand Lodge of England withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the service of the government in 1779, he made a journey to Sweden in an unsuccessful effort to secure all the documents connected with the Swedish system. Returning hence, he continued to preside over the Grand Lodge with unabated zeal and undiminished vigor until his death, which took place June 6, 1782.

Von Zinnendorf undoubtedly committed many errors, but we cannot withhold from him the praise of having earnestly sought to introduce into German Masonry a better system than the one which was prevailing in the last quarter of the eighteenth century.

Zinnendorf, Rite of. The Rite invented by Count Von Zinnendorf, and fabricated out of imperfect copies of the Swedish system, with additions from the Illuminism of Avignon and the revolts of Salamanca. It consisted of seven degrees, divided into three sections as follows:

I. Blue Masonry.
   1. Apprentice.
   2. Fellow-Craft.

II. Red Masonry.
   5. Scottish Master.

III. Cappitular Masonry.
   7. Chapter of the Elect.

It was practised by the Grand Lodge of Germany, which had been established by Zinnendorf, and by the Lodges of its obedience.

Zinnendorf, Count von, Nicolaus Ludwig. Founder of the existing sect of Moravian brethren; also of a religious society which he called the "Order of the Grain of Mustard Seed." He was ordained bishop of the Moravians in 1737, and at request of King Frederick William I. of Prussia, went to London, and was received by Wesley. In 1741 he proceeded to Bethlehem, in America, and founded the Moravian settlements. The prolific author of a hundred volumes. He was born at Dresden in 1700, and died in 1769.

Zion. Mount Zion was the southwestern of the three hills which constituted the high table-land on which Jerusalem was built. It was the royal residence, and hence it is often called "the city of David." The name is sometimes used as synonymous with Jerusalem.

Zither. An instrument of music of 28 strings drawn over a shallow box; both hands are employed in playing on it.

Zinnendorf. This is said, in one of the Ineasible degrees of the Scottish Rite, to be the name of the balustrade before the Sanctorum. There is no such word in Hebrew.
but it may be a corruption of the Talmudic "Nis", nasa, which Buxtorf (Litz. Talm.) defines as "a beam, a little beam, a small rafter."

Zodiar. Many of the Egyptian temples contain astronomical representations; notably those of Esneh, Contra Latopolis, and Denderah, which were famous for their zodiacal ceilings. Antiquity was accorded to the records of the Egyptian empire by calculations made from the positions of the stars on the monuments and on these ceilings. Closer criticism now reveals these positions to be fanciful and the data unreliable. The zodiac of Denderah has been removed to Paris, where it forms the chief ornament of the museum of the Louvre. Those remaining in Egypt are suffering from deterioration. Crosses will be found to be a portion of five of the signs of the zodiac. 

Zoaris, or Zoraster. (Zodiace Magnificum.) A legendary or legendary person. A list of his zodiacal signs, and after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitan Chapter of France, and in the manuscript collection of Fouquet. It is described in detail in the Greek by Iohannes Zohar. (Heb. "Tz, spinadar.) After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Rabbi Simon Ben Zohai, who remained an Anchorite for twelve years, became visionary, and believed himself visited by the prophet Elias. His son, Rabbi Eleazer, and his clerk, Rabbi Abba, when visiting him, took down his pronounced Divine precepts, which were in time gathered and formed into the famous Zohar or Zolar. From this work, the Sekher Sephiroth, and the Commentary of the Ten Sephiroth was formed the Kabbala. The Zohar, its history, and as well that of its author, overflow with beautiful yet ideal mysticism. 

Zoharit. ("The Illuminated.") A society founded by Jacob Franck at the beginning of the last century. Zoraster, or Zarathustra, was the symbolic girde of the Christian Jews, and Jews worn in the Levant, as a mark of distinction, that they may be known from the Mohammedans. Zoroaster. ("Zarathustra."") He was the legislator and prophet of the ancient Barzians, out of whose doctrines the modern religion of the Parses has been developed. As to the age in which Zarathustra flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mention his name is Xenophon of Lydia, and he places his era at about 900 years before the Trojan war, which would be about 1800 years before Christ. Herodotus says he lived 6000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of Zoroastrianism. More credence has been given to Berosus than to Zoroaster, by which name he has always, until recently, been known to more moderate in their calculations, and say that their prophet was a contemporary of Hystaspes, the father of Darius, and accordingly place his era at 550 B.C. Hux, however, in his Essays on the Sacred Language, etc., of the Parsi, declares that this supposition is utterly groundless. He thinks that we, under no circumstances, assign him a later date than 1000 B.C., and is not even disinclined to place his era much earlier, and make him a contemporary of Moses. Bro. Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Mackay's National Freeman (vol. III., No. 3): "In the year 1903 before Alexander, or 2234 B.C., a Zarathushtraian king of Media conquered Babylon. The religion even then had degenerated into Magianism, and was of unknown age. The unfortunate theory that Vitispa, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Ch诚实enian list of Medes after the Armenian edition of Eusebius, the name Zoraster appears as that of the Median conqueror of Babylon; but he can only have received this title from being a follower of Zarathustra and professing his religion. He was preceded by a series of eighty-four Median kings; and the real Zarathustra lived in Bactria long before the title of emigration had flowed thence to Media. Aristotle and Eusebius, according to Pliny, place Zarathustra 6000 years before the death of Plato; Herodotus 5000 years before the Trojan war; Plato died 345 B.C. so that the two dates substantially agree, making the date of Zarathustra's reign 5400 or 6400 B.C., and I have no doubt that this is not far from the truth." Bunsen, however (God in History, vol. I., b. III., ch. vi., p. 276), speaks of Zarathustra's Spatama as living under the reign of Vitaspa toward the year 3000 B.C., certainly not later than that of 2500 B.C. He calls him "one of the mightiest intellects and one of the greatest of men of all time" and says of him: "Accompanied by his contemporaries a blasphemer, atheist, and firebrander worthy of death; regarded even by his own adherents, after many centuries, as the founder of Zoroastrianism, by others as a sorcerer and deceiver, he was, nevertheless, recognised already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a prophetic epoch —reaching back to 6000 years before their date—by Eusebius, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as Zarathustra, with which is often coupled Spatama; this, Hux says, was the family name, while the former was his religious name, and hence both he and Bunsen designate him as Zarathustra Spatama. The Greeks corrupted Zarathustra into Zoroaster and Zoroacus, and the Romans into Zarocrus, by which name he has always, until recently, been known to
ZOROASTER ZURTHOST

Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the north and the Caspian range of mountains on the south; and in the immediate vicinity, therefore, of the primal seat of the Aryan race, one of whose first emigrations, indeed, was into Bactria.

The religion of Zoroaster finds its origin in a social, political, and religious schism of the Bactrian Iranians from the primitive Aryans, and these latter led a nomadic and pastoral life in their native home, and continued the same habits after their emigration. But a portion of these tribes, whom Haug calls "the proper Iranians," becoming weary of these wanderings, after they had reached the highlands of Bactria abandoned the pastoral and wandering life of their ancestors, and directed their attention to agriculture. This political secession was soon followed by war, principally of a predatory kind, waged, for the purpose of booty, by the nomadic Aryans on the agricultural settlements of the Iranians, whose rich fields were tempting objects to the spoiler.

The political estrangement was speedily and naturally followed by a religious one. It was at this time that Zoroaster appeared, and, denouncing the nature-worship of the old Aryan faith, established his spiritual religion, in which, says Bunsen, "the antagonism of light and darkness, of sunshine and storm, become transformed into antagonisms of good and evil, of powers exerting a beneficent or corrupting influence on the mind."

The doctrine of pure Zoroastrianism was monotheistic. The Supreme Being was called Ahuramazda, and Haug says that Zoroaster's conception of him was perfectly identical with the Jewish notion of Jehovah. He is called "the Creator of the earthy and spiritual life, the Lord of the whole universe, at whose hands are all the creatures." He is wisdom and intellect; the light itself, and the source of light; the rewarder of the virtuous and the punisher of the wicked.

The dualistic doctrine of Ormuzd and Ahriman, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroastrian teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light.

Zoroaster taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principal dogmas of the Zend-Avesta. He also clearly inculcated the belief of a heaven and a hell. The former was called the house of hymns, because the angels were supposed to sing hymns there; the latter, the house of destruction, and to it were relentlessly consigned the poets and priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was also taught by Zoroaster. In one of the Yashts, a portion of the Zend-Avesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection from evil. Of these names, one is ahmi, "I am," and another, ahmi yai ahmi, "I am who I am." The reader will be reminded here of the holy name in Exodus, Eh yehe asher Eh yehe, or "I am that I am."

The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; and in the transmission it did fail to suffer some corruption. From its original seat it spread into Media, and under the name of Magianism, or the doctrine of the Magi, the mighty ones, was incorporated at Babylon with the Chaldean philosophy, whence we find its traces in the Rabbinism and the Kabbalism of the Hebrews. It was carried, too, into Persia, where it has been developed into the modern and still existing sect of the Parsees, of whom we now find two divisions, the conservatives and liberals; the former cultivating the whole modified doctrine of Zoroaster, and the latter retaining much of the doctrine, but rejecting to a very great extent the ceremonial ritual of the modified doctrine.

Zschokke, J. H. D. One of the most eminent Masons and German authors known to this century. Born at Magdeburg, 1771, died 1848.

Zuni Indians. A tribe inhabiting New Mexico, U. S., whose mystic services have attracted the attention of Masonic scholars in consequence of their similarity to those in vogue by the Masonic Fraternity. These Indians have a formal religious initiation, in which the suppliant kneels at the altar to take his vows, after being received upon the point of an instrument of torture to the flesh. Among their forms and ceremonies are facing the east, circumambulation, tests of endurance, and being peculiarly clothed. Incense is burned, and the sun worshiped at its rising.

Zurthost. The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zurthost community.
PRONOUNCING DICTIONARY
FOR USE BY THE
MASONIC FRATERNITY,

Containing over Fourteen Hundred Words liable to Mispronunciation.
The Form of Instruction for Pronunciation is the same Defined in the American Dictionary, by Noah Webster, LL.D.

BY CHARLES T. McCLENAHAN.

KEY TO THE PRONUNCIATION.
VOWELS, REGULAR LONG AND SHORT SOUNDS.

<table>
<thead>
<tr>
<th>English</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A, a (long), as in Ate, Fête.</td>
<td>O, o (long), as in Old, Moth.</td>
</tr>
<tr>
<td>A, a (short), as in Add, Pat.</td>
<td>O, o (short), as in Odd, Not.</td>
</tr>
<tr>
<td>A, Æ (Italian), as in Arm, Father, Fuir.</td>
<td>Ú, Æ (long), as in Úce, Hima.</td>
</tr>
<tr>
<td>Æ, æ (long), as in Ære, Moth.</td>
<td>Ö, Ö (short), as in Òer, Hío.</td>
</tr>
<tr>
<td>Æ, ɛ (short), as in End, Moth.</td>
<td>Y, Ÿ (long), as in My, Fig.</td>
</tr>
<tr>
<td>I, i (long), as in Ice, Fine.</td>
<td>Y, Ÿ (short), as in Opel, Nymph.</td>
</tr>
<tr>
<td>Y, y (short), as in Ít, Pen.</td>
<td></td>
</tr>
</tbody>
</table>

The above simple process is adopted, omitting instruction relating to diphthongs or triphthongs, occasional sounds, or references to consonants.

Accent.—The principal accent is denoted by a heavy mark; the secondary, by a lighter mark, as in Ævra-ca-da-lvra. In the division of words into syllables, these marks also supply the place of the hyphen.

<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION</th>
<th>PROPER MASONIC PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ab</td>
<td>Xb</td>
<td>Heb. Father; 11th Hebrew month.</td>
</tr>
<tr>
<td>Abaciscus</td>
<td>Xba-sics'st</td>
<td>Flooring blocks.</td>
</tr>
<tr>
<td>Abacous</td>
<td>Xba-cous</td>
<td>A drawing-board—a tray.</td>
</tr>
<tr>
<td>Abaddon</td>
<td>Abad'don</td>
<td>The destroyer, or angel of darkness.</td>
</tr>
<tr>
<td>Abasar</td>
<td>Aba'sar</td>
<td>Master of Ceremonies of 6th Degree.</td>
</tr>
<tr>
<td>Abchial</td>
<td>Ab'chial</td>
<td></td>
</tr>
<tr>
<td>Abda</td>
<td>Ab'da</td>
<td>Father of Adoniram.</td>
</tr>
<tr>
<td>Abdamon</td>
<td>Ab'da'mon</td>
<td>To serve.</td>
</tr>
<tr>
<td>Abdiel</td>
<td>Ab'diel</td>
<td>Servant of God.</td>
</tr>
<tr>
<td>Abditorium</td>
<td>Ab'd-to'r't-arn</td>
<td>A secret place for deposit of records.</td>
</tr>
<tr>
<td>Abelites</td>
<td>Abel'ttes</td>
<td>A secret order of the 18th century.</td>
</tr>
<tr>
<td>Abib</td>
<td>Ab'b</td>
<td>Seventh Jewish month.</td>
</tr>
<tr>
<td>WORDS OF BOUNTIFUL PRONUNCIATION</td>
<td>PROPER MAROONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
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</tr>
<tr>
<td>Abhala</td>
<td>Ab’i-bä’-ls</td>
<td>Derived from Hebrew Abi and Balah.</td>
</tr>
<tr>
<td>Abhalk</td>
<td>Ab’i-bä’k</td>
<td>Chief of the three assassins.</td>
</tr>
<tr>
<td>Abif</td>
<td>Ab’i-f’</td>
<td>Literally, his father.</td>
</tr>
<tr>
<td>Abiashel</td>
<td>A-bi’-a-shäl</td>
<td>Father of Strength.</td>
</tr>
<tr>
<td>Abihu</td>
<td>A-bi’-hu</td>
<td>A son of Aaron.</td>
</tr>
<tr>
<td>Abiram</td>
<td>A-bir’am</td>
<td>Abram Aksip, traitorous craftsman.</td>
</tr>
<tr>
<td>Abishun</td>
<td>A-bis’-shun</td>
<td>Washing, baptizing.</td>
</tr>
<tr>
<td>Abrac</td>
<td>A-brä’-c’</td>
<td>Acquiring the science of Abrac.</td>
</tr>
<tr>
<td>Abracadabra</td>
<td>A-brä’-cä-dä-brä’</td>
<td>A term of incantation.</td>
</tr>
<tr>
<td>Abraxas</td>
<td>A-brä’-käs</td>
<td>A symbol of the year.</td>
</tr>
<tr>
<td>Acacia</td>
<td>A-ca’-ciä</td>
<td>Symbolic of the soul’s immortality.</td>
</tr>
<tr>
<td>Acanathus</td>
<td>A-ca-nä’-thä</td>
<td>A part of the Corinthian capital.</td>
</tr>
<tr>
<td>Accessory</td>
<td>A-kä-se’-so-ri</td>
<td>Private companionship.</td>
</tr>
<tr>
<td>Accolade</td>
<td>À-cö-lo-lä’</td>
<td>The welcome into knighthood.</td>
</tr>
<tr>
<td>Aceldama</td>
<td>À-cë-lä’-dä-mä’a</td>
<td>Field of blood.</td>
</tr>
<tr>
<td>Achad</td>
<td>À-kä’-dä</td>
<td>À-kid.</td>
</tr>
<tr>
<td>Acharon Schilthon</td>
<td>À-chä-rö’n Schil-tön</td>
<td>À-kä-rö’n Schil-tön.</td>
</tr>
<tr>
<td>Achto</td>
<td>À-chtö’</td>
<td>À-kto.</td>
</tr>
<tr>
<td>Achishar</td>
<td>À-chi’-shä</td>
<td>One over the household of Solomon.</td>
</tr>
<tr>
<td>Achmetha</td>
<td>À-ch’-më-thä</td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>Achtaricel</td>
<td>À-ch-tä-rä’-cäl</td>
<td>Kaballistic name of God.</td>
</tr>
<tr>
<td>Acelyte</td>
<td>À-cë’-lë-te</td>
<td>Candle bearer. Church servant.</td>
</tr>
<tr>
<td>Acosomesmatics</td>
<td>À-kö-mä’-äs-mä-täs’</td>
<td>À-kos’mäs-te’as.</td>
</tr>
<tr>
<td>Adah</td>
<td>À-dä’</td>
<td>Jephtha’s daughter.</td>
</tr>
<tr>
<td>Adar</td>
<td>À-där</td>
<td>The twelfth Jewish month.</td>
</tr>
<tr>
<td>Adarbel</td>
<td>À-där-bël</td>
<td>Angel of fire.</td>
</tr>
<tr>
<td>Adræt</td>
<td>À-depr’</td>
<td>An expert.</td>
</tr>
<tr>
<td>Adespus Coronatus</td>
<td>À-des’-püs Kor-onä’-tus</td>
<td>Seventh Degree of the Swedish Rite.</td>
</tr>
<tr>
<td>Adhere</td>
<td>À-deh-re’</td>
<td>Cling to.</td>
</tr>
<tr>
<td>Adjudicate</td>
<td>À-dej’-di-kätö</td>
<td>To determine.</td>
</tr>
<tr>
<td>Admah</td>
<td>Àd-mä’</td>
<td>A Hebrew city.</td>
</tr>
<tr>
<td>Ad Majorum</td>
<td>Àd mà-jö-rum</td>
<td>To the greater glory of God.</td>
</tr>
<tr>
<td>Del Gloriam</td>
<td>Àd mà-yö-ri-am</td>
<td>Àd-mä-yö-ri-am.</td>
</tr>
<tr>
<td>Adonal</td>
<td>À-do-näl’t</td>
<td>À-dö-näl’t. The Lord.</td>
</tr>
<tr>
<td>Adoniram</td>
<td>À-dö’näm-hëram</td>
<td>Signifying the master who is exalted.</td>
</tr>
<tr>
<td>Adoniram</td>
<td>Àdön-hëram</td>
<td>Son of Abda.</td>
</tr>
<tr>
<td>Adonias</td>
<td>À-dö’-nä’se’</td>
<td>Son of Myrrha and Cinyras.</td>
</tr>
<tr>
<td>Adolé</td>
<td>À-do’lë’</td>
<td>Of full age.</td>
</tr>
<tr>
<td>Adoritum</td>
<td>À-dö-rë-tüm</td>
<td>For life.</td>
</tr>
<tr>
<td>Aesvid</td>
<td>À-es’-vid</td>
<td>A retired part of the ancient temples.</td>
</tr>
<tr>
<td>Æon</td>
<td>À-ë-nö</td>
<td>A creation of Virgil.</td>
</tr>
<tr>
<td>Affilataire</td>
<td>À-fi’lë’täré</td>
<td>Èn’an. Age or duration of anything.</td>
</tr>
<tr>
<td>Agape</td>
<td>À-gä’-pe</td>
<td>An adopted one.</td>
</tr>
<tr>
<td>Agate</td>
<td>À-gä-të</td>
<td>Age, Abraham. Love feast.</td>
</tr>
<tr>
<td>Agathopades</td>
<td>À-gä-thö-pä-des’</td>
<td>The eighth stone in the breastplate.</td>
</tr>
<tr>
<td>Age</td>
<td>À-gä’</td>
<td>Ecclesiastical Order of 16th century.</td>
</tr>
<tr>
<td>Agenda</td>
<td>À-gä’-dä’</td>
<td>Of a given number of years.</td>
</tr>
<tr>
<td>Agnus Dei</td>
<td>À-gä’-nuz Dej’</td>
<td>One of the Kaballistic names of God.</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>------------------------</td>
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</tr>
<tr>
<td>Ahad</td>
<td>Å'had</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Ahabah Olam</td>
<td>Å'ha-ho'ah Ú'l'am</td>
<td>Eternal love.</td>
</tr>
<tr>
<td>Ahashuerus</td>
<td>Å'has'o'-er-us</td>
<td>Name of a Persian king.</td>
</tr>
<tr>
<td>Ahel</td>
<td>Å'hel</td>
<td>A curtain of the Tabernacle.</td>
</tr>
<tr>
<td>Ahiah</td>
<td>Å'he'ah</td>
<td>Å-he'a. One of the scribes of Solo.</td>
</tr>
<tr>
<td>Ahitud</td>
<td>Å-he'ud</td>
<td>Tm.</td>
</tr>
<tr>
<td>Ahiman Reson</td>
<td>Å-he'man Ro's-hin</td>
<td>The son of Joseph.</td>
</tr>
<tr>
<td>Ahinadab</td>
<td>Å-he'n-adab</td>
<td>The father of Ahliab.</td>
</tr>
<tr>
<td>Ahiramach</td>
<td>Å-he'ra-makh</td>
<td>Å-he'rah.</td>
</tr>
<tr>
<td>Ahisnar</td>
<td>Å-he's-nar</td>
<td>An officer over Solomon's house.</td>
</tr>
<tr>
<td>Ahischar</td>
<td>Å-he's-char</td>
<td>A skillful artificer.</td>
</tr>
<tr>
<td>Aholilab</td>
<td>Å-he'o-li-lab</td>
<td>hold.</td>
</tr>
<tr>
<td>Ahiram</td>
<td>Å-he'ram</td>
<td>Principle of evil in Zoroaster system.</td>
</tr>
<tr>
<td>Aichmalotarch</td>
<td>Å-heh-mal-o-tarch</td>
<td>The Prince of Captivity.</td>
</tr>
<tr>
<td>Aitlachapelle</td>
<td>Å-teh-lachape'le</td>
<td>A city of Germany.</td>
</tr>
<tr>
<td>Akaar</td>
<td>Å'ka-ar</td>
<td>Or Achar, a password.</td>
</tr>
<tr>
<td>Akrop</td>
<td>Å-kr-op</td>
<td>One of the ruffians of the Third De.</td>
</tr>
<tr>
<td>Alapa</td>
<td>Å-lah-pa</td>
<td>A symbol of manumission.</td>
</tr>
<tr>
<td>Alchemy</td>
<td>Å-l'ka-my</td>
<td>gree.</td>
</tr>
<tr>
<td>Aldabanar</td>
<td>Å-deb'o'aran</td>
<td>A star of the first magnitude.</td>
</tr>
<tr>
<td>Alcass</td>
<td>Å-lep'po</td>
<td>A town in northern Syria.</td>
</tr>
<tr>
<td>Alchephile</td>
<td>Å-leh'-lephile</td>
<td>Lover of Truth.</td>
</tr>
<tr>
<td>Alfader</td>
<td>Å-l'fader</td>
<td>Chief God of the Scandinavians.</td>
</tr>
<tr>
<td>Algabili</td>
<td>Å'ga-bili</td>
<td>Signifying The Builder.</td>
</tr>
<tr>
<td>Allah</td>
<td>Å'la</td>
<td>The God of the Moesem.</td>
</tr>
<tr>
<td>Allegiance</td>
<td>Å-leh'-ige'ne</td>
<td>Penity.</td>
</tr>
<tr>
<td>Allegra</td>
<td>Å-leh'-gera</td>
<td>A fable, or figurative expression.</td>
</tr>
<tr>
<td>Allacuah</td>
<td>Å-leh'-o'-ya</td>
<td>Praise Jehovah.</td>
</tr>
<tr>
<td>Allarlate</td>
<td>Å-leh'-ra-te</td>
<td>To relieve.</td>
</tr>
<tr>
<td>Alleles</td>
<td>Å-lel's</td>
<td>Companions in enterprise.</td>
</tr>
<tr>
<td>Allocution</td>
<td>Å-leh-lo-in'shun</td>
<td>The official opening address.</td>
</tr>
<tr>
<td>Almone</td>
<td>Å'mo-n'ner</td>
<td>Dispenser of alms.</td>
</tr>
<tr>
<td>Alms</td>
<td>Åms</td>
<td>Charitable gifts.</td>
</tr>
<tr>
<td>Al-om-Jah</td>
<td>Å-loh-jah</td>
<td>A name of the Supreme Being.</td>
</tr>
<tr>
<td>Alga</td>
<td>Å'la</td>
<td>Greek letter A.</td>
</tr>
<tr>
<td>Alpina</td>
<td>Å-pi-nah</td>
<td>Name of Grand Lodge of Switzerland.</td>
</tr>
<tr>
<td>Als</td>
<td>Åls</td>
<td>The All-powerful God.</td>
</tr>
<tr>
<td>Al Shaddai</td>
<td>Å-shaddai'el-e</td>
<td>The second sanctified name of God.</td>
</tr>
<tr>
<td>Al-Sirat</td>
<td>Å'-il-ke't</td>
<td>The path.</td>
</tr>
<tr>
<td>Almabber</td>
<td>Å-ma-ke'ber</td>
<td>Master of the Tribe of Manasseh.</td>
</tr>
<tr>
<td>Amal-Sagghi</td>
<td>Åma'-sa-g'ghi</td>
<td>Fifth step of Kadosh ladder.</td>
</tr>
<tr>
<td>Anan-Jah</td>
<td>Å-nan-jah</td>
<td>God spake.</td>
</tr>
<tr>
<td>Amboth</td>
<td>Å'hoboth</td>
<td>A country in Syria.</td>
</tr>
<tr>
<td>Amenti</td>
<td>Å-mon'-i'</td>
<td>Place of Judgment of the Dead.</td>
</tr>
<tr>
<td>Aneth</td>
<td>Å'neth</td>
<td>See Emeth.</td>
</tr>
<tr>
<td>Amethyst</td>
<td>Å'-em'-eth</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Amicists</td>
<td>Å'mi-cists</td>
<td>Association of students of Germany.</td>
</tr>
<tr>
<td>Antimand</td>
<td>Å-mo-n'and</td>
<td>One of the Chiefs of Israel.</td>
</tr>
<tr>
<td>Azis Benulis</td>
<td>Åzis Re'uni's</td>
<td>Åzis Re'u-nis.</td>
</tr>
<tr>
<td>Ammunities</td>
<td>Å'mun-uits</td>
<td>Descendants of Lot.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PROUNCIATION.</td>
<td>PROPER MARONIC PROUNCIATION.</td>
<td>NOTATIONS.</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>---------------------------------</td>
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</tr>
<tr>
<td>Amhaspands.</td>
<td>Ām-shā-spānds.</td>
<td>Principle of good among Persians.</td>
</tr>
<tr>
<td>Amulets.</td>
<td>Ām-u-lēts.</td>
<td>Mystic gem.</td>
</tr>
<tr>
<td>Amun</td>
<td>Ām-'mūn.</td>
<td>The Supreme God of the Egyptians.</td>
</tr>
<tr>
<td>Anakim.</td>
<td>Ān-ā-kīm.</td>
<td>Giants.</td>
</tr>
<tr>
<td>Anaelas.</td>
<td>Ān-ē-alās.</td>
<td>Saphirna’s conspirator.</td>
</tr>
<tr>
<td>Ancent.</td>
<td>Ān'shun't.</td>
<td>Indefinite time.</td>
</tr>
<tr>
<td>And.</td>
<td>Ān'drē.</td>
<td>Christopher Karl André.</td>
</tr>
<tr>
<td>Andrea</td>
<td>Ān-drēs.</td>
<td>John Valentine Andrea.</td>
</tr>
<tr>
<td>Androgynous.</td>
<td>Ān-drōg'-ynous.</td>
<td>An-krōg-k-nous. Side degrees.</td>
</tr>
<tr>
<td>Angel.</td>
<td>Ān-jēl.</td>
<td>Messenger.</td>
</tr>
<tr>
<td>Angerona.</td>
<td>Ān'-gə-ron-ō.</td>
<td>A pagan deity of the Romans.</td>
</tr>
<tr>
<td>Atlantis Mundii.</td>
<td>Ān'-lēs Mūn'-dī.</td>
<td>Soul of the World.</td>
</tr>
<tr>
<td>Anno Depositions.</td>
<td>Ān-no Dē-po'-sē'-dēn-s.</td>
<td>Destroy finally.</td>
</tr>
<tr>
<td>Anno Domini.</td>
<td>Ān-no Dōm'-nī.</td>
<td>In the year of the Deposition.</td>
</tr>
<tr>
<td>Anno Hebraico.</td>
<td>Ān-no He-brē'-kō.</td>
<td>The year of the Lord.</td>
</tr>
<tr>
<td>Anno Inventionis.</td>
<td>Ān-no In-vēn'-shēn'-ēs.</td>
<td>In the Hebrew year.</td>
</tr>
<tr>
<td>Anno Lucas.</td>
<td>Ān-no Lū-'cē.</td>
<td>The year of discovery.</td>
</tr>
<tr>
<td>Anno Monii.</td>
<td>Ān-no Mōn'-dī.</td>
<td>In the year of light.</td>
</tr>
<tr>
<td>Anno Ordinis.</td>
<td>Ān-no Or'-dī-nīs.</td>
<td>The year of the world.</td>
</tr>
<tr>
<td>Anno Trebecul.</td>
<td>Ān-no Tēr'-ēk-lēr.</td>
<td>In the year of the Order.</td>
</tr>
<tr>
<td>Annulare.</td>
<td>Ān-nū-lārē.</td>
<td>French annual record of proceedings.</td>
</tr>
<tr>
<td>Antipodes.</td>
<td>Ān-tī-pō'-dēs.</td>
<td>A sect of northern Syria.</td>
</tr>
<tr>
<td>Antarctic.</td>
<td>Ān-tār-kīk.</td>
<td>Opposite the northern circle.</td>
</tr>
<tr>
<td>Antepenult.</td>
<td>Ān-te-pē-nūl.</td>
<td>The last syllable except two.</td>
</tr>
<tr>
<td>Antipodes.</td>
<td>Ān-tī-pō'-dēs.</td>
<td>Les Antipodes.</td>
</tr>
<tr>
<td>Anubis or Aneas.</td>
<td>Ān-ū-bis or Ā-ne-ās.</td>
<td>A Persian tribe.</td>
</tr>
<tr>
<td>Apamea.</td>
<td>Āp'-ā-mē.</td>
<td>Egyptian deity. Son of Osiris and Wife of King Darius. [Nepetha.</td>
</tr>
<tr>
<td>Apohemiai.</td>
<td>Āp-ō'-hē-mē-ā-i.</td>
<td>Concealing of the body.</td>
</tr>
<tr>
<td>Apocrathite.</td>
<td>Āp-ō-kra'-thē-tēs.</td>
<td>A Persian tribe.</td>
</tr>
<tr>
<td>Apollo.</td>
<td>Ā-pōl'-ō.</td>
<td>A Greek deity.</td>
</tr>
<tr>
<td>Apollon.</td>
<td>Ā-pō-lōn.</td>
<td>Intelligible to the initiated.</td>
</tr>
<tr>
<td>Apotheosis.</td>
<td>Ā-pō-the'-ō-sēs.</td>
<td>A deputed agent.</td>
</tr>
<tr>
<td>Apotheosis.</td>
<td>Ā-pō-the'-ō-sēs.</td>
<td>Deification.</td>
</tr>
<tr>
<td>Apotheosis.</td>
<td>Ā-pō-the'-ō-sēs.</td>
<td>Evident.</td>
</tr>
<tr>
<td>Apprentice.</td>
<td>Āp'-pren'-tīs.</td>
<td>The servitor of a mechanic.</td>
</tr>
<tr>
<td>Apron.</td>
<td>Ā-prōn.</td>
<td>Badge of a Mason.</td>
</tr>
<tr>
<td>Arab.</td>
<td>Ārāb.</td>
<td>Inhabitants of Arabia.</td>
</tr>
<tr>
<td>Arabid.</td>
<td>Ārāb-īd.</td>
<td>Pertaining to the wilderness.</td>
</tr>
<tr>
<td>Arab.</td>
<td>Ārāb.</td>
<td>&quot;Lion of God.&quot;</td>
</tr>
<tr>
<td>Aranaktha.</td>
<td>Ā-rān-ōk-thā.</td>
<td>An appendage to the Veela of the Siddhas, a sect of Hinduism.</td>
</tr>
<tr>
<td>Aranaktha.</td>
<td>Ā-rān-ōk-thā.</td>
<td>The Veela of the Siddhas, a sect of Hinduism.</td>
</tr>
<tr>
<td>Arash.</td>
<td>Ā-rāsh.</td>
<td>See Om.</td>
</tr>
<tr>
<td>Arcana.</td>
<td>Ār'-kā-nā.</td>
<td>[Indian.</td>
</tr>
<tr>
<td>Archangel.</td>
<td>Ār-chān-ēl.</td>
<td>An angel of the highest order.</td>
</tr>
<tr>
<td>Archibishop.</td>
<td>Ār-chibisp'-ōp.</td>
<td>A church dignitary.</td>
</tr>
<tr>
<td>Archetype.</td>
<td>Ār-āk'-tēp.</td>
<td>An original model.</td>
</tr>
<tr>
<td>WORDS OR SOUNDS OF</td>
<td>PROPER</td>
<td>NOTATIONS.</td>
</tr>
<tr>
<td>-------------------</td>
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</tr>
<tr>
<td>PROPER PRONUNCIATION.</td>
<td>MAORIC PRONUNCIATION.</td>
<td></td>
</tr>
<tr>
<td>Archimagnus.</td>
<td>Ār′-chî-ma-n′gus</td>
<td>Chief Ruler.</td>
</tr>
<tr>
<td>Archipelage.</td>
<td>Ār′-kî-pel′-a-go</td>
<td>Group of islands.</td>
</tr>
<tr>
<td>Architect.</td>
<td>Ār′-kî-tect</td>
<td>Skilled in the art of building.</td>
</tr>
<tr>
<td>Architectonicus.</td>
<td>Ār′-kî-tô-tô-tô-n′cûs</td>
<td>Relating to Architecture.</td>
</tr>
<tr>
<td>Archives.</td>
<td>Ār′-kîvûs</td>
<td>Place for records.</td>
</tr>
<tr>
<td>Archivist.</td>
<td>Ār′-kî-vi-sît</td>
<td>An officer in charge of the archives.</td>
</tr>
<tr>
<td>Arete.</td>
<td>Ār′-kîtik</td>
<td>A northern circle of space.</td>
</tr>
<tr>
<td>Arduous.</td>
<td>Ār′-du-us</td>
<td>With difficulty.</td>
</tr>
<tr>
<td>Area.</td>
<td>Ār′-e-a</td>
<td>The given surface.</td>
</tr>
<tr>
<td>Arelim.</td>
<td>Ār′-ê-lî-nîl</td>
<td>Literally, valiant, heroic.</td>
</tr>
<tr>
<td>Areopagus.</td>
<td>Ār′-ô-pa-gus</td>
<td>A tribunal.</td>
</tr>
<tr>
<td>Arianism.</td>
<td>Ār′-ì-ân-îm</td>
<td>The doctrine of Arius.</td>
</tr>
<tr>
<td>Arid.</td>
<td>Ār′-îd</td>
<td>Exhausted of moisture.</td>
</tr>
<tr>
<td>Aries.</td>
<td>Ār′-î-kês</td>
<td>The sign Ram in the Zodiac.</td>
</tr>
<tr>
<td>Armenobucceae.</td>
<td>Ār′-më-ne-bûc-ke-Ìå</td>
<td>The poor box.</td>
</tr>
<tr>
<td>Armistic.</td>
<td>Ār′-mî-stis</td>
<td>Temporary truce.</td>
</tr>
<tr>
<td>Arbo.</td>
<td>Ār′-bô</td>
<td>Pledge, covenant.</td>
</tr>
<tr>
<td>Aroma.</td>
<td>Ār′-rô-ma</td>
<td>An agreeable odor.</td>
</tr>
<tr>
<td>Arrogant.</td>
<td>Ār′-rô-gant</td>
<td>Overbearing.</td>
</tr>
<tr>
<td>Artaban.</td>
<td>Ār′-ta-bân</td>
<td>A Scribes in the Scottish Rite.</td>
</tr>
<tr>
<td>Artaxerxes.</td>
<td>Ār′-tag-zerk′-ses</td>
<td>A Persian king.</td>
</tr>
<tr>
<td>Artificer.</td>
<td>Ār′-i-fî-Ì-sar</td>
<td>Designer of buildings.</td>
</tr>
<tr>
<td>Aryans.</td>
<td>Ār′-y-an</td>
<td>One of three historical divisions of religion.</td>
</tr>
<tr>
<td>Asarote.</td>
<td>Ās′-û-rô-Î-ta</td>
<td>A variegated pavement.</td>
</tr>
<tr>
<td>Asher.</td>
<td>Ās′-er</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Ashlar.</td>
<td>Ās′-lar</td>
<td>Stone as taken from the quarry.</td>
</tr>
<tr>
<td>Asia.</td>
<td>Ās′-i-a</td>
<td>An Eastern continent.</td>
</tr>
<tr>
<td>Assamer.</td>
<td>Ās′-a-mâr</td>
<td>One who aspires.</td>
</tr>
<tr>
<td>Associate.</td>
<td>Ās′-so-Î-Î-sat</td>
<td>Companion with.</td>
</tr>
<tr>
<td>Assur.</td>
<td>Ās′-ûr</td>
<td>Assyria.</td>
</tr>
<tr>
<td>Asartes.</td>
<td>Ās′-û-rît′-Î-sî</td>
<td>Female deity of the Phoenicians.</td>
</tr>
<tr>
<td>Astrea.</td>
<td>Ās′-û-Î-ê-sî</td>
<td>The Grand Lodge of Russia.</td>
</tr>
<tr>
<td>Astrot.</td>
<td>Ās′-û-Î-tô</td>
<td>Place of retreat.</td>
</tr>
<tr>
<td>Atelier.</td>
<td>Āt′-ë-lë-Î-rë</td>
<td>A workshop where workmen are assembled.</td>
</tr>
<tr>
<td>Athenesum.</td>
<td>Āt′-ê-ne-Î-mûn</td>
<td>A building for philosophic instruction.</td>
</tr>
<tr>
<td>Atossa.</td>
<td>Āt′-o-Î-sât</td>
<td>Daughter of Cyrus.</td>
</tr>
<tr>
<td>Attoch.</td>
<td>Āt′-to-Î-chë</td>
<td>Commentary on Canonical books of Buddhism.</td>
</tr>
<tr>
<td>Attacked.</td>
<td>Āt′-tak′</td>
<td>Assailed, assaulted.</td>
</tr>
<tr>
<td>Attikakthas.</td>
<td>Āt′-îk-a-kî-Î-thë</td>
<td>Commentary on Canonical books of Buddhism.</td>
</tr>
<tr>
<td>Attouchement.</td>
<td>Āt′-o-Î-tûn-Î mâ-nî</td>
<td>At- tône-Î-Î-sînt.</td>
</tr>
<tr>
<td>Atys.</td>
<td>Āt′-îs</td>
<td>The Phrygian god.</td>
</tr>
<tr>
<td>Audacious.</td>
<td>Āû-dë-Î-chus</td>
<td>Contemning law.</td>
</tr>
<tr>
<td>Aude. Vida, Tace.</td>
<td>Āû-Î-di, Î-Î-vë, Tâ-Î-Î-së</td>
<td>Hear, see, and be silent.</td>
</tr>
<tr>
<td>Aufscher.</td>
<td>Āû-Î-fë-Î-hër</td>
<td>Inspector, overseer.</td>
</tr>
<tr>
<td>Auriel.</td>
<td>Āû-Î-Î-ë-lî</td>
<td>Angel of Fire.</td>
</tr>
<tr>
<td>Aurim.</td>
<td>Āû-Î-rîm</td>
<td>Or Urim.</td>
</tr>
<tr>
<td>Auserwähler.</td>
<td>Āûser-wâî-Î-lër</td>
<td>Chosen, selected.</td>
</tr>
<tr>
<td>Aum or Om.</td>
<td>Āûm. Îm.</td>
<td>God of the Hindus.</td>
</tr>
<tr>
<td>Words of doubtful pronunciation.</td>
<td>Proper Masorian pronunciation.</td>
<td>Notes.</td>
</tr>
<tr>
<td>----------------------------------</td>
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<td>--------</td>
</tr>
<tr>
<td>Ant Mōri</td>
<td>Ant Mō'ri</td>
<td>1. Either conquer or die. The descent of a Hindu deity.</td>
</tr>
<tr>
<td>Avatar</td>
<td>Āvār</td>
<td>3. Agnon, Ajuc.</td>
</tr>
<tr>
<td>Aya</td>
<td>Ā'ya</td>
<td>6. The pastoral staff carried by a bishop. See Bap</td>
</tr>
<tr>
<td>Aynōm</td>
<td>Āy'nōm</td>
<td>7. Guardian of the sacred ark.</td>
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<tr>
<td>Azarāh</td>
<td>Āz-ā-rāh</td>
<td>8. An canopy supported by pillars. A ribbon worn from shoulder to hip. A medicinal gum.</td>
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<td>Baana</td>
<td>Ba'-an'ā</td>
<td>11. Augustus Barruel.</td>
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<tr>
<td>Babylon</td>
<td>Ba'-bōn</td>
<td>12. Fragrant, spicy.</td>
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<tr>
<td>Bactria</td>
<td>Bāt'kē-ria</td>
<td>13. Court-room for administration of A voice from the Shekinah.</td>
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<tr>
<td>Bucurus</td>
<td>Bōk'ū-lus</td>
<td>14. To be with God. To carry. A war banner.</td>
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<td>Bāf'-ō-mēt</td>
<td>15. Not Bē-gōw'n.</td>
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<td>Bān'-kūs</td>
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<td>Bār-abb-as</td>
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<td>Bār-hā'ti Frā'tres</td>
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<td>Bār Mīt's-vāh</td>
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<td>Bar'-rūel, Ab'bē</td>
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<td>Bās'-mōth</td>
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<td>Bāth Kol</td>
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<td>Bēq Māk-'ē</td>
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<td>Beyerle</td>
<td>Bey'er-ly</td>
<td>François Louis de Beyerle.</td>
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<td>Beyond</td>
<td>Be-yond'</td>
<td>Not Be-yund'.</td>
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<tr>
<td>Besaleel</td>
<td>Be-sal'el</td>
<td>A builder of the Ark of the Covenant.</td>
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<td>Biennial</td>
<td>Bi-en'ni-al</td>
<td>Not Bi-en'yal.</td>
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<tr>
<td>Binah</td>
<td>Bi-nah</td>
<td>The mother of understanding.</td>
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<td>Blasente</td>
<td>Blas'tant</td>
<td>Not Blas'tant.</td>
</tr>
<tr>
<td>Blessed</td>
<td>Bless-ed</td>
<td>Not Bless.</td>
</tr>
<tr>
<td>Boas</td>
<td>Bo-as</td>
<td>Literally, fleetness, strength.</td>
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<tr>
<td>Bechim</td>
<td>Be-chim</td>
<td>Be'kim. The weepers.</td>
</tr>
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<td>Beeber</td>
<td>Bee-ber</td>
<td>Johann Beeber.</td>
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<tr>
<td>Bohemian</td>
<td>Bee-men</td>
<td>Jacob Bohemien.</td>
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<td>Bo-nai'm</td>
<td>Bo-nai'm.</td>
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<td>Bone</td>
<td>Bo-ne'</td>
<td>Bonah, a builder.</td>
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<tr>
<td>Bosaniam</td>
<td>Bo-o's'a-kaa</td>
<td>Fourth Degree of African Architects.</td>
</tr>
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<td>Bourn</td>
<td>Bourn</td>
<td>Bound, limit.</td>
</tr>
<tr>
<td>Bramin</td>
<td>Bra'min</td>
<td>Corruption of Braham.</td>
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<td>Brethren</td>
<td>Breth'ren</td>
<td>Not Breth'reen.</td>
</tr>
<tr>
<td>Buddha</td>
<td>Bo'dda</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Bush</td>
<td>Bu'h</td>
<td>A corruption of the word Bel.</td>
</tr>
<tr>
<td>Buhle</td>
<td>Buhle</td>
<td>Johann Gottlieb Buhle.</td>
</tr>
<tr>
<td>Bul</td>
<td>Bul</td>
<td>The rain-god.</td>
</tr>
<tr>
<td>Buri or Bure</td>
<td>Bu'ri or Bu're</td>
<td>The first god of Norse mythology.</td>
</tr>
<tr>
<td>Byblia</td>
<td>Byb'lias</td>
<td>An ancient city of Phoenicia.</td>
</tr>
<tr>
<td>Byzantine</td>
<td>Bz'anz-in</td>
<td>An art from the days of Constantinian.</td>
</tr>
<tr>
<td>Caaba or Kaaba</td>
<td>Ca'a'ba or Ka'a'ba</td>
<td>Square building or temple in Mecca.</td>
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<tr>
<td>Cabals</td>
<td>Ca-bals</td>
<td>Kaibala. Mystical philosophy, or Dry, sandy. (theosophy of Jews.</td>
</tr>
<tr>
<td>Cable-low</td>
<td>Ca-b'l-oo</td>
<td>A man's reasonable ability.</td>
</tr>
<tr>
<td>Cabul</td>
<td>Ca'bul</td>
<td>A district containing twenty cities.</td>
</tr>
<tr>
<td>Caduceus</td>
<td>Ca'du's-coos</td>
<td>Peace, power, wisdom.</td>
</tr>
<tr>
<td>Cementarius</td>
<td>Ca'men-ta'ri-us</td>
<td>A builder of walls.</td>
</tr>
<tr>
<td>Cagliostro</td>
<td>Cag'li-o'stro</td>
<td>A Masonic charlatan.</td>
</tr>
<tr>
<td>Cahler</td>
<td>Cah'ler</td>
<td>Sheets of paper or parchments fastened together.</td>
</tr>
<tr>
<td>Cairns</td>
<td>Cairns</td>
<td>Heaps of stones of a conical form.</td>
</tr>
<tr>
<td>Calatrava</td>
<td>Cal'a-trav'va</td>
<td>Military Order, instituted 1558.</td>
</tr>
<tr>
<td>Calid</td>
<td>Cal'id</td>
<td>A sultan of Egypt about 1110.</td>
</tr>
<tr>
<td>Callimachi</td>
<td>Cal-im'ka-chu</td>
<td>Noted Grecian artist.</td>
</tr>
<tr>
<td>Calm</td>
<td>K'am</td>
<td>Tranquil, serene.</td>
</tr>
<tr>
<td>Capas</td>
<td>Ka'ma</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Casmantine</td>
<td>Ks'nain-ftte</td>
<td>Descendants of Casmain.</td>
</tr>
<tr>
<td>Candelastra</td>
<td>Kinn-de'l-trak</td>
<td>A branched candlestick.</td>
</tr>
<tr>
<td>Cansiever</td>
<td>Can'si-lo'ver</td>
<td>A projecting block or bracket.</td>
</tr>
<tr>
<td>Capitular</td>
<td>Ka-pu'lar-iar</td>
<td>Pertaining to a Chapter.</td>
</tr>
<tr>
<td>Capella</td>
<td>Ka-pe'la</td>
<td>The name of a star.</td>
</tr>
<tr>
<td>Capricornus</td>
<td>Kap-ri-korn'us</td>
<td>A Zodiical sign, the Goat.</td>
</tr>
<tr>
<td>Capuchin</td>
<td>Ca-pu'chun</td>
<td>A monk of the Order of St. Francis.</td>
</tr>
<tr>
<td>Caravan</td>
<td>Kar'a-van</td>
<td>Not Kar'a-van'. Company of mer-</td>
</tr>
<tr>
<td>Carbonarism</td>
<td>Car'bo-nar-ism</td>
<td>A secret society of Italy. (chants.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MARSONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
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<tr>
<td>Carbuncle</td>
<td>Kær′bun-kəl</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Carmel</td>
<td>Kær′mel</td>
<td>Literally, a fruitful place.</td>
</tr>
<tr>
<td>Caryatides</td>
<td>Kær′-y-at′-i-dəs</td>
<td>The women of Caryae.</td>
</tr>
<tr>
<td>Casamaran</td>
<td>Chəm′-mər′-ən</td>
<td>The angel of sir.</td>
</tr>
<tr>
<td>Catacombs</td>
<td>Kət′-ə-kəm′-bəs</td>
<td>A cave for the burial of the dead.</td>
</tr>
<tr>
<td>Catechumen</td>
<td>Kət′-ə-chə-mən</td>
<td>A novice in religious rites. [tury.</td>
</tr>
</tbody>
</table>
| Cathari                         | Kət′-ər′-l                     | Italian heretical society, 12th cen-
| Cement                         | Səm′-ənt or Sə-ment′           | The noun. The bond of union. |
| Centary                         | Sən′-te-ə-nər′                   | The verb. To bind together. |
| Censar                         | Sən′-ər′                       | A place of burial. |ments. |
| Cephas                         | Sə-fəs′                       | Officer in charge of sacred imple-
| Ceres                          | Sə-rəs′                      | A mystical society of 19th century. |
| Cernea                         | Cər′-nə′-əu′                     | An incense cup or vase. A Syr-
| Chaldea                        | Chəl′-də′-ə                        | nian name. Literally, a stone. |
| Chalice                         | Chəl′-i′-ə                       | The goddess of corn. |
| Chamber                         | Chəm′-bər                       | The Isis of the Druids. |
| Chaos                          | Kəs′-o′-ə                        | Cē′-nə-ə. The color of the sky. |
| Chap'en                        | Chəp′-ən′                           | A country along the Euphrates and |
| Chaister                       | Chəs′-tər′                         | a cup or bowl. [Tigris rivers. |
| Chef d'œuvre                    | Chəf′-d′-ə-vər′                 | An enclosed place. |
| Cherubim                        | Chər′-u-bəm′                       | Not Ka-us. A confused mass. |
| Chesed                         | Chəs′-əd′                       | Shāpo'. The capital of a column. |
| Chesvan                        | Chəs′-vən′                         | A seat in the time of the Maccabe-
<p>| Cheth                          | Chət′-ə                        | Not Kas′-um. A void space. |
| Chibchelom                      | Chəb′-kəl-əm′                       | Benedict Chaubias. |
| Chiel                          | Ch′-əd′                        | An outer dress in imitation of the |
| Chivalric                      | Chɪv′-əl-rɪk                        | Sīs-deifi-vr. [Roman toga. |
| Choctaw                         | Chɒk′-təw′                        | Literally, those held fast. |
| Chrisman                       | Krɪs′-mən′                           | Signifying mercy. |
| Chrysolite                     | Krɪs′-ə-lɪt′                          | Name of the second Jewish month. |
| Clandestine                    | Klən′-dɛst-tən′                     | A city of Palestine. |
| Cliche                         | Klɪk′-ə                          | A worthy Mason. [carpenter. |
| Clothod                       | Klɵθ′-ə                          | An instrument used by a mason of |
| Coeur de Lion                   | Kʊr′-də lɪ-oⁿ′                           | Pertaining to chivalry. |
| Cochleo                        | Chək′-lə-oⁿ′                           | Heb., Wisdom. |
| Coen              | Kən′-ən′                         | The Hindu God. |
| Coenast                        | Kən′-ə-nət′                         | A stone in the breastplate. |
| Coflin                         | Kəf′-lɪn′                          | Illegal. |
| Cognizant                      | Kən′-i-zənt′                        | A cross charged with another cross. |
| Collation                      | Kəl′-lə-tʃən′                        | Invested with raiment. |
| &quot;l unrest. Laidlone. | | A winding staircase. |
| &quot;l unrest. Laidlone. | | An assembly. |
| &quot;l unrest. Laidlone. | | Living at the same time. |
| &quot;l unrest. Laidlone. | | Not Kas′-in. Casket for the dead. |
| &quot;l unrest. Laidlone. | | Within the knowledge. |</p>
<table>
<thead>
<tr>
<th>WORDS OF DOG-FUL PRONUNCIATION</th>
<th>PROPER MAROON PRONUNCIATION</th>
<th>NOTATIONS</th>
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<td>Col-lo-čä’-ti-o</td>
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<td>Couvour</td>
<td>Kos’-výr’</td>
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</tr>
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<td>Covenant</td>
<td>Kos’-vý-nant</td>
<td></td>
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<td>Cowan</td>
<td>Kos’-wán</td>
<td></td>
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<tr>
<td>Cowls</td>
<td>Kos’-lés</td>
<td></td>
</tr>
<tr>
<td>Crata Repoa</td>
<td>Kris’tá’ Re-p’ó’-á</td>
<td></td>
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<tr>
<td>Credence</td>
<td>Kris’-dénés</td>
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<tr>
<td>Cresecet</td>
<td>Kris’-se’t</td>
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<td>Kris’té</td>
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<td>Cromlech</td>
<td>Kris’-leh</td>
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<td>Croyer</td>
<td>Kris’-yér</td>
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<td>Crotona</td>
<td>Kris-tó’-ná</td>
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<tr>
<td>Cryptic</td>
<td>Kris’-tí’-s’</td>
<td></td>
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<tr>
<td>Crux Ansata</td>
<td>Kris’-án’-á-s’ta’n’</td>
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<tr>
<td>Cum Civi</td>
<td>Kúm Svi’</td>
<td></td>
</tr>
<tr>
<td>Cupola</td>
<td>Kúr’-pó’-la</td>
<td></td>
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<tr>
<td>Curetes</td>
<td>Kúr’-itéz’</td>
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<tr>
<td>Custos Arcan.</td>
<td>Kúst’-ós Ar’-kán’</td>
<td></td>
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<tr>
<td>Cynecephalus</td>
<td>Kris’-téf’-a’-lés</td>
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<tr>
<td>Cynosure</td>
<td>Kris’-ésh’-ó’r</td>
<td></td>
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<td>Cypere</td>
<td>Kris’-é-ná’</td>
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<tr>
<td>Cyrus</td>
<td>Kris’-s’-á’</td>
<td></td>
</tr>
<tr>
<td>Dabhr</td>
<td>Dá-br’</td>
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</tr>
<tr>
<td>Dactyl</td>
<td>Dác’ty-li</td>
<td></td>
</tr>
<tr>
<td>Daduchos</td>
<td>Dá’dó-cho’</td>
<td></td>
</tr>
<tr>
<td>WORDS OF</td>
<td>PROPER</td>
<td>NOTATIONS.</td>
</tr>
<tr>
<td>--------------------</td>
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</tr>
<tr>
<td>DEDALUS</td>
<td>DEER-a-lus</td>
<td>A famous artist and mechanician.</td>
</tr>
<tr>
<td>Data</td>
<td>DAA-ta</td>
<td>A canopy.</td>
</tr>
<tr>
<td>DAMBOOL</td>
<td>DAM-bool</td>
<td>Rock temple of Buddhists of Ceylon.</td>
</tr>
<tr>
<td>DAO</td>
<td>DAH-tee</td>
<td>From Daar, to shoiee.</td>
</tr>
<tr>
<td>DARAKDEL</td>
<td>DAR-ad-kel'</td>
<td>By direction of God.</td>
</tr>
<tr>
<td>DARUS</td>
<td>DAR-us</td>
<td>A King of Persia. [Moses.</td>
</tr>
<tr>
<td>DATHAN</td>
<td>DAH-than</td>
<td>A Reubenite who revolted against</td>
</tr>
<tr>
<td>DASSARD</td>
<td>DASS-ard</td>
<td>Michel François Dassard.</td>
</tr>
<tr>
<td>DECREPTIT</td>
<td>DEER-ep-tit</td>
<td>Wasted by age. [the sun.</td>
</tr>
<tr>
<td>DELBET</td>
<td>DEER-bet</td>
<td>Southward, following the course of</td>
</tr>
<tr>
<td>DELALANDE</td>
<td>DEER-la-lan-de</td>
<td>Joseph Jérome Françoise.</td>
</tr>
<tr>
<td>DELAUNAY</td>
<td>DEER-lan'ay</td>
<td>Francois H. Stanislaus Delaunay.</td>
</tr>
<tr>
<td>DELINEATED</td>
<td>DEER-lin'-a-ted</td>
<td>Marked, described.</td>
</tr>
<tr>
<td>DELTA</td>
<td>DEER-ta</td>
<td>Fourth letter of Greek alphabet.</td>
</tr>
<tr>
<td>DEMETER</td>
<td>DEER-me-tar</td>
<td>Greek name of Ceres.</td>
</tr>
<tr>
<td>DEMIT</td>
<td>DEER-mit</td>
<td>Release.</td>
</tr>
<tr>
<td>DENDERAH</td>
<td>DEER-den-reh</td>
<td>A ruined town of Upper Egypt.</td>
</tr>
<tr>
<td>DEPTHS</td>
<td>DEPTHs</td>
<td>Not Depe nor Debs. Profundity.</td>
</tr>
<tr>
<td>DEROUGE</td>
<td>DERR-o-goe</td>
<td>Degrade.</td>
</tr>
<tr>
<td>DESAGULLERS</td>
<td>DES-ak-gil-lers</td>
<td>John Theophilus Desagullers.</td>
</tr>
<tr>
<td>DESIGN</td>
<td>DEER-sen</td>
<td>A preliminary sketch.</td>
</tr>
<tr>
<td>DESSERT</td>
<td>DEER-sert</td>
<td>The last course of a feast.</td>
</tr>
<tr>
<td>DEUCHAR CHARTERS</td>
<td>DEER-cher' CHARTERS</td>
<td>Working warrants.</td>
</tr>
<tr>
<td>DEUS MEUNQUE JUS</td>
<td>DEER-MEE-en'que JUS</td>
<td>God and my right.</td>
</tr>
<tr>
<td>DEVORER</td>
<td>DEER-voor</td>
<td>DEER-vor.</td>
</tr>
<tr>
<td>DEW</td>
<td>DEER</td>
<td>Atmospheric moisture.</td>
</tr>
<tr>
<td>DIESEL</td>
<td>DEER-es-sal</td>
<td>A Druidic term.</td>
</tr>
<tr>
<td>DIEU ET MON DROIT</td>
<td>DIEU-ET mon DROIT</td>
<td>Died à mon dros.</td>
</tr>
<tr>
<td>DIEU LE VESTI</td>
<td>DIEU-LE Vesti</td>
<td>Died à Veut.</td>
</tr>
<tr>
<td>DISYRSTAN</td>
<td>DIS-er-stan</td>
<td>Celebrations by which the years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>were numbered.</td>
</tr>
<tr>
<td>DIONYSUS</td>
<td>DYE-nee-sus</td>
<td>Greek name of Bacchus.</td>
</tr>
<tr>
<td>DIPLOMA</td>
<td>DIH-plo-ma</td>
<td>Not DIH-plo-ma. A sealed writing.</td>
</tr>
<tr>
<td>DIOLOGY</td>
<td>DYE-logy</td>
<td>To drive from a place of rest.</td>
</tr>
<tr>
<td>DISSolve</td>
<td>DIH-solv</td>
<td>Faithless.</td>
</tr>
<tr>
<td>DISTRICT</td>
<td>DIH-trik</td>
<td>Separation into component parts.</td>
</tr>
<tr>
<td>DIT</td>
<td>DIH-t</td>
<td>A portion of territory.</td>
</tr>
<tr>
<td>DIVERSE</td>
<td>DIH-ver-su</td>
<td>The &quot;Shining Light of Heaven.&quot;</td>
</tr>
<tr>
<td>DIVERGE</td>
<td>DIH-ver-te</td>
<td>Deprive of, remove.</td>
</tr>
<tr>
<td>DOMINO DEUX MEUS</td>
<td>DOM-in-MEES</td>
<td>To make publicly known.</td>
</tr>
<tr>
<td>DOMINION</td>
<td>DOM-in'yan</td>
<td>O Lord, my God.</td>
</tr>
<tr>
<td>DORNIAN</td>
<td>DOH-rian</td>
<td>A Roman Emperor.</td>
</tr>
<tr>
<td>DORNAE</td>
<td>DOR-nae</td>
<td>Wearers of the demi-cross.</td>
</tr>
<tr>
<td>DORSE</td>
<td>DOR-s</td>
<td>An order in Architecture.</td>
</tr>
<tr>
<td>DORTH</td>
<td>DOR-th</td>
<td>Not DOR-th. Third person of do.</td>
</tr>
<tr>
<td>DOSTRAHA</td>
<td>DOR-strah</td>
<td>A cola, a weight.</td>
</tr>
<tr>
<td>DRESSEKE</td>
<td>DRESS-skee</td>
<td>Johann Heinrich Bernhardt Dresseke.</td>
</tr>
<tr>
<td>DROUGHT</td>
<td>DROGhti</td>
<td>A Celtic priest.</td>
</tr>
<tr>
<td>DROUSES</td>
<td>DROO-s</td>
<td>A sect of religionists in Syria.</td>
</tr>
<tr>
<td>Words of Doctrinal Pronunciation</td>
<td>Proper Masonic Pronunciation</td>
<td>Notations</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>------------------------------</td>
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</tr>
<tr>
<td>Duad</td>
<td>Do'ad</td>
<td>Number two in Pythagorean system.</td>
</tr>
<tr>
<td>Due Guard</td>
<td>Du' Gārd</td>
<td>Mode of recognition.</td>
</tr>
<tr>
<td>Dupaty</td>
<td>Du'pāty</td>
<td>Louis Emanuel Charles M. Dupaty.</td>
</tr>
<tr>
<td>Dryas</td>
<td>Dy'ās</td>
<td>Sanskrit for sky. Bright, exalted.</td>
</tr>
<tr>
<td>Dyena Sore</td>
<td>Dy'ēnā So-ret</td>
<td>A Masonic romance by Van Meyern.</td>
</tr>
<tr>
<td>Eastward</td>
<td>East'ward</td>
<td>Not East'ard. Direction of the East.</td>
</tr>
<tr>
<td>Ebal</td>
<td>E'bal</td>
<td>Literally, bare. Son of Shobal.</td>
</tr>
<tr>
<td>Eban Behan</td>
<td>E'bān Bē-hān</td>
<td>A witness stone set up by Behan.</td>
</tr>
<tr>
<td>Ebis</td>
<td>E'biš</td>
<td>Arabic for Prince of Apostate Angels.</td>
</tr>
<tr>
<td>Echatsana</td>
<td>E-chāt's-a-nā</td>
<td>Capital of Media.</td>
</tr>
<tr>
<td>Ecossals</td>
<td>E'kōs-als</td>
<td>Ā'kōs-asia.</td>
</tr>
<tr>
<td>Edicta</td>
<td>E'diktas</td>
<td>Decrees by an authority.</td>
</tr>
<tr>
<td>Eheyeh</td>
<td>E-he'yēh</td>
<td>I am that I am.</td>
</tr>
<tr>
<td>Elal beni almanah</td>
<td>E-lāl bēn-i Āl-mā'nāh</td>
<td>Third Degree A. A. Scottish Rite.</td>
</tr>
<tr>
<td>Elchanan</td>
<td>E-chān'an</td>
<td>Āl-kānā'n.</td>
</tr>
<tr>
<td>Eleazar</td>
<td>E-le'zār</td>
<td>Son of Aaron.</td>
</tr>
<tr>
<td>Electa</td>
<td>E-lektā</td>
<td>An eminent woman of Judaea.</td>
</tr>
<tr>
<td>Eleemosynary</td>
<td>E-le-moz'ya-nār</td>
<td>Relating to charity.</td>
</tr>
<tr>
<td>Eleham</td>
<td>E-le'ham</td>
<td>See Elchanan.</td>
</tr>
<tr>
<td>Elephants</td>
<td>E-le-fān'ta</td>
<td>Ancient temple in Gulf of Bombay.</td>
</tr>
<tr>
<td>Eleusianal</td>
<td>E-lō-šān-an</td>
<td>Mysteries of ancient Athenian religion.</td>
</tr>
<tr>
<td>Eleus</td>
<td>E-le's</td>
<td>An ancient Grecian city.</td>
</tr>
<tr>
<td>Elissaph</td>
<td>E-lish-a</td>
<td>A Levite.</td>
</tr>
<tr>
<td>Ellehoreph</td>
<td>E-li-hō'reh</td>
<td>One of Solomon's secretaries.</td>
</tr>
<tr>
<td>Elshim</td>
<td>E-li'šim</td>
<td>The Creator.</td>
</tr>
<tr>
<td>El Shaddai</td>
<td>E-l Shād'dāš</td>
<td>The second name of God in the Bible.</td>
</tr>
<tr>
<td>Elu</td>
<td>E-lū</td>
<td>See Elus.</td>
</tr>
<tr>
<td>Elul</td>
<td>E-lūl</td>
<td>Eleventh civil month of Jewish year.</td>
</tr>
<tr>
<td>Elus</td>
<td>E-lūs</td>
<td>Twelfth civil month of Jewish year.</td>
</tr>
<tr>
<td>Elyasum</td>
<td>E-li-ās-um</td>
<td>Elected.</td>
</tr>
<tr>
<td>Emeritus</td>
<td>E-mē-rō-tha</td>
<td>A place of happiness.</td>
</tr>
<tr>
<td>Emeth</td>
<td>E-mē-th</td>
<td>One who has served out his time.</td>
</tr>
<tr>
<td>Emzr</td>
<td>E-mzr</td>
<td>Integrity, fidelity, firmness.</td>
</tr>
<tr>
<td>Emousah</td>
<td>E-mou-ās'h</td>
<td>An Arabic counselor.</td>
</tr>
<tr>
<td>Empyrean</td>
<td>E-m-prē-ān</td>
<td>Fidelity, truth.</td>
</tr>
<tr>
<td>Emanah</td>
<td>E-mānāh</td>
<td>The highest Heaven.</td>
</tr>
<tr>
<td>Encyclical</td>
<td>E-n'yel-ēyal</td>
<td>The highest Heaven.</td>
</tr>
<tr>
<td>En familie</td>
<td>En-fā-mīl'e</td>
<td>Fidelity to one's promises.</td>
</tr>
<tr>
<td>Enochian</td>
<td>E-nō-či-an</td>
<td>Circular, sent to many places and persons.</td>
</tr>
<tr>
<td>En Soph</td>
<td>E-n' So-ph</td>
<td>En-fā-mīl'e, relating to Enoch.</td>
</tr>
<tr>
<td>Ephod</td>
<td>E-phōd</td>
<td>Sacred vestment of the high priest.</td>
</tr>
<tr>
<td>Eons</td>
<td>E'ōns</td>
<td>Divine spirits in intermediate state.</td>
</tr>
<tr>
<td>Easter</td>
<td>E-as'tre</td>
<td>Easter.</td>
</tr>
<tr>
<td>Epheus</td>
<td>E'the-us</td>
<td>An ancient city of Asia.</td>
</tr>
<tr>
<td>Ephraim</td>
<td>E-frā-im</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Epistle</td>
<td>E-pi'sl</td>
<td>A letter, a missive.</td>
</tr>
<tr>
<td>Epitome</td>
<td>E-pit'o-me</td>
<td>A summary.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAROONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
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<tr>
<td>Egopt</td>
<td>E'p sucht</td>
<td>An eye-witness.</td>
</tr>
<tr>
<td>Eques</td>
<td>E'kue's</td>
<td>Signifying knight.</td>
</tr>
<tr>
<td>Equitas</td>
<td>E'kw-it-ek's</td>
<td>Equility.</td>
</tr>
<tr>
<td>Eraol</td>
<td>E'ra-ol'</td>
<td>Friendly societies among the Greeks.</td>
</tr>
<tr>
<td>Erica</td>
<td>E'ri-ka'</td>
<td>A sacred plant among the Egyptians.</td>
</tr>
<tr>
<td>Erosch</td>
<td>A'-rosh'</td>
<td>The Celestial Raven.</td>
</tr>
<tr>
<td>Errand</td>
<td>E'rand</td>
<td>A commission.</td>
</tr>
<tr>
<td>Erratum</td>
<td>E'ra-tum</td>
<td>An error in writing.</td>
</tr>
<tr>
<td>Exar Haddon</td>
<td>E'xar Hed'don</td>
<td>A king of Assyria.</td>
</tr>
<tr>
<td>Esoteric</td>
<td>E's'o-teirc'</td>
<td>That which is taught to a select few.</td>
</tr>
<tr>
<td>Esperance</td>
<td>E's'per-ance</td>
<td>E's'per-ance.</td>
</tr>
<tr>
<td>Esquire</td>
<td>E's-kwiz'</td>
<td>An armorer.</td>
</tr>
<tr>
<td>Karin</td>
<td>E'kar'in</td>
<td>The Hebrew number twenty.</td>
</tr>
<tr>
<td>Esther</td>
<td>E's'ter</td>
<td>Wife of King Ahaseuerus.</td>
</tr>
<tr>
<td>Ethanom or Tishri</td>
<td>E'sh-a-tish</td>
<td>The seventh Hebrew month.</td>
</tr>
<tr>
<td>Eumolpus</td>
<td>E'mol-pus</td>
<td>A king of Eleusis.</td>
</tr>
<tr>
<td>Eunuch</td>
<td>E'un-ch</td>
<td>Prohibited candidates.</td>
</tr>
<tr>
<td>Eureka</td>
<td>U-re'ka</td>
<td>I have found it.</td>
</tr>
<tr>
<td>European</td>
<td>U-re-p'pe'an</td>
<td>Relating to Europe.</td>
</tr>
<tr>
<td>Evates</td>
<td>E'vates</td>
<td>2d Degree in the Druidical system.</td>
</tr>
<tr>
<td>Evelles, Secta des</td>
<td>E-veil-lis, Secta diles</td>
<td>E-veil-lis. Bright, enlightened.</td>
</tr>
<tr>
<td>Evergreen Bundler</td>
<td>E-ver-gren Bund'der</td>
<td>Secret orders similar to the Illuminati.</td>
</tr>
<tr>
<td>Froma</td>
<td>E-from'</td>
<td>Knights of. A military order.</td>
</tr>
<tr>
<td>Enlist</td>
<td>E-nilts</td>
<td>To elevate.</td>
</tr>
<tr>
<td>Examine</td>
<td>E-nil'min</td>
<td>To scrutinize.</td>
</tr>
<tr>
<td>Example</td>
<td>E-nil'mil</td>
<td>To be imitated.</td>
</tr>
<tr>
<td>Excelbar</td>
<td>E-nil'-bar</td>
<td>King Arthur's famous sword.</td>
</tr>
<tr>
<td>Excellent</td>
<td>E-nil'-tens</td>
<td>Admirable.</td>
</tr>
<tr>
<td>Executive</td>
<td>E-nil'-tiv'</td>
<td>An executor of the laws.</td>
</tr>
<tr>
<td>Exempa</td>
<td>E-nil'-tens</td>
<td>Not subject.</td>
</tr>
<tr>
<td>Exist</td>
<td>E-nilts</td>
<td>The state of being.</td>
</tr>
<tr>
<td>Exordum</td>
<td>E-exor-dum</td>
<td>The introduction.</td>
</tr>
<tr>
<td>Exoteric</td>
<td>F-exo-teirc'</td>
<td>Public, not secret.</td>
</tr>
<tr>
<td>Expert</td>
<td>Eks'pert</td>
<td>An experienced person.</td>
</tr>
<tr>
<td>Expiration</td>
<td>Eks-pi'-er'shun</td>
<td>A breathing out.</td>
</tr>
<tr>
<td>Extentore</td>
<td>Eks-tem-po' re</td>
<td>Without previous study.</td>
</tr>
<tr>
<td>Exekiel</td>
<td>E-sek'ki-el</td>
<td>A Hebrew prophet.</td>
</tr>
<tr>
<td>Exel</td>
<td>E'zal</td>
<td>Division, separation.</td>
</tr>
<tr>
<td>Familiar Lojen</td>
<td>F-am-il-Ljen</td>
<td>A family lodge, private.</td>
</tr>
<tr>
<td>Fanor</td>
<td>F-an-or</td>
<td>Name given to the Syrian Mason.</td>
</tr>
<tr>
<td>Fasces</td>
<td>Fas'ces</td>
<td>Speeches or records done up in a roll.</td>
</tr>
<tr>
<td>Fealty</td>
<td>F'-al' ty</td>
<td>Loyalty.</td>
</tr>
<tr>
<td>February</td>
<td>Feb-rerio'</td>
<td>Second month in the Calendar.</td>
</tr>
<tr>
<td>Feiz-Feiz</td>
<td>Fiz'-Feiz'</td>
<td>Signifying School of Thought.</td>
</tr>
<tr>
<td>Fendueeast</td>
<td>Fen-du'ea's</td>
<td>Fain-dear.</td>
</tr>
<tr>
<td>Fervency</td>
<td>Fur'ven-cy</td>
<td>Devotion.</td>
</tr>
<tr>
<td>Feuillants</td>
<td>Feu'-liants</td>
<td>Feu-lan-tea.</td>
</tr>
<tr>
<td>Flat Lux</td>
<td>F'lat Lux</td>
<td>Let there be light.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER PRONUNCIATION</td>
<td>NOOTES</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>----------------------</td>
<td>--------</td>
</tr>
</tbody>
</table>
| Fiat Justitia                    | Fi'st Jus-tis-sh-a    | Let justice be done though the heav-
| Rua Cielum                       | r'at se-dhim          | ene fall. |
| Fidelity                         | Fi-dal'ly            | A Roman goddess. Faith. |
| Fides                            | Fy'des               | Faith. |
| Fiduciary                        | Fi-doo'che-al        | Condensing trust. |
| Fillet                           | Fil'let              | Head-band. |
| Finance                          | Fi-nance'            | Revenue of a person or state. |
| Forehead                         | For'ed               | The front of the skull. |
| Forest                           | For'est              | Not For'est. A large tract of wood. |
| Frankincense                     | Frank'in-sense       | An odorous resin. |
| Frater                           | Frat'er              | Latin for Brother. |
| Freimaurer                       | Fre'maur'er          | Fri-maurer. A builder of walls. |
| Freres Pontives                  | Freres Pon'tives     | Freres Pon'tives. |
| Friendship                       | Frend'ship           | Personal attachment. [and cornice. |
| Friese                           | Frees                | The entablature, between architrave |
| Fyiot                            | Fy'io't              | An ancient symbol. |
| Gabaon                           | Ga'bun              | A high place. |
| Gabot                            | Ga'bor              | Strong. |
| Gabriel                          | Ga'bridel           | An anachron. |
| Goedcke                          | Gisd'ocke            | Johann Christian Gädcke. |
| Galahad                          | Ga'la-had           | A corruption of Gilead. |
| Gareb                            | Ga'reb              | A Hebrew engraver. [midst. |
| Garimont                         | Gari'mont           | Corruption of Garimond or Gari-
| Garinns                          | Gari'nus            | A standard-bearer. [prentiss. |
| Gavai                            | Gav'el              | A working tool of an Entered Ap-
| Gedaith                          | Geda'ith            | Son of Pashur. |
| Gemara                           | Gema'ra             | See Talmud. |
| Generalissimo                    | Gen'er-ali-see-mo    | Second officer in command of E. T. |
| Geometry                         | Ge-em'iter           | A science of magnitudes. |
| Getheamane                       | Gethe-em'a-nah      | A garden near Jerusalem. |
| Gerchen                          | Ger'chon            | A son of Levi. |
| Ghemoon                          | Ghe'mon             | A step of the Kadosh ladder. |
| Ghemoon Binaah Thebounah         | Ghe'mon Be'nah The-
|                                 | -bounah             | Prudence in the midst of vici-
|                                 |                     | situde. |
| Gilbeah                          | Gil'beah            | Literally, height. |
| Giblim                           | Gib'lim             | Stonemason. |
| Gilead                           | Gif'e-ad            | The Syrian mountains. [edge. |
| Gnostics                         | Gno'stics           | [Nostics. Superior or celestial knowl-
|                                 |                     | Not Gwad. |
| God                              | God                 | One of the founders of ancient |
| Godfrey de St. Alderman          | God'frey de San Ald-
|                                 | -er-mas             | Knight Templaris. |
| Goethe                           | Go'etha             | John Wolfgang von Goethe. Go-
|                                 |                     | Go'sha. |
| Goetia                           | Go'etia             | Name given to Calvary by the Jews. |
| Golgotha                         | Gol'gotha           | Reward. |
| Gemel                            | Go'mel              | A society opposing Freemasonry. |
| Gormogons                        | Gor'mo-gons        | Name of a Hebrew city. |
| WORKS OF | MASONIC PRONUNCIATION | NOTATIONS |
| BOURNE | DICTIONARY | |
| GoThe | Gōthaan | Ecclesiastical banner. |
| Gordan | Gor’dan | Not Gord’yan. |
| Gorgeous | Gor’jus | Magnificent. |
| Gothic | Gōth’ik | A style of Architecture. |
| Gravelot | Grāv’lōt | One of the three ruffians. |
| Gugemos | Gū’gō-mōs | Baron von Gugemos. |
| Guibs | Gībs | A ruffian in the Scottish Rite. |
| Guillemain | Guil’i-mān | Gē’ye-mān. |
| Guttural | Gū’th’ir-āl | Pertaining to the throat. |
| Gymnosophists | Gym-nōs’ō-phīstis | Signifying “naked sages.” |

<p>| Habbakkuk | Hāb’ak-kūk | Love’s embrace. A Jewish prophet. |
| Hab’ah | Hāb’āh | Initiate of 4th Degree, Mod. Fr. R. |
| Habraham | Hāb’rah-māh | Used only in France. |
| Hadassah | Hād’ēs-sōh | [med. Traditions handed down by Mohammed.] |
| Hafedhah | Hāf’ēd-hā | Second of four gods of Arab tribe. |
| Haggai | Hāg’gā-e | A Hebrew prophet. |
| Hah | Hāh | [of Ad. Hebrew definite article “the.”] |
| Hail | Hāl | Whence do you hail? |
| Hale | Hāl | To hie. |
| Hallelujah | Hāl-ē-lū-yā | Praise ye Jehovah. |
| Hamaliel | Hām’ā-lēl | The angel of Venus. |
| Hapscatel | Hāp’stē-lēl | Hāl-sī-l. |
| Harounaster | Hār’ōn-āst-er | Harn-west-er. |
| Harodim | Hār’ō-dām | Princes in Masonry. |
| Haruspices | Hār’ō-sp’ēs | Implying a soothsayer or aruspice. |
| Haupi-Hutte | Hōp’ē-hūt’ē | Houti-Hütte. |
| Hautes Grades | Hōt’ēs Grādēz | Hō-grā-g. |
| Heaf | Hēf | To make legal. |
| Heaven | Hēv’n | A sacrifice of a hundred oxen. |
| Hecestomb | Hēk’stām | The abode of bliss. |
| Heptagon | Hēp’tā-gōn | A plane figure of seven equal sides. |
| Hermaline | Hēr’mā-līn | A corruption of Hermes. |
| Hermell | Hēr’mān-dād | “Spanish Brotherhood.” |
| Hermes | Hēr’mēz | The Greek God, Mercury. |
| Herodot | Hēr’ō-dōt | Mythical mountain in Scotland. |
| Hereed | Hēr’ēd | Literally, kindness. |
| Hibbut-Kakkeber | Hīb’būt-Kāk’kēber | Beating of the sepulcher. |
| Hieronymites | Hēr’ō-nōm’ētēz | Hermit Order of the 14th century. |
| Hierophylax | Hīr’ō-fīl’āks | Guardian of the holy vessels and |
| Hindu | Hī’du | A native of Hindustan. [vestments.] |
| Hiram Abba | Hī’rām A-ba | Not Abi. Hiram the Master, Father. |
| Hiram-Abif | Hī’rām-ab’ēf | A widow’s son of the tribe of Naphe. |
| Ho Le Tai | Hō’le tā’-ē | He has suffered. [sail.] |
| Homage | Hōm’āj | Reverential worship. |
| Hor | Hōr | The mountain on which Aaron died. |
| Hereb | Hōr’ēb | The Mount Sinai range. [Searth.] |
| Horison | Hōr’i-sōn | Not Hor’i-sōn. Visible boundary of |
| Hosches | Hōs’chēz | A corruption of the word bussa. |
| Hospitalers | Hōsp-hō-jl-ers | A branch of the Templar Knighthood. |</p>
<table>
<thead>
<tr>
<th>proper</th>
<th>masonic pronunciation</th>
<th>explanations</th>
</tr>
</thead>
<tbody>
<tr>
<td>humble</td>
<td>hum'bl</td>
<td>lowly of mind</td>
</tr>
<tr>
<td>hussa</td>
<td>hūs'ə</td>
<td>a cry for help</td>
</tr>
<tr>
<td>hypotenuse</td>
<td>hip'ə-tə-nəz</td>
<td>the longest side of a right angle</td>
</tr>
<tr>
<td>hyssop</td>
<td>hī'səp</td>
<td>father of the Persian King, Darius</td>
</tr>
<tr>
<td>lactic</td>
<td>lā'tık</td>
<td>a species of oop</td>
</tr>
<tr>
<td>1-c Elm-Kill</td>
<td>1-əlm-kil'</td>
<td>searchers after universal medicine</td>
</tr>
<tr>
<td>iconoclast</td>
<td>ik'o-nə-klast'</td>
<td>image-breakers</td>
</tr>
<tr>
<td>iconology</td>
<td>ik'o-nəl'o-gə-</td>
<td>teaching the doctrine of images</td>
</tr>
<tr>
<td>Jesus Christ</td>
<td>Ye'səs Khris't</td>
<td>Jesus, savior of men</td>
</tr>
<tr>
<td>Superior</td>
<td>so'p-ər-</td>
<td>Jesus of Nazareth, King of the Jews</td>
</tr>
<tr>
<td>In Ho Signo Vincis</td>
<td>In hök sig'nəs vın'səs</td>
<td>see Ho-bi</td>
</tr>
<tr>
<td>initiate</td>
<td>init'e-</td>
<td>eighth month of the Hebrew year</td>
</tr>
<tr>
<td>inquiry</td>
<td>in'kwi-r</td>
<td>immaculate</td>
</tr>
<tr>
<td>institute</td>
<td>in-sti-</td>
<td>god with us</td>
</tr>
<tr>
<td>interesting</td>
<td>in'tər-stər-ing</td>
<td>impenetrable</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>unending existence</td>
</tr>
<tr>
<td>incomparable</td>
<td>in-kəm'pə-rə-bəl</td>
<td>profane, wicked</td>
</tr>
<tr>
<td>indian</td>
<td>in'də-nən</td>
<td>not im-paw's{i}or. a deceiver</td>
</tr>
<tr>
<td>ineffable</td>
<td>in'əfə-bəl</td>
<td>transcendent, peerless</td>
</tr>
<tr>
<td>impossible</td>
<td>in-im'pəzə-bəl</td>
<td>pertaining to the Indies</td>
</tr>
<tr>
<td>in Ho Signo Vincis</td>
<td>in hök sig'nəs vın'səs</td>
<td>unutterable</td>
</tr>
<tr>
<td>initiate</td>
<td>init'e-</td>
<td>without explanation</td>
</tr>
<tr>
<td>inquiry</td>
<td>in'kwi-r</td>
<td>by this sign thou shalt conquer</td>
</tr>
<tr>
<td>institute</td>
<td>in-sti-</td>
<td>performing the first rite</td>
</tr>
<tr>
<td>interesting</td>
<td>in'tər-stər-ing</td>
<td>search for information</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>direct, establish</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>engaging the attention or curiosity</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>style of architecture</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>imaginable of being recalled</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>one of the five masters of Solomon</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>literally, bearers</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>god is hearing</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>men of burden</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>select master</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>a flat rectangular bronze plate</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>the Mother of the faith</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>face by itself</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>trumpeting angel of resurrection</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>sister of osiris. beneficent goddess</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>youngest son of aaron. {of egypt}</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>a society of adepts</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>the twenty-eight creations of ormess</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>a word of covered significance</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>dry place</td>
</tr>
<tr>
<td>judeo</td>
<td>jū'də-</td>
<td>the dry soil</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>PROPER MAROOMIC PRONUNCIATION</td>
<td>NOTIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>--------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Jabalum</td>
<td>Ja'bə-ləm'</td>
<td>Corruption of Ju-ba-lîm'. Temple.</td>
</tr>
<tr>
<td>Jacin</td>
<td>Ja'kîn</td>
<td>To establish. A pillar in Solomon's Temple.</td>
</tr>
<tr>
<td>Jacobinal</td>
<td>Ja'kə-nəl</td>
<td>Ja'kin-sht. Corruption of Shekinah.</td>
</tr>
<tr>
<td>Jakin</td>
<td>Ja'sînht</td>
<td>A mineral gem of value.</td>
</tr>
<tr>
<td>Jacques de Molay</td>
<td>Shək' də Mō-ləy'</td>
<td>Past Grand Master of the Templars.</td>
</tr>
<tr>
<td>Jafuar</td>
<td>Ja'fu-hər</td>
<td>Synonym for Thor.</td>
</tr>
<tr>
<td>Jah</td>
<td>Ja'h</td>
<td>Triliternal name of God.</td>
</tr>
<tr>
<td>Jamblichus</td>
<td>Jámb'l-chus</td>
<td>A Neoplatonic philosopher.</td>
</tr>
<tr>
<td>James de Molay</td>
<td>Jáms də Mō-ləy'</td>
<td>Last Grand Master of ancient K.T.</td>
</tr>
<tr>
<td>Jaima</td>
<td>Já'ma</td>
<td>A cross adopted by the Jains.</td>
</tr>
<tr>
<td>Jared</td>
<td>Ja'rd</td>
<td>Descendant of Seth. Lived 992 years.</td>
</tr>
<tr>
<td>Jasher</td>
<td>Já-sher</td>
<td>Upright.</td>
</tr>
<tr>
<td>Jaspere</td>
<td>Jəs'per</td>
<td>Fourth stone in the breastplate.</td>
</tr>
<tr>
<td>Josedites</td>
<td>Jōs'ı-dıtes</td>
<td>Natives of Jews (afterward Jerusalemites).</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Jē-hōsh-a-fət</td>
<td>A valley east of Jerusalem. (Is.).</td>
</tr>
<tr>
<td>Jekean</td>
<td>Jē-ke'a</td>
<td>Son of Abraham and Keturah.</td>
</tr>
<tr>
<td>Jeroboam</td>
<td>Jē-ro-bə'əm</td>
<td>First king of the ten tribes.</td>
</tr>
<tr>
<td>Jetztzrah Sepher</td>
<td>Jēt-zi'rah Sê'pher</td>
<td>A traditional document.</td>
</tr>
<tr>
<td>Jesseeds</td>
<td>Jēs-ə-teds</td>
<td>The chief favorite of Solomon.</td>
</tr>
<tr>
<td>Joabert</td>
<td>Jō-ə-bərt</td>
<td>Jah is brother.</td>
</tr>
<tr>
<td>Joah</td>
<td>Jō-əh</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Joel</td>
<td>Jō-əl</td>
<td>Jo-əl-bəd. Jah is honor.</td>
</tr>
<tr>
<td>Jachebed</td>
<td>Jō-ə-cherche'bed</td>
<td>Hebrew letters spelling Jehovah.</td>
</tr>
<tr>
<td>Jod ha va he</td>
<td>Yōd hā va' hā</td>
<td>Jah is living.</td>
</tr>
<tr>
<td>Joha</td>
<td>Jō-hə</td>
<td>A mystical word.</td>
</tr>
<tr>
<td>Johnshan</td>
<td>Jōn-shən</td>
<td>Seacoast city, 37 miles from Jerusalem.</td>
</tr>
<tr>
<td>Joppa</td>
<td>Jōp-pə</td>
<td>A tortuous river of Palestine. (Is.).</td>
</tr>
<tr>
<td>Jordan</td>
<td>Jōrdan</td>
<td>Jah is righteous. Father of Joshua.</td>
</tr>
<tr>
<td>Josedekh</td>
<td>Jō-sə-dek`</td>
<td>High priest who rebuilt the temple.</td>
</tr>
<tr>
<td>Joshua</td>
<td>Jō-shə</td>
<td>Corrupted form of Tetragrammaton.</td>
</tr>
<tr>
<td>Jus</td>
<td>Jōs</td>
<td>Shout, blow. Son of Adah.</td>
</tr>
<tr>
<td>Jubal</td>
<td>Jō-bal</td>
<td>Founder of the science of music.</td>
</tr>
<tr>
<td>Jubalcain</td>
<td>Jō-bal-cən</td>
<td>Assassins.</td>
</tr>
<tr>
<td>Jubela-o-m</td>
<td>Jō-bə-lə-'o-m`</td>
<td>First ruffian.</td>
</tr>
<tr>
<td>Jubalo</td>
<td>Jō-bə-lo'</td>
<td>Third ruffian.</td>
</tr>
<tr>
<td>Jubelum</td>
<td>Jō-bə-ləm</td>
<td></td>
</tr>
<tr>
<td>Kabbala</td>
<td>Kā-bə-lə</td>
<td>A mystical philosophy of the Jews.</td>
</tr>
<tr>
<td>Kabballistic</td>
<td>Kā-bal-ıstı</td>
<td>Pertaining to the mysteries.</td>
</tr>
<tr>
<td>Kadosh</td>
<td>Kādəsh</td>
<td>Holy. Same as Kedesh.</td>
</tr>
<tr>
<td>Kadish</td>
<td>Kā-diʃ</td>
<td>An Arabian secret society.</td>
</tr>
<tr>
<td>Kames</td>
<td>Kā-mə-sə</td>
<td>An amulet.</td>
</tr>
<tr>
<td>Karmatians</td>
<td>Kār-mə-tı̄'ı̄ans</td>
<td>A Mohammedan sect.</td>
</tr>
<tr>
<td>Kasidians</td>
<td>Kā-sı̄-'ı̄sans</td>
<td>Latinized spelling of Chasidim.</td>
</tr>
<tr>
<td>Katharosis</td>
<td>Kā-thə-rısí̄s</td>
<td>Ceremony of purification.</td>
</tr>
<tr>
<td>Khem</td>
<td>Khem</td>
<td>The Egyptian deity, Amun.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MOSAICO PRONUNCIATION</td>
<td>NOTATIONS</td>
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<tr>
<td>----------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Khepra</td>
<td>Khepra</td>
<td>An Egyptian deity.</td>
</tr>
<tr>
<td>Khe-n-heb</td>
<td>Khe-n-heb</td>
<td>Master of Ceremonies.</td>
</tr>
<tr>
<td>Khesvan</td>
<td>Khesvan</td>
<td>Second month of Jewish civil year.</td>
</tr>
<tr>
<td>Khetem el Nabimu</td>
<td>Khetem el Nabimu</td>
<td>Ke'tem el Nahb-im.</td>
</tr>
<tr>
<td>Khon</td>
<td>Khon</td>
<td>The dead. Subject to examination.</td>
</tr>
<tr>
<td>Khotbah</td>
<td>Khotbah</td>
<td>Mohammedan Confession of Faith.</td>
</tr>
<tr>
<td>Kurum-Abba</td>
<td>Kurum-Abba</td>
<td>Hiram Abba.</td>
</tr>
<tr>
<td>Kl</td>
<td>Kl</td>
<td>In old Ritual of A. A. Scottish Rite.</td>
</tr>
<tr>
<td>Kd'tron</td>
<td>Kd'tron</td>
<td>Turbid water. A brook near Mount of Olives.</td>
</tr>
<tr>
<td>Kislev</td>
<td>Kislev</td>
<td>The third Hebrew month.</td>
</tr>
<tr>
<td>Knewt-neb-s</td>
<td>Knewt-neb-s</td>
<td>Nitu'neba.</td>
</tr>
<tr>
<td>Kohath</td>
<td>Kohath</td>
<td>Assembly. Ancestor of Moses.</td>
</tr>
<tr>
<td>Kojíki</td>
<td>Kojíki</td>
<td>The ancient religion of Japan.</td>
</tr>
<tr>
<td>Konx Om Pax</td>
<td>Konx Om Pax</td>
<td>Definition uncertain.</td>
</tr>
<tr>
<td>Korah</td>
<td>Korah</td>
<td>Baldness. A son of Eau.</td>
</tr>
<tr>
<td>Koran</td>
<td>Koran</td>
<td>The reading. The Moselem Bible.</td>
</tr>
<tr>
<td>Krishna</td>
<td>Krishna</td>
<td>A Trimurtin Hindu religious system.</td>
</tr>
<tr>
<td>Kulma</td>
<td>Kulma</td>
<td>Hindustani Confession of Faith.</td>
</tr>
<tr>
<td>Kum Kiri</td>
<td>Kum Kiri</td>
<td>Arisel and krell.</td>
</tr>
<tr>
<td>Kun</td>
<td>Kun</td>
<td>The creative fast of God.</td>
</tr>
<tr>
<td>Laanah</td>
<td>Laanah</td>
<td>Wormwood.</td>
</tr>
<tr>
<td>Labarum</td>
<td>Labarum</td>
<td>Monogram of Christ.</td>
</tr>
<tr>
<td>Laborace est orare</td>
<td>Laborace est orare</td>
<td>To labor is to pray.</td>
</tr>
<tr>
<td>Lacorne</td>
<td>Lacorne</td>
<td>L'amor'a'.</td>
</tr>
<tr>
<td>Lakak Deror Passah</td>
<td>Lakak Deror Passah</td>
<td>Liberty of passage and thought.</td>
</tr>
<tr>
<td>Lalande</td>
<td>Lalande</td>
<td>See Delalande.</td>
</tr>
<tr>
<td>Lamasem</td>
<td>Lamasem</td>
<td>Religion of Tibet and Mongolia.</td>
</tr>
<tr>
<td>Lamma Sabactani</td>
<td>Lamma Sabactani</td>
<td>Used in French Rite of Adoption.</td>
</tr>
<tr>
<td>Lanturedus</td>
<td>Lanturedus</td>
<td>Instituted in 1771.</td>
</tr>
<tr>
<td>Lapledda</td>
<td>Lapledda</td>
<td>A stone-cutter.</td>
</tr>
<tr>
<td>Larudan, Abbé</td>
<td>Larudan, Abbé</td>
<td>Author of a libellous work.</td>
</tr>
<tr>
<td>Latomia</td>
<td>Latomia</td>
<td>A stone quarry.</td>
</tr>
<tr>
<td>Latros</td>
<td>Latros</td>
<td>A brick.</td>
</tr>
<tr>
<td>Louis Deco</td>
<td>Louis Deco</td>
<td>God be praised.</td>
</tr>
<tr>
<td>Laurel</td>
<td>Laurel</td>
<td>An evergreen shrub.</td>
</tr>
<tr>
<td>Lebanon</td>
<td>Lebanon</td>
<td>The forest mountains in Syria.</td>
</tr>
<tr>
<td>Lechamourge</td>
<td>Lechamourge</td>
<td>A bitter enemy of Freemasonry.</td>
</tr>
<tr>
<td>Lefrançe</td>
<td>Lefrançe</td>
<td>An ambassador.</td>
</tr>
<tr>
<td>Legate</td>
<td>Legate</td>
<td>A fable.</td>
</tr>
<tr>
<td>Legend</td>
<td>Legend</td>
<td>German for Entered Apprentice.</td>
</tr>
<tr>
<td>Lehriing</td>
<td>Lehriing</td>
<td>L'aman-ox'.</td>
</tr>
<tr>
<td>Lemanceau</td>
<td>Lemanceau</td>
<td>Ancient sacrifices in honor of the sun.</td>
</tr>
<tr>
<td>Leontica</td>
<td>Leontica</td>
<td>L'af-ox'.</td>
</tr>
<tr>
<td>Lepage</td>
<td>Lepage</td>
<td>The Latin for Lebanon.</td>
</tr>
<tr>
<td>Leucht</td>
<td>Leucht</td>
<td>A Masonic charlatan. [line.</td>
</tr>
<tr>
<td>Level</td>
<td>Level</td>
<td>An instrument to find a horizonal</td>
</tr>
<tr>
<td>Levitikon</td>
<td>Levitikon</td>
<td>The spurious Gospel of St. John.</td>
</tr>
<tr>
<td>Libanus</td>
<td>Libanus</td>
<td></td>
</tr>
<tr>
<td>Words of Doubtful Pronunciation</td>
<td>Proper Masonic Pronunciation</td>
<td>Notations</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Libation</td>
<td>Li-hâ'á-shun</td>
<td>A pouring out of liquor.</td>
</tr>
<tr>
<td>Liber</td>
<td>Li'bér</td>
<td>The Book.</td>
</tr>
<tr>
<td>Libertas</td>
<td>Lib'er-tás</td>
<td>Liberty.</td>
</tr>
<tr>
<td>Libertine</td>
<td>Li'bér-tín</td>
<td>A dissolute, licentious person.</td>
</tr>
<tr>
<td>Licht</td>
<td>Liht</td>
<td>Light.</td>
</tr>
<tr>
<td>Lichtsheber</td>
<td>Liht'sh-bér</td>
<td>A mystical sect of the 16th century.</td>
</tr>
<tr>
<td>Linear Triad</td>
<td>Lin'er-trás Tri'ásd</td>
<td>A figure in some old floor cloths.</td>
</tr>
<tr>
<td>Listen</td>
<td>Lis'n</td>
<td>To attend and hear.</td>
</tr>
<tr>
<td>Livre d'Architecture</td>
<td>Li'vr d'Ar'chi-teo-tur</td>
<td>Li'vr d'Ar'chi-teo-tur.</td>
</tr>
<tr>
<td>Livre d'Or.</td>
<td>Li'vr d'Or</td>
<td>Le'vr d'Or. The Book of Gold.</td>
</tr>
<tr>
<td>Lodge</td>
<td>Lodg</td>
<td>A place of shelter.</td>
</tr>
<tr>
<td>Logos</td>
<td>Log os</td>
<td>The word.</td>
</tr>
<tr>
<td>Loku</td>
<td>Lo'ku</td>
<td>An Egyptian aquatic plant, Lo't-sa'.</td>
</tr>
<tr>
<td>Lotos</td>
<td>Lo'tus</td>
<td>Devoted, faithful.</td>
</tr>
<tr>
<td>Louveilais</td>
<td>Lo've-ve-teh'ás</td>
<td>A town in Germany.</td>
</tr>
<tr>
<td>Loyal</td>
<td>Loj'al</td>
<td>The Grand Light.</td>
</tr>
<tr>
<td>Lux</td>
<td>Lux</td>
<td>Light out of darkness.</td>
</tr>
<tr>
<td>Lumiere la Grande</td>
<td>Lu'mëere la Gràndë</td>
<td>Let there be light, and there was literally, bending, curve. flight.</td>
</tr>
<tr>
<td>Lux e tenbru</td>
<td>Lütx e ten-brü</td>
<td>Literally, bending, curve. flight.</td>
</tr>
<tr>
<td>Lux Fiad et Lux Fit</td>
<td>Lütx Fi'at et Lütx Fit</td>
<td>A place of shelter.</td>
</tr>
<tr>
<td>Lux</td>
<td>Lux</td>
<td>The word.</td>
</tr>
<tr>
<td>Maacha</td>
<td>Mä-á-chä</td>
<td>Ma-á-á-kä.</td>
</tr>
<tr>
<td>Macbenac</td>
<td>Mäk-bë-nák</td>
<td>See Mac.</td>
</tr>
<tr>
<td>Macabees</td>
<td>Mäk'ë-bës</td>
<td>A heroic Jewish family.</td>
</tr>
<tr>
<td>Macconner Rouge</td>
<td>Mä-kön-në-rië Rouge</td>
<td>Mä-kön-në-rië Rugé.</td>
</tr>
<tr>
<td>Macconnieke</td>
<td>Mä-kön-në-ke</td>
<td>Dutch Masonic club.</td>
</tr>
<tr>
<td>Societeten</td>
<td>Së-cë-te-tën</td>
<td>This word is now obsolete.</td>
</tr>
<tr>
<td>Macròlo</td>
<td>Mäk'sróló</td>
<td>Mä-k'sróló.</td>
</tr>
<tr>
<td>Macio</td>
<td>Mä'kio</td>
<td>Mä-k'ë-në-ës.</td>
</tr>
<tr>
<td>Maconetús</td>
<td>Mä-kön-ëtës</td>
<td>Mä-kön-ës.</td>
</tr>
<tr>
<td>Maçonne</td>
<td>Mäk'çon-ësm</td>
<td>Ma'çon-ësm. Creating the universe.</td>
</tr>
<tr>
<td>Macrocosm</td>
<td>Mäk'ro-çsm</td>
<td>A mason, a constructor of walls.</td>
</tr>
<tr>
<td>Magio</td>
<td>Mä'gi</td>
<td>Mä'jì. Wise Men of Persia.</td>
</tr>
<tr>
<td>Magna est veritas et prævalebit</td>
<td>Mä'gä est vër-tës et prëv'lët</td>
<td>Truth is mighty and will prevail.</td>
</tr>
<tr>
<td>Mah</td>
<td>Mäh</td>
<td>Hebrew pronoun.</td>
</tr>
<tr>
<td>Mahabharata</td>
<td>Mä-hë-bhär'ë-ta</td>
<td>A Sanskrit poem.</td>
</tr>
<tr>
<td>Mahadeva</td>
<td>Mä-hë-dë'va</td>
<td>&quot;The Great God.&quot;</td>
</tr>
<tr>
<td>Mahakasyapa</td>
<td>Mä-hë-k'ë-y-ë-pë'</td>
<td>Disciple of Buddha Sakyamuni.</td>
</tr>
<tr>
<td>Maker - Shalai - Bash - Bas</td>
<td>Mä'ker Shë-lë Hësh- Bas</td>
<td>Make haste to the prey, fall upon the spoil.</td>
</tr>
<tr>
<td>Mahomedé</td>
<td>Mä-häm'ët</td>
<td>The Moslem prophet.</td>
</tr>
<tr>
<td>Mah Shima</td>
<td>Mä'zhëm</td>
<td>A standard-bearer.</td>
</tr>
<tr>
<td>Maître Mason</td>
<td>Mä'trë Mä-zëmë</td>
<td>Më'trë Mä-zëmë.</td>
</tr>
<tr>
<td>Maître égéniste</td>
<td>Mä'trëzë</td>
<td>Acting mistress.</td>
</tr>
<tr>
<td>Maître</td>
<td>Mä'trës</td>
<td>Without an English equivalent.</td>
</tr>
<tr>
<td>Malachi</td>
<td>Mä-lä'chi</td>
<td>An angel.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------------------</td>
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</tr>
<tr>
<td>Malachai</td>
<td>Male-ah-chai</td>
<td>Messenger of Job.</td>
</tr>
<tr>
<td>Malakoth</td>
<td>Male-ah-koth</td>
<td>The angelic messenger. [of Faith.</td>
</tr>
<tr>
<td>Malek Adhel Sayfeddin</td>
<td>Malek-ad-el-seffeh -</td>
<td>The just king who holds the Sword</td>
</tr>
<tr>
<td>Malta</td>
<td>Mal-ta</td>
<td>An island in the Mediterranean Sea.</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Ma-nas-eh</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Mares</td>
<td>Ma-raz</td>
<td>Souls of the dead.</td>
</tr>
<tr>
<td>Manicheans</td>
<td>Ma-ni-she-ans</td>
<td>Also termed Gnostics.</td>
</tr>
<tr>
<td>Maau</td>
<td>Ma-ow</td>
<td>Corresponding to the word West.</td>
</tr>
<tr>
<td>Marchesvan</td>
<td>Mar-kesh-van</td>
<td>The second Jewish month.</td>
</tr>
<tr>
<td>Marduk</td>
<td>Mar-dook</td>
<td>A victorious warrior-god.</td>
</tr>
<tr>
<td>Mascara</td>
<td>Mas-carah</td>
<td>A Hebrew work on the Bible.</td>
</tr>
<tr>
<td>Masonic Points</td>
<td>Mas-on-ic points</td>
<td>Vowel signs.</td>
</tr>
<tr>
<td>Massonus</td>
<td>Mas-ons</td>
<td>Mason.</td>
</tr>
<tr>
<td>Master</td>
<td>Mas-ter</td>
<td>Lord, Chief, Prince.</td>
</tr>
<tr>
<td>Mathoe</td>
<td>Mas-thoe</td>
<td>Amiability.</td>
</tr>
<tr>
<td>Mausoleum</td>
<td>Mau-sol-em</td>
<td>A stately sepulcher.</td>
</tr>
<tr>
<td>Maua</td>
<td>Mau-ta</td>
<td>Mort.</td>
</tr>
<tr>
<td>Megasem</td>
<td>Megas-em</td>
<td>An intermediate world.</td>
</tr>
<tr>
<td>Meehen</td>
<td>Mee-hen</td>
<td>Or, May-hen.</td>
</tr>
<tr>
<td>Mehour</td>
<td>Mee-hour</td>
<td>Or, May-hire.</td>
</tr>
<tr>
<td>Meister</td>
<td>Mee-stor</td>
<td>German for master.</td>
</tr>
<tr>
<td>Melchisedek</td>
<td>Mel-chis-dek</td>
<td>King of Salem.</td>
</tr>
<tr>
<td>Melchah</td>
<td>Mel-chah</td>
<td>Ma 'lak.</td>
</tr>
<tr>
<td>Melesto, Rite of Melita</td>
<td>Male-est-o-mel-ia</td>
<td>Scarcely known out of Russia.</td>
</tr>
<tr>
<td>Memento Morii</td>
<td>Mee-monto-mor-ii</td>
<td>Ancient name of island of Malta.</td>
</tr>
<tr>
<td>Memory</td>
<td>Mem-re</td>
<td>Remember death. [due to thoughts.</td>
</tr>
<tr>
<td>Menaschim</td>
<td>Men-ak-heim</td>
<td>Not Mem'ry. Mental power to reproduce.</td>
</tr>
<tr>
<td>Menu</td>
<td>Mee-nu</td>
<td>Expert Master Masons.</td>
</tr>
<tr>
<td>Merari</td>
<td>Mee-re</td>
<td>Son of Brahman.</td>
</tr>
<tr>
<td>Meschis Meshiana</td>
<td>Mess-ka-Mess-ka-ane</td>
<td>Space in which the sun moves.</td>
</tr>
<tr>
<td>Mesopolite</td>
<td>Mess-o-pol-y-te</td>
<td>Corresponding to Adam and Eve.</td>
</tr>
<tr>
<td>Mensurano</td>
<td>Men-sor-ah-ano</td>
<td>4th Degree of German Union of XXII.</td>
</tr>
<tr>
<td>Metsecel</td>
<td>Mee-tse-el</td>
<td>I am the center of heaven.</td>
</tr>
<tr>
<td>Mesuza</td>
<td>Mess-uza</td>
<td>Heb. quarryman, one of the assessors.</td>
</tr>
<tr>
<td>Microcosm</td>
<td>Mi-cro-cosm</td>
<td>Third principle of Judaism.</td>
</tr>
<tr>
<td>Minos</td>
<td>Mi-nos</td>
<td>See Man.</td>
</tr>
<tr>
<td>Miracles</td>
<td>Mi-rez</td>
<td>The lawyer of Crete.</td>
</tr>
<tr>
<td>Miracles</td>
<td>Mi-rez</td>
<td>An evergreen plant.</td>
</tr>
<tr>
<td>Mitheas</td>
<td>Mi-theh-ahs</td>
<td>The principal deity of the Persians.</td>
</tr>
<tr>
<td>Miter</td>
<td>Mi-ter</td>
<td>The covering of a bishop's head.</td>
</tr>
<tr>
<td>Mishek</td>
<td>Mee-shah</td>
<td>A city in Gilead.</td>
</tr>
<tr>
<td>Misoram</td>
<td>Mee-ram</td>
<td>Rite of, originated at Milan in 1805.</td>
</tr>
<tr>
<td>Mosaic</td>
<td>Mo-sa-koen</td>
<td>Mo-ah-koen.</td>
</tr>
<tr>
<td>Moholch</td>
<td>Moe-ok</td>
<td>The deity of the Ammonites.</td>
</tr>
<tr>
<td>Montfaucon, Prior of Monument</td>
<td>Mont-fau-coen, Prior</td>
<td>One of the two traitors.</td>
</tr>
<tr>
<td>Mopese</td>
<td>Mop-ese</td>
<td>A memorial.</td>
</tr>
<tr>
<td>Mortah</td>
<td>Moe-ter</td>
<td>A pretended name for Masonry.</td>
</tr>
<tr>
<td>Mortal</td>
<td>Mortal</td>
<td>The hill on which the Temple was built.</td>
</tr>
<tr>
<td>Words and Phrases</td>
<td>Pronunciation</td>
<td>Remarks</td>
</tr>
<tr>
<td>-------------------</td>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>Mosaic</td>
<td>Mō's-ō-ko</td>
<td>Variegated, tessellated.</td>
</tr>
<tr>
<td>Moslem</td>
<td>Mō's-lem</td>
<td>Mohammedan.</td>
</tr>
<tr>
<td>Mot de Semestre</td>
<td>Mōt' dā Se-mez'tr'e</td>
<td>Mes'de se-mest-r.</td>
</tr>
<tr>
<td>Murderer</td>
<td>Mur'der'er</td>
<td>Not Mur'der. Assassin.</td>
</tr>
<tr>
<td>Mystagogue</td>
<td>Mys'tō-gō-go'</td>
<td>One who makes or conducts an initiates.</td>
</tr>
<tr>
<td>Mystics</td>
<td>Mys'tē's</td>
<td>To shut the eyes.</td>
</tr>
<tr>
<td>Mythology</td>
<td>My-thō'lo-jē</td>
<td>The science of myths.</td>
</tr>
<tr>
<td>Naamah</td>
<td>Nā'am'ah</td>
<td>The daughter of Lamech.</td>
</tr>
<tr>
<td>Nahal</td>
<td>Nā'hāl</td>
<td>See Schools of the Prophets.</td>
</tr>
<tr>
<td>Nabat</td>
<td>Nā'bāt</td>
<td>High priest of the Persians.</td>
</tr>
<tr>
<td>Nabi</td>
<td>Nā'bi</td>
<td>Unclothed, defenseless.</td>
</tr>
<tr>
<td>Naphthali</td>
<td>Nā'pē-thē-li</td>
<td>One of Jacob’s sons.</td>
</tr>
<tr>
<td>Narbonne</td>
<td>Nār-bōn'ne</td>
<td>Possible corruption of Magnus Graec.</td>
</tr>
<tr>
<td>Naysus Greceus</td>
<td>Nā'sēs Grē'sēs</td>
<td></td>
</tr>
<tr>
<td>Nazarene</td>
<td>Nā'zā-rēn</td>
<td>An inhabitant of Nazareth.</td>
</tr>
<tr>
<td>Nebuchadnessar</td>
<td>Nēb-uk-ād-nēs'sar'</td>
<td>A King of Babylon.</td>
</tr>
<tr>
<td>Nebuazar</td>
<td>Nēb-ū-azār' dān</td>
<td>An officer under Nebuchadnessar.</td>
</tr>
<tr>
<td>Necum</td>
<td>Nēk'ō'm</td>
<td>Vengeance.</td>
</tr>
<tr>
<td>Nee proditor, nee prodictur, innocens ferat</td>
<td>Nē kō'dō-tor, nē kō'dō-tor-fōr-nōn-gēna fō-rēt</td>
<td>Not the traitor, not the traitor, let the innocent bear it.</td>
</tr>
<tr>
<td>Neder</td>
<td>Nādēr</td>
<td>Promise.</td>
</tr>
<tr>
<td>Neith</td>
<td>Nēth</td>
<td>Egyptian synonym for Greek Athené.</td>
</tr>
<tr>
<td>Nekam</td>
<td>Nē-kām</td>
<td>Signifying vengeance.</td>
</tr>
<tr>
<td>Nekamah</td>
<td>Nē-kām'ah</td>
<td>Same as Nekam.</td>
</tr>
<tr>
<td>Nequius</td>
<td>Nē-kō'-ē-tees</td>
<td>Nothing beyond.</td>
</tr>
<tr>
<td>Nibongi</td>
<td>Nī-bōng'jī</td>
<td>Unless changed.</td>
</tr>
<tr>
<td>Nil nalis clasibus</td>
<td>Nil nās' clāvēs</td>
<td>Chronicles of Nibon.</td>
</tr>
<tr>
<td>Nilson</td>
<td>Nil'sōn</td>
<td>Nothing but the key is wanting.</td>
</tr>
<tr>
<td>Noahelde</td>
<td>Nō-a-klē'-dēs</td>
<td>First month of Jewish year.</td>
</tr>
<tr>
<td>Noonfield</td>
<td>Nōn'-fō-dēl</td>
<td>Descendants of Noah.</td>
</tr>
<tr>
<td>Nomsage</td>
<td>Nōm'sāj</td>
<td>An apostate Templar.</td>
</tr>
<tr>
<td>Nonenymphes</td>
<td>Nōn-ēn-sēn-ōs'ēs</td>
<td>Under lawful age.</td>
</tr>
<tr>
<td>Nonis</td>
<td>Nōn'ēs</td>
<td>A corruption of Noonsham (Luneh.</td>
</tr>
<tr>
<td>Non nobis, Domine, non nobis, sed nomin-</td>
<td>Nōn nōb'is, Dōm'-i- nē, nōn nōb'is, sēd nōm-in'-ē tō'-ē dā</td>
<td>Not to us, O Lord! not to us, but to Thy name give the glory.</td>
</tr>
<tr>
<td>Non nobis, sed nomini tuo da gloriam</td>
<td>Nōm ni tō'-ē dā gō-rī-fām</td>
<td>Signifying Past, Present and Future.</td>
</tr>
<tr>
<td>Normae</td>
<td>Nōrm'ē</td>
<td>Anagram of Aumont.</td>
</tr>
<tr>
<td>Nautum</td>
<td>Nō'tām</td>
<td>Novice Maçon ne.</td>
</tr>
<tr>
<td>Novice Maconne</td>
<td>Nōvīs Mā'-ōn-ne</td>
<td>A person under probation.</td>
</tr>
<tr>
<td>Novitiate</td>
<td>Nōvītātēs</td>
<td>&quot;I am that I am.&quot;</td>
</tr>
<tr>
<td>Nuk-po-nak</td>
<td>Nōk'pō-nōk</td>
<td>A system of ancient Hindu phil.</td>
</tr>
<tr>
<td>Nyaya</td>
<td>Nō-yāy</td>
<td>An ancient sect.</td>
</tr>
<tr>
<td>Nyetassontes</td>
<td>Nō'tē-sōn'tēs</td>
<td>[osophy.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION.</td>
<td>PROPER MARSONE PRONUNCIATION.</td>
<td>NOTATIONS.</td>
</tr>
<tr>
<td>----------------------------------</td>
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</tr>
<tr>
<td>Oannes</td>
<td>Ō-an'nes</td>
<td>Solemn affirmation.</td>
</tr>
<tr>
<td>Oath</td>
<td>Ōth</td>
<td>Binding in law or conscience.</td>
</tr>
<tr>
<td>Obligatory</td>
<td>Ob-li-ga-to-ry</td>
<td>Secret, unknown.</td>
</tr>
<tr>
<td>Obsequies</td>
<td>Ob-se-kwies</td>
<td>Funeral rites or solemnities.</td>
</tr>
<tr>
<td>Occult</td>
<td>Or-kult'</td>
<td>Deserving hatred.</td>
</tr>
<tr>
<td>Odious</td>
<td>O'd-us</td>
<td>Not Awf. Away from.</td>
</tr>
<tr>
<td>Off</td>
<td>Of'er</td>
<td>Not Awf'er. Present for acceptance.</td>
</tr>
<tr>
<td>Offer</td>
<td>Of'lis</td>
<td>Not Awf's. Assumed duties or business.</td>
</tr>
<tr>
<td>Office</td>
<td>Of-fish't-ät</td>
<td>To act as an officer.</td>
</tr>
<tr>
<td>Often</td>
<td>Of'n</td>
<td>Not of ten. Frequent.</td>
</tr>
<tr>
<td>Oheb Eloah</td>
<td>Ō-heb E-lo'h</td>
<td>Love of God.</td>
</tr>
<tr>
<td>Oheb Karobo</td>
<td>Ō-heb kă-rō'bō</td>
<td>Love of neighbor.</td>
</tr>
<tr>
<td>Olibanum</td>
<td>Ol-i-ban-um</td>
<td>An aromatic sap, frankincense.</td>
</tr>
<tr>
<td>Omega</td>
<td>O-mē'gā</td>
<td>Last letter of Greek alphabet.</td>
</tr>
<tr>
<td>Omer</td>
<td>O'mer</td>
<td>A Hebrew measure.</td>
</tr>
<tr>
<td>Omnial Tempus Allit</td>
<td>Om'ial-tēm-pōs a'llit</td>
<td>Time heals all things.</td>
</tr>
<tr>
<td>On</td>
<td>Om'</td>
<td>A name for Jehovah among Egyptians.</td>
</tr>
<tr>
<td>Onech</td>
<td>O'nech</td>
<td>After Enoch (Phenoch, the Phenix).</td>
</tr>
<tr>
<td>Onyx</td>
<td>O'nix</td>
<td>A stone of the breastplate.</td>
</tr>
<tr>
<td>Ophthalmic</td>
<td>O'phthalis</td>
<td>Brotherhood of the Serpent.</td>
</tr>
<tr>
<td>Oral</td>
<td>O'r'āl</td>
<td>Verbal, by word of mouth.</td>
</tr>
<tr>
<td>Ordo ab Chao</td>
<td>O'r-do ab chā'o</td>
<td>Order out of chaos.</td>
</tr>
<tr>
<td>Oriflamme</td>
<td>O'r-if-lamme</td>
<td>Ancient banner of the Counts of Lorraine.</td>
</tr>
<tr>
<td>Orion</td>
<td>O'r-un</td>
<td>One of the constellation of stars.</td>
</tr>
<tr>
<td>Ormuds and Abriman</td>
<td>Or'mūds and Ābr-ī-mān</td>
<td>Good and evil. Darkness and light.</td>
</tr>
<tr>
<td>Ornan</td>
<td>Or'nan</td>
<td>Strong. Whose threshold floor became David's altar.</td>
</tr>
<tr>
<td>Osiris</td>
<td>O's-ri'as</td>
<td>Chief god of old Egyptian mythology.</td>
</tr>
<tr>
<td>Oterfut</td>
<td>O'ter-fut</td>
<td>The assasin at the west gate.</td>
</tr>
<tr>
<td>Otreb</td>
<td>O'tre'b</td>
<td>Pseudonym of Roscius, Michel Mayer.</td>
</tr>
<tr>
<td>Ouriel</td>
<td>O'u-ri-el</td>
<td>Nutsach. One who instructs.</td>
</tr>
<tr>
<td>Overseer</td>
<td>O-ve'r-e'er</td>
<td>Acclamation.</td>
</tr>
<tr>
<td>Osee</td>
<td>O'sē</td>
<td>A Prince of Judah.</td>
</tr>
<tr>
<td>Ostiah</td>
<td>O'si-āh</td>
<td>Peruvian for Creator of the Universe.</td>
</tr>
<tr>
<td>Pachacamac</td>
<td>Pāch'a-ca'mak</td>
<td>Latinized name of Hugh de Payens, commonly called The Holy Land.</td>
</tr>
<tr>
<td>Paganis, Hugo de</td>
<td>Pā-gan'is, Hū-go de</td>
<td>That which is an effectual defense.</td>
</tr>
<tr>
<td>Palestine</td>
<td>Pal-e's'tene</td>
<td>Degree in MSS. collections of Peusone who begat offspring.</td>
</tr>
<tr>
<td>Paladium</td>
<td>Pal-lā'dium</td>
<td>A fine quality of marble.</td>
</tr>
<tr>
<td>Paracelsus</td>
<td>Par-a-cel'sus</td>
<td>An occult scientific work of Brahmanas.</td>
</tr>
<tr>
<td>Parent</td>
<td>Pār'mint</td>
<td>Spokesmen.</td>
</tr>
<tr>
<td>Parlan</td>
<td>Pār-lan</td>
<td>Followers of Zoroaster.</td>
</tr>
<tr>
<td>Parlichal Agrouchada</td>
<td>Par'li-chāl A'grōch'ādā</td>
<td>French name for room for visitors.</td>
</tr>
<tr>
<td>Parlirer</td>
<td>Pār-lir'er</td>
<td>Couch or shrine bearers.</td>
</tr>
<tr>
<td>Parsees</td>
<td>Pār-sēs</td>
<td>Greek for couch.</td>
</tr>
<tr>
<td>Pas perdus</td>
<td>Pās' pērd-du's</td>
<td>Pās' to-phōr't</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
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<td>-----------</td>
</tr>
<tr>
<td>Paterni</td>
<td>Pat’èr-ne</td>
<td>A letter securing certain rights.</td>
</tr>
<tr>
<td>Pax roboratum</td>
<td>Pax ro-bo-rat’um</td>
<td>Peace be with you.</td>
</tr>
<tr>
<td>Pectoral</td>
<td>Peck’ér-al</td>
<td>Pertaining to the breast.</td>
</tr>
<tr>
<td>Pedal</td>
<td>Pe’dal</td>
<td>Pedes, the foot.</td>
</tr>
<tr>
<td>Pedum</td>
<td>Pe’dum</td>
<td>Literally, a shepherd’s crook.</td>
</tr>
<tr>
<td>Pectash</td>
<td>Peckt’ash</td>
<td>The Demon of Calumny.</td>
</tr>
<tr>
<td>Peleg or Phalect</td>
<td>Peleg or Fa’leg</td>
<td>Division. A son of Beres.</td>
</tr>
<tr>
<td>Penance</td>
<td>Pen’an-se</td>
<td>Suffering as evidence of repentance.</td>
</tr>
<tr>
<td>Pentacle</td>
<td>Pen’ta-kl</td>
<td>Two intersecting triangles.</td>
</tr>
<tr>
<td>Pentacench</td>
<td>Pen’ta-nenk</td>
<td>The five books of Moses.</td>
</tr>
<tr>
<td>Perambulate</td>
<td>Per-ambu-late</td>
<td>To walk over.</td>
</tr>
<tr>
<td>Percolyte</td>
<td>Per’kol-yt</td>
<td>See Elect of Pergam.</td>
</tr>
<tr>
<td>Pergam</td>
<td>A country in Western Asia.</td>
<td></td>
</tr>
<tr>
<td>Persan</td>
<td>Pe’shan</td>
<td>An instrument for pounding.</td>
</tr>
<tr>
<td>Pestle</td>
<td>Pe’stl</td>
<td>Separated, driven apart.</td>
</tr>
<tr>
<td>Pinal Chol</td>
<td>Pe’nal Kol</td>
<td>Founded at Paris in 1840.</td>
</tr>
<tr>
<td>Phalacroctonian Society</td>
<td>Phal’a-croh’to-sian</td>
<td>Division and subsequent reunion.</td>
</tr>
<tr>
<td>Pharrasal</td>
<td>Phar’ra-sal</td>
<td>A king, a sovereign.</td>
</tr>
<tr>
<td>Pharos</td>
<td>Phar’os</td>
<td>Congregated, reassembled.</td>
</tr>
<tr>
<td>Pharoaschol</td>
<td>Phar-ah’os’kol</td>
<td>Literally, Friends of Truth.</td>
</tr>
<tr>
<td>Phalacies</td>
<td>Phar’a-lace</td>
<td>An inhabitant of Phalacia.</td>
</tr>
<tr>
<td>Philistine</td>
<td>Phil’is-ten</td>
<td>Established in French army in Spain.</td>
</tr>
<tr>
<td>Phillocrates, Order of</td>
<td>Phil’lo-kra’tes</td>
<td>Ornaments. 1808.</td>
</tr>
<tr>
<td>Physicæriæ</td>
<td>Phys’i-kair-i-ae</td>
<td>By Bernard Picart.</td>
</tr>
<tr>
<td>Picart’s Ceremonies</td>
<td>Picart</td>
<td>A partly projecting column.</td>
</tr>
<tr>
<td>Plicaeter</td>
<td>Pla-ce’ter</td>
<td>A pillar or support of an edifice.</td>
</tr>
<tr>
<td>Pilier</td>
<td>Plie’er</td>
<td>Pin-So. To act as secretary.</td>
</tr>
<tr>
<td>Pinceau</td>
<td>Pin-seu</td>
<td>Organizer of Council of Knights of the East.</td>
</tr>
<tr>
<td>Pindet</td>
<td>Pin’det</td>
<td>The Bible of Buddhism.</td>
</tr>
<tr>
<td>Phitaka</td>
<td>Phit’aka</td>
<td>Spirits.</td>
</tr>
<tr>
<td>Phitris</td>
<td>Phit’ris</td>
<td>Designation for minutes in French.</td>
</tr>
<tr>
<td>Planche Tracee</td>
<td>Plan-che Tra-ce’ee</td>
<td>A group of seven stars.</td>
</tr>
<tr>
<td>Pleiades</td>
<td>Plei-dez</td>
<td>Altogether separated.</td>
</tr>
<tr>
<td>Phekial</td>
<td>Phek’ial</td>
<td>Latin Chronicle by Ranulf Higien.</td>
</tr>
<tr>
<td>Polychronic</td>
<td>Pol-ly-kroh’nik</td>
<td>Adopted as the symbol of plenty.</td>
</tr>
<tr>
<td>Pomegranate</td>
<td>Pom-egran’nat</td>
<td>Pomegranate.</td>
</tr>
<tr>
<td>Pomme Verte</td>
<td>Pom-me Vart’e</td>
<td>A small dagger.</td>
</tr>
<tr>
<td>Pontard</td>
<td>Pont’ard</td>
<td>Pont’s-tas Prues.</td>
</tr>
<tr>
<td>Pontifes Freres</td>
<td>Ponti-fes Frer’es</td>
<td>A high priest.</td>
</tr>
<tr>
<td>Pontiff</td>
<td>Pont’iff</td>
<td>Not Pawreh. A gate or entrance.</td>
</tr>
<tr>
<td>Porch</td>
<td>Porch</td>
<td>Situation, station.</td>
</tr>
<tr>
<td>Posticam</td>
<td>Po-sit’um</td>
<td>From Latin postulans—asking for.</td>
</tr>
<tr>
<td>Postulant</td>
<td>Pos’tu-lant</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Potem</td>
<td>Po’tams</td>
<td>One of high authority.</td>
</tr>
<tr>
<td>Potentiale</td>
<td>Pot-en-tale</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Poursuivant</td>
<td>Pour-su-vant</td>
<td>Followers of Praexa.</td>
</tr>
<tr>
<td>Praexaons</td>
<td>Pra’ex-0-ons</td>
<td>A dignity of the church.</td>
</tr>
<tr>
<td>Prelate</td>
<td>Pre’late</td>
<td>An injunction, mandate.</td>
</tr>
<tr>
<td>Precept</td>
<td>Pre’cept</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
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<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
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</tr>
<tr>
<td>Presentation</td>
<td>Prēzs-en-ta’shun</td>
<td>Setting forth, a gift.</td>
</tr>
<tr>
<td>Princeps</td>
<td>Prīns’épēs</td>
<td>Chief.</td>
</tr>
<tr>
<td>Progress</td>
<td>Pro’g ren</td>
<td>Advancement.</td>
</tr>
<tr>
<td>Proponenda</td>
<td>Prō’pō-nen’dā</td>
<td>Subjects to be proposed.</td>
</tr>
<tr>
<td>Propylæum.</td>
<td>Prōp’ī-lēs’um</td>
<td>Court or vestibule in front of an edifice.</td>
</tr>
<tr>
<td>Pro tempore</td>
<td>Prō tem’pō-rē</td>
<td>For the present time.</td>
</tr>
<tr>
<td>Protean</td>
<td>Pro’tē-an.</td>
<td>Assuming different shapes.</td>
</tr>
<tr>
<td>Protocol</td>
<td>Prō’tis-kōl.</td>
<td>The original writing.</td>
</tr>
<tr>
<td>Provost</td>
<td>Prōv’ust.</td>
<td>A presiding officer.</td>
</tr>
<tr>
<td>Prudence</td>
<td>Prī’dence.</td>
<td>Wisdom applied to practice.</td>
</tr>
<tr>
<td>Psalms</td>
<td>Śāms</td>
<td>A sacred song.</td>
</tr>
<tr>
<td>Psalterans</td>
<td>Pāt’ō-rāns.</td>
<td>A sect of Arians.</td>
</tr>
<tr>
<td>Pseudonym</td>
<td>Pēsū-dō-nym.</td>
<td>Su’dō-nim. False or fictitious name.</td>
</tr>
<tr>
<td>Pulsant Operetur</td>
<td>Pul-ān’tī Opē-rē-s-tur.</td>
<td>To him who knocks it shall be opened.</td>
</tr>
<tr>
<td>Punjaub</td>
<td>Pun-jāub’</td>
<td>Pun-jawb.</td>
</tr>
<tr>
<td>Puranas</td>
<td>Pu-rā’nas.</td>
<td>Text-books of worshipers of Vishnu.</td>
</tr>
<tr>
<td>Pursuivant</td>
<td>Pu-sū-vant.</td>
<td>Per’sē-vant, messenger.</td>
</tr>
<tr>
<td>Pythagoras</td>
<td>Py-thā-gō-ras.</td>
<td>School of, supposed model of Masonry.</td>
</tr>
</tbody>
</table>

**Quadrivium and Trivium**

- Quadrivium: Trāv’-ī-um. The number four.
- Trivium: Trīv’-um. The number three.

**Quetzalcoatl**

- Quetz’al’coatl: Kē’tzē-al’cookl.

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rabbanaim</td>
<td>Rab’ba-nā’m</td>
<td>Chief of the architects.</td>
</tr>
<tr>
<td>Rabbi</td>
<td>Rab’bē</td>
<td>An eminent teacher.</td>
</tr>
<tr>
<td>Rabbinism</td>
<td>Rab’bēn-īsm</td>
<td>A Jewish system of philosophy.</td>
</tr>
<tr>
<td>Rabbi</td>
<td>Rab’bō’nōt</td>
<td>My Rabbi. A most excellent Master.</td>
</tr>
<tr>
<td>Ragon</td>
<td>Rā’gōn</td>
<td>A noted Masonic writer of France.</td>
</tr>
<tr>
<td>Rahab</td>
<td>Rā’āb</td>
<td>A name of Egypt.</td>
</tr>
<tr>
<td>Ramayana</td>
<td>Rā’ma-yā’na</td>
<td>The great epic of ancient India.</td>
</tr>
<tr>
<td>Raphelotum</td>
<td>Rāf’ē-lōm</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Ratisbon</td>
<td>Rā-tīs-bōn</td>
<td>A city of Bavaria.</td>
</tr>
<tr>
<td>Rahabadelajah</td>
<td>Rā-hāb-ād’āl’jāh</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Recognize</td>
<td>Rē’kōng-nē</td>
<td>To know again.</td>
</tr>
<tr>
<td>Recovery</td>
<td>Rē-kōv’ēr-i</td>
<td>Restoration.</td>
</tr>
<tr>
<td>Rectitude</td>
<td>Rē-kē-tūd</td>
<td>Righteousness, justice.</td>
</tr>
<tr>
<td>Recusant</td>
<td>Rē-kū-sant</td>
<td>Insubordinate.</td>
</tr>
<tr>
<td>Reboboam</td>
<td>Rē-bō’bō’ām.</td>
<td>Son and successor of Solomon.</td>
</tr>
<tr>
<td>Rehum</td>
<td>Rē-hūm</td>
<td>A Persian officer.</td>
</tr>
<tr>
<td>Rennesvous</td>
<td>Ren’dē-vōō</td>
<td>An appointed place.</td>
</tr>
<tr>
<td>Requiem</td>
<td>Re’kwe-em</td>
<td>A hymn for the dead.</td>
</tr>
<tr>
<td>Research</td>
<td>Re’-sēr-ch</td>
<td>Investigation, examination.</td>
</tr>
<tr>
<td>Splendens</td>
<td>Rē-splēn’-dān</td>
<td>Splendid.</td>
</tr>
</tbody>
</table>

**Restoravit pacem patri**

- Restoravit pacem patri: Rē-stō-rāv’īt pā-shēm pātēri. He restored peace to his country.

**Reverent**

- Reverent: Re’-vēr-ent. Expressing veneration.

**Reservatory**

- Reservatory: Re-res’vā-ry. Wardrobe, place for sacred vest-
<table>
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<tr>
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<th>PROPER MASONIC PRONUNCIATION</th>
<th>NOTATIONS</th>
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</thead>
<tbody>
<tr>
<td>Rex regum dominus dominorum</td>
<td>Rex regum döm-lon dominlorum</td>
<td>King of King and Lord of Lords.</td>
</tr>
<tr>
<td>Robelot</td>
<td>Rööl-löt</td>
<td>A distinguished French Mason.</td>
</tr>
<tr>
<td>Rose Croix</td>
<td>Rööl-Croix</td>
<td>Ron-era. Literally, Rose Cross.</td>
</tr>
<tr>
<td>Rosenkreuz, Christian</td>
<td>Rösen-kruz</td>
<td>See Rosenkranzism.</td>
</tr>
<tr>
<td>Roterkreuz</td>
<td>Rö-sôr-kroos</td>
<td>A Brotherhood of the 14th century.</td>
</tr>
<tr>
<td>Route</td>
<td>Root</td>
<td>The course or way.</td>
</tr>
<tr>
<td>Ruchel</td>
<td>Röch-lel</td>
<td>Rösch-eel.</td>
</tr>
<tr>
<td>Sadah</td>
<td>Sá-dáh</td>
<td>Literally, hosts.</td>
</tr>
<tr>
<td>Sahal</td>
<td>Sá-bal</td>
<td>Worship of the sun, moon, and stars.</td>
</tr>
<tr>
<td>Saboath</td>
<td>Sá-both</td>
<td>Jehovah of Hosts.</td>
</tr>
<tr>
<td>Sabah</td>
<td>Sá-báh</td>
<td>Mystic word, Scottish Rite.</td>
</tr>
<tr>
<td>Sabtainism</td>
<td>Sá-bánt-lám</td>
<td>Same as Sabián.</td>
</tr>
<tr>
<td>Sacellum</td>
<td>Sá-sél-lum</td>
<td>A walled enclosure without roof.</td>
</tr>
<tr>
<td>Sacerdotal</td>
<td>Sá-ser-do-tal</td>
<td>Pertaining to the order of priests.</td>
</tr>
<tr>
<td>Sacrifice</td>
<td>Sá-kri-fis</td>
<td>An offering. [bester of Jesus.</td>
</tr>
<tr>
<td>Sadoc</td>
<td>Sá-dok</td>
<td>Bab, just. Father of Adhim, an-</td>
</tr>
<tr>
<td>Sadounas</td>
<td>Sá-do-nus</td>
<td>Significant word in the higher de-</td>
</tr>
<tr>
<td>Sagitta</td>
<td>Sá-gí-tá</td>
<td>The keystone of an arch. [grees.</td>
</tr>
<tr>
<td>Saint Adalbell</td>
<td>Saint Adalbell</td>
<td>Evidently meaning St. Amphibalus.</td>
</tr>
<tr>
<td>Saint Amphibalus</td>
<td>Saint Am-phí-bal-us</td>
<td>Title of a sensational Masonic work.</td>
</tr>
<tr>
<td>Saint Niclaus</td>
<td>Saint Ni-caise</td>
<td>The Divine presence.</td>
</tr>
<tr>
<td>Sainmat</td>
<td>Sá-kni-mát</td>
<td>The female energy of Siva.</td>
</tr>
<tr>
<td>Sakii</td>
<td>Sá-kí-tí</td>
<td>King of Kings.</td>
</tr>
<tr>
<td>Salah-oddin</td>
<td>Sá-lah-odd-in</td>
<td>Initials forming part of a sentence.</td>
</tr>
<tr>
<td>Salix</td>
<td>Sá-línx</td>
<td>The Hall of the Last Steps.</td>
</tr>
<tr>
<td>Salie des Pas Perdus</td>
<td>Sálie des Pas Per-dóos</td>
<td>An island in the Bay of Bombay.</td>
</tr>
<tr>
<td>Salsette</td>
<td>Sál-sét-té</td>
<td>To greet, to hail.</td>
</tr>
<tr>
<td>Sainte</td>
<td>Sá-lét</td>
<td>Health, a Roman greeting.</td>
</tr>
<tr>
<td>Sabtem</td>
<td>Sá-bé-tém</td>
<td>Of the principal city of the Ten</td>
</tr>
<tr>
<td>Samaritan</td>
<td>Sá-mar-tán</td>
<td>See Mysteries of Cabiri. [Tribes.</td>
</tr>
<tr>
<td>Samothraedan</td>
<td>Sá-mó-thrá-dán</td>
<td>Holy of Holies.</td>
</tr>
<tr>
<td>Sanctum Sanctorum</td>
<td>Sánk-tum Sánk-tó-rum</td>
<td>An emerald dish.</td>
</tr>
<tr>
<td>San Graal</td>
<td>Sán Graál</td>
<td>Highest judicial tribunal of the Jew.</td>
</tr>
<tr>
<td>Sashediim</td>
<td>Sán-she-díim</td>
<td>Cited in the nomenclature of Fustier.</td>
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<td>Sapeleo</td>
<td>Sá-pé consolation</td>
<td>Arabic followers of Mohammed.</td>
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<tr>
<td>Saracens</td>
<td>Sá-rá-sens</td>
<td>A precious stone of the breastplate.</td>
</tr>
<tr>
<td>Sardius</td>
<td>Sárd-us</td>
<td>Pretended exposition of Freemasonry.</td>
</tr>
<tr>
<td>Sat Bhaí</td>
<td>Sá’t Bhaí</td>
<td>A local Eastern ruler.</td>
</tr>
<tr>
<td>Sacrap</td>
<td>Sá’r rap or Sa’rap</td>
<td>An insect with wings casd.</td>
</tr>
<tr>
<td>Scarabaus</td>
<td>Sá-ká-b-bá-us</td>
<td>Division, separation.</td>
</tr>
<tr>
<td>Schlam</td>
<td>Sá-lam</td>
<td>Insubordinate Masons.</td>
</tr>
<tr>
<td>Schismatic</td>
<td>Sá-smat-ic</td>
<td>White Ox, or Innoceence.</td>
</tr>
<tr>
<td>Schor-Laban</td>
<td>Sá-chor-Lában</td>
<td>A superintending officer of records.</td>
</tr>
<tr>
<td>Secretary</td>
<td>Sá-chír-tí</td>
<td>A secret Moslem society.</td>
</tr>
<tr>
<td>Scholl Schamagash</td>
<td>Sá-wíd Schámigash</td>
<td>Arabic register of all the wicked.</td>
</tr>
<tr>
<td>Sejdeh</td>
<td>Sá-jíin</td>
<td>A pause or musical note.</td>
</tr>
<tr>
<td>Selah</td>
<td>Sá-láh</td>
<td></td>
</tr>
<tr>
<td>Proper Pronunciation</td>
<td>Masonic Pronunciation</td>
<td>Notations</td>
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<tr>
<td>Selam</td>
<td>Sel'am</td>
<td>Semi-annual word used only in France.</td>
</tr>
<tr>
<td>Oelcum</td>
<td>Oel'cum</td>
<td>A steward.</td>
</tr>
<tr>
<td>Semerter</td>
<td>Sem'er'ter</td>
<td>Priority, or superiority in rank.</td>
</tr>
<tr>
<td>Senschal</td>
<td>Sen'shul</td>
<td>From Saphiri—splendid.</td>
</tr>
<tr>
<td>Seniority</td>
<td>Sen'or-i'ty</td>
<td>An angel of the highest order.</td>
</tr>
<tr>
<td>Sepheroth</td>
<td>Sep'h-roth</td>
<td>A rest house.</td>
</tr>
<tr>
<td>Seraphim</td>
<td>Ser'a-phim</td>
<td>An Egyptian deity.</td>
</tr>
<tr>
<td>Serah</td>
<td>Ser'a'h</td>
<td>A name of Zerubbabel.</td>
</tr>
<tr>
<td>Serapis</td>
<td>Ser'a'pis</td>
<td>A popular work published in 1731.</td>
</tr>
<tr>
<td>Sesh Bazzar</td>
<td>Sesh bas-sar'</td>
<td>One of the names of God.</td>
</tr>
<tr>
<td>Sethos</td>
<td>Sethos</td>
<td>He restored peace to his father.</td>
</tr>
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<td>Shaddal</td>
<td>Shaddal</td>
<td>Twenty-third.</td>
</tr>
<tr>
<td>Shalal Shalom Aba</td>
<td>Shal'al Shal'om Ab'ba</td>
<td>[Temple. The] worm used for building the sacred book of the Hindus.</td>
</tr>
<tr>
<td>Shalash errim</td>
<td>Shal'ah er-rem</td>
<td>A valley in Palestine.</td>
</tr>
<tr>
<td>Shamir</td>
<td>Shamir</td>
<td>Father of Zerubbabel, who led back the Jews from Babylon.</td>
</tr>
<tr>
<td>Shasta</td>
<td>Shas'ta</td>
<td>Fifth month of Hebrew civil year.</td>
</tr>
<tr>
<td>Shaxras</td>
<td>Shax'ras</td>
<td>A Jewish coin. Value about 62 to dwell.</td>
</tr>
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<td>Shevah</td>
<td>Shevah</td>
<td>Passoffulness.</td>
</tr>
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<td>Shealtel</td>
<td>She'al'tel</td>
<td>Password of the Order of Felicity.</td>
</tr>
<tr>
<td>Shebath</td>
<td>She'bath</td>
<td>The unsolved mystery. The name.</td>
</tr>
<tr>
<td>Shekel</td>
<td>She'kel</td>
<td>An historical religious division.</td>
</tr>
<tr>
<td>Shekinah</td>
<td>She'kinah</td>
<td>Free, noble.</td>
</tr>
<tr>
<td>Shelomoth</td>
<td>Shel'o-moth</td>
<td>See Tatnaf, A Persian officer.</td>
</tr>
<tr>
<td>Shemailm lecka</td>
<td>Shem'l-eem leck'a</td>
<td>An ear of corn. Stream of water.</td>
</tr>
<tr>
<td>Shen Ham Phorash</td>
<td>Shen Ham Phorash</td>
<td>Thus passes the glory of the world.</td>
</tr>
<tr>
<td>Sheemtite</td>
<td>She'em'tit</td>
<td>Recording Angel in Islam.</td>
</tr>
<tr>
<td>Shehah</td>
<td>She'hah</td>
<td>One of the tribes of Israel.</td>
</tr>
<tr>
<td>Shehabnomal</td>
<td>She'hab-nom'al</td>
<td>Guardian of the Persian mysteries.</td>
</tr>
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<td>Shibboleth</td>
<td>Shib-bo'leth</td>
<td>A mountain of Arabia.</td>
</tr>
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<td>Shimshal</td>
<td>Shim'shal</td>
<td>Signifies a shoe-latchet.</td>
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<td>Shinar</td>
<td>Shin'ar</td>
<td>The ninth Hebrew month.</td>
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<td>Sheoulkain</td>
<td>She'oulkain</td>
<td>Foundation of Hermetic knowledge.</td>
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<tr>
<td>Shrin</td>
<td>Shrin</td>
<td>6th Deg. of Order of Strict Observance.</td>
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<tr>
<td>Shrub</td>
<td>Shrub</td>
<td>A mystical religious sect of Persia.</td>
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<td>Shushan</td>
<td>Shus'han</td>
<td>Temporary residence.</td>
</tr>
<tr>
<td>Tale transporte mundi</td>
<td>Tale transporte mundi</td>
<td>Reverential, devout.</td>
</tr>
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<td>Stjel AI</td>
<td>Stjel AI</td>
<td>King of Israel.</td>
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<td>WORDS OF</td>
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<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
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<td>Tessera.</td>
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<tr>
<td>Tsolm.</td>
<td>Tō′sō′l′m′</td>
<td>Tō′sō′l′m′</td>
</tr>
<tr>
<td>Tusaph.</td>
<td>Tū′sā′p′h′</td>
<td>Tū′sā′p′h′</td>
</tr>
<tr>
<td>Tubal Cain.</td>
<td>Tū′bāl′ Cā′in′</td>
<td>Tū′bāl′ Cā′in′</td>
</tr>
<tr>
<td>Tunic.</td>
<td>Tū′n′i′c′</td>
<td>Tū′n′i′c′</td>
</tr>
<tr>
<td>Turcopollis.</td>
<td>Tū′rō′pō′lē′r′</td>
<td>Tū′rō′pō′lē′r′</td>
</tr>
<tr>
<td>Turquoise.</td>
<td>Tū′rō′k′ū′z′ē′</td>
<td>Tū′rō′k′ū′z′ē′</td>
</tr>
<tr>
<td>Tuscan.</td>
<td>Tū′s′kā′n′</td>
<td>Tū′s′kā′n′</td>
</tr>
<tr>
<td>Typhon.</td>
<td>Tī′fō′n′</td>
<td>Tī′fō′n′</td>
</tr>
<tr>
<td>Tyrian.</td>
<td>Tī′rē′ē′n′</td>
<td>Tī′rē′ē′n′</td>
</tr>
</tbody>
</table>

Tessera Hospitalis, token of the guest.

The number four.

Believers in a Godhead of four persons.

A four-letter word.

[sensa.]

Signifies a word of four letters.

Relating to the ancient Germans.

Syrian god Adonis.

Same as Tebet, above.

A mystic word in Kadosh.

Followers of Peter the Fuller.

12th Degree of German Rose Croix.

Ascentic sect of Jews in first A. D.

Magic operated by celestial means.

Strength.

See Urim and Thummim. Truth.

A crown. The Pope's triple crown.

A city of Palestine.

Impress upon forehead of Brahman.

Name given in France to a stamp.

Title of Persian governors of Judea.

The first Hebrew month.

A favorite of the King of Israel.

A fortified town on the Elbe.

Deviating from rectitude.

One who journeys.

The ranking king in Soan Mysteries.

The designing board.

The union of three objects.

A subsidy or tax.

An ornament in the Doric order.

Sacred name of God among Hindus.

The Hindu Trinity.

A lodge instituted at Paris in 1816.

Canonical book of the Buddhists.

Three in one.

Saft-st. The Luna angel.

First step of the mystical ladder.

An enquirer.

56-fm.

A term used by the Druids.

Son of Lamach and Zillah.

The long undergarment of the clergy.

Commander of cavalry.

Tur-ket-s. A stone in breastplate.

An order of Architecture.

The Egyptian evil deity.

Relating to Tyre.
<table>
<thead>
<tr>
<th>WORDS OF SCOTTISH PRONUNCIATION.</th>
<th>PROPER SCOTTISH PRONUNCIATION.</th>
<th>NOTATIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unanimous.</td>
<td>Û-ni-mús.</td>
<td>Not a member.</td>
</tr>
<tr>
<td>Unholy</td>
<td>Ûn-hól.</td>
<td>To uncover or reveal.</td>
</tr>
<tr>
<td>Unison</td>
<td>Ûn-súzn.</td>
<td>Harmony, concord.</td>
</tr>
<tr>
<td>Upadévás.</td>
<td>ᦽ-pa-devá-s.</td>
<td>Name for certain Sanskrit works.</td>
</tr>
<tr>
<td>Upánishad.</td>
<td>Û-pán-ish-ad.</td>
<td>Fire, light, or spirit.</td>
</tr>
<tr>
<td>Uri</td>
<td>Û́ri.</td>
<td>God is light.</td>
</tr>
<tr>
<td>Urdu</td>
<td>Û́rd.</td>
<td>Lights.</td>
</tr>
<tr>
<td>Usage</td>
<td>Yúz-áj.</td>
<td>Custom, use, habit.</td>
</tr>
<tr>
<td>Usurp</td>
<td>Û-strp.</td>
<td>Seize and hold possession.</td>
</tr>
<tr>
<td>Vagao</td>
<td>Vá-gá-o.</td>
<td>Found in French Rite of Adoption.</td>
</tr>
<tr>
<td>Valorous</td>
<td>Vál-ó-ro-us.</td>
<td>Brave, courageous.</td>
</tr>
<tr>
<td>Vase</td>
<td>Vá-s.</td>
<td>An ornamental vessel.</td>
</tr>
<tr>
<td>Vashti</td>
<td>Vásh-tá.</td>
<td>Wife of Ahamuara.</td>
</tr>
<tr>
<td>Vendar</td>
<td>Vé-s-dar.</td>
<td>That is, the second Ahar.</td>
</tr>
<tr>
<td>Vedas</td>
<td>Vé-s-dás.</td>
<td>Sacred canon of the Hindus.</td>
</tr>
<tr>
<td>Verger</td>
<td>Vé-ger.</td>
<td>An attendant upon a bigurial.</td>
</tr>
<tr>
<td>Virtue</td>
<td>Vér-tú.</td>
<td>Truth.</td>
</tr>
<tr>
<td>Vesta Piscis</td>
<td>Vé-sta Pí-cis.</td>
<td>The air-bladder of a fish.</td>
</tr>
<tr>
<td>Vespanian</td>
<td>Vé-spán-ian.</td>
<td>A war flag.</td>
</tr>
<tr>
<td>Vexillum Bell</td>
<td>Véx-íl-lum Bell.</td>
<td></td>
</tr>
<tr>
<td>Viegeleyent</td>
<td>Vé-ga-rént.</td>
<td>An officer authorized to not for an-</td>
</tr>
<tr>
<td>Vittel-Bru</td>
<td>Vé-nil-Bru.</td>
<td>V-íel Bru, Rite of, established 1748.</td>
</tr>
<tr>
<td>Viñcere aut Mori</td>
<td>Viñ-ér-e aut Mori.</td>
<td>To conquer or to die.</td>
</tr>
<tr>
<td>Vineyards</td>
<td>Viñ-yárds.</td>
<td>A plantation of vines.</td>
</tr>
<tr>
<td>Vitra</td>
<td>Vítrá.</td>
<td>A Mohammedan sect, established</td>
</tr>
<tr>
<td>Viva voce</td>
<td>Ví-vá vo-sá.</td>
<td>By word of mouth. 1740.</td>
</tr>
<tr>
<td>Volutes</td>
<td>Vo-lúts.</td>
<td>To attice or bear witness.</td>
</tr>
<tr>
<td>Vouch</td>
<td>Vouch.</td>
<td></td>
</tr>
<tr>
<td>Wahabites</td>
<td>Wa-háb-bité-s.</td>
<td>Represents the opponents of Mas-</td>
</tr>
<tr>
<td>Warrant</td>
<td>Wór-ránt.</td>
<td>Commission, authority,</td>
</tr>
<tr>
<td>Westward</td>
<td>West’ward.</td>
<td></td>
</tr>
<tr>
<td>Wilhelmshad</td>
<td>Wil-helm-shád.</td>
<td>Not West’ward. Toward the West.</td>
</tr>
<tr>
<td>Worship</td>
<td>Wol-ship.</td>
<td>A city of Lower Saxony.</td>
</tr>
<tr>
<td>Worthy</td>
<td>Wol-the.</td>
<td>Title of honor. To adore.</td>
</tr>
<tr>
<td>Xerophagists</td>
<td>Xer-o-pha-gists.</td>
<td>Estimable, possessing merit.</td>
</tr>
<tr>
<td>Xinen</td>
<td>Xín-ín.</td>
<td>Eaters of dry food.</td>
</tr>
<tr>
<td>Xysuthrus</td>
<td>Xys-thú-thrus.</td>
<td>The seat of the soul.</td>
</tr>
<tr>
<td>Yah, Yeru, Yod</td>
<td>Yá, Yá-s, Yód.</td>
<td>Zis’á-thrus.</td>
</tr>
</tbody>
</table>

Buddhist deity.
<table>
<thead>
<tr>
<th>WORDS OF DOUTIFUL PRONUNCIATION</th>
<th>PROPER MASONIC PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yareon Hamaim</td>
<td>Yah'-ron Haim</td>
<td>The passage of the river.</td>
</tr>
<tr>
<td>Yezdegerdian</td>
<td>Yez'-de-gerd-ian</td>
<td>Pertaining to the era of Yezdegerd.</td>
</tr>
<tr>
<td>Yesidee</td>
<td>Yes'-dee</td>
<td>A sect bordering on the Euphrates.</td>
</tr>
<tr>
<td>Yggdrasill</td>
<td>Ygg-Drasil</td>
<td>Sacred tree, Scandinavian mythology.</td>
</tr>
<tr>
<td>Y-ha-ho</td>
<td>Y'-ha-ho</td>
<td>Signifying the Eternal God.</td>
</tr>
<tr>
<td>Yod</td>
<td>Y'od</td>
<td>A Hebrew letter.</td>
</tr>
<tr>
<td>Yoni</td>
<td>Y'o-ni</td>
<td>A female symbol of the Orientalists.</td>
</tr>
<tr>
<td>Zabud</td>
<td>Za-bud</td>
<td>An historical personage at Solomon's Court.</td>
</tr>
<tr>
<td>Zabulon</td>
<td>Za-bul-oon</td>
<td>Tenth son of Jacob.</td>
</tr>
<tr>
<td>Zadok</td>
<td>Za-dok</td>
<td>Righteousness. Son of Azitub, a priest.</td>
</tr>
<tr>
<td>Zadkiel</td>
<td>Za'd-ki-el</td>
<td>Angel of the planet Jupiter.</td>
</tr>
<tr>
<td>Zacherierbon</td>
<td>Za-her-i-er-bon</td>
<td>Savior of the world.</td>
</tr>
<tr>
<td>Zaphnatis-paaneah</td>
<td>Zap-nath-paan-e-ah</td>
<td>Name of Zoroaster in Zend language.</td>
</tr>
<tr>
<td>Zerathustra</td>
<td>Za-re-thus-trah</td>
<td>The angel that governs the sun.</td>
</tr>
<tr>
<td>Zarricel</td>
<td>Za-r-ic-el</td>
<td>See Zarathustra.</td>
</tr>
<tr>
<td>Zartaban</td>
<td>Za-r't-ban</td>
<td>Jah is gift. Husband of Salome.</td>
</tr>
<tr>
<td>Zebaddeh</td>
<td>Zeb'-ah-deh</td>
<td>Jah is might. A false prophet.</td>
</tr>
<tr>
<td>Zedekiah</td>
<td>Zed'-ec-ia</td>
<td>Persian Bible in Zend language.</td>
</tr>
<tr>
<td>Zend-Avesta</td>
<td>Zend A'-ves'ta</td>
<td>Sacred cord used in Hindustanese initiation.</td>
</tr>
<tr>
<td>Zemmar</td>
<td>Ze'-m-mor</td>
<td>See Zerabadha.</td>
</tr>
<tr>
<td>Zeralas</td>
<td>Ze-re'las</td>
<td>King Solomon's Captain of Guards.</td>
</tr>
<tr>
<td>Zerbal</td>
<td>Za-r'bal</td>
<td>See Zerab.</td>
</tr>
<tr>
<td>Zerabadha</td>
<td>Za-re'-ba-da</td>
<td>King Solomon's Captain of Guards.</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Za-re'-ub-bal</td>
<td>A prince of the House of Judah.</td>
</tr>
<tr>
<td>Zeus</td>
<td>Z'us</td>
<td>The chief deity of the Greeks.</td>
</tr>
<tr>
<td>Zicu</td>
<td>Z'i-ku</td>
<td>Blossom. The second Jewish month.</td>
</tr>
<tr>
<td>Zif</td>
<td>Zif</td>
<td>Little bird. Wife of Moses.</td>
</tr>
<tr>
<td>Zipporah</td>
<td>Zip-po'ra</td>
<td>A musical instrument of 28 strings.</td>
</tr>
<tr>
<td>Zithern</td>
<td>Zi't-hern</td>
<td>Bastard.</td>
</tr>
<tr>
<td>Zion</td>
<td>Ze'-ion</td>
<td>An imaginary belt in the heavens.</td>
</tr>
<tr>
<td>Zodiac</td>
<td>Za'-de-ak</td>
<td>Distinction, nobility.</td>
</tr>
<tr>
<td>Zohar</td>
<td>Za'-hahr</td>
<td>Nobility.</td>
</tr>
<tr>
<td>Zoharit</td>
<td>Za'-ha-r'it</td>
<td>Founder of the Parsee religion.</td>
</tr>
<tr>
<td>Zoroaster</td>
<td>Zo'-ro-as'ter</td>
<td>An eminent German Masonic author.</td>
</tr>
<tr>
<td>Zechokko</td>
<td>Ze'-o-kko</td>
<td>Indian tribe of New Mexico. (thor.</td>
</tr>
<tr>
<td>Zeni</td>
<td>Ze'-ni</td>
<td>Modern Parsee name for Zoroaster.</td>
</tr>
<tr>
<td>Zuzim</td>
<td>Za'-zim</td>
<td></td>
</tr>
</tbody>
</table>
FOREWORD

"I once delivered an address before a Lodge on the subject of the external changes which Freemasonry had undergone since the period of its revival in the commencement of the eighteenth century. The proper treatment of the topic required a reference to German, to French, and to English authorities, with some of which I am afraid that many of my auditors were not familiar. At the close of the address, a young and intelligent brother inquired of me how he could obtain access to the works which I had cited, and of many of which he confessed, as well as of the facts that they detailed, he now heard for the first time."—ALBERT G. MACKEY.

The above observation by the principal author of this Work has suggested the advisability of appending this Bibliography. It will enable the student who is in search of more light on the sources of our Masonic lore to become familiar with the names of the authors and the titles of the works, in the several languages, from which has been drawn the great fund of material, presented in this "Encyclopaedia of Freemasonry."

T. M. H. CO.
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